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# CANADIAN CHRISTIAN EXAMINER,

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### THE LIFE OF GEORGE BUCHANAN.

If we draw so much on the attention of our readers in presenting them with biographical sketches of eminent men, it is not because we feel it an easier task to pen these than a dissertation on some ordinary topic in religion, but because we are convinced that, in regard to edification they are usually more profitable. It is well known that the Scriptures are largely made up of the lives of individuals, and doubtless for this reason, to shew us specimens of human character in every variety of kind and condition, that our understanding may be exercised, and we may, when descending into the world, be better prepared to cleave to what is good, and avoid what is evil. The following sketch, for the materials of which we are indebted to the learned labors of Dr. Irving, of Edinburgh, refers not to a clerical man who may be supposed to seek the advancement of the true faith, because he is pledged to do so by virtue of his profession, but to a man who made literary studies the chief business of his life—and who, in the midst of many temptations to forsake the right path, and to chime in with the church of Rome, was faithful in using the talent committed to him, and bore a very plain testimony against its many errors and corruptions. He was an instrument, subsidiary no doubt, but still useful, in giving such help as he could, in that great struggle in which Knox and other eminent men were engaged, about the middle and end of the sixteenth century. And though literary objects too much engaged his mind to warrant us assigning him the same rank with them, there can be no doubt that he

was an useful ally in promoting the same work. This sketch has cost us some trouble in translating, for the behoof of our ordinary readers, certain portions of Buchanan's poems into such measure as a somewhat literal rendering would admit of—but we shall not think it unworthily bestowed if we have succeeded in making them better acquainted with the life of a man who was the ornament of the age in which he lived, and who was the first to teach the men of his generation those principles of freedom, which have since been embodied in the British Constitution.

George Buchanan was born in the parish of Killearn, in Stirlingshire, in the month of February, 1506. His father inhabited a small property there, called Mid-Leowen, or more commonly "the Moss," but dying early, he left his family, consisting of five sons and three daughters, in straitened circumstances. The mother, however, struggled hard, and, by the blessing of God, all the children grew up to mature years. George was the third son, and is said to have received the rudiments of learning at the public school of Killearn. The locality where Buchanan was born has become a subject of interest. Stirlingshire is one of the most delightful counties in Scotland in modern times—but in these early days, when cultivation had made less progress, "the Moss" was probably descriptive enough of the farm of Mid-Leowen. And Dr. Irving informs us that the house in which he was born has been twice rebuilt "during the lifetime of the present proprietor, Mr. William Finlay, who has now

attained the primeval age of ninety. But on each occasion the new house was reared after the pattern of its predecessor, so that the present farm house is considered to be a correct model of Buchanan's maternal residence. It is only "a lowly cottage thatched with straw," but, though humble, it is often visited by scholars and others who love to recall the memory of departed genius. It appears that his early capacity for learning soon began to discover itself, for his maternal uncle, James Heriot, sent him to Paris to prosecute his studies. In this city he doubtless had many advantages; and he appears to have applied himself diligently to the Latin and Greek tongues, but his uncle dying at the end of two years, he was obliged to return to Scotland. He was at this time sixteen years of age, in a state of weak health, brought on by hard study and privations. He spent nearly a year in recruiting, after which he was so far well that he assumed the character of a soldier. He joined the French auxiliaries when they came over to aid the Scots, when they laid siege to the Castle of Werk. It serves to give us a vivid view of his ardour of mind at this age, when he tells us that he joined the army for the purpose of understanding the art of war—and certainly in no other way than by observation and practice can we have any just idea of war, either as a science or art. In another part of his writing, Buchanan speaks of a certain congruity between the pursuits of literature and the military profession; and though the well known instances of Horace and Demosthenes are not so favorable to this view of the matter, there are, however, many examples that might be adduced in proof of the observation—David, the sweet singer of Israel, who could charm by his music the gloomy spirit of Saul, was one of the bravest of warriors; and Xenophon and Josephus, the greatest historians that have flourished, were distinguished soldiers. The siege of Werk was raised, and it does not appear that Buchanan was much enamored with the profession of arms. Dr. Irving says the hardships he had endured "reduced him to his former state of languor, and during the rest of the winter he was confined to his bed."

In the spring of 1524, after he had completed his eighteenth year, he was sent to the University of St. Andrew's, that he might have the benefit of the prelections of John Mair, a famous teacher of logic. It would appear, however,

that he formed no great opinion of the value of the labours of that very erudite personage.—At this time logic was used rather for cloaking error than discovering truth. It would seem also that Buchanan was too much devoted to the study of classical authors to have much relish for the dry discussions of the dialectician—for besides an epigram he wrote against Mair, we find him in the brief account, which, at the request of his friends, he drew up of his own life, referring to this passage of his history,—“He was sent,” he says, “to the College of St. Andrews to hear John Mair who there in his extreme old age taught logic, or more truly sophistry.” It appears that his eldest brother Patrick came along with him to St. Andrews, and was matriculated at the same time. He seems to have been a man of great learning as well as piety, and at his death which happened long after the time we now refer to, Buchanan devoted some verses to his memory—

Were it becoming that in private grief  
I should indulge, brother I'd weep for thee,  
Snatched from me—equal to whom in learning  
And purity of manners, this our age  
Hath brought forth few—but why this tear? the good  
Of friends is cause of joy, and therefore joy  
I would, since the reward of holy life,  
The crown above that fades not, now is yours.

At St. Andrews Buchanan received, on the 5th of October, 1525, the degree of Bachelor of Arts, and still intent on the prosecution of literature he returned to Paris, and entered a Student in the Scottish College in that city.—The students attending the University of Paris came from different countries, and were classed according to their nations, as is still the case in our colleges; it would appear Buchanan had risen to distinction, for he was chosen procurator of the German nation, under which the Scots were included. It was at this time that the doctrines of Luther were spreading widely over Europe, and Buchanan for the first time caught the genial flame, and this was the cause of the many hardships which for a long time beset his path. Two years after this he was appointed a professor in St. Barbe's College, and some may be ready to think that he had now reached a station of ease and affluence, but in this they would be judging by what they see in modern times. The reformation did much for learning in Europe. The reformers (for learning had heralded in this glorious era) appealed to the scriptures as the only rule of faith and manners, and seeing that the Scriptures and the early fathers were all in favour of the new state of

\* Dr. Irving published his *Life of George Buchanan* in the year 1805.

things, sacred literature was studied with an eagerness to which there had been no parallel in the history of the world. The Papists in self-defence were obliged to betake themselves to Biblical studies, and that the learned might have full opportunities of prosecuting their literary and philological studies, professorships came to be endowed. The church of Rome had ample endowments from the earliest times, but these were appropriated to the support of diverse religious orders who knew nothing of letters, and Buchanan mentions an ecclesiastic so ignorant as to have accused Luther of writing a dangerous book called the *New Testament*. Accordingly, at this period we find Buchanan notwithstanding of his professional office in St. Barbe's, complaining in a Latin ode of great poverty.

Trifles begone—and muses too barren  
In pay, farewell! Castalian streams, haunts,  
Of the poetic tribe, it is enough,  
With you I've spent in vain my early days,  
Seek him who empty-bellied loves the song,  
Seek him who'd chaunt his sentimental strains,  
With water bowl at's head to slack his thirst.

He expatiates on the ease which other men enjoy, and on the toils and sufferings mental and bodily which belong to the learned. He concludes—

Therefore ye barren muses now begone  
From me, seek out some other drudge, for sure  
Fortune and inclination call me hence.

The poet here alludes to another employment which at this time was opening up to him, we mean that of superintending the education of a young Scottish nobleman the Earl of Cassilis. He resided some years with his noble pupil in France: and afterwards returned with him to their native country. His own account is as follows:—"In the meantime when Gilbert Earl of Cassilis a noble youth was travelling in those parts, and was delighted with his (Buchanan's) acquaintance (consuetudine) and genius, he retained him for five years with him, and brought him along with him to Scotland." Here it was while residing at the Earl's seat, that he composed a Latin poem called the *Somnium* against the Grey Friars. The critics commend this poem for its admirable satire, and it could not fail being acceptable to those engaged in helping forward the reformation in Scotland. He cautions the readers against the jesuitical arts of the fathers.

Therefore beware lest a smooth air assum'd  
To cloak their guilt, should for once seduce thee  
Into their devious path, and thy footsteps  
Thou may'st ne'er retrace. I do remember

When I was a boy, this lying race had  
Ay all sigh'd drawn forth by their enticements  
Into the meshes of thimistrie; had not  
Mine eyes discern'd the snare, and timely aid  
Vouchsafed by Heaven enabled me to flee.

The friars could never forgive the exposure made by the *Somnium*, and as the sequel of his history shows, they persecuted him with great bitterness. The noble earl, it appears during the short time that he acted his part in public life was worthy of his eminent tutor.— He was not however long spared to serve his country. He had gone on an embassy to the French Court, and after he had finished his mission, he was assassinated, together with three of his colleagues, and part of their retinue, by means of poison administered in their food. The poet purposed returning again to France, but he was engaged by King James the Fifth to be tutor to one of his natural sons. This brought the poet into court, and introduced him to a wide circle of friends. It appears that James the Fifth had a taste for satirical poetry\* and thinking that Buchanan had composed his *Somnium* rather from personal spleen than from a sense of what was due to public justice, he urged him to compose another poem against the priesthood. The poet thus charged brought forth his poem against the Franciscans, and Dr. Irving who had carefully studied these productions, and who is, moreover, a learned and distinguished critic, says, that this poem may "without hazard be pronounced the most skilful and pungent satire which any nation or language can exhibit. He has not servilely adhered to the model of any ancient poet, but is himself original and unequalled." At this time the fires of persecution began to be kindled by the noted Cardinal Beaton, and Buchanan was among those who were cast into prison as heretics.— He was fortunate enough however, while his keepers were asleep, to make his escape by the window of a small apartment (cubicull) and fled to England. It appears while passing through the borders of the two countries, he had a narrow escape of his life from the freebooters who frequented those parts. He however reached London and was sheltered from his enemies for some time by an English knight, to whose memory he afterwards dedicated a Latin ode, celebrating his public virtues and private munificence. The times were troublesome to men of Buchanan's principles and talents, and it appears he did not find it safe to remain long in

\* See McCrie's *Life of John Knox*, vol. I, p 362 third edition.

the southern part of the island, he accordingly went over to France. On his arrival in Paris, he found his enemy Beaton acting as ambassador in that city, and to escape his hatred on the invitation of A. Govea, a native of Portugal and very learned person, he went to Bourdeaux, where he was appointed professor of Latin in the lately founded College of Guienne. And here we are informed when the Emperor Charles the Fifth made his solemn entrance into that city in December, 1539, Buchanan in the name of the college presented him with a Latin poem. Besides other poems he composed four Latin tragedies, which, according to the fashion of the times were acted by the academicians with great applause. In one of these there is a passage wherein the poet may be supposed to have had in his eye the policy and cruelties of the Romish priesthood. Many may think the picture highly coloured, but without doubt the poet sketched it according to the reality.

Thus we live, andertes, the greatest vice  
Of our society, who with all ease  
The people can delude by pious mask,  
Is this—we teach that men may e'en despise  
With safety too, the holy law of God.  
If 'gainst our institutions any rise.  
These foes, putting the gold in proper hands  
We slay, or with the poisoned cup remove,  
Or Witnesses bribed destroy with forms of law.  
With rumours vain, we fill the royal ear.  
Whoe'er offends, with accusations false,  
We take revenge, and when the mind's disturbed  
Of Prince or rabble, then this is our task  
With calumnies to rouse them into rage  
And arm them for the slaughter.

While teaching at Guienne, he also executed his Latin translation of the Medea and Alcestes of Euripides, and H. Stephanus mentions that the Latinity was looked upon by the learned as so pure, that some accused him of having found an ancient version, and put it forth surreptitiously as his own. Among the many learned men whose friendship Buchanan here enjoyed, may be mentioned that of the elder Scaliger, a physician and self-taught scholar of the first rank. Latin odes after the manner of Horace, describing the high esteem they bore to each other, passed between them. He was also the friend of the younger Scaliger, son of the preceding, who seems to have done good service to the Protestant cause in his day—a youth who had such a fine talent for languages, that he is said to have attained the knowledge of no fewer than thirteen. Speaking of our poet he says—“ Buchanan standing alone leaves behind all the learned in Europe in the art of Latin poesy.”

After remaining three years at Bourdeaux, he removed to Paris, and here in the college of Cardinal le Moine, in the year 1544, he officiated as a Professor. While residing here he appears to have been greatly afflicted with the gout—and in an elegy he introduces the names of some of his former friends, now no longer present to cheer and delight him, commemorating at the same time the good offices of his colleague Turnebus and others. We give only the latter part of this interesting elegy.

In fine think of me such within your minds  
As fear conceives as present 'mong the tombs,  
Such images as painters wont to sketch  
In cemeteries, of death and famine pale.  
And then my friends are gone,† Tastacus  
And Tevius, who pleasant in discourse,  
Forbade the day seem long; nor Allan doth  
Delight me, bland in speech, nor Peter full  
Of wit and words make playful sport, nor dost  
Th' accomplish'd band of Gascon school\* refresh  
In converse high, my wearied mind: and yet  
All are not gone, for there are still whose love  
E're now I knew, that have not left me lone  
In midst of grief. Grosco, kind soul, explains  
The healing nature of the herbs he gives,  
And when I'm drooping, cheers me with his skill  
And with fresh hope. The oft providing care  
Of Charles Stephen too, when all is sad  
Doth bring me present aid. And thou sweet friend  
Turnebus, chief of the tuneful band—sure  
Not a day glides by, without a token  
Of thy tender love. And passing others—  
Gelida's, constant care supplies the place  
Of pious father and of country too

And here we may remark that Turnebus, to whom such marked reference is made, was a colleague of Buchanan's in the college of Guienne. Though born in France, he is said to have been of Scottish parentage, which his name Turnbull, would seem to favor. He was such an ardent student, that we are told he devoted several hours of his marriage day to literary pursuits. He appears to have been very pleasant among his friends, and H. Stephanus in a Latin ode discovers the secret of his art of pleasing them.

Why pleases all Turnebus—why has he  
So many friends, with scarce a man his foe?  
Why pleases all Turnebus? can one tongue  
Though eloquent in many call these friends?  
Why pleases all Turnebus? Is't because  
The critics love vies with the noblest gifts  
Of genius? Why pleases all Turnebus?  
Does he all please, because he has traversed  
The classic page of Greece and Rome and made

\* The college of Guienne.

