

establish or to tolerate it. We would, therefore, as citizens of Canada, unite with all in the country who hold the Voluntary Principle in religion, and pledge our word to give our civil rulers no rest while there is a vestige of State-Churchism remaining in the land.

We have scarcely abundant evidence in the history of State-Churchism, that, in every nation where it has got a legal settlement, it has ever been the great enemy of civil and religious liberty—the primary cause of all religious persecutions—the great obstacle in the way of national improvements and the progress of the gospel—the concealer of corrupt governments, and the legalized stronghold of superstition, tyranny and oppression. Has not State-Churchism divided the people of Canada into Churchmen and Dissenters, and thus legalized the vile calumny that we Dissenters dissent from the Church of Christ? Has not State-Churchism been for very many years the most vexatious question with which the politicians and Governors of our country have had to do? Was not State-Churchism the primary cause of the troubles which, in 1837, arose in the country? Is not State-Churchism still the leading topic of excitement at every election of Members of Parliament? And could any true patriot, who holds the Voluntary principle in religion, wish State-Churchism to be other, so long as it exists, than a great vexation to our politicians and rulers in the government of the country? Verily, he could not! and we, as citizens, are firmly resolved, by agitation and petitions to the Legislature, to make it more and more vexatious to our rulers, until the country's property is entirely rescued out of the hands of Ecclesiastics, and all religious communities are placed on an equal footing, as to their independence of State support and control; and the civil government itself be confined in its Legislative functions and role to its natural and proper business—the civil affairs of the country.

We do indeed, as believers in the Scriptures of the Old and New Testaments, most indignantly, denounce the doctrines of State-Churchism, that civil rulers are authorized, or warranted by the Word of God, to determine what religion their subjects shall profess, or to what Church they shall belong—as the vile spawn of infidelity, and a gross libel on the teaching of the Divine Word. We denounce the assumption of the right, by civil rulers, even to tolerate—by legal enactments—dissent from their State-Churches, as implying that they are to their subjects the Judges of what is *error* and what is *truth* in religion, and that they are at liberty to legalize the one as well as the other. We denounce the assumption of the right by our own civil rulers to compel all the different sections of religionists in the country to support any one or more of these sections from the public property of the country, as a gross injustice to those who dissent, and a violent interference with the religious consciences of all. We denounce the establishment of religion by parliamentary statute, and the policy of keeping the country evermore in a political ferment by the support of opposing ecclesiastics from our public funds, as anti-Christian, unwise, impolitic, and injurious.—We maintain that the support of religious ordinances is, by Divine Statute, the personal duty and particular concernment of every individual member of a Religious community, and therefore we denounce it as ungodly and wicked for civil rulers, as such, to interfere in the matter.

But we have heard it rumored that the present Cabinet Ministers intend to bring forward the Clergy Reserves and Rectory questions at the ensuing meeting of Parliament, with a view to their permanent settlement on a satisfactory basis; and if they shall bring them before parliament and propose a settlement of either one, or both of these questions, satisfactory to the country, they will doubtless, encounter great opposition from the State pensioned ecclesiastics and the advocates of things as they are. We do, therefore, as Voluntary Churchmen and citizens of Canada, hold ourselves bound, in duty to God, to ourselves, and to our country, to sustain them in the contest to the utmost of our power.

We have, however, great doubts as to such being the intention of the present Ministry, and therefore we would, brethren, most earnestly urge you by all the public interests of religion, by your own consciences of character as holders of the Voluntary Principle, and by the peace and prosperity of the country to give yourselves energetically to the work of agitation and getting up petitions to Parliament, as numerously signed as possible, praying that every vestige of State-Churchism may be swept away. The political liberals who are members of State-pensioned churches can scarcely be expected to take the front ranks in this great politico-ecclesiastical strife, but you have every reason to expect that the most of them will, at least, back your efforts by signing your petitions. You have no time to lose in making preparations for the approaching contest. Parliament will probably meet in June for the despatch of business, consequently, the House should be besieged at the commencement of the session with resolutions and energetic petitions, praying for the disavowal of the Clergy Reserves and Rectory funds in the Government, for the education of the rising generation in Canada.

