

## PRESBYTERY OF FLAMBORO.

The U. P. Presbytery of Flamboro met at Hamilton, 13th July, and was constituted by the Rev. Dr. Ferrier, Moderator. Rev. Mr. Drummond was unanimously chosen Moderator for the next year.

Dr. Ferrier and Mr. Hogg, who had been appointed at a previous meeting to draw up a minute expressive of the respect entertained by the Presbytery for the late Rev. James Roy, gave in the following statement, which was adopted, and ordered to be engrossed in the minutes: "In consequence of the death of their much esteemed Clerk, the Rev. James Roy, of St. George, which took place on the 15th of May, it was moved, and carried unanimously, that the Presbytery record in their minutes their sincere respect for the memory of their deceased brother, who was esteemed very highly in love for his work's sake. He was ordained in Scotland and sent out to Canada in the year 1837, from which period his labours were abundant; and, we trust, blessed with success. Besides officiating with diligence and zeal for a period of nearly fourteen years among the people of his own charge, he was the means of much good to other congregations and the Church at large. Acknowledging the Divine Sovereignty in his sudden removal from the Church below, as they trust, to the Church above, the Presbytery would regard the time and manner of his departure as a loud call to themselves to work while it is yet day, and to seek a readiness, through grace, for the last change, however soon and unexpectedly it may come. They deeply sympathise with the congregation bereaved by this mournful event of a beloved Pastor, and pray that the Chief Shepherd may seasonably provide one to break among them the bread of life, and to watch for their souls."

The Committee for directing the studies of students during the past year, reported, "That they had had three students under their inspection; that one had been licensed to preach the everlasting gospel, and that another had removed from their bounds, so that only one student now remained under the inspection of the Presbytery. The Committee had had five meetings with the students, and were much satisfied with their diligence and improvement. This report was sustained, and the diligence of the Committee approved of."

After disposing of a few other cases, of no general interest, the Presbytery appointed their next meeting to take place in Flamboro, at 11 o'clock, a. m., on the Tuesday after the second Sabbath of October.

JOHN HOGG, P. C.

## DEDICATION.

A new place of worship was opened in Huntingdon, C. E., on the second Sabbath of July. It has been erected by the united congregations of Huntingdon and St. Michael's, under the pastoral care of the Rev. P. D. Muir, and is a pleasing evidence both of their pious liberality, and good taste. The structure is of stone, of the gothic order of architecture; its dimensions are 56 by 40, and is capable of containing nearly 500 persons. The whole cost of the building is under £550; in raising which sum the congregation have obtained some assistance from others, but the principal part has been collected amongst themselves. At the dedication, Mr. Muir was assisted by the Rev. Dr. Taylor, of Montreal, who preached in the morning and evening, Mr. Muir himself preaching in the afternoon. Mr. Muir chose for his text, Psalms ix. 4, "Thou hast given a banner to them that fear Thee," in connexion with Psalms xx. 5, "In the name of our God we will set up our banners;" in handling which subject he gave a very happy explanation of the inscriptions upon the banner of the United Presbyterian Church, and called upon the congregation to stand by it. At all the services the audience was good.

The ladies, ever ready to assist in any good work, held a Soiree on the Wednesday evening after, in the large Hall of the Academy, which was kindly granted for the occasion. This meeting was conducted with great spirit; the Hall was crowded, and every one seemed to be delighted. Several pieces of sacred music were performed by an excellent choir, consisting of the leading singers, male and female, of the different churches in the place, and addresses were delivered by the following gentlemen:—Mr. Lindsay, Student of Theology; Rev. Mr. Wallace, Church of Scotland; Mr. Lancashire, Congregational; Messrs. Morrison and Muir, and Dr. Taylor, United Presbyterian Church. The ut-

most cordiality and good feeling prevailed; and the whole meetings, attending the dedication of this new place of worship to the service of God, were of such an encouraging nature, as to augur well for the future prosperity of the congregation. "Peace be within her walls, and prosperity within her palaces."—Com.

## Original Articles.

## REASON OR REVELATION;

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

(Continued from page 16.)

## PART II.—No. VI.

2nd. We now proceed to the second point of the contrast, which is, THE UNIVERSAL ADAPTATION OF CHRISTIANITY TO THE MORAL CONDITION OF MAN. By this is meant its adaptation to man, considered in relation to his intellectual condition, as endowed with reason, and capable of great progress; in his relations in the social state, and his progress in the virtues; to the code of morality which should govern the individual, and the laws which should govern nations. Here we bring ancient religion, philosophy, and civilisation to the test, and here the Gospel not only comes in, and claims the superiority, but is supported by indubitable evidence that it can accomplish what it claims as its mission, and that, whether viewed as a system of religion, or philosophy, or civilisation, or the whole combined, it has succeeded when others utterly failed. No heathen system that was ever known, could, or did, make the nation that looted it any better. The Greek philosophers, trying, century after century, with the utmost energies of their minds, could never make a moral code that could survive the next political change. They never could get hold of great moral principles—that is to be convinced that they were principles—and, therefore, their notions of morality were perpetually changing. Even Solon, perhaps the wisest of the great Seven Grecian Sages, even he, much as he is praised, and much as he is said to have done for morals, yet never attempted a change in religion; and the value of his morality may be judged of from the fact that he built several temples in honour of the gods, among which was one that he consecrated to VENUS PANDEMOS, the goddess of wantonness, and the priestesses of which were the public strumpets of Athens. How a certain class of infidels, when deriding revelation, and extolling reason to be very high, do adduce Solon (?) as an example—they would have us believe—of the mental powers of man, and boastingly tell us that we require not the teaching of Jesus Christ! To such we would give the declaration of God, and ask them if it has not been fulfilled. "I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent." And at such we would ask the questions of Paul: "Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?" And such, and all whom they, or their opinions, are likely to influence, we would admonish, "Beware, lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of this world, and not after Christ."

As it was among the Greeks, so it was among the Romans. And the same facts hold good with all existing religions which differ from Christianity. They are a curse and not a blessing to those who hold them. The principles and practices of heathenism are, indolence, dishonesty, selfishness, hatred, revenge. The Hindoo will appeal to his religion to vindicate him for a lie. The Thug will appeal to his religion as sanctioning his systematic thefts and murders. The Indian of America will appeal to his ancestral faith for his authority to have the life of his enemy, and why no injury to himself or his tribe should be left unrevenged: and his very hopes of future bliss are thus cherished, and that he may at last, by the proofs of his fidelity as an avenger, and by the number of scalps of his enemies which hang at his belt, be permitted to reside with the Great Spirit in the happy hunting grounds of the brave. We have only to take a glance at any part of the heathen world, and we shall not fail to see that there is there, no morality, no great ameliorating principle, and that the religion is totally inadequate to effect any good. Africa is a land of spiritual and moral darkness; and it is full of horrid