† *Patriis et patriæ, — of father and father land.*

Their gold his own. Is this the secret why  
 He pleases—he's humorous and witty?  
 These are the reasons, but the chief one is,  
 He pleases all—*He does not please himself.*

This learned person was cut off in the midst of his years, and we are told when dying, in answer to the interrogatories of friends who attended him, he expressed his abhorrence of popery. His writings were so highly esteemed in some of the colleges in Germany, that the professors when they had occasion to refer to them, were wont to raise their right hand to their cap in token of their veneration for the author's memory. Besides Turnebus, Buchanan had other able coadjutors in the college of Le Moine with whom he remained for several years. The political state of Europe was now very threatening; we find it mentioned that the people of Geneva were so much alarmed, that Calvin at this time had much work to fortify their minds, and as Buchanan was only a literary person, and of principles not fitted to recommend him to the favor of men in power, he was doubtless more easily persuaded to remove from one place to another. It appears that the King of Portugal had lately founded the University of Coimbra, and invited Andrew Govea mentioned above, to fill the office of Principal, and to bring with him other learned men from France to occupy the Professorships. On the invitation of his friend Govea, Buchanan accompanied him into that kingdom in the year 1547. He appears also to have had such good hopes of the promising aspect of the field before him, that he persuaded his brother Patrick to join with them. So long as Govea lived, the new professors seem to have had no reason to complain of the change they had made. And doubtless to men ardent in the love of learning, it was a source of much satisfaction to reflect, that they were promoting education in a country where the people were groping in darkness, but Govea died in the year 1548, and after this event they were exposed to the persecutions of the priesthood. Three of them were imprisoned, and of these Buchanan had drawn upon himself their special resentment by the report which had reached them of his poem against the Franciscans. He had eaten too, it was alleged, flesh in Lent, and he had said, what was doubtless true, that Augustine favored the opinions which the church of Rome condemned. Buchanan was now in the power of the Inquisitors, and they had him confined within the dark walls of their prison, and without doubt he would have shared the fate of many others who never came out again

to tell the sad story of their sufferings. But evil men who would not be influenced by better motives, may be restrained by fear. It was so in the present case. Buchanan had risen to great distinction. He was known by the learned, as well as by nobles and princes,—it would not therefore have been wise for the holy fathers to have made any attempt upon his life. They were induced therefore after having harassed him and themselves for a year and a half, to confine him for several months in a monastery, to receive instruction from the monks.—In the brief narrative drawn up by his own pen, he tells with admirable candor, that he found these men, neither wicked nor inhumane but wholly ignorant of religion. It is the province of genius to turn even untoward events to good account—and our poet excluded from the society of learned wits which he seems so much to have enjoyed, and immured in the gloom of a monastery, is led to turn his mind to themes of higher import than human learning. Notwithstanding his farewell to the muses, it might be truly said that the love of song was too dear to him to be in earnest. The lyre was still his joy, but instead of using it on common themes, he now tuned it to sing the songs of Zion. It was at this time he commenced his Latin version of the Psalms of David. It does not appear how far he went on with the work in his confinement. His own words are general, it was chiefly he says at this time, that he translated into various kinds, of verse the Psalms of David. After a confinement of nearly two years, the poet was released. The King of Portugal seems to have wished to retain him, that he might promote him to some station worthy of his learning, but Buchanan longed to be in a country where men of his profession were more highly valued, and where he should be less under the power of the Jesuits. He accordingly embarked in a Candian vessel and came to England, and here though he was assured that a fit situation would readily be provided for him, he was bent on returning to that country where he had spent so many of his years, and where he had so many men of learning as his friends. He accordingly proceeded to France and landed there in the beginning of the year 1553. Doubtless it was a pleasant sight to the poet who had been tossed about for two long years on a sea of troubles to see again the Gallic coast. There are few associations so deep and lasting as those we receive in the academic groves, and in converse with men of learning and talent. Buchanan doubtless under the influence of these, penned an ode

of a highly eulogistic kind addressed to France—of which a brief extract may suffice.

Farewell Algarve\* thy hunger-bitten soil  
 And fields fertile in want, a long farewell.  
 But hail thou happy France, bland nurse of arts,  
 With thy pure sky, and soil fertile in fruits  
 Thy hills all shaded with the leafy vine.  
 Thy groves where cattle roam, thy valleys  
 Watered with the pure bubbling fount, thy plains  
 Embroider'd o'er with flowers of fairest hue,  
 Thy rivers winding far, where bargos sail,  
 Thy pools, thy chrysal streams, thy lakes and seas  
 Where fish abound!—Thy many harbored shores,  
 Receiving oft the home-bereaved burd,  
 And pouring forth thy wealth to other climes.

In France, Buchanan soon found employment. He was first appointed Professor in the College of Bancourt, and afterwards tutor to a young nobleman Timoleon de Cosse, son of Marshall de Brissac. The Marshall was a distinguished soldier, and Buchanan appears to have attended him in his campaigns. He was sometimes in Italy, he tells us, and sometimes in France.—An anecdote is told of him at this time, which may not be unworthy of being noticed. It chanced that the Marshall and his principal officers were assembled in council, and while they were discussing some important measure, Buchanan happening to be in a contiguous apartment, murmured his disapprobation at the result to which the majority had come. The officers on hearing their military arrangements pronounced upon by one whom they thought ignorant of such matters, were disposed to treat the affair with levity—but the Marshall who knew him better, invited him to take his seat at the board, and to deliver himself freely on the subject. Buchanan, guided not so much, it would appear, by the technicalities of the art, as by that natural sagacity which was a great feature in his mental character, discussed the question with so much judgment, that the officers were greatly surprised—and the result shewed that his suggestions were well founded—and from this time the Marshall was wont to join him with the other officers at the Council board. Buchanan remained connected with this honorable family for the period of five years.—His pupil was young in years when he entered on his duties, and in his subsequent history he was no discredit to his father or to his tutor.—The ancients had a saying that in peace the young attend the aged to the grave, but in war the aged attend the young. It was so in the present instance. The course of the son of Marshall de Brissac was brief, but honorable.

\* A province in Portugal.

He fell by a musket bullet, at the siege of Mucidan, in the twenty-sixth year of his age. It was about this time that the papists in France began to manifest their bloody designs against the protestant part of the community, which were afterwards more fully consummated in the massacre of St. Bartholomew's day. And this aspect of things was probably the cause which led Buchanan to hasten his return to his native country. And here we find him acting as tutor to Queen Mary, in January, 1562. By the good hand of God upon Knox and his coadjutors, a few years had wrought a wonderful change in Scotland. The arm of the persecuting friars was broken. Cardinal Beaton had met the fate he deserved. The idols of Rome had perished from the land, and the Protestant faith with her simple institutions were beginning to take root. Buchanan too, who twenty-one years before had been forced to flee to save his life, had now returned in safety to fill an honorable station. He read Levy in the afternoon with his royal pupil, then twenty years of age, and according to the testimony of all writers, possessing the finest natural talents allied with gracefulness of person. Looking to the subsequent history of Mary, it may well be lamented that her education had not been conducted under the eye of Protestant guardians—but imbued as her mind was with the tenets of popery, at a time when the nation were struggling to break asunder the yoke, and had so far prevailed, she carried about with her the instrument of her own ruin. It must have been highly acceptable to the leaders of the Protestant party at this crisis, to receive the timely co-operation of such a man as Buchanan, for he did not halt between two opinions, but professed himself a member of the Reformed Church of Scotland. His principles and eminent learning secured the favor of the Earl of Murray, and by his means about the year 1566 he was appointed Principal of St. Leonard's College, St. Andrew's. And here though a layman, he delivered lectures on theology.

It was about this time (for the first edition has no date,) that Buchanan published his version of the Psalms. They came forth from the office of the learned printer H. Stephanus of Paris, and as he was most likely superintending the education of Queen Mary, at the time of publication, there was a propriety in his inscribing them to such a promising and accomplished pupil. The dedication is much admired by all true judges of Latin poetry—and merely that we may throw light upon the thread of

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our narrative, we shall subjoin a hasty translation.

O lady Queen! defending still with care  
Thy grandsires ancient crown, propitious  
To Scotia's rocky shores, who dost adorn  
Thy place by merits, thy years by virtues—  
Thy sex by courage—thy noble lineage  
By graces nobler still, deign to receive,  
(But kindly) Hymns robed in a Roman dress  
The noble work of a prophetic king,  
Produc'd far from the chrysal streams that pour  
From famed Parnassus or Helicon's sides,  
In chilling regions, 'neath the polar star,  
But still though born in an ungenial clime  
This work I had not ventured to set forth  
But that I thought, it was unseemly too,  
I should think light of what had pleased you,  
And though the fame they could not hope to find.  
By my poor genius, they may hope from thine.\*

Buchanan, it appears, recommended himself still farther to the Queen, by addressing to her a Latin poem at the time of her first nuptials. The occasion was interesting, and the poet has an eloquent eulogium on his native country.—A version of which we give as under :—

This is the glory of the quivered Scots  
To sweep in eager chase the woody groves,  
To breast the torrent, hunger to endure,  
The icy cold und burning heat to brave,  
And to defend their soil with neither ditch  
Nor lofty wall, but in the battle field,  
And to preserve their reputation safe,  
Despising life—to keep their faith once trothed—  
To hold with reverence friendship's sacred name,  
To love good morals not an impious bribe.  
By arts like these, when through the peopled earth  
War raged, and no land was, that had not changed  
Its ancient laws subjected to the will  
Of foreign foe—one nation did repose  
Free as their fathers in their ancient seats.  
Here the furious Goth was forced to check  
His headlong march—here the stern Saxon.  
The Cimbrian too, swelled with the battle won,  
When Saxons fell—and the Neustrian who  
In turn the Cimbri conquered, dare not pass.  
And here too (if memory is not tired  
Rehearsing things of old) victorious Rome  
Is forced to curb her eagle flight—  
That power, whom not menacing winds repelled  
Nor Parthia dreary with unfurrowed plains  
Nor Ethiopia's heat, nor icy storms  
Of northern rivers stay'd—Scotia did check.  
And she of all the earth, with whom not hills  
Nor banks of rapid streams, nor the deep woods  
Nor plains, great Rome her frontier made—but with  
A lengthened chain of forts, and lofty walls;

\* The meaning of the two last lines (conveying a delicate compliment to the Princess,) is—that the volume will owe more to her *patronage*, than to his *ingenuity*. In the original there is no play upon the word *genius*, as there must needs be in a condensed English version.

And when the nations in the east, and west,  
Lay conquered, or enslaved beneath her feet  
Here Rome content, her borders to defend  
'Gainst Scottish halbert raised her ramparts high,  
Here hopes of progress further, at an end,  
Where yellow Carron pours his foaming flood,  
She sets the boundaries of her wide-spread reign,  
Nor think that hearts used to the din of war  
May not pursue the gentler arts of peace:  
For when barbarian hordes, untaught as beasts,  
Burst from their woody thickets, and did sluke  
The Latin world—fair Caledonia then  
Thy hills and vales were still a safe retreat,  
Where wand'ring bard pour'd forth the tuneful song.

An anecdote is mentioned which may show the esteem in which the poems of Buchanan were held by a great and excellent captain in his day, we mean Gustavus Adolphus, of Sweden. "Some days afterwards," says the author of his life, "he invested Elbingen, where the defendants were almost equal in number to those that assailed them. And here the king gave a fresh proof, both of his good nature and contempt of danger; for whilst the commander and burgomaster were signing a capitulation in the royal tent, he walked up to the town gates and desired to be admitted upon courteous terms. He then asked pardon of the inhabitants for not making his appearance in a better suit of apparel, and conveying himself from the crowd, in the midst of their admiration, stepped unnoticed into a bookseller's shop, and desired the honest man to supply him with an edition of Buchanan's poems." The poet, as we have had occasion to observe, had a happy talent for satire. He continued to use his potent pen in exposing, in this way, the ignorance and vices of the Romish priesthood in Scotland—and these he dedicated to his friend, the Earl of Murray. He had little now to fear from their rage, as the civil power was wrested from them, and in other hands. He had therefore free scope to use this weapon effective for good, when wielded on the side of truth—and we cannot doubt that these poems contributed not a little to help forward the cause of the Reformation. In December, 1563, he sat as member in the General Assembly, which met in the City of Edinburgh. And in another assembly, held in June, 1567, he was chosen to fill the moderators chair—and this choice is the more remarkable, as Buchanan was a layman. It serves to show, however, the value that was attached to his services in behalf of the reformed faith, and the estimation in which he was held. Queen Mary having married Lord Darnley, son of the Earl of Len-

nox—the birth of a son and heir to the crown was an event of much public congratulation. Buchanan addressed to the royal pair, a Latin ode, highly becoming his years and patriotism.

O parents happy, in a happy child,  
 Now teach your tender boy from early years  
 The rule of equity, and let him drink  
 With that which gives him strength, the holy love  
 Of virtue: and let piety attend  
 As his companion, even from his cradle  
 And regulate his mind, and with his form  
 Increase. Not readier does the rudder  
 Bend the ship's path, while travelling o'er the wave,  
 Than people from a prince, good morals learn.  
 Not the dungeon, and the dread doom of laws  
 And instruments of torture so affright  
 Their quaking minds, through fear of vengeance,  
 As honor of true virtue, and the mild  
 Manners of a king, and the rev'rend grace  
 Of unstained sceptre, mould their hearts to love  
 And copy models of good action.

There were many besides Buchanan who had formed favorable opinions of Queen Mary—but that unhappy princess, like many other ladies who have handled the sceptre, was too disposed to select favorites to be about her person—and the hopes which had been formed of her were soon blasted. She set her affections on the Earl of Bothwell, a nobleman of depraved character. Her lawful husband was assassinated on the 10th of February, 1567, under circumstances that excited suspicion that she was accessory to the plot, and within a few months after she was married to the reputed assassin. These atrocious misdeeds alienated the affections of all her Protestant subjects, and led to those wars which terminated in Mary's imprisonment by Elizabeth. The ex-queen having incautiously submitted her cause to her royal kinswoman, Buchanan was one of those who composed a Latin exposure of her guilt. Many have keenly censured this part of his conduct. But murder is no slight delinquency, and she who could compass the death of a husband had forfeited the favor of her best friends. And if Buchanan was fully convinced, which he undoubtedly was, of her guilt, it was only a duty which, as a public man, he owed to his country to make it known. In these troublous times when the rancor of the Popish faction was still formidable in Scotland, another tragedy soon followed—the death of the good Regent Murray, while riding through the streets of Linlithgow. It was at this time that Buchanan published an admonition to the peers of the realm, urging them to take measures for the security of the young king against the dangers

which beset him. And shortly after he, along with three other learned persons as assistants, were appointed to preside over his education. In this office Buchanan acted with great fidelity, and had James imbibed more fully the principles in which his venerable preceptor was careful to instruct him, the Stuart family might have still been seated on the British throne—but the courtly diocesans in London taught him other principles of prerogative than he had learned among the Presbyterians in Scotland, and these counsels, so seductive to kings, as we may see in the case of Rehoboam, stirred up those contentions which brought his son Charles to the scaffold, and in the next generation drove his family from the throne for ever.\* It appears from the testimony of divers writers that the king's learning was honorable to the labors of his venerable tutor. While engaged in this high and responsible office, Buchanan's friendship was courted by honorable persons in foreign parts. The King of Navarre, afterwards Henry the Great, addressed to him a letter, wishing him "to instil into the mind of his pupil such sentiments as might conduce to their future attachment." The learned and excellent Beza, who did much for the Protestant cause, was desirous of pre-disposing James' mind in its favor, and dedicated one of his publications to the King; on this occasion he solicited Buchanan's services. Another French Protestant, Serranus, who had published successively a splendid edition of Plato in three folio volumes, inscribed the first to Queen Elizabeth, and the second to the young king. He wrote to Buchanan from Lausanne as follows: "Although I have not had the happiness to know you, except by your learned writings, I have honored you a long time, as do all those who love letters. In the course of last year, with the view of alleviating the misery incident to our condition, and even after the remarkable calamity of St. Bartholomew, I have endeavoured to follow your footsteps, by teaching David to speak Greek \* \* \*. Having

\* Buchanan is understood to have been a strict disciplinarian while in the discharge of his professional duties. And here we shall give an anecdote as told by Dr. Irving. "The king having caught a fancy for a tame sparrow which belonged to his play-fellow the *Master of Mar*, solicited him without effect to transfer his right: and in endeavouring to wrest it out of his hand, he deprived the poor little animal of life. Erskine having raised due lamentation for its untimely fate, the circumstances were reported to Buchanan, who lent his sovereign a box on the ear, and admonished him, that he was himself a true bird of the bloody nest to which he belonged."

