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FOR THE CHRISTIAN EXAMINER.

REVIEW.

EVIDENCES OF REVEALED RELIGION, BY A NUMBER OF
THE MINISTERS OF GLASGOW.

LECTURE I.

THE NECESSITY FOR A DIVINE REVELATION, AND THE OBLIGATION AND RESPONSIBILITY OF EXAMINING ITS CLAIMS.

By the Rev. John G. Lorimer, Minister of St. David's Church, Glasgow.

Since the days of Grotius to our own, many powerful minds have been engaged in explaining and illustrating the evidences of revealed religion. Some pious people considering that infidelity can be conquered only by the direct exhibition of divine truth to the understanding and the heart, have thought that an undue attention has been bestowed on this department of theology. We, however, are far from thinking that this has been the case. It is readily granted that the manifestation of the character of God which has been made in the gospel, can alone convert and save the soul; yet, nevertheless, the study of the evidences of the truth of the Gospel is directly fitted to bring infidels to attend to it, and acknowledge it as a message from God. It is well fitted, also, to enable the young to resist those temptations to infidelity with which

they may be beset from the conversation or writings of corrupt men.

But, though in our estimation, too many writers have not been employed on the evidences, we are yet free to acknowledge our conviction, that these have often been exhibited in a very imperfect way.

The subject is exceedingly vast; it embraces all the relations and harmonies which subsist between the plan of redemption in itself, its gradual publication and its permanent records and institutions on the one hand; and the moral nature and history of man on the other. Now, one defect in many treatises on the evidences of revelation, as we humbly think, is—not that they do not discuss the whole body of the evidence, but that while they take up some part of it, such as that which authenticates the original publication of christianity—miracles and prophecy, they treat of these as though they constituted the whole or the principal part of the evidence which is far from being the case.

It may be sufficient in the trial of a criminal in a court of law, to select one out of the many charges which lie against him and to substantiate

that by such direct testimony as may be immediately available; but, surely, it is fit that the court and the world should know that his criminality in other charges also admitted of proof.

Now, the folly and guilt of infidelity is virtually proved by every exposition of the evidences for revealed religion; and it is proper and just that that folly and guilt should be made to stand prominently out, by a copious illustration of the varied attestations which God has given to the reality of those revelations which he has made of himself to our fallen world. And if one writer chooses to dwell on the historical arguments for the fundamental facts on which christianity rests, he should not disparage the evidence drawn from the antecedent dispensation, from the adaptation of the Gospel to the moral necessities of individuals and of the world, from the harmony existing between natural and revealed religion, and from the history of the latter.

Bishop Butler gives a masterly summary of the evidences in his celebrated treatise on the Analogy.* And, if it were not presumptuous in us, to say that even his sketch is not complete, it would yet be unreasonable to do so: for he thus prefaces his "account of the general argument for the truth of christianity consisting both of the direct and circumstantial evidence considered as making up one argument:"—"To state and examine this argument fully, would be a work much beyond the compass of this whole treatise: nor is so much as a proper abridgment of it to be expected here."

If christianity consisted of certain doctrines and external rites which had no influence on the character of its followers, we can readily conceive that the argument for its truth should have been sought mainly in the evidence for its first introduction into the world. But, seeing that it professes to convey a divine and spiritual energy to the minds of all in every age who submit to it, then must it, like all the other works of God, have an attestation to his agency concurrent with it self. According as it is felt in its power and acted out in the lives of christians, so shall its heavenly origin be demonstrated. In this respect alone, then, apart from the fulfilment of prophecy, and the increasing confirmation which the records of revelation are continually receiving, the argument for christianity is as it has been called, "an accumulating argument."

A second defect in not a few treatises on the evidences of revealed religion is this, that the ques-

tion is discussed with the infidel as though it as little addressed itself to the conscience as any controversy in literature or history. Surely the enlightened christian advocate should never forget that according to the express language of the New Testament, eternal life and eternal death are suspended on the reception or rejection of the gospel, and that the same authority declares, what all observation confirms, that infidelity originates in moral perversity, and is in no case attributable to the inadequacy of the proof of christianity. It is a false charity, then, to presume on the candour of infidels as some writers have done; and charity and truth are alike injured when the advocate for christianity does not feel and evince that his argument goes to convict the infidel, not merely of weakness as a disputant, but of criminality as a subject of the divine government, in rejecting the light which he has made to shine forth for the salvation of men, and in calling that light darkness.

To this defect in many books on the evidences of christianity their inefficiency may be referred; and so also the dislike which many well meaning christians entertain to this department of theological literature.

THE LECTURES ON THE EVIDENCES OF REVEALED RELIGION which we are now about to introduce to our readers are not chargeable with the defects to which we have adverted. They take comprehensive views of the relations which revelation sustains towards man and the world, as will be seen from the subjects of them, which we shall, by and bye notice, and having been spoken addresses, and spoken by men who felt the vast importance of the truth to their hearers, they address themselves to the conscience. They were preached on week-days, we believe, by so many different ministers. And it must be taken as a most favourable indication of the ministry of our church in the City of Glasgow that, out of its 29 ministers, fourteen—and these, young men, should be found capable of producing so many able and powerful appeals for the truth of christianity against the subtleties and perversions of infidels. Glasgow, we trust, is in the way, according to her ancient motto, of FLOURISHING BY THE PREACHING OF THE WORD.

The first lecture discusses the necessity for a DIVINE REVELATION and the obligation and responsibility of examining its claims.