In conclusion, we would, brethren, conjure you by all that is sacred and patriotic,—and by all the interests of civil and religious liberty—to go at this work of rescuing the country's property out of the hands of ecclesiastics; and let our Rulers see and feel that you possess no small portion of the spirit and energy of the Old Covenanters and Puritans of Britain,—and that you will not submit, calmly and uncomplainingly, to support from the public funds of the country, the Church of Rome, or of England, or any other Church. "Whosoever thy hand findeth to do, do it with thy might." Whatsoever is proposed to hold meetings in the Congregations under the Presbytery's inspection, on some week days, about the beginning of April, when the above manifesto will be read.

The Ministers of the Presbytery of Toronto are respectfully reminded that, according to the Law of Synod, the Collection for the Synod and Presbytery Funds should be made during the current month.

JAMES DICK, P. C.

Original Articles.

REASON OR REVELATION;

OR, THE RELIGION, PHILOSOPHY, AND CIVILISATION OF THE ANCIENT HEATHEN, CONTRASTED WITH CHRISTIANITY AND ITS LEGITIMATE CONSEQUENCES.

(Continued from last Number, page 121.)

PART I.—No. III.

2nd. The second point for consideration is, *THE PHILOSOPHY OF THE ANCIENT HEATHEN*. According to modern definitions, Philosophy is said to be the "science of reason," or, the "science of the fundamental truths of human knowledge." At present, we speak of it as applied by the ancient sages to all their investigations into *theology, ethics, mental and moral philosophy*; and the definition given by Cicero is, therefore, the most suitable and comprehensive that we can take. He called it the "science of things human and divine." The objects of it were declared by the heathen philosophers to be, to ascertain and determine by reason, "THE TRUTH," or the primary principles or causes, and consequences, in relation to everything—God, man, mind, matter, the past, present, and future. Heathen philosophy was based on the assumption that it was within the province of reason to disclose every truth, and to direct to the fulfilment of every obligation. Let us see how it realised its boast.

The kind of religion that is conscientiously embraced by a man, is a sure index to the character of his philosophy. If the religion be from heaven, and he held as the guide to all sound knowledge, then the philosophy will be established on divine principles; but, if the religion be of man,—a devotional conglomerate of the hopes, fancies, and fears of his natural mind—then the philosophy will be its reflection. On the other hand, if the philosophy be of man, and be held competent to institute religion, then religion must be human; but if the philosophy be from heaven, then it, in fact, becomes a revelation. Here, then, we put ancient heathenism in a dilemma. Was the religion divine, and did it originate the philosophy? Then why such a philosophy that was changeable in its principles, and unsatisfactory in its results? Or, was the philosophy from heaven, and did it make the religion? Then why were not the sages satisfied with their own production? We can argue thus; that if the religion of the ancient heathen directed their philosophy, then as "a clean thing cannot come from an unclean," no philosophy could be sound that was derived from a source in which there were not the very first principles of truth. Or, on the opposite, if their philosophy framed their religion, then, from what has been already shown, it was false in its principles, and degrading in its maxims. It is of no importance which view is taken, for we arrive, by either, at the same conclusion, that a false religion cannot give a sound philosophy, nor a sound philosophy give, or admit a false religion. The only system that will completely answer our argument is, Christianity; for it is a revelation; and alike a system of philosophy, and of religion.

Rationalists, those who make the deductions of reason their faith, magniloquently represent that reason is almost omnipotent and omniscient for any purpose; and having eaten of the fruit of the tree of the knowledge of good and evil, they believe that their eyes are so opened, and their mental vision is so clear, that they can dispense with the light of divine revelation;—yea, they would even call it darkness. They but illustrate the fact, that Satan still works successfully with his old device—unbelief—which he teaches is not a sin but a virtue, and that by it men "shall be as gods." The infidel will tell us, with an air of self-sufficiency and superiority, that the best book to read is the Book of Nature, for in it are no superstitions, miracles, mysteries, or threatenings, to stupify, or perplex, or terrify, and that we can, in the most pure and entranced devotion, be "led from Nature, up to Nature's God;" but we deny the truth of the hackneyed assertion, for we never have had evidence of the ecstatic devotionality of Nature's devotees, we have never heard of men, where nature smiles the fairest, and its bounties are spread the richest, and where the "overhanging canopy" is most gorgeously begemmed with