by the advice of my friends, dedicated a portion of my labor to the majesty of your king, I have been inclined thus to address you, with the view of entreating you to love one who loves and honours you; and to do me the honour of presenting these volumes to his majesty, with such a recommendation as your erudition and goodness shall deem suitable. You may thus oblige a man who will not forget this favor, but who will pray to God for your prosperity. I might find many subjects to discuss with you, but in the expectation of receiving an answer that may encourage me to familiarity, I shall pray to God to bless your happy old age, and to permit you to see in your most noble pupil the accomplishment of your good desires. Recommending myself, very humbly, sir, to your good graces, I entreat you to preserve me in those of the king \* \* \*. I send you a copy of Plato as a testimony, if you please, of the love and honor which I bear you." Various other learned men cultivated his friendship—we give one other extract from a letter addressed to him from Holland, by Hubert Languet, a Protestant refugee of rank, suffering for the truth, dated Feb. 1581. "By your virtue and by the various and noble monuments of your genius, you have rendered yourself so conspicuous in the Christian world, that hardly a single lover of science and literature who does not regard you with the utmost reverence and admiration. I consider it as an instance of no common felicity that, about twenty years ago, it was my lot not only to see you at Paris, and to enjoy your most pleasant and most learned conversation, but also to entertain you as my guest, together with those distinguished men, Turnebus, Auratus, &c.—We then heard you discuss various subjects in a manner which tended very much to our edification and delight. To those circumstances, I now allude for the purpose of trying whether I can suggest to your recollection who I am; but whoever I am, assure yourself of my being a very warm admirer of your virtue. For several years I have lived with Philip Melancthon, and I then seemed to myself to live happily. Having, after his decease, been exposed to various changes, I have at length betaken myself to these regions, as to a haven more secure than any other that I could find, notwithstanding their having been agitated for many years by the storms of civil war. Even amidst these warlike tumults, the light of the gospel shines forth; to us is announced the doctrine which points out the true path of salvation; and while

the Spaniards threaten devastation, the superstition which infects their minds is expelled from the churches. It was the Prince of Orange, the great ornament of our age, who commanded me to accompany him to this place. Supported by the vigor and acuteness of his mind, he has hitherto maintained such a contest with the formidable power of the Spaniards as has procured him immortal glory. After having, under his auspices, severed their tyrannical empire, these provinces have happily constituted various republics and churches, which, being closely leagued together, have hitherto resisted the attacks of the enemy. The king of Spain having for several years endeavoured, without success, to overwhelm him by force, has at length resorted to a kind of arms which do not seem altogether suitable to so great a monarch; he has issued an edict in which he pronounces sentence of proscription, and endeavours, by proposing rewards, to impel assassins to accomplish his murder. Since many falsehoods are there alleged against him (the Prince of Orange), he has been induced by his friends to publish an apology, for the purpose of vindicating his innocence against the calumnies of the Spaniards. This apology I transmit to you. During the winter I have lived in these puddles of the Dutch, which nature seems rather to have intended for the habitation of frogs and eels than of men. This town (Delft), is, however, very handsome \* \* \*. From the vicinity we have a prospect of Rotterdam; a prospect which not only recalls to my memory the great Erasmus, in whom it glories as a citizen, but also you \* \* \*. Erasmus was invited to inform the youth of Ferdinand, but he declined the employment. I account you more fortunate and virtuous in not having refused to aid your country when it called you to imbue the king's tender mind with those precepts which, being observed in riper years, will secure the happiness and prosperity of himself and of all those to whom his dominions extends.—From Melville, an excellent man, you may know the state of my affairs. Farewell."

It is well known that King James shewed much hostility to Buchanan's memory and writings after his death—referring to this, we find Dr. Johnston, in an elegant Latin ode, addressed to the king, summing up some of the benefits he had received under the tuition of Buchanan:

And you O father of your country—what  
Thinkst thou the bard had not of thee deserved,

But for one fault. Thy young mind he embued  
 With love of study—and thy way he led  
 Through the rough summits, where the muses stray,  
 Not often trod by royal pupils—and  
 When yet a little boy, he taught thy lips,  
 Sweet eloquence, that sways the multitude,  
 And quietly bends a people to obey  
 Their prince's rule. Yes, well he touch'd thy lips  
 And form'd thee manners worthy of a king,  
 And faithful to his charge, he taught thee that  
 Which courtiers hide—what differeth a king  
 From private man—a tyrant from a king.  
 What subjects owe to him, and he to God.

Though Buchanan wrote the Latin tongue  
 with such purity, that, in point of eloquence,  
 many of the learned have ranked him on a level  
 with the best writers of the Augustan age—it  
 is very different when he writes in his own  
 tongue. At least it appears so to us at this  
 time, but there is a fashion here as in other  
 things, and forms of speech which at one time  
 were esteemed polite, become vulgar in a few  
 generations. The following, addressed to Sir  
 T. Randolph may be taken as a fair specimen of  
 an epistle in the vernacular tongue at this time:

"To Maister Randolf Squier, Maister of Postes to  
 the Queenes Grace of England. Maister, I haif resavit  
 diverse letters from you, and yit I have unsourit to  
 name of thame; of the quylke albeit I haif many  
 excusis, as age, forgetfulness, busines, and discease,  
 yit I wyl use nane as now, except my sweirness and  
 your gentilness; and geif ye thynk nane of these suf-  
 ficient, content you with ano confession of the falt  
 wout fear of punition to follow on my onkindness.—  
 As for the present I am occupit in writing of our his  
 torie, being assurit to content few, and to displeuse  
 many thardthrow. As to the end of it, if ye gett it  
 not, or thys winter be passit, lippin not for it, nor  
 nane other writyngs from me. The rest of my occu-  
 pation is wyth the gout, quhilks holdis me besy both  
 day and nyte. And quhair ye say ye haif not lang to  
 lyif, I traist to God to go before yow, albeit I be on  
 fut, and ye ryd the post; praying ye als not to *dispost*  
 my hoste at Newark, Jone of Kelsterne. Thys I  
 pray you, partly for his awyne sake, quhaene I thot  
 ano gud fellow, and partly at request of syke as I dar  
 not refuse. And thus I tak my leif shortly at you  
 now, and my lang leif quhen God pleasis committing  
 you to the protection of the almyty. At Sterling, xxv.  
 day of August, 1577.

Yours to comand wi service,

G. BUCHANAN."

Buchanan published a work about this time  
 which he seems to have intended should be a  
 manual for directing the public conduct of the  
 king in the new and stirring times in which he  
 was called to the throne. He knew that the  
 old principles of government were fast giving  
 way before the general diffusion of knowledge

among the people. And being no republican,  
 but a firm supporter of the monarchy, he wish-  
 ed to demonstrate the legitimate province  
 within which, consistently with the rights of  
 his people, the king's prerogative might be ex-  
 ercised. And when one reflects on subsequent  
 events, it is impossible not to reflect on the sa-  
 gacity of the venerable author. Buchanan was  
 now drawing nigh to the end of life, and could  
 not therefore be supposed to have any other  
 end in view than the king's advantage. The  
 work was entitled "*De jure regni apud  
 Scotos.*" He inscribed it to his royal pupil.

We give Mr. Irving's translation of part of  
 the dedication. "Several years ago," he says,  
 "when our affairs were in a most turbulent con-  
 dition, I composed a dialogue on the preroga-  
 tives of the Scottish Crown; in which I endea-  
 voured to explain from their very cradle if I  
 may adopt the expression, the reciprocal rights  
 and privileges of Kings and their subjects.—  
 Although the work seemed to be of some utility  
 by silencing some individuals who, with impor-  
 tunate clamours, rather inveighed against the  
 existing state of things, than examined what  
 was conformable to reason, yet in consequence  
 of returning tranquillity, I willing consecrated  
 my arms to public concord. But having lately  
 met with this disputation among my papers, and  
 supposed it to contain many precepts necessary  
 to your tender age, (especially as it is so con-  
 spicuously elevated in the scale of human af-  
 fairs,) I have deemed its publication expedient,  
 and admonish you of your duty to the commu-  
 nity. Many circumstances tend to convince me  
 that my present exertions will not prove fruit-  
 less, especially your age, yet uncorrupted by  
 perverse opinions; a disposition above your  
 years, spontaneously urging you to every noble  
 pursuit, a facility in obeying not only your pre-  
 ceptors, but all prudent monitors; a judgement  
 and dexterity in disquisition, which prevents you  
 from paying much regard to authority unless it  
 be confirmed by solid argument. I likewise  
 perceive that by a kind of natural instinct you so  
 abhor flattery, the nurse of tyranny, and the  
 most grievous pest of a legitimate monarchy,  
 that you as heartily hate the courtly solisms  
 as they are relished and affected by those who  
 consider themselves as the arbiters of every  
 elegance, and who by way of seasoning their  
 conversation, are perpetually sprinkling it with  
 majesties, lordships, excellencies, and, if possi-  
 ble, with other expressions still more putrid.—  
 Although the bounty of nature and the instruc-  
 tion of your governors may at present secure you

against this error, yet I am compelled to entertain some slight degree of suspicion lest evil communication, the alluring nurse of the vices, should lend an unhappy impulse to your still tender mind, especially as I am not ignorant with what facility the external senses yield to seduction. I have therefore sent you this treatise, not only as a monitor, but even as an importunate and sometimes impudent dun, who in this turn of life, may convey you beyond the rocks of adulation; and may not merely offer you advice, but confine you to the path which you have entered, and if you should chance to deviate, may reprehend you, and recall your steps. If you obey this monitor, you will insure tranquillity to yourself and to your subjects, and will transmit a brilliant reputation to the most remote posterity." James formed his principles by a very different standard, as his subjects in Scotland knew to their cost—but great is truth and it will prevail. Other writers, in after times, expounded the principles which Buchanan had unfolded in this treatise—and they were practically discovered in the great revolution of 1688. Sir James Macintosh speaking of this book, says, that "the maxims of a free government are delivered in it with a precision, and enforced with an energy which no former age had equalled and no succeeding has surpassed." The last work which Buchanan published was his history of his own country in the year 1582. He had undertaken this work at the urgent request of his friends when he returned to Scotland, so that he appears to have been

engaged twenty years in forming the plan and executing the work. In the dedication to the king the venerable author says, "It was no mean incentive to me, that I concluded my labour would neither be undue nor unacceptable to you—for there are among your ancestors men distinguished by every species of excellence, and of whom their posterity will never be ashamed." The learned Usher commends the diligence with which Buchanan had investigated the antiquities of his country—and Lord Monboddo hesitates not to pronounce the style superior to Levy. The accounts that have come down to us of Buchanan's death are brief. He now laid aside his literary labour, and expressed himself to his friend James Melvin, as having now nothing more to do than to die.—His kinsman soon after this urging him to make some corrections on a part of the history which he specified, and which was then passing through the press, on the ground that it would be offensive to the king, "Tell me man," said Buchanan, "if I have told the truth?" "Yes sir," replied his cousin, "I think so." "Then," rejoined the dying historian, "I will abide his feud, and all his kin's. Pray to God for me." and the writer who has furnished this account adds—"by the time the printing of his Chronicle was ended, that most learned, wise, and godly man ended this mortal life." He died on the morning of Friday the 23th of September, 1582, in the seventy-seventh year of his age, and his remains were interred in the Grey Friars' Church-yard, Edinburgh.

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## THE MEETING OF THE COMMISSION AT EDINBURGH.

### STRATHBOGIE CASE.

The Commission of the General Assembly of the Church of Scotland met in the Tron Church, Edinburgh, on the 12th of August last. Soon after 12 o'clock, Dr. Makellar, moderator of last assembly, took the chair, and opened the meeting with prayer. The most important business before the court was, the case of the seven ministers of the Presbytery of Strathbogie. Though cited to appear at this diet, they gave in their declinature through the me-

dium of their agent, Mr. Peterkin. On the motion of Mr. Dunlop—The Commission found that they are contumacious in disobeying the citation of the last General Assembly. And the Commission resolve, at a future period of this diet, or at a future diet, to report this matter, and the paper given in by the said ministers, to the next General Assembly. The court then proceeded to the discussion of the matter for which the seven ministers had been

cited to compare and answer—namely, whether or not there did not exist good reasons for serving them with a libel previous to deposition from the office of the holy ministry. The procurator introduced the subject with a very obnoxious speech. It is well known that the cardinal gentleman, as well as divers members of his family, occupy a high place at the Scottish bar.—And yet, though in daily intercourse, in his professional capacity, with the judges of the Court of Session, we find him in his place in the Commission of the Assembly, bearing a testimony fully as decided as any of his clerical friends against the doings of the civil court. After stating the case, and shewing that no other alternative was left than to libel these even ministers—we find the following remarks illustrative of the duty of the church to proceed in her own path without regarding the civil courts.—And who can gainsay the truth of them? If the church is a church of Christ, she must have freedom to follow out the end of her existence, the maintenance of truth and righteousness in the land—if she is not a church of Christ, let her by all means be rejected—but to acknowledge her in this capacity, and to fetter her in the doing of those things which her great head has committed to her care, is both inconsistent and wicked. The more free she is to obey the pure precepts of Christ, the greater the good that must follow. The Procurator proceeds :

SIR,—It has always appeared to me that, when two courts of co-ordinate jurisdiction come, or are supposed to come, into collision, then, unless when the subject of conflict happens to be one which may be remedied by a conference between them, as is supposed to have been the case with the Court of Session and the Barons of Exchequer about thirty years ago, the truly dignified course of proceeding is, that each court should hold on its own way, without appearing to be conscious of the existence of the other court, excepting when it cannot by any possibility avoid it. The act which it may be the duty of either court to do, should be done solely and simply because it is its duty, and should neither be done when it is not so, nor withheld when it is, because some other court, having no power of review, either ordains it on the one hand, or prohibits it on the other. I am not saying that we should not, in another shape and for another purpose, declare what we please as to our own independence of any other court, or of all courts on earth. That, sir, we may do in our deliberative capacity; we have done so on more occasions than one, and I have cordially concurred in such declarations. But in our judicial capacity, where we have nothing else to do than to

determine the case before us, I can conceive nothing more unjust, nothing more undignified, and nothing more unwise, than to make any mention of any other court whose supremacy over us we do not acknowledge. It is unwise, because the mention of any other court, in our judgment, gives that court a pretence for interfering which it could not otherwise by any possibility have.

After arguing the case at some length on the principles stated above, the learned gentleman moved to the following effect:—That the Commission find the said William Cowie, William Allardyce, James Allardyce, James Walker, William Mason, James Thomson, John Cruickshank, and James A. Cruickshank, still continue contumacious, they now, in obedience to the injunction of the General Assembly, at its meeting on the 1st of June last, resolve to serve them with a libel, as therein directed, and appoint Mr. Candlish, Dr. Patrick Macfarlan, Mr. Moncreiff, Mr. Banneiman, Mr. Dunlop, and the Procurator, to prepare the draft of a libel, and to report to this or some future diet of the Commission.

