

crudelities. Asia has its heathenisms just as gross, but perhaps a little more human and it has its Mohammedanism, with the only little truth-like that is in it, borrowed from Christianity. And the melancholy moral picture is, over the whole world the same, that where the religion of Christ is not, there have congregated the human miseries, and the human vices, whose name is legion.

All false systems of religion have had embodied in them principles, and disclosed sentiments, altogether unworthy of God, being contrary to reason, science, and experience, and which never succeeded in reforming man, but in only accommodating to his carnal mind, and by a certain superstitious check, still giving scope to his evil propensities. But how different is Christianity, both in its principles and tendencies! It directs and sustains sound reason, never opposes it, and in no wise can a keen-eyed and accurate science detect an error. Science, it is true, may doubt, or dispute some Bible statements as they are simply recorded; but these, nevertheless, if fairly examined, will admit, unimpaired, of a scientific solution; and, while we allow that the language of the Bible is not characterized by scientific accuracy, yet the truths of real science and of scripture can never possibly be discordant, for, are not nature and revelation both from God; and must not, therefore, the facts of both, when rightly understood, be in the most perfect harmony? Pagan systems have always adapted themselves to man as he is, they have always been on a level with fallen nature; but Christianity condemns man as he is. It speaks authoritatively to him, not with the voice of a sage, but with the voice of God; and it seeks not merely to regulate him in his vices, but commands him to abandon them, and "to be perfect, as his Father who is in Heaven is perfect." It demands a new and a better life, and not even that alone, but it asks a complete change. It aims at transforming man to be a new creature; and as the condition of realizing his hopes of future happiness, asserts and declares, that "except he be born again, he cannot see the Kingdom of God."

Now, ancient wise, or scientific men could not have formed such a system, for their ideas of religion and morals were completely opposed to what we find in the Bible; and their scientific opinions, such as they were, were entirely different from those alluded to, either in the Old or New Testament; and opposed, as darkness is to light, to modern discoveries, and undoubted and acknowledged facts. If the Bible, in its parts, now or old, had been a system given by either merely wise and cunning men, it might have been expected to have contained the sentiments on science which they entertained; but as it does not, there is only one of two conclusions we can come to, either that, in writing, they deviated from their own belief, and by guess made statements contrary to what they held, but which now turn out to be reconcilable with received science—which is more than our reason can adopt, or, that such men did not write the Bible, and that those who did, were "holy men of God, who spake as they were moved by the Holy Ghost." Again, heathen men could not have invented such a religion as this, for it was impossible for them to have stated the truth concerning God, when they had not yet found it. And bad men could not have invented it, for a clean thing could not come from an unclean—and we have already seen the nearest approach that the very best of the ages made to it, and how miserably they failed—and though even bad men could have invented it, they would not; for they would not have condemned their own opinions and vices. And who then devised it? Who had that all-comprehensiveness of knowledge, wisdom, and purpose, that could see and supply the moral wants of the world, and could form a code for the multifarious conditions, varieties, and habits, of the human family through all ages?—Who knew so well the maladies of human nature, that could tell of one, and only one, all-sufficient remedy? Who gave this gospel tree of life for the healing of the nations: whose root shall hold firm through every storm; whose leaf is ever green; and whose branches shall spread till they extend their peaceful shade over every race, and every clime?—Who told us of sin and its miseries; of God and his worship; of Jesus and his salvation; of heaven and its blessedness? It was not man. All that was above him. His intellectual powers, and contemplations, and designs, are too feeble and contracted for that. His wisdom is too earthly and fallible, and his knowledge and virtue too limited and impure for that. The philosophy of the religion of the Bible is altogether contrary to what human reason ever held or annunciated, as well as being above its grasp. And here, then, in the Bible, is a system so dif-

ferent from all human conceptions and considerations, and that shines in that lustre of perfect holiness, which could only emanate from God; and which is filled with such wisdom that could only be found in the mind, and declared by the voice of Omnipotence.

Christianity, then, is adapted for man's moral nature, and intellectual and social elevation; and it, for it only, has done, and can do, what all the religions and laws of man have failed to accomplish. And what would be the glorious consequence, were it all-pervading and all-prevailing? What would be the world's moral condition, if the two short, simple, but all-comprehensive rules, were universally obeyed—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself?" Ah! let the world take for its Statute Book the divine religion of Jesus, and the long hideous train of idolatry, error, vice, and crime will flee, as the shades of night, from before the luminary of day. And where is one rule in it which is unsuited to man equally in every condition, and in every land? Where is there a country, now groaning in the bondage of idolatrous immorality, that would not by it be set free. We can find no exceptions. Christianity is adapted to be a universal blessing, and the range of dominion which it claims is world-wide; and examining it in its every principle and law, we know not where we can limit its power, progress, and triumph, till it have eradicated the curse from the earth, and brought man to happiness and communion with his God as in primeval times, and made nature to smile in all the loveliness of a restored paradise. We believe in such a result. In the "times of restitution of all things," and therefore we hope for it. "The tide-wave of it is swelling and rolling on, and it will yet the more rise, and swell, and flow, till it shall have swept before it and overwhelmed all that now opposes it, and to which it is opposed. Every Gogon must yet fall before this ark, and be broken in pieces. And reason and faith, joining hand-in-hand in drawing their conclusions from the teachings of the same Word, see a coming age when the earth, in the jubilee of its freedom, shall take up, and re-echo, and prolong Christianity's native anthem, "Glory to God in the highest, peace on earth, and good-will to men." When there shall be the universal and grateful homage that mankind will pay to Jesus, their Liberator, Legislator, and Saviour; and "when men shall be blessed in him, and all nations shall call him blessed."

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UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALEDONIA.

In our last communication (in June number) we noticed particularly some of the immediate results of the General Assembly's Act of Deposition of the ministers of the Associate Presbytery, and especially the ejection of several of these ministers from their churches, by the civil authorities in their respective localities, as consequent to the Assembly's decision. But the results of this whole movement, to which these excellent ministers were constrained, and of their organization of the Secession Church, were destined to be of permanent and of vast importance and extent. This harsh act of Deposition widened their separation from the Establishment, which may be considered as wisely ordered in the providence of God, that they might have more freedom, as they had more reason, to proceed with independent ecclesiastical measures as a Church set up by God in the land, with the view to check the current of corruption among those from whom they were now separated, and in a new and more advantageous position, to defend and advance evangelical truth.

The Assembly's authority, expressed illegitimately, and against those who, instead of deserving their censures, were worthy of imitation and applause, was, as is generally the case in similar circumstances, exercised in vain. It fell powerless on its honoured victims, and recoiled upon the Assembly itself, exposing its weakness as well as the sinfulness of its proceedings, and leaving a stain upon this Supreme Court of the Establishment which can never be washed away. The Associate Presbytery, instead of being paralyzed and intimidated, were strengthened and encouraged in their holy and zealous exertions. They now found their table loaded with petitions for supply from various parts of the country, and every scheme of their infant Church, giving indication of increasing