

consider the power of Education and the painful reluctance which every good mind must feel, in renouncing, even under the impulsion of reason and conscience, the Faith of our Country and our Fathers, and those modes of thinking and feeling, which become settled not only in the conviction of the understanding, but in minds of any sensibility, entwined as it were with the affections of the heart; when we consider all this, we may be permitted to wonder that this remarkable change should have been achieved with so great facility, and in so short a space of time, and that it should have been reserved for the Rev. Dr. Stuart, to enlighten his mind on those questions, Religious or Ecclesiastical, which the learned prelections from the Theological chair of St. Andrews had failed to set in a just light. Without attempting to explain this singular moral phenomenon we shall content ourselves with congratulating the Doctor on the seasonable felicity of the new light which broke in upon his mind, just in time to conduct him into a comfortable living, and to lead him to plant his foot on the first step of that ladder of promotion, which he has since climbed with such persevering success. While we perfectly agree with the Doctor in thinking the term apostacy, inapplicable to a conscientious change from one Church to another, we have our doubts whether it is not, in some degree, a proper and merited epithet in the case of the man who adopts or adheres to one Faith, under the influence of impressions in favor of another.

Of one thing we are certain, that no conscientious man will ever undertake the office of a Minister in any Church, when his opinions, impressions and convictions are not fully engaged in favour of her doctrine and government. We must also confess that we have little confidence in sudden or violent changes, more especially when they take place in those propitious moments when honour and emolument are offered as their recompense.

This, however, is only to be esteemed as the first stage in the great work of the Doctor's conversion. There were still some lingerings of his ancient Presbyterian spirit. For many years after this, he displayed much liberality and a grateful veneration for his parent Church. He lived on terms of intimacy, confidence and friendship with the late excellent and amiable Minister of Glengary, and was, we understand, in the habit of interchanging duties with him, and thought it no sin, shame or scandal, in those days, to enter within the walls of his Mother Kirk: in fine, he was a moderate Episcopalian or Low-Churchman, he was only a novice in the faith which he had embraced. But with the change of his fortunes, a change has come over the spirit of our proselyte. Since he saw himself approaching to his present elevation, and came within the prospect of the mitre, his views have undergone a further enlargement—a new illumination has been shed upon his understanding. He is now in the habit of styling his old friends and brethren of the Kirk of Scotland, *Dissenters* and *Sectarians*; and so tender is his conscience grown on this point, and such a degree of High Church scru-