Dr Cook, of St. Andrews, in a speech of great length opposed the motion, arguing that obedience to the civil courts could not be defined as *criminal in a libel*, and concluded, with moving to the effect that in all the circumstances of the case, they saw no reason to serve the seven ministers with a libel, and report the matter to next assembly. He was answered by Dr. Macfarlan, Dr. Simpson, and others.—After the debate had been protracted for some time, Dr. Chalmers rose and addressed the house, but for some time his voice was inaudible. He said, on whatever principle the Established Church may be based in other lands, nothing can be clearer than the principle on which the Church of Scotland is founded. It is not a fiction called up from the viewless depths of antiquity; we read it in the broad daylight of history. We find it in the articles of her leagues, in the watchwords of her persecuted congregations, and in the testimonies and the dying confessions, which, if they had been recalled, would have drawn from the stake or from the scaffold her sainted martyrs. And if ever the acts of Parliament could be illumined or interpreted by the events which gave them birth, then I say that our spiritual independence—the full recognition of our spiritual independence—is as clear as if written with a sunbeam. But we do not stand in need of this light from without, seeing that we are in possession of a light from within, in having our Confession engrossed among the acts of the legislature, and made part and parcel of the statute law. It is there recognized by the law of the land, that Christ is the only King and Head of his Church, and that he hath appointed in it a government distinct from the civil magistrate. Now, this is not a peculiar privilege, which I contend for as a novelty belonging to our own church alone,

and not to every other Protestant church in christendom. Each of these Churches will confess that they have a distinct government in things sacred; and though there are various modes of fixing the line of demarcation, yet each will affirm that there is a line of demarcation between the civil and ecclesiastical powers—a department which one claims as its own, and with which the other cannot interfere. But the war-cry of our adversaries—the law of the land—which has been resounded in our ears from all quarters, and has been lately repeated—I am sorry, but not surprized, to observe—by Sir Robert Peel—would swallow up and confound all these distinctions—would efface the line of demarcation by trampling it under foot, and would not leave one inch of that peculiar territory on which the government of the church alone can stand. This appears to me to be the point of the misconception and misunderstanding which exists between the two parties. The law of the land carries all before it. We say so too; but then we add the qualification, that it is *so only in matters of civil effect, this is either not listened to, or regarded as a mere quibble and cobweb argument.* The distinct government of the church is an idle fancy under such a regulation as this; and though it has had a place on the statute book for the last 150 years, yet just because of one decision in the Auchterarder case, it is now to be held as an airy nothing and a dream. Yet these legalists, or law-men, if pressed with the possible case of an admission, by the Civil Courts to the communion table, would recoil and escape from the supposition—not however, by denying the power or the right of the secular authority, but by denying that such a case could happen, or by telling us that that would never do (hear). At this rate the liberties of the church depend upon a mere volition—upon an understanding, mistaken though it be—or, in other words, upon a contingency in which all practical securities for our independence are taken away. I do not sympathise in the faith of those people who tell us that one contingency or another will never happen. It is astonishing when once a course of deviation from right conduct has been entered upon, to find how soon both actors and spectators get reconciled to the boldest and farthest stretches of power—how much farther than either at first had imagined it possible. At the beginning of this controversy, for example, the interdict in the Lethendy case was regarded as an act unprecedented since the days of William and Mary—it excited universal surprise, and a unanimous Commission testified against it. But now we find that two hundred and sixty declarationists can be found to hold up their faces for it (hear). Then came the interdict not against the actings of a Presbytery, but against the actings of the people; and though all hands were raised in astonishment on account of it at first, yet men learned to swallow it. Then came the inter-

dict against preaching, in which the church acquiesced at first without a murmur, because when we came to examine into its terms, we found that it only tied us down from the use of the church, and the churchyard, and the school, and finally the bell, all of which being of the genius civil, and consequently within the compass of the civil jurisdiction, we at once deferred to the decision. But then after every one thought the Court of Session had done its uttermost, there came forth what is called the extended interdict, under which we are forbidden to preach in the district of Strathbogie at all, and the ministers of the church of Scotland a body acting under the authority of the General Assembly, are debarred from preaching in a whole country side, where Seceders, Unitarians, Socialists, and the apostles of infidelity and sedition may in this land—(loud cheers)—in which all people of the classes I have enumerated, may, in this land of unbounded toleration take their full swing. When this last interdict came forth, I believe that the strictest legalist in the Parliament House was struck and thrown aback, as by a momentary glare of conviction, that the matter had now gone too far, and it was said that the instigators of this violent outrage meant it as an experiment, and that they did not intend to follow it out or to act upon it. However this may be, the sensation has gone off; the interdict has been renewed; and whether or not they mean to act upon it, we, the church and the ministers of the church, have no choice but to act against it (applause). We must stand out against this series of aggressions, thus rising in magnitude one above the other, else the innermost recesses of the sanctuary will be opened to the invader and trampled under foot. I know the obloquy which will be heaped upon us. I have heard the odious names which will be given to us for this resistance; and I am prepared for them. If not an impartial public, at least an impartial posterity, will tell whether we are rebels or they are persecutors (loud applause). Here I may say one word to those who express the hope, and I observe that Sir Robert Peel is among the number (laughter), that we will yet give up our personal feelings and do otherwise than this. To what personal feelings he refers, he does not specify—whether it be the feeling of irritation or of false honor—the pride of men who have committed themselves, and gone too far to retract without shame and degradation. If so, never was an appeal made wider of its object. These personal feelings have no existence with us, or if they have, it is in such a slight degree that they are altogether overborne by principles of a depth, and height, and breadth, and length, sufficient to engross and occupy the whole man. The principles—whether our adversaries comprehend them or not—which are the only moving forces that have told, and still tell, upon the Assembly, are the full security of our spiritual independence

—the headship of Christ—the authority of the Bible as our great spiritual statute-book, not to be lorded over by any power on earth—a defence to our own standards in all matters ecclesiastical—and a submission unqualified and entire, to the civil power, in all matters civil. These are our principles:—and these principles—not personal feelings—[Here Dr. Chalmers in a powerful strain of argument contrasted the *personal feelings* which the adversaries of the church had manifested throughout this controversy, and then proceeded]:—I was enumerating what may be the personal feelings of our adversaries, and I have a right to do so. I ask which of the rival elements ought to give way—whether the personal feelings of the men who have nothing to lose in this contest, or the principles of men who are ready to risk all for their principles, and, though many of them in the winter of life, would rather abandon their homes, and brave the prospect of being cast with their families upon the wide world? (applause). I ask if it was well in Sir Robert Peel, from his high station, and in his position of silken security, to deal out his admonitions to the church of Scotland in this way, and while he spares the patrician feelings of his competitors, to take no account of the principles and feelings of those conscientious men, who humble in station but high in spirit, are ready, like their forefathers of old, to renounce all their enjoyments, for the glory and dignity of the church? (applause). I had hoped that considerations like these might have occurred to, and told upon, the suspended ministers of Strathbogie. They have taken upon themselves a fearful responsibility, and that by a movement on their part altogether gratuitous (no, no), by what might well be called an aggressive act of disobedience in taking Mr. Edwards upon his trials. They would have lost nothing by inaction, which was all that was required of them—while by action, by wanton, forbidden, and uncalled for action, if she fail to avert it—the church loses all—she is laid open by the hands of her own children to degradation and dishonor. Will they consent to be the instruments of her confusion and overthrow? Will they lend themselves as tools to the hands of the church's oppressors—to be wielded as weapons of war by her relentless and cruel adversaries? The men who through them are practising against the church's liberty may rejoice in the achievement of their conquest; but what share will they have of glory or satisfaction in having bowed themselves as stepping stones of the church's degradation, and of rendering her a despised, dishonored, degraded thing in the face of all Christendom? (loud applause). Dr. Chalmers then went on to argue that he was the more anxious to maintain the independence of the church, because he contemplated a much more popular basis for the church than it at present possessed as the only condition of its existence, and he looked

upon this change with complacency rather than distrust, provided only that the church were to maintain a check, whether over the nomination of the patron, or the election of the people. On these grounds he felt he had never been called to discharge a clearer or more imperative duty than in now giving his vote to the proposition for libelling the refractory ministers of Strathbogie.

Mr. Robertson of Ellon, replied in support of Dr. Cook's motion.

Mr. Candlish then rose and said that his object in presenting himself at that moment was rather to bring clearly before the house certain facts which seemed to have fallen out of the way than to enter at large into the discussion before them. The charges brought against these rev. gentlemen were these—That in violation of the sentences of the Commission, they nevertheless continued to discharge their spiritual functions in their respective parishes; that after the sentence of the commission had been converted into a sentence of the General Assembly, they still continued to discharge their spiritual functions, and not only so but they sought the protection of the civil court, and attempted to overthrow the sentence of a spiritual court by a civil interdict. They might plead the sentence of the civil court for all this; but certainly they could not plead any obligation on their part to obey that court, and therefore the contumacy was purely gratuitous. But this was not a case of mere contumacy. It was not the resistance to the authority of the church in merely technical or minor points.—The charge against them was no less than that of usurping the power of the keys when they were withdrawn by competent authority; and of desecrating the sacredness of those ordinances which Christ had ordered to be administered by the hands of the ministers of his word, by administering them when they were no longer ministers. (cheers.) Mr. C. then proceeded to notice the proposal of Dr. Cook to delay the matter till next General Assembly, in order to allow time for reconsideration and negotiation. He wished they had only come forward with this request a little sooner (hear, hear,) for the Commission had now no alternative. Mr. Candlish concluded an eloquent and powerful speech, by expressing a hope that the seven brethren would yet see their error and render any severe measures, on the part of the church altogether unnecessary.

The Lord Provost of Edinburgh, and Mr. Pringle, M. P., having addressed the House in favor of the Procurator's motion; and others in favor of Dr. Cook's—The roll was then called, when there voted—

For the Procurator's motion, . . . . . 150  
For Dr. Cook's, . . . . . 66

Majority for the Procurator's motion, —114

In connection with the foregoing debate, we subjoin the following account from the *Scottish*

*Guardian*, of a visit made to the parishes of the seven contumacious ministers, by a deputation appointed by the Commission. It serves to show the good which is already beginning to come out of the stand which has been made in behalf of the privileges of the christian people. Doubtless the seven ministers in clinging to the letter of the law which gave them their stipends, were congratulating themselves that they would "die in their nest;" but should the whole people under their charge prove contumacious to them, as they have done to the General Assembly, they may find the nest a bed of thorns. At any rate the law-men whom they have so much idolized, will not, we suppose, carry their principle so far as to bring the people by the neck, while sitting under the ministrations of Dr. Gordon of Edinburgh, and others, and thrust them within the empty walls of the Rev. Messrs. Couric and Cruikshanks.

#### THE DEPUTATION TO STRATHBOGIE.

The deputation, consisting of the Rev. Drs. Gordon, Henderson, Smyth, Forbes, and Messrs. Bruce and Bannerman, arrived at Huntly on Saturday week, at eleven o'clock.—Drs. Henderson and Smyth immediately went forward to Keith. A considerable sensation was produced by their arrival; both intrusionists and non-intrusionists waiting in the streets for the appearance of the coach. No sooner were the deputation arrived, than the intrusionists skulked away, leaving the non-intrusionists to rejoice that the spiritual rights and privileges of the people of Strathbogie were promptly sup-

ported by the Commission of Assembly, notwithstanding the recent renewal of the Court of Session's interdict. Dr. Gordon preached at Huntly to overflowing audiences. Her Grace the Duchess of Gordon, at present residing at Huntly Lodge, attended the evening service, notwithstanding the defective accommodation supplied by the old Popish meeting-house, which was not only crowded but surrounded by hearers, stationed at every window to catch the sound of the minister's voice. The Rev. Dr. Forbes officiated at Rhyntie, where we understand the usual place of meeting, a large hall, capable of containing 500, was so overcrowded that it was found necessary to preach in the open air in the afternoon—the number in attendance being computed at about 1,000. In this parish there is a marked revival; family worship and prayer-meetings, since the Assembly ministers have visited it, being on the increase to a very interesting degree; and a great eagerness to hear the gospel preached being manifested by the people. Dr. Henderson supplied Keith, where, from the immense throng, it was found necessary to preach in the afternoon in the open air. We understand that the attendance at Botriphnic, where Dr. Smyth officiated—Mortlach, where Mr. Beith of Stirling officiated—and Glass, where Mr. Bannerman officiated—was immense; and the kindest feelings were shown to the reverend gentlemen, the people coming forward in the warmest manner shaking hands, and wishing God's blessing to rest upon their labours. We hope the Assembly's Commission will go on and take advantage of the present opportunity for promoting the religious interests of this very interesting people, who are many of them giving evidence of a divine work upon their hearts.

#### OBITUARY NOTICE OF MR. GEORGE THOMSON, SCARBOROUGH.

This excellent man died on Monday 23th September, from a pulmonary complaint, by which he had been long and severely afflicted.

Mr. Thomson made a profession of religion in early life, and as he embraced every opportunity of waiting upon God so as to increase his stock of knowledge and cultivate all the other christian graces, he made as may be expected rapid progress in the divine life. Some years ago, he was ordained a ruling elder in the Presbyterian Church of Scarborough. The important duties of this office he discharged with much diligence, wisdom, and zeal.

Mr. Thomson was distinguished for remarkable modesty and humility. Indeed, in the language of inspiration, it might be said of him with little exaggeration, that he was clothed with humility. This grace after all is the distinguishing grace. He that has it in a high degree, will have all the other graces in their vigour and beauty;—he that wants it, wants all. His meekness, however, sometimes bordered on that diffidence which obscures excellence and enfeebles usefulness. Still he was truly a useful man in the township, and especially in the congregation to which he belonged.

His usefulness indeed sprang from, and was directed by his genuine piety. The love of God is the fulfilling of the law. The love of the Saviour filled a large space in the breast of this godly man, hence, he did a great deal of good which those who look merely at the surface of things never notice. Acting from pure motives, and possessing the simplicity of a child united to an excellent understanding, his efforts to do good, were as unostentatious, as they were truly beneficial.

In every congregation, there must be a few persons, who shall take an active hand in its public concerns. Such men are much needed and their loss is deeply felt. The congregation of Scarborough while it remembers, and is sincerely grateful for the labours of Mr. Thomson, cannot but deeply regret the loss sustained by his death.

Mr. Thomson's piety, as it sprung from faith and was nourished by scriptural knowledge, always bore a healthy aspect. It was ardent, yet free from enthusiasm, prudent, but not cold, nor formal. The writer of this has good reason for knowing, that he was one of those christians who spend much time in their closet, and who obtain strength *there* for the discharge of family, and public duties. He was peculiarly faithful in religiously educating his children. And although he is no more with them, the good seed which he has sown—and let other parents think of this,—may through the divine blessing, bear fruit many days hence. In his pious instruction, and truly godly example, he has left a rich inheritance to his offspring.—Alas, how many parents are there who labour incessantly to procure every thing for their children, but the one thing needful! They leave them in possession of the world, but they leave them “without God, and without hope in the world.”

Sometime before the deceased was removed from this suffering state, he was for a few days in great spiritual darkness. Then he was heard to mourn bitterly. On account of his bodily sufferings, no complaints escaped his lips. His sorrow, and this weighed heavily, was that he could not see his Father's face; and to use his own words, could not get a sufficiently firm hold of his Saviour. God's dearest children are not unfrequently exposed to such darkness, and some of them we believe, for ends

which we cannot at present explain, are left under these clouds until the essential glories of heaven, bursting on the disembodied spirit utterly and for ever dispels the darkness.—Others however, are restored to joy and peace, and are enabled to testify to the goodness of the Lord before they depart. Thus it was with Mr. Thomson, “God said, Let there be light, and there was light.” And then was this good man enabled to declare, that he had found peace, and joy unspeakable in his Saviour; and modestly, yet earnestly did he urge others to seek this peace. He was truly anxious about the salvation of his fellowmen. And there is good reason to believe, that his consistently pious life, and his happy death—the death of the christian, will not be lost on those who had opportunities of witnessing these.

Yet in his sickness he frequently complained bitterly, that he had done so little for his Saviour. Others thought—according to his sphere in life he had done much. He himself thought he had done nothing. He saw himself a sinner saved through grace, and his heart was smitten with the unspeakable love of his Lord and Master, and he felt as the best of christians will feel, that his gratitude to the Redeemer, and the labours it had produced were immeasurably less, than the love and mercy to which he felt himself an eternal debtor. He frequently deplored indwelling corruption. It is the eye of the most perfect construction, that most readily detects the smallest blots or specks. He that makes high attainments, unless he were perfect as an angel, or saint in heaven, will most readily notice and most deeply deplore the smallest remains of indwelling sin. On the atonement of Christ as the alone ground of the sinners justification, his views were wonderfully clear, and his faith in the Saviour uncommonly strong. He disclaimed with a vehemence by no means peculiar to him, every other ground of hope, except *him* who is the hope of Israel.

In a word, he was emphatically a good man; an intelligent, humble, and laborious christian. The township has lost in him a most useful citizen;—the congregation of Scarborough one of its brightest ornaments—while his mourning widow and children, have lost their best friend on earth.

J. G.

## THE GENERAL ASSEMBLY'S FIVE SCHEMES.

EDUCATION—FOREIGN MISSIONS—CHURCH EXTENSION—COLONIAL CHURCHES—CONVERSION OF THE JEWS.

We have received the September number of the Home and Foreign Missionary Record for the Church of Scotland, and we shall proceed to notice the accounts of the five great schemes in which the church is at present engaged, according to the order in which they are hereafter to be treated of in that excellent publication. The oldest of these schemes and therefore the first in order is that of

**EDUCATION.**—The General Assembly for many years past have been labouring to carry into effect the memorable wish of His Majesty George the Third, that every child in his dominions might be able to read his bible. To secure the greater efficiency of their teachers, the General Assembly having recommended the regular inspection of the schools by a properly qualified functionary, the sub-committee have chosen as inspector for the present year, Mr. Oliphant, of the Normal School in Edinburgh—and during the vacation of that school, he was journeying in the remote localities of Argyle, Ross and Inverness. Mr. Tawse also of the Society for Propagating Christian Knowledge had visited a number of their schools, and the secretary of the committee (Mr. Gordon) was to take part in the same work. The General Assembly are now acting upon the principle that in order to secure efficient teachers, it is needful that themselves should go through a previous course of education to fit them for the work—and accordingly a normal school has been established for this purpose. It appears however, they have at present in contemplation the institution of a new normal school of a higher kind than the present, and have communicated with the Privy Council anent the aid they might expect in the undertaking. This has been favourably received, and a sub-committee has been appointed to consider the changes to be made on the present normal establishment.—That most zealous and indefatigable minister Mr. A. Gordon, has submitted the proposition of a normal school for Aberdeen, and this also will come under their consideration. The next of the schemes in order is—

**FOREIGN MISSIONS.**—We begin with the Presidency of Calcutta. Here besides the East India Company's chaplains, Mr. Charles and Mr.

Meiklejohn, who render good service to the Assembly's Mission, there are now engaged in the work five ordained Missionaries—Messrs. Dr. Duff, Mackay, Ewart, Macdonald and Smith. It appears that they are all in good health, and engaged in their important labour. We give an extract from a letter of Dr. Duff's, dated June 7, 1840 :—

"Your letter of the 1st April, reached me about the middle of May, being the swiftest mail despatch on record. Edinburgh and Calcutta actually brought within little more than six weeks of each other! How incredible must such an announcement have appeared to our forefathers! By such swift facilities of intercourse, time itself acquires a new and enhanced value—distance is all but annihilated—and the most opposite shores brought into something like juxtaposition. How strangely literal the realization of the prophetic intimation, that men shall "run to and fro, and knowledge be increased!" Surely the time is at hand, when by the breaking down of the barriers to intercommunion, the whole world will be prepared for the speedy circulation of the Gospel message, when all its kingdoms will become the kingdoms of our Lord and of his Christ. Oh, that the hearts of true believers, instead of being engrossed with intestine discords, where the most signal victory may only prove the most fatal defeat, were filled with such great views of the Redeemer's glory, and such travellings of spirit for the salvation of immortal souls, as over-passing the narrow limits of localism and partisanship, would overflow with the waters of life the wide-spreading wastes of heathenism.

Talking this very morning to some of our young converts on the subject of their responsibility in the sight of God, towards their benighted countrymen, reference was made to our Saviour's exhortation, drawn from the design of men in lighting a lamp. It was not lighted to be put under a bushel. In other words, it was not lighted merely to give light to itself. No! It was kindled to shed illumination all around—illumination proportioned to its irradiating power. In like manner, when God, by his Holy Spirit, kindled the lamp of saving knowledge in the soul of any man, whether Jew or Gentile, it was not merely that the illumined soul might have light for itself alone, but, that having freely and undeservedly received light itself, it might shed its blessed rays all around to the utmost extent of its illumining powers. Into this view of their responsibility, as beings called out of

heathen darkness into the marvellous light of the Gospel, our young friends seemed to enter with ecstatic feeling. On my remarking that an English poet had caught the scriptural image and expanded it into a comment, I was not a little gratified to find, that in the course of their English studies, they had already gleaned up the passage; and had secretly and prayerfully longed to be enabled to exemplify its spirit. The lines were these:—

'Heaven doth with us, as we with torches do,  
Not light them for themselves; for if our virtues  
Did not go forth of us, 'twere all alike  
As if we had them not.'

Would that the British and all other Protestant churches did really long and pray to be privileged to act up to the full spirit of these words, and thus consummate the *design* of heaven in lighting amongst them so many lamps of salvation! Then would the heavens open and shower down upon them streams of spiritual blessings, and through them, as hallowed channels, water and fertilize the nations!

"But I must pass on to other themes. Immediately on my arrival in this place, my first object was to converse with my respected brethren and coadjutors. Dr. Charles and Mr. Meiklejohn, the ministers of St. Andrew's church, continue to labor among our countrymen with undiminished acceptability. Their public ministrations have all along been characterised with evangelical faithfulness, and have, through God's blessing, been productive of much spiritual good. In the mission they have always taken a warm and friendly interest, which claims, on our part, a grateful response. Our missionary brethren, Messrs. Mackay, Ewart, Macdonald, and Smith, have, in different ways, been laboring up to the full measure of their strength, and some, it is to be feared beyond their strength. Of the rich and varied endowments and graces which all of these have been privileged to bring to bear upon this great missionary field, it is impossible to think, without admiration of the disinterested devotedness wherewith all have been consecrated to the advancement of God's glory; or, rather, without adoring gratitude towards Him who bestowed the *willing heart* to regard such self-consecration as one of the chiefest of the privileges of the heirs of glory. How admirable the ordinance of Heaven! *Diversities* of gifts—yet one spirit! Here there are five of us, born, brought up, educated in different parts of our father-land, in diverse circumstances, and amid indefinitely varying associations. Still, when thrown together, in the inscrutable counsels of Divine Providence in a *strange and foreign* land, without losing any one of our peculiar idiosyncracies, we find that we are *one* in spirit, *one* in the prime actuating motives, *one* in the grand design and end of our being! Blessed be God for the realization of such oneness and harmony, as the product of a genuine christian love. With one accord, for reasons

a hundred times reiterated, we regard our mission-institution as the *central point* of our operations. In the present exigencies of India, it cannot be otherwise in the eye of any largely observant and contemplative mind. From an intelligent conviction of the peculiar character of the present wants of India, as well as from the voluntary obligation, we *all* feel ourselves pledged, systematically, to devote a due proportion of our time to the advancement of the interests of an institution which has already infused so much of the heaven of divine truth into the inert mass of native society; and which promises with the divine blessing, onwardly to infuse still more. The remainder of our time is daily devoted to prayer-meetings, conversations, discussions, preaching, translation, preparation of tracts, or any other miscellaneous objects of a missionary character, which may present themselves in the course of providence, or which may best comport with the ability or predilection of the individual laborers."

In a letter from Mr. Mackay about the same date, he gives a like testimony to the harmony of the brethren in their various and important labours:—"In Christ," he says, "we feel that we have one head, one end, and one mind; and believing, we pray that we may always labour together in peace, and unity and love."

BOMBAY.—A letter has been received from Dr. Wilson, of date 22d June last. It may be known to our readers that considerable excitement was produced among the European settlers in consequence of the violence of the Parsis against the missionaries, because certain of their youths had been impressed with the truth of the gospel, and were joining themselves with the brethren. We are happy to find from Dr. Wilson's letter that they have received no countenance either from the Governors of India or the European population. Dr. Wilson thus writes:—

"The Parsis are at present perfectly quiet; and the firm and decided reply of the Governor General to their memorial, as well as the reprobation—universal with a single exception—of the European press in India—have rendered many of them altogether ashamed of the violent, unjust, and injudicious measures to which they had recourse. About twelve of their children have returned to the vernacular schools, and regularly attend at the mission house for religious instruction.

"I may state, that it is the impression of the missionary body in general, that their privileges have rather been extended and confirmed, than otherwise, in consequence of what has happened. Though the two Governors in Council, to whom the memorials of the natives were submitted, have for themselves professed neutrality, in reference to the religious instruc-

tion of the natives, they have not committed our country by declaring that it is pledged to abstain from all official endeavors for their christianization; and they have not interdicted the servants of the government from acting in their private capacity, according to their own consciences. They have not granted a single one of the unreasonable requests of the natives, as you will see from the following document which contains their final answer."

Dr. Wilson with certain of his brethren had performed a missionary tour of 1525 miles into the provinces. "On the conclusion of our pilgrimage," he says, "many of our friends united with us in grateful ascriptions of praise to our heavenly Father for our merciful preservation amidst all the fatigues of the way. The Lord was with us both in the city and in the waste. We were conveyed in safety over the burning plain, and the lofty mountain and through the deadly forest. The sun did not smite us through the day, even though we travelled in the season of its greatest power, nor the moon by night. \* \* \* Heathen princes vied with our christian countrymen, in extending to us protection and assistance; and the rude children of the wilderness most faithfully guided our path. No evil worthy of notice befel us or any of our native companions. We were taken out and brought in, in peace and safety." The immediate object of the present tour of this laborious missionary was to complete a missionary survey of the Presidency of Bombay and the adjoining territories—and Dr. Wilson in summing up the good which had flowed from this tour says, "It has afforded us many valuable opportunities of assisting our countrymen who in various parts are labouring for the spread of Divine truth. It has led to the discovery of a considerable number of natives in a remote region, who have been led to a belief in our holy faith, without the agency of any European, solely in consequence of their perusal of religious tracts and portions of the Scripture, and who are diligently labouring with success to propagate their principles in several towns and villages; and also permitted us to show them 'the way of God more perfectly,' to encourage them in the christian profession, and to make arrangements for future intercourse and correspondence. It enabled us daily to set forth the claims of Jehovah to immense multitudes—frequently of from two to eight hundred in a single assembly. It has enabled us to circulate among persons most eager to receive them about seven thousand publications, all of which di-

rectly point to the Lamb of God, who taketh away the sin of the world."

MADRAS.—A letter has been received from the Rev. R. K. Hamilton, Junior Chaplain, by the Convener of the Assembly's Committee, dated 9th June, 1840; and here we are much interested in finding the notification of a Scottish parochial school instituted in that city in connection with St. Andrew's Church. This might have been expected of Mr. Hamilton, who resigned his charge in Scotland to go to India—and who could not but wish that a fruit-bearing tree should be transplanted to Eastern climes. And from the success which has crowned the work already, we have every reason to hope that it will be a blessing in the hand of God, to families hitherto walking in the valley and shadow of death. Mr. H. writes—"You will have heard from Mr. Bowic, of the success which has attended the establishment of the St. Andrew's parochial school. In this he has been the means of effecting a great and good work; and of providing for the education of a class hitherto, unhappily, much neglected. The combined tuition too of boys and girls, is a new thing in this country, and although in some respects not free from dangers and disadvantages, will, I believe, have a beneficial effect on the mode of education here. The attendance has far exceeded all expectation; there being now upwards of eighty pupils, of whom about twenty-five are girls, and if our funds permit, we intend as soon as possible to engage an assistant teacher and also if practicable, a matron, both for the sake of respectability, and for the instruction of the girls in some of the more peculiarly female departments of tuition."

No letter appears to have been received from the excellent missionaries—the Rev. Messrs. Anderson and Johnston, at present labouring in Madras, but in the letter quoted above, Mr. Hamilton bears testimony to their zeal and patience.

CHURCH EXTENSION.—It is known to our readers that by the labours of Dr. Chalmers, the convener of the Committee of the General Assembly on this important branch of the missionary field, about two hundred new churches are in progress of being erected in Scotland, and it appears that these labours are still perseveringly sustained. The great Samuel Johnson who was so censorious about the manners of the people residing in the Western Islands did not discover a deficiency of far more importance than the trifles of a day on which he could expatiate—

deficiency in the means of grace—a scarcity not of bread or of water, but of the word of God.—In the document now before us, of which our limits will not allow us to give so much as an outline, this fact is fully established. “If we examine a map of Scotland,” says the writer, “an immense cluster, or rather ridge of islands, is seen to stretch across the north-eastern corner, comprehending the Islands of Lewis, Uist, &c. That great but continuous north-western barrier of islands extends about 130 miles and contains fully 100 islands of all sizes, about 30 of which are of considerable extent. The superficies of these islands is of course very great. The entire population according to the last census amounts to 32,081, and may be said, with very few exceptions, to be composed of individuals in poor, mostly indeed in very poor circumstances.” For this great territory only twelve endowed ministers are provided. The counties of Elgin, Berwick and Haddington have 21, 25 and 32 ministers respectively, but the islands which are nearly as large, and considering how they are intersected with bays, lochs, ravines, morasses, &c., greatly more difficult of being traversed have not one half of the regular pastoral superintendence enjoyed by them. In the parish of South Uist, which is 40 miles by 8, with a population of 6,390, the parish church has only 200 sittings; it is sixteen miles from one end of the parish, and twenty-three from the other. It might well be expected it could have little influence over the people—and accordingly we find it stated that it is a very hot-bed of Popery. “There are five Popish chapels, and two Popish Priests, each of whom alleges that he has a congregation of upwards of 400 regular attenders, and 1,000 communicants. Moreover, in the evidence before the Royal Commission, the priests boast of the numbers of their congregations and communicants being on the increase, and this notwithstanding of the drafts which emigration is constantly making. This parish is plainly therefore one of the strongholds of Popery in Scotland—while in some of the adjoining parishes, a single adherent of the man of sin is not to be found, in this parish alone they number 5,000. “Does not this,” continues the writer “speak emphatically of the inadequacy of the means hitherto employed in this vastly too extended parish, for diffusing the light of the reformation, and dispelling the ignorance and delusion of the middle ages.” But we cannot afford to go over this most conclusive exposition of a great defi-

ciency of churches in those islands commonly called the Hebrides of Scotland. The report proposes as a remedy an application to Government for a *Regium donum* of £25 to every congregation, by way of supplement to voluntary contributions.

Since the publication of the last Monthly Record, the opening of three new churches in destitute localities is announced. One in Barrhead, containing 1000 sittings, opened by the Rev. R. Buchanan, of Glasgow—the second in St. Andrews, opened by Dr. Muir, of Edinburgh, and Professor Alexander—and the third in the parish of Denny, opened by the Rev. Messrs. Brotherston and Bonar, seated for 700. It appears moreover that the cause of church extension is progressing in the Sister kingdom.

**COLONIAL CHURCHES.**—The information under this head should be peculiarly interesting to our readers since it concerns ourselves, as a new family separated from, but still dear to the parent stock, beyond the great sea. Here we find a valuable epistle addressed by the Moderator of the General Assembly to the Presbyterian Churches in the British colonies, in connection with the Church of Scotland. It is addressed rather to ministers than people—and we purpose giving the substance of it in our next number. It is a document worthy the perusal of every minister, as well as member of our Presbyterian Church in this Province—for, while it is written in an affectionate strain, it shows a thorough acquaintance with the wants as well as the desiderata of our colonial congregations.

Our attention is next drawn to the ecclesiastical state of a portion of the neighboring province of New Brunswick. The number of Presbyterians here is given at 16,000. Six laborers are in requisition to fill as many churches lately erected. We find the death of one whom we knew well while engaged in his academical studies, a Nathaniel indeed in whom there was no guile, adverted to in this document.—“The congregation of St. James, distant about thirty miles from the town of St. Andrews. This same became vacant by the lamented death of the late Rev. Peter McIntyre, the hallowed recollection of whose talents, indefatigable zeal and success are still fresh in the hearts of his people. Let me just record as a proof of the deep and affectionate interest which the labors of his life and his premature death excited among other people as well as his own, that about sixty sleighs, laden with mourners of various denominations, accompanied his

mortal remains about seven miles, from St. Stephens, the place of his death, to the place of his interment." A Gaelic minister is required for this charge—and though a manse and glebe, with a handsome stipend are offered, no one has yet been found to supply the vacancy. The following graphic delineation is not peculiar to New Brunswick, and in order to render what, in present circumstances, must be offensive to every genuine friend of our church no longer so, but rather pleasing, as marking the progress of religion, we think there should be a temporary assessment of a voluntary kind to finish all such structures as are now standing in the state described in the following words:—"Norton has long presented to the view of the passengers on a public road, about 27 miles from St. John, another unfinished structure, which has been only rough boarded, and is now blackened by the storms of successive winters. In connection with Springfield and Sussex Vale where, as yet, no Presbyterian church has been erected, it formerly supported a minister, who was removed from them, and since that period several members of our church have left that part of the country. Many a sigh has been heaved by the Presbyterian heads of families, as, at successive periods, they have turned their eyes, gradually becoming dim with age, towards those erections, where they have seen the green turf growing around, untrodden by the feet of worshippers, and the walls which so seldom echo to the voice of Christ. Before the lingering remains of that denomination leave their earthly tabernacle, might not their spirits be revived by the renewal of those ministrations which, to their conscientious views, appear most Scriptural and most salutary?" Mr. Wilson, of St. John's, had visited the settlement of Salmon River. He says, "as the settlement had been only ofeighteen or twenty years duration, their progress in agriculture and temporal comforts was necessarily inconsiderable, though even in these respects there was no marked deficiency; but assuredly their attachment to the church of their fathers, (they were almost all Presbyterians from the North of Ireland,) was exceedingly strong." As the laborers from Scotland appear to be too few for occupying the field, Mr. Wilson, with the concurrence of the presbytery, intended making an application to the Synod of Ulster, which, he adds, "has been drawn into closer, more affectionate and strengthening connection with our beloved church."

CONVERSION OF THE JEWS.—We are are sure it will afford sincere joy to our readers to hear of the conversion to the faith of the Gospel of an individual of this nation in Jamaica. This event is announced in a letter from the Rev. J. Denniston to Mr. Cundlish, of Edinburgh, dated at Falmouth, 25th June last. "I have much pleasure," he says, "in enclosing you a bill for £40 sterling, in aid of the General Assembly's Jewish Mission, and have still greater pleasure in adding, that the occasion of its being collected was the baptism of a young Israélite, Charles Henry Isaacs, in the Scottish Church here on Sabbath last. In the absence of Mr. Thorburn, the minister of the church, for whom I am officiating, the ordinance was administered by Mr. Blyth, of the Scottish mission \* \* \*. As to the treatment he has got from his brethren, I shall only say that it serves to teach him that the servant is not above his Lord." We add the following interesting passage from a statement of his feelings drawn up by this Israelitish youth:

"As we, therefore, receive Jesus Christ as poor, needy, naked, perishing sinners, when we first come unto him with a deep sense of our own misery, wants, and need of him, so we will derive from him fresh power to strengthen us, and fresh grace to animate us; so that we must live upon him and grow unto him, and turn from all our *self-righteousness*—go out of nature, and quit all confidence in what we are ourselves—what we feel ourselves—what we have ever done, or *can do*, towards justifying and saving ourselves, rejoicing in Christ Jesus our Lord, and having no confidence in the flesh. We feel that sin abounds in us—that our nature is corrupt and abominable—that 'when we would do good evil is present with us'—that we are ever dissatisfied with ourselves, for 'all our righteousness is as filthy rags.' We desire, therefore, to look only to Christ—to attain a greater knowledge of him—to get more rich and sweet experience of his grace and love;—to abandon the pleasures of the world, and live to him alone, and to his glory. We feel that he is *precious*—that we cannot live without him—that we are sinners, and that sinners we will be even after being justified and sanctified, only with that blessing, that sin and corruption, though remaining in us, will not have dominion over us. Such are the feelings of one who has seen the difference of living to Christ in the world, and of seeking after the things of the flesh. And oh, that we would love him more and seek his rich and tender mercies more!—Let us, then, look to him for all our hopes and future happiness, and seek more the things that belong to our everlasting peace."

We have already presented our readers with copious extracts from the Report of the deputation to Palestine. In the present number of the Record we are presented with a continuation of the same interesting document—but our limits require that our notices should be brief. In the province of Cracow there are 50,000. In Berlin there are 3,000—there are also nearly 1,000 converts. In Hamburg there are 9,000—the chief part of the trade of this city is in the hands of Jews, and two-thirds of them are wealthy. *Salonika*, anciently Thessalonica, has a Jewish population of 50,000. These are said to be very strict Jews—much given to reading and the study of astronomy. Russia presents a large field for missionary labors. In European Russia, not including Poland, it is believed there are 2,000,000 of Jews. The deputation tell us that they “met with a very enlightened missionary, a Jewish convert, who, from 1817 to 1825, was engaged by the Emperor Alexander to preach the Gospel to the Jews of Russia, which he did in many places with great acceptance and success. Near Wilna there are two colonies of Caraitic Jews; and in the Crimea, there are 4,000. They are nearly all farmers, of excellent moral character, very strict in keeping the law, and full of self-righteousness. It is feared that there is no hope of obtaining leave from the present government of Russia to labor among the Jews. Their present policy is to discountenance Protestantism in every way. Still the heart of the king is in the hand of the Lord; and when God says to the North, “Give up;” even his icy grasp will be relaxed” \* \* \*.

“The state of education among the Jews is in general very low indeed. In Leghorn they have an admirable school, where the children, boys and girls, are taught Hebrew, Italian and other branches; in Berlin, also, they have a very superior school:—but these are quite exceptions to the state of things over the Jewish world.

“On entering the synagogue at Zidon, we found the Jewish boys all seated on the ground in a circle, and in the middle a Jew with a long beard white as snow. All were reading at the pitch of their voices, and rocking to and fro.—The only school-book was the prayer book; they were engaged in one of the Psalms of David.

“In the synagogue at Tiberias we broke in upon a similar scene. The children were reading the first chapter of Lamentations, and one of our number was made to sit down within the circle to hear them render it into Arabic.

“In most of the Jewish schools, however, there is no attempt made to teach the children to translate the Hebrew. In Jassy we examined a school, where we found all busy reading the Hebrew pentateuch; but even the teacher could not translate what they were reading. The great point which they aim at is, that their children may read the prayers fluently in the synagogue service. They care nothing as to their understanding the meaning. ‘This people draw nigh to God with their mouths, and honor Him with their lips.’

“The deeply important question now suggests itself,—Can any thing be done in the way of educating the youth of Israel? Can the same system which has been adopted, we trust with the blessing of God, in Hindostan, be adopted with the rising generation of the Jew.?

“Now, in answer to this question we would observe, that there is a remarkable correspondence between the two cases, in regard to the effect of a common education. Give a Hindoo a common secular education, and all his Hindooism falls to the ground; his sacred books are at once discovered to be filled with falsehoods, and worse than childish follies. In the same way, give a Jew a common secular education,—give him a grammatical knowledge of Hebrew, and his Judaism falls to the ground; the Talmud is at once seen to be full of falsehood, and the Talmudical mode of interpreting the Bible is seen to be utterly silly. In both of these cases you obtain an amazing advantage,—you remove a mass of rubbish which lay with deadening weight upon the soul,—you uncover the ear in some measure for the lessons of the glorious gospel.

“There cannot be a doubt, then, that in every case where it is possible, there should not only be the missionary to preach the gospel to old and young, but also the teacher to train up the young in the grammatical knowledge of the Word of God.

“In Posen, we have already seen, there are seven missionary schools. The teachers, by law, must be licensed Prussian teachers. The committee are careful to choose godly young men, who will care for the souls of those committed to them; and God seems truly to be acknowledging their work. The burgomaster of one of the villages said to us, ‘These children have more knowledge of christianity in their hearts than the children of the christians.’ And so it really appeared. It was truly refreshing to witness their accurate knowledge of Bible history, and their delight in singing christian hymns. It is a delightful opening, and we fervently pray that such schools may be set up in every corner of Prussian Poland.

In Smyrna and Constantinople, we believe that there is really a door open for commencing Jewish schools. A christian teacher who could teach Hebrew and Spanish, would find a

large and interesting field. The best school-book would be the Old Testament.

"There should be no concealment of our motives. It is alike unworthy of a christian, and calculated to create suspicion. An attempt was once made to set up a Jewish school; it was formally announced that no christianity was to be taught. An offer was made to the Jews to set a Jewish inspector over the school, to see that Judaism was not undermined. The Jews suspected that something was under it, and would not send their children. In Palestine it would be the work of time to set a-going schools. The Jews there have no worldly advantage to gain by the education of their children, and therefore, it is feared, would not send them. However, the work has been untried hitherto, and must in a great measure be the result of the labours of our missionaries.

"In *Jassy* we found individuals who mourned over the ignorance and degradation of the Polish Jews. They had made the attempt to teach the Jewish youth the Hebrew grammatically. The children were so fond of them, that they would run after them in the streets to be taught. But the parents would not send their children. 'They want no change,' said they, 'for the old bullock will not learn. We are doing all we can to cast in firebrands among the stubble of the Talmud; but if you do any thing for them, you must hide the good.'

"If a mission were established in that deeply interesting place, we have no doubt that in a little time schools might be erected, where, at first, by a Jewish teacher, and afterwards by a Christian, the children might be taught to read and understand the Word of God.

"It is interesting to know that the cause of Jewish education is exciting attention among the Jews themselves. We have again and again met with partially enlightened individuals, whose hearts seemed to burn with the desire that Israel might be raised out of her present state of ignorance and degradation. It is true, they are blind to the cause which has brought them into this state of wretchedness; they do not know the veil that covers their hearts, nor do they look for such a clearing away of that veil as we do. Still there can be no doubt that they would be found willing, in many cases, to countenance and second our efforts in behalf of the rising generation of Israel.

"In the excellent Mission of the London Society in Jerusalem, they have an ordained minister of the Church of England at the head. Two converted Jews, who have gone through a considerable course of education, assist him in his missionary labours. There are also a *medical missionary and his assistant*, both converted Jews. The duty of these two last is to render gratuitous services to the Jews when under sickness.

"The Jews are thus drawn towards the missionaries, especially in times of affliction; and often, while ministering to the body, the godly physician drops a healing word for the soul.— This interesting experiment has not been fully tried, but the results hitherto have been most cheering.

"Before the arrival of the medical missionary, a *cherem* or *cume* of excommunication had been pronounced in the synagogues against all who should visit the missionaries. The Jews were thus deterred from coming near them. On the arrival of the physician, however, their miseries were too great to suffer them to stay back. The *cherem* was soon broken through; another *cherem* was pronounced by some of the rabbies, but Rabbi Israel refused to pronounce it, and in the end it was totally disregarded.

"The amount of good that may thus be done, in alleviating the sufferings of the multitudes of wretched Jews at Jerusalem, is incalculable; while, at the same time, the heart of the Jews is knit to the missionaries; and many a word of love and grace finds its way to their hearts in hours of sorrow and bereavement.

"The ministry of Our Lord and his apostles was one of blessing both to the bodies and souls of men. And we are clearly convinced that, in eastern countries especially, where medical skill is so highly prized, the combination of the physician and the missionary is not only most agreeable to Scripture, but also agreeable to the soundest practical wisdom. We may also notice, that in Berlin we met with several converted Jews medical men, who were most anxious to devote themselves in this way for the good of their brethren."

There is one difficulty which attends missions among the Jews—the difficulty of supporting new converts—for his brethren immediately cast off the Jew who begins to inquire into the truth of Christianity. "A curse is often pronounced on all who have intercourse with him; and no Jew will buy from him, or sell to him, or assist him in any way. The young inquirer is thus cast upon the missionaries, and upon the Gentiles for his bread. This has been the case more than once in Jerusalem. In the ancient capital of Poland we found the same thing. The devoted missionary had often been reduced to sell his clothes, and those of his wife to provide bread for inquiring souls." \* \* \* Many remedies to this difficulty have been proposed. In London there is at present an institution in which all inquirers and converts are received, where they are taught a trade, and at the same receive instruction in divine things." In Berlin there is a society of somewhat the same kind—and in Jerusalem it is proposed to establish a

printing press to afford labor to converts and inquirers. The following is a very just description of the difficulties under which a Jew labors when brought to the knowledge of the truth. "He is almost always obliged to leave the scene of his conversion. Like Abraham, he goes out not knowing whither he goes. He leaves all his friends—he leaves his spiritual father—he probably leaves all spiritual instruction, when he is a very babe in Christ—when most of all he requires to be nourished and guided. Going into a strange country, he is tried by poverty—by the suspicions and contempt of the world—by the cold and half suspecting sympathy of true Christians, far removed from the much loved voice of his spiritual guide—with but a limited and imperfect knowledge of the truth—knowing little more than that Jehovah is his righteousness—with few to console or warm him—who can wonder if the young convert falls into darkness, into errors of doctrine, and errors of practice? What would become of converts in our own parishes, if they were treated thus?"

Notwithstanding of these discouragements, the work of conversion continues, by the blessing of God, to advance—and the report, of which we have been only able to give a very brief abstract, concludes with a strong recommendation to the church at home to take up in good earnest the cause of a mission to the Jewish people.

"Some may ask this question,—Is there really a call upon the Church of Scotland to take up the cause of the Jews? Are they not in the same condition in which they have been ever since they crucified the Lord of glory? Are they not lying under a curse of judicial blindness?"

"To this we answer, that there is a loud call upon us to take up the cause of the Jews, from their present condition.

"The testimony of Professor Tholuck on this point is exceedingly valuable:—'It is undoubted matter of fact, that more proselytes have been made during the last twenty years than since the first ages of the church. No one can deny it on the Continent, and no one, I am sure, will deny it. Not only in Germany, but also in Poland, there has been the most astonishing success, and I can bear testimony to what has come under my own observation in the capital of Silesia, my native place, where many conversions have taken place. In this capital I shall

speak only of such individuals as I am acquainted with myself in the profession to which I belong. In the University of Breslaw there are three professors, who were formerly Israelites,—a professor of philology, a professor of chemistry, and a professor of philosophy; there is, besides, a clergyman, who professes the Gospel, and he was a Jew. In my present station at Halle, there are no less than five professors, formerly Jews,—one of medicine, one of mathematics, one of law, and two of philology.

"I might show that some of the Jewish conversions have taken place among men of the highest literary attainment; and, amongst others, I might mention Dr. Neander, of Berlin, Dr. Branis, of Breslaw, and Dr. Stahl, of Erlangen. These are all persons of the highest scientific reputation, and now faithful followers of our Lord Jesus Christ."

"In Berlin, we had the pleasure of meeting one of the most faithful ministers of Germany, who told us, that with his own hand he had recently baptized one hundred and twelve converts of the house of Israel.

"Within the last few days we have received letters from Lyons, Smyrna, Poland, and Jamaica, each of them bringing the glad tidings of the awakening or conversion of a Jew. And even where there is no conversion, still in almost every country there is a change going on in the mind of the Jews. The foundations of the Talmud are every where loosened; its complete fall cannot be far distant. In Poland and Silesia there is a marked change within the last twelve years. Multitudes of Jews, who before would not have come near a Christian church, are now found willing to come, upon invitation, to hear the preaching of Jesus and the resurrection.

In Jassy, many educated and partially enlightened Jews are panting for the overthrow of the superstitions of Judaism, though they have no system of truth to put in its room.

"In Smyrna, whole families are willing to come under Christian instruction, if only they could see the way open for them.

"In Wirttemberg, many Jewish families are smothering their nascent convictions, only because they cannot see their way through the dangers and difficulties of an open avowal.

"In Palestine itself, that land of holy wonders, for so many years untraversed except by the adventurous traveller, the door is now open for the faithful missionary to go from city to city, as did the Saviour and the apostles before him, and to proclaim on the banks of the lake of Galilee, or in the coasts of Tyre and Sidon, glad tidings of great joy to the lost sheep of the house of Israel."

## CLERGY RESERVE ACT.

We give as under a copy of the act of the Imperial Parliament concerning the Reserve lands of this Province. We have perused it with some care, and if our understanding of it be correct, we think it is calculated to settle this long agitated question in all time coming, both from the regard manifested in it to the constitutional rights of the established churches, as well as to the equitable demands of other denominations of christians in the Province. That our readers might have a perfect understanding of the whole matter, it would be needful to furnish them with arithmetical details, but not having the necessary documents, we can do nothing more than state the proportional distribution, as laid down in the present act, which repeats so far all prior ones. It appears there are two separate funds, the interest of which is to be appropriated to the end specified in the act: The former consisting of the proceeds of the reserves sold under the act 8th Geo. IV. Nominally from this fund, though really from the revenues of the Crown, the Church of England at present receives the yearly sum of £7,700, and the Church of Scotland £1,580. But when the interest arising from the above mentioned fund exceeds these payments, a different division is provided for; the Church of England being to receive two-thirds, and the Church of Scotland one-third of the same. The latter fund is stipulated to consist of all sales of reserve lands under this present act—and the proceeds being invested, the interest thereof shall be divided into six parts—the Church of England receiving two parts—the Church of Scotland one—and the remaining three parts to be applied by the Governor and Council for purposes of public worship and of religious instruction. An important proviso however is here introduced which will limit the shares of the two established churches under this act—that what they respectively receive as their shares of the former fund, shall be counted in determining their shares of the latter. The only other particular that we think necessary to mention is that the share of the Church of England is to be expended under the authority of the Society for the Propagation of the Gospel in Foreign Parts, and the share of the Church of Scotland under the authority of nine commissioners to be elected by the Synod of the Presbyterian Church. We understand

that what influenced the Government in fixing the share of our Church lower than that of the Church of England was the census of the population—and with much justice we must demur as to the accuracy of that document, for in diverse parts of the province, it would be easy to demonstrate that the proportion of the Presbyterian population to the Episcopalian has been greatly underrated. The articles that have at different times appeared in the Magazine, on this controversy, were penned under the solemn conviction, that the act of union secured unto us equal rights and privileges under the British Crown, with our Protestant brethren of the Episcopal church. These rights and privileges have been so far admitted in Canada, by the act which follows, but as the equity of the settlement made, is not in accordance with the principles admitted and established by the act, the proper time may soon arrive for removing the objections which may be with propriety urged against it.

ANNO TERTIO ET QUARTO VICTORIÆ  
REGINÆ.

CAP. LXXVIII.

*An Act to provide for the Sale of the Clergy Reserves in the Province of Canada, and for the Distribution of the Proceeds thereof.*

[7th August, 1840]

WHEREAS it is expedient to provide for the final disposition of the Lands called Clergy Reserves in Canada, and for the appropriation of the yearly income arising or to arise therefrom, for the maintenance of religion and the advancement of christian knowledge within the said Province; be it enacted by the Queen's Most Excellent Majesty, by and with the advice and consent of the Lords spiritual and temporal, and Commons in this present Parliament assembled, and by the authority of the same, that after the passing of this Act it shall be lawful for the Governor of the Province of Canada, by and with the advice of his Executive Council, and under such regulations as may be by him from time to time in Council established in that behalf, and approved by the Queen in Council, to sell, grant, alienate and convey in fee simple all or any of the said Clergy Reserves, Provided nevertheless, that the quantity of the said Clergy Reserves so to be sold as aforesaid in any one year shall not in the whole exceed one hundred thousand acres, without the previous approbation in writing of one of Her Majesty's Principal Secretaries of State.

II. And be it enacted. That the proceeds of all past Sales of such Reserves, which have been or shall be invested under the authority of an Act passed in the eighth year of the reign of King George the Fourth, intituled: "An Act to authorise the Sale of part of the Clergy Reserves in the Provinces of Upper and Lower Canada, shall be subject to such orders as the Governor in Council shall make for investing, either in some Public Funds in the Province of Canada, or

cured on the Consolidated Fund of the said Province, or in the Public Funds of Great Britain and Ireland, the amount now funded in England, together with the proceeds hereafter to be received from the Sales of all or any of the said Reserves, or any part thereof: Provided always, that the necessary expenses of such Sales shall be borne and defrayed out of the first monies received therefrom.

III. And be it enacted, That the interest and dividends accruing upon such investments of the proceeds of all Clergy Reserves sold or to be sold, and also the interest to accrue upon Sales on credit of Clergy Reserves, and all rents arising from Clergy Reserves that have been or may be demised for any term of years, shall be paid to the Receiver General of the Province of Canada, or such other person as shall be appointed to receive the Public Revenues of the said Province, and shall together form an annual fund for the purposes hereinafter mentioned, and shall be paid by him from time to time in discharge of any warrant or warrants which shall from time to time be issued by the Governor, in pursuance of the provisions of this Act; (that is to say,) in the first place, to satisfy all such annual stipends and allowances as have been heretofore assigned and given to the Clergy of the Churches of England and Scotland, or to any other religious bodies or denominations of Christians in Canada, and to which the Faith of the Crown is pledged, during the natural lives or incumbencies of the parties now receiving the same: Provided always, that until the annual fund so to be created and deposited with the Receiver General shall suffice to meet the above-mentioned stipends and allowances, the same, or so much thereof as the said fund may be insufficient to meet, shall be defrayed out of the casual and territorial revenue of the Crown in the Province of Canada.

IV. And be it enacted, That as soon as the said fund shall exceed the amount of the several stipends and allowances aforesaid, and subject always to the prior satisfaction and payment of the same, the said annual fund shall be appropriated as follows; (that is to say,) the net interest and dividends accruing upon the investments of the proceeds of the sales of such Reserves sold or to be sold under the authority of the before-recited Act of the eighth year of the reign of King George the Fourth shall be divided into three equal parts, of which two shall be appropriated to the Church of England, and one to the Church of Scotland in Canada; and the net interest and dividends accruing upon the investments of the proceeds of all sales of such Reserves sold under the authority of this Act shall be divided into six equal parts, of which two shall be appropriated to the Church of England, and one to the Church of Scotland in Canada: Provided always, that the amount of the before-mentioned stipends and allowances which shall be paid to and received by any clergyman of either of the said Churches of England or Scotland shall be taken as far as the same will go, as a part of the share accruing to each church respectively by virtue of this Act; (that is to say,) the stipends and allowances to any clergyman of the Church of England as part of the share accruing to the Church of England, and the stipends and allowances to any clergyman of the Church of Scotland as part of the share accruing to the said Church of Scotland, so that neither of the said Churches shall receive any further or other sum beyond such respective stipends and allowances until the proportion of the said annual fund allotted to them, respectively in manner aforesaid shall exceed the annual amount of such stipends and allowances.

V. And be it enacted, That the share allotted and appropriated to each of the said churches shall be ex-

pended for the support and maintenance of public worship and the propagation of religious knowledge, the share of the said church of England being so expended under the authority of the "Society for the Propagation of the Gospel in Foreign Parts," and the share of the said church of Scotland under the authority of a board of nine commissioners, to be elected by the Synod or Synods of the Presbyterian Church of Canada in connexion with the church of Scotland, under such regulations as shall be from time to time established by the Governor of Canada, with the advice of his Executive Council.

VI. And be it enacted, that the share of each of the said churches shall be paid by the Receiver General or other person appointed as aforesaid in discharge of any warrant or warrants which shall from time to time be issued by the Governor of the said Province in favor of the treasurer or other officer who shall be respectively appointed to receive the same by the said society on the behalf of the said church of England, and by the said commissioners on behalf of the said church of Scotland.

VII. And be it enacted, that subject to the foregoing provisions, the residue of the said annual fund shall be applied by the Governor of Canada, with the advice of the Executive Council, for purposes of public worship and religious instruction in Canada.

VIII. And be it enacted, that the Receiver General or other person appointed as aforesaid to receive the interest and dividends accruing from the investment of the proceeds of all Clergy Reserves sold or to be sold shall, on or before the fifteenth day of January in every year, deliver to the Governor a certificate in writing under his hand of the net amount which in that year will be applicable to the several churches of England and Scotland out of the said fund under the provisions of this act; and whenever the sum mentioned in any such certificate to be applicable to the church of England in Upper Canada shall be less than seven thousand seven hundred pounds, or the sum mentioned in the certificate to be applicable to the church of Scotland in Upper Canada shall be less than one thousand five hundred and eighty pounds, the deficiency in each case shall be made good out of the consolidated fund of the United Kingdom of Great Britain and Ireland, and shall be charged thereupon at the quarter day next ensuing the receipt of such certificate at the treasury; and the lord high treasurer, or three or more Commissioners of Her Majesty's treasury of the United Kingdom of Great Britain and Ireland, shall be authorized by their warrant to direct the issue of the sums needed to supply such deficiency in the following manner; (that is to say,) such sum as shall be needed to supply the deficiency of the said sum of seven thousand seven hundred pounds to such person or persons as shall be appointed to receive the same by the society for the Propagation of the Gospel in foreign parts, and such sum as shall be needed to supply the deficiency of the said sum of one thousand five hundred and eighty pounds to such person or persons as shall be appointed to receive the same by any writing under the hands of any three or more of the Commissioners under whose authority the share of Church of Scotland is to be expended as aforesaid; and all sums so paid out of the consolidated fund shall be severally applied, under the authority of the said society and of the least mentioned Commissioners respectively, for the support and maintenance of public worship and the propagation of religious knowledge in each of the said Churches in Canada.

IX. And be it enacted, that accounts of the expenditure of every sum of money so to be received out of the said annual fund, or out of the consoli-

dated fund of the United Kingdom of Great Britain and Ireland, by the said Churches of England and Scotland, or by any other religious body or denomination of christians respectively, under the authority of this Act, shall be, on or before the twentieth day of July in each year, rendered to the Governor of the said Province in Council; and that until such accounts shall have been rendered, and the due and proper expenditure of the sum granted during any preceding year shall have been established to the satisfaction of the Governor of the said Province in Council, no other or further sum or proportion of the said annual fund shall be paid or allowed to any or either of the churches, religious bodies, or denominations of christians, failing, neglecting, or refusing to render such account, or to verify the same as aforesaid; and that copies of such accounts shall annually be laid before the Legislature of the said Province.

X. And be it enacted, that whenever there shall appear to the Governor of the said Province in Council sufficient reason to apprehend that there has been misappropriation or non-appropriation of any sum or sums of money paid to any of the said churches, religious bodies, or denominations of christians, out of the said annual fund, or any neglect or abuse in the expenditure or management of any such sum or sums, upon direction for that purpose given by the Governor, it shall be lawful for the Attorney General to apply summarily, either by petition or information, to or in the Court of Chancery in Upper Canada, or to any one of the superior courts of record in Lower Canada,

setting forth the nature of the abuse apprehended, and praying discovery, and relief in the premises, as the nature of the case may require.

XI. And be it enacted, that from and after the passing of this act, so much of an act passed in the thirty-first year of the reign of King George the Third, intituled an act to repeal certain parts of an act passed in the fourteenth year of His Majesty's reign, intituled 'An Act for making more effectual provision for the government of the province of Quebec in North America, and to make further provision for the government of the province,' as relates to any reservations of lands hereafter to be made in Upper Canada or Lower Canada for the support and maintenance of a protestant clergy, shall be repealed.

XII. And be it enacted, that in this act the words "Province of Canada" shall be taken to mean the province of Canada as constituted under an act passed in this session of parliament, intituled an act to reunite the provinces of Upper and Lower Canada, and for the Government of Canada; and the word "Governor" shall be taken to mean and include the Governor, Lieutenant Governor, or person administering the Government of the province of Canada.

XIII. And be it enacted, that this act may be amended or repealed by any act to be passed in this session of parliament.

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## RULES AND INSTRUCTIONS FOR A HOLY LIFE.

BY ROBERT LEIGHTON.

1. Learn to have a continual eye inwardly to thy spiritual life, as thou hast heretofore had all thy mind and regard to outward pleasure and worldly things.

2. Give thyself up unto the discipline of Jesus, and become his scholar, resigning thyself altogether to obey him in all things.

3. Keep thy memory pure from all strange imaginations, and let it be filled with the virtues of Christ's life and passion, that God may continually rest in thy mind.

4. Exercise thyself to the perfect denial of all things which may let or impede thy union with Christ. Mortify in thee every thing that is not of God, and which he loveth not.

5. Resist all affection to and seeking of thyself, which is so natural to men, in all the good which they desire to do, and in all the evil which they suffer.

6. Mortify all pleasure in meat, drink, and vain thoughts; vain thoughts will defile thy soul, grieve the Holy Ghost, and do great damage to thy spiritual life.

7. Imprint on thy heart the of image Jesus crucified. Think of his humility, poverty, mild-

ness; and let thy thoughts of him turn into affection, and thy knowledge into love.

8. Mortify all bitterness of heart towards others, and all complacency in thyself, all vain-glory, and desire of esteem in words, and deeds, in gifts and graces.

9. Avoid all vain speculations on unnecessary things, human or divine. The perfect life of a Christian consisteth not in high knowledge, but profound meekness, in holy simplicity, and in the ardent love of God.

10. Take all afflictions as tokens of God's love to thee, and trials of thy love to him, and purposes of kindness to enrich thee, and increase more plentifully in thee his blessed gifts and spiritual graces.

11. Whatsoever befalleth thee, receive it not as from the hand of any creature, but from God alone, and render all back to him, seeking in all things his pleasure and honor, and thine own sanctification.

12. Remember always the presence of God. Rejoice always in the will of God. Direct all to the glory of God.

## GLASGOW NORTH AMERICAN COLONIAL SOCIETY.

The annual meeting of the Glasgow Colonial Society, on Tuesday evening, was one of peculiar interest. The Society have now resolved to unite with the General Assembly's Committee for promoting the religious interests of Scottish Presbyterians in the British Colonies. The union has been effected with the utmost harmony and good understanding on both sides, and it can hardly fail, under the blessing of God, to be productive of great good. It is evidently desirable that our operations in this department of Christian usefulness should be carried on by means of a single vigorous agency, and that agency should be the Church herself, in her official capacity. And it is to be hoped that much of the noble spirit which has, for fifteen years, animated the society, will be infused into the General Assembly's Committee, and into the Church, so that exertions in this great cause may be made with redoubled energy, and with greatly increased success. The most important subject referred to at the meeting was the proposed erection of a college in Upper Canada. Dr. Cook of Quebec, and Mr. Rintoul of Streetsville, brought forward fully, and with irresistible force, the claims of this institution. Dr. Cook's address will be found peculiarly deserving of attention, as giving a clear and eloquent summary of the case. We are happy to announce that Dr. Cook and Mr. Rintoul, who have been deputed by the Canadian Synod to visit this country on behalf of the College, will remain for some time in this neighbourhood. They have begun the discharge of the duty entrusted to them with great energy and good judgement, and we cannot doubt that the intercourse of such men with those interested in the welfare of the colonies will call forth an abundant measure of sympathy and liberality. The erection of Queen's College will be an era in the history of the Presbyterian Church and of the Colony. It is a measure urgently required by the necessity of providing ministers for the large Presbyterian population of that extensive region. The supply of ministers from this country has never been nearly sufficient. It must always be precarious. Few, comparatively, who can obtain a settlement at home are willing to go abroad; and at all events, it cannot be wise or safe to leave an entire Church in a condition of helpless dependence on a distant land for the recruits by whom its ranks are to be kept full. The Synod of Canada, therefore, have judged well in resolving upon the erection of a University. They have also judged well in aiming at once at a high standard of minis-

terial education, such as our Church has always required. Their plan accordingly contemplates the institution of a complete academical curriculum—embodying the languages, and the sciences, as well as the theological branches of study; and in this view, the College has claims on a double ground, both as designated for the training of students for the ministry, and also as furnishing like our own Universities, the means of learned and liberal education to all. Considering the interesting nature of this object, and the connection which many of our most flourishing commercial houses, as well as many of our wealthy families, have with these colonies, we cannot but hope that the deputation will have little difficulty in obtaining the assistance which they have come over to solicit. Our Canadian brethren have done nobly. Their subscriptions have been on a scale worthy of the undertaking. Some have given £500, others £100, many £50, and still more £25. The sum raised has been such as to bring the scheme within a very little of being so far realised as to admit of a commencement being made. Still, it is understood that at least £5,000 will be required from this country, for providing suitable accommodation at Kingston, furnishing libraries and philosophical apparatus, and meeting other unavoidable expenses connected with the opening of such an institution. The amount just specified is by no means an unreasonable demand, on the part of our brethren abroad, upon the friends of education and religion at home. It is to be hoped that they may receive more than double. Certainly there may be found among us parties willing to give in a style corresponding to the proportions of the colonial donations so as at once to make up the necessary sum. Let us suppose a few companies of individuals, among our enterprising merchants in the west, to put down their names, according to their usual munificence, in some such scale as that above referred to—one subscription of £500, ten of £100, twenty of £50, and one hundred of £25, would raise £5,000. Is this an extravagant expectation? Again, might it not be suggested to some of our learned bodies, as a very suitable act of liberality, to countenance a rising College by giving aid to its literary and philosophical materials, and even contributing to the establishment of its philosophical chairs? We leave these hints to the candid consideration of the Christian people, to whom we heartily commend the deputation from Canada, and the cause which they plead.—*Glasgow Courier*, Sept. 11, 1840.

THE LATE REV. DR. M'GILL OF GLASGOW.

We regret to notice in the public prints the death of Dr. Macgill, Professor of Divinity in the University of Glasgow. A man who by the consent of all parties and denominations in the church, has done much in behalf of evangelical religion—and whose revered name we cannot allow to pass in the list of other names that have reached us as having gone “the way of all the earth,” without recording our admiration of his character. Dr. Macgill’s was a life of humble and unostentatious devotedness to the cause of the gospel. He contended not for the palm of precedency as a preacher, or of victory as a leader in Church Courts. His was in an especial sense a life of contemplative retirement from the world, and of meditation on things above. To say that he was accomplished in all the learning of his profession—that he was profoundly versed in the great theological controversies that have marked the history of the church, since the days of the apostles—that his taste was refined by the study of the ancient masters of rhetoric, that his views were enlarged by a thorough understanding of the principles of economic science, which bear on the philanthropic and religious institutions of our country, and that in his intercourse with the world his manners had a gentleness and polish which conciliated the respect of those who moved in more exciting circles than his, would be to touch only the externals of his character. He was in the best sense a man of genuine piety. And whether he ascended the pulpit to publish to the great congregation the tidings of peace on earth and goodwill to men, or took his seat on the professorial chair to expound to his students those truths which were to be the germ of all their sermons and discourses in the sanctuary, or appeared in our Presbyterian judicatories to advocate those principles of church polity which concern the privileges of the christian community, and the increase of a higher piety in the land, it was impossible not to be impressed with the conviction that there mingled with these public services the hallowed influence of his private devotions. The biogra-

phers of Calvin have spoken of that eminent Divine as a man whose frame was attenuated by reason of his ardor in study. It was so likewise with Dr. Macgill—and yet the inner man imparted a fervor and power to his ministrations, peculiarly his own. Though Dr. Macgill put forth diverse valuable publications during his lifetime—his was a still higher distinction—for he was blessed to rear up a numerous family of laborers who are now in the east and in the west, bearing the burden and heat of the day in the gospel vineyard. Dr. Macgill was seventy five years of age. He was ordained at Eastwood on the 8th September, 1791, inducted to the Tron Church, on the 12th October 1797, and appointed Professor of Divinity in 1814. A few plain verses taken from an “Ode to Glasgow College,” published some years ago in the distant province of Australia, by one of his own pupils, may form an appropriate conclusion to our notice:—

And there with countenance benign  
Where piety and learning shine  
Would sit the good Macgill—  
God’s holy counsel skilled to teach  
And eke to lead as well as preach  
The way to Zion’s hill.

Friend of my youth! with counsel sage  
Oft didst thou guide my ripening age  
In God’s most holy way,  
Still peaceful be thy honored lot  
Till both the Teacher and the taught  
Meet in the realms of day.

Friend of my youth! full many a song  
Will greet thee when thy course is run  
In yonder holy land!  
Some have already reached its shore  
Some tarry here, some go before  
As God may give command.

For thou hast trained full many a youth  
To preach the way, the life, the truth,  
In Kedar’s wilds afar!  
Their trophies then, are also thine,  
And thou shalt therefore henceforth shine  
Bright as the morning star,

## CROAGH-PATRICK.

Crough-Patrick is a very high and beautiful mountain in the most western part of the county of Mayo; it rises from the sea in a fine conical or sugar-loaf form. This mountain is considered to be one of the most holy places of pilgrimage in Ireland. A volume would be filled were I to tell all the fabulous and superstitious stories which are reported and believed about it; but its chief celebrity is derived from its having been the immediate place whence St. Patrick is said to have driven all the venomous animals, which he banished from Ireland, into the sea. A pilgrimage to it therefore is supposed to be of powerful efficacy to atone for and wash away sin. The penance done there is thus performed:—The devotees begin their station at the sign of St. Patrick's knee, and there they say seven paters, seven aves, and a creed, and go on their knees about the length of four perches over rocks, until they get to a little altar where they say fifteen paters, fifteen aves, and a creed. They then return, but still on their knees, and say seven paters, seven aves, and a creed, at the place where they commenced. They then go round this mountain, and some way up it, nine times, saying paters, aves, and creeds, as quick as they can. They afterwards go to the church of the blessed Virgin Mary, where there are seven monuments, and go round these seven times, saying seven paters, and seven aves, and a creed; and they then go round each of them separately seven times, saying seven paters, seven aves, and a creed.—

Thus ends their labour, unless they be married persons who have no children—the additional rites belonging to such persons I shall not detail—and they go down the mountain to the well of glass. There they sit up at night, and bring thither the blind, the halt, and the maimed, presenting them to the saint of the well; and they cry and roar out to him to deliver them from all their diseases and infirmities. They sit up three nights, Monday, Wednesday, and Saturday, and next proceed to Aughawale, where they go through a station.

All these labours are performed, and these sufferings endured to obtain salvation; and they are performed and endured in vain. If the devotees would hear God, they should find a short, safe, easy way to the possession of all grace on earth, and all glory in heaven. He says to them, 'Look;—'look unto me;—'believe;—'believe on the Lord Jesus Christ; and 'ye shall be saved.' 'He that believeth on the Son of God hath everlasting life.'

But if ignorant devotees are so zealous to perform severe rites with the view of getting a reward, how greatly more zealous should converted men and enlightened souls be to perform the good works of faith and love, with the view of showing gratitude to their Saviour! The earnestness and the self-denial of the worshippers at Crough-Patrick are a sad reproof to the indolence and sloth of many a worshipper at the foot-stool of God.—*Christian Teacher.*

[FOR THE CANADIAN CHRISTIAN EXAMINER.]

"THE HOUR IS COME."—JOHN XVII. 1.

"The hour is come!" that glorious hour,  
Proclaimed through ages old,  
By many a heavenly prophet sung,  
By many a seer foretold,  
When should the day spring from on high  
This night-wrapt earth illumed,  
And for the fallen sons of men,  
Another Eden bloom.  
"The hour is come!" on Zion now,  
Arise is Jacob's star,  
That light shall heathen nations guide,  
And ocean's isles afar;  
Her head that long in dust was bow'd,  
On high shall lifted be,  
And gentiles to her light shall come,  
And kings her brightness see.  
"The hour is come!" from Sinai's mount  
Afar it was beheld,  
When that dread law should pass away,  
It's mysteries all unveil'd;

Within the temple's lofty fane  
The sacred fire is dim,  
Departed is the glory now  
Between the cherubim!  
"The hour is come!" no more shall flow  
The slaughter'd victim's gore,  
And incense smoke and sprink'd blood,  
For sin avail no more:  
Those shadowy emblems all are fled  
The holy Saviour dies,  
Our great High Priest an offering makes,  
Himself the sacrifice!  
"The hour is come!" when time shall cease,  
When ages roll no more,  
That hour shall tuneful seraphs sing,  
And souls redeem'd adore;  
For hark! like many waters voice,  
Resounds the constant strain—  
"Eternal glory to the Lamb,  
For us, for us, was slain."

Elmsley.

R. R.

## TIBERIAS.

The composure which came over my feverish spirits at this hour was inexpressively refreshing. I laid myself down upon the ground, and resting my head upon a stone near me, drew a little coolness from the soil; while the simple train of reflections, which naturally sprung up from the scene around me, added much to my enjoyment. At a great distance to the north, was the mountainous horizon, on the summit of which stands Safet, glistening with its noble castle. It is not improbably supposed that our Saviour had this spot in his eye, and directed the attention of his disciples to it, when he said 'a city that is set on a hill cannot be hid;' for it is full in view from the Mount of the Beatitude, as well as from this place, and indeed, seems to command all the country round to a great extent. Viewing at a glance the margin of this simple lake, on the opposite or eastern side, the eye rests on the inhospitable country of the Gadarenes, inhospitable to this day, for my guide, after a long silence, perceiving my attention directed that way, begins a long tale about the dangers of that part, the untamed and savage character of the mountaineers, and the extreme hazard of attempts to visit them; few travellers in fact venture there; but seeing that his account is not very congenial to my feelings at this moment, he has dropt his story. Close above my head, an Arab is come to spread upon the ruins his tattered clothes, which he has just washed in the lake, that they may dry in the sun; and, at a distance just perceivable, is another indolent peasant sauntering by the water's edge, and singing at intervals a poor Arab song, which, though not "most musical,"

has, nevertheless, the charm of being "most melancholy." Yet that which awakens the tenderest emotions on viewing such a scene as this, is the remembrance of one who formerly so often passed this way, and never passed without leaving, by his words and actions, some memorial of his divine wisdom and love. Here, or in this neighborhood, most of His mighty works were done; and in our daily religious services we have read, with the most intense interest, those passages of the gospels which refer to these regions. However uncertain other traditional geographical notices may be, here no doubt interrupts our enjoyment in tracing the Redeemer's footsteps. This, and no other, is the Sea of Galilee—in its dimensions, as I should judge resembling exactly the size of the Isle of Malta, about twenty miles in length, twelve in breadth, and sixty in circumference. Here Jesus called the sons of Zebedee, from mending their nets, to become 'fishers of men.' Here he preached to the multitudes crowding to the water's edge, himself putting off a little from the shore in Simon Peter's boat. But there is not a single boat now upon the lake, to remind us of its former use. Yonder on the right, must have been the very spot where, in the middle of their passage from this side towards Bethsaida and Capernaum, the disciples were affrighted at seeing Jesus walk upon the water—where He gently upraised the sinking faith of Peter—where He said to the winds and waters, 'Peace! be still!'—and the sweet serenity which now rests upon the surface is the very same stillness which then succeeded.—*Jowett.*

## INFLUENCE OF THE EXAMPLE OF PARENTS ON CHILDREN.

Let us not deceive ourselves, but ever bear in mind that what we desire our children to become, we must endeavour to be before them. If we wish them to grow up kind, gentle, affectionate, upright, and true, we must habitually exhibit the same qualities as regulating principles in our conduct, because these qualities act as so many stimuli to the respective faculties in the child. If we cannot restrain our own passions, but at one time overwhelm the young with kindness, and at another surprisè or confound them by our caprice or deceit, we may, with as much reason expect to gather grapes from thistles, or figs from thorns, as to develop moral purity and simplicity of character in them. It is vain to argue, that, because the infant intellect is feeble, it cannot detect the inconsistency which we practice. The feelings and reasoning faculties being perfectly distinct from each other, may, and sometimes do, act independently, and

the feelings at once condemn, although the judgment may be unable to assign a reason for doing so. Here is another of the many admirable proofs which we meet with in animal economy of the harmony and beauty which pervade all the works of God, and which render it impossible to pursue a right course without also doing collateral good, or to pursue a wrong course without producing collateral evil. If the mother, for example, controls her own temper for the sake of her child, and endeavours systematically to seek the guidance of her higher and purer feelings in her general conduct, the good which results is not limited to the consequent improvement of the child. She herself becomes healthier and happier, and every day adds to the pleasure of success. If the mother, on the other hand, gives way to fits of passion, selfishness, caprice, and injustice, the evil is by no means limited to the sufferings

which she brings upon herself. Her child also suffers both in disposition and happiness, and while the mother secures, in the one case, the love and regard of all who come into communication with her, she rouses, in the other, only their fear or dislike. The remarkable influ-

ence of the mother in modifying the dispositions and forming the character of the child has long been observed; but it has attracted attention only in the instances of intellectual superiority.—*Combe on Infant Training.*

CHURCH AT BOWMANVILLE.

The sacrament was dispensed at Bowmanville, on Sabbath the 4th inst., by the Rev. Thomas Alexander, of Cobourg, assisted by the Rev. David Rintoul, ordained missionary. The circumstances of this congregation are well fitted to show the strong attachment of the people of Scotland to the church of their fathers. Though scattered like sheep without a shepherd, they have yet kept together, and by a spontaneous movement of their own, they have erected a church which, in respect of elegance and commodiousness, might serve as a model for all future Presbyterian churches in the Province, excepting always those in large towns. We must observe, however, that

that much is due to several excellent men who had been elders at home for some years, and who organized themselves into a sort of session, and took a fatherly care of the people—discourtenancing evil, and encouraging good. They have thus been instrumental in keeping alive among them a reverence for the Sanctuary and for its ordinances—and now a congregation has been formed, and on the day referred to, the first in which the sacrament has been dispensed, there were upwards of one hundred communicants. We hope and pray that the good work thus begun, by the blessing of God, will prosper more and more.

REGISTER—ANCASTER, 1840.

DATE.	Thermometer.		Barometer.		WEATHER.
	9 A. M.	9 P. M.	9 A. M.	9 P. M.	
Sept. 1	60°	62°	29.06	28.97	Clear a. m.; cloudy p. m.
2	61	55	28.80	.92	Partly cloudy; slight shower in the evening.
3	56	56	29.00	29.11	Fair; partly cloudy.
4	57	54	.18	.15	Fair and clear.
5	57	57	.12	.10	Do do.
6	60	62	.16	.19	Do do.
7	65	64	.21	.17	Do do.
8	65	68	.00	28.88	Cloudy; occasional slight showers.
9	68	64	28.90	.84	Fair and clear a. m.; thunder shower evening.
10	61	55	.85	.88	Partly cloudy.
11	52	50	29.00	29.17	Do do.
12	52	59	.28	.31	Fair and clear.
13	59	61	.35	.36	Do do.
14	59	63	.35	.25	Do do.
15	61	62	.16	.12	Do do.
16	61	62	.11	.05	Do do.
17	63	52	28.76	28.80	Rainy; windy.
18	51	51	.81	.83	Cloudy; occasional slight rain.
19	52	50	.85	.72	Mostly cloudy; windy.
20	58	48	.55	.80	Windy; flying showers.
21	44	43	29.00	29.17	Partly cloudy.
22	46	53	.28	.22	Fair and clear.
23	55	60	.21	.25	Do do.
24	58	55	.32	.25	Hazy.
25	55	54	.22	.14	Do.
26	62	68	.08	28.92	Fair and clear; evening cloudy; shower in the night.
27	55	51	.01	29.12	Partly cloudy.
28	54	55	.18	.16	Fair and clear.
29	55	56	.14	.08	Fair a. m.; misty; slight rain p. m.
30	55	55	.03	28.98	Very rainy.
Means.	57.23	57.13	29.066	29.064	

Mean temperature of the month, 57.18°. Highest, 76°. Lowest 34°.