As revelation professedly unfolds a remedial dispensation, the exposition of the moral condition of the world is a proper introduction to the direct evidence for the truth of revelation. If

* See Part II. chap. vii.

man's moral nature established no indications of ruin or disorder, there would have been a presumption against revelation. God does nothing in vain; and were it so that men were found loving and serving him aright, and in the enjoyment of the happiness which is inseparable from a conformity to his will, then, who could have believed, that the Bible came from God, or was intended for our world? But, since it admits of such ready proof, that, men are living in a condition of moral disorder and of wretchedness, there is a presumption from what is known of the Church of God, and of his procedure in other departments of his government that he may have provided a remedy—and this is just a presumption in favour of christianity.

Mr. Lorimer gives a very comprehensive and full illustration of the spiritual ignorance, depravity and wretchedness of men unvisited with revelation. He is evidently a man who knows well where facts suitable to his purpose are to be found, and can turn such to good account. He undertakes to shew that the light of nature is entirely insufficient to afford men "such large, certain and abiding discoveries of God, of duty, and an hereafter, as shall lead them, in the great bulk of cases, to act suitably to their rational and immortal nature;" and that it cannot provide for men as sinners, "any scheme of pardon and restoration at once consistent with the character of God and conducive to the welfare of the offender." p. 8 J. The following are the topics which he illustrates: I. The views of God entertained by the philosophers and the sages of the ancient world, and by the heathen of our own day. II. The morality of the heathen world. And here he shews, that, its very religion leads first, to absurd, degrading, cruel and immoral practices; and secondly, to unbounded licentiousness and pollution. These, he shews, to be constituent parts of heathen worship.

Under the third head, he illustrates "the moral character which results from, and which is produced by the religion of the heathen."

Our author's illustration of these heads are better than his statement of them, for we cannot much commend it for logical precision. Heathenism, he shews, is characterized 1st, by a dreadful want of truth; 2d, by the degradation of the female sex; 3d, by the want of compassion for the afflicted; 4th, by the grossest cruelty, often amounting to murder; 5th, the cruelty of its amusements, each

as the ancient gladiatorial games;* 6th, its bloody wars; 7th, its system of slavery; 8th, its assassinations, such as the dreadful Roman practices of cutting men off by poison; 9th, the amount of individual wretchedness indicated by the prevalence of suicide.

Our author anticipates the cavils of objectors by shewing that the prevalence of vice and crime in christendom arises from influences counteracting christianity; while, those in Pagan countries, are the direct result of Paganism, or to speak more correctly, they are the fruits of the natural mind when it is unbled with the salutary influences of christianity. And Mr. Lorimer here adduces a testimony in favour of christianity from the character of infidels and the direful results which have followed when a community has embraced their principles.

As a specimen of the practical characters of this lecture, we quote the following passages which are found towards the conclusion of it:

"Seeing that the necessity for divine revelation has been made out so plainly, and that the pretensions of modern infidels, instead of weakening, have given fresh confirmation to the proof, let me exhort all to feel the obligation and responsibility of examining its claims. I trust and believe that many of you have felt that obligation, and have examined the claims of Revelation to purpose. Let those who have not done so, or done so carelessly, though they may bear the name of Christian, be prevailed upon now to try the character of Revelation for themselves, and let unbelievers, if there be any such present, be induced to follow their example. A revelation from heaven is a serious thing. It is the Almighty God speaking to man. It presupposes that we are in a wretched state of darkness and guilt, unable to help ourselves and hopeless of deliverance from others; and how urgent then the call to listen to and examine its claims! This is the more necessary that many impostors availing themselves of the felt necessities of man, have put forth pretensions to be considered divine. Hence, without strict and patient inquiry, there is danger we shall be deceived. What is the use of the reason and powers of application which God has given us if it be not to examine into that message which professes to come from Himself, and which wears all the outward aspects of a heavenly origin? Surely the least thing we can do with a professed Revelation is carefully to inquire into and test and prove it. We do not say it to be summarily received. Christianity does not ask this. It disclaims all uninquiring despotism. It calls for and encourages the fullest examination. This is all it demands; and shall we withhold what is reasonable? Let us think of the solemnity of the hour when we shall meet with God. Meet with him we must. Whatever may be the names under which we pass, whatever the states of faith or of unbelief in which we live, whatever the moral character which we wear, we must all see God face to face: and what

* In the di-course, as it is printed, we have two subdivisions, each marked "5th." As the work has been stereocyped, we have marvelled at this and several other instances of carelessness.

shall we say for ourselves if we have never so much as seriously and prayerfully examined the claims of a word which professes to be his own, if we have treated them with indifference, or taken them for granted as a matter of course, or daringly rejected them? Is this respectful to ourselves? Is this honouring to God? Is it rational? Is it safe? Surely in very proportion to the insufficiency of nature, just according to the wide-spread darkness and woe of heathenism, is the urgency of the call to scrutinize the pretensions of Revelation, and see that the foundation on which they rest be indeed sound and good. We owe this to ourselves; we owe it to our families; we owe it to society; we owe it to mankind; we owe it to posterity. The mere chance of error or of failure in a matter so momentous should be enough to rouse all our diligence and care. Shall God condescend to speak—shall we not be forward to hear?

“With regard more particularly to the feeling and conduct which Christians should exercise toward Infidelity, let me press upon you the importance of familiarly knowing and zealously adhering to all the great peculiar doctrines of Revelation, and of exhibiting a corresponding walk and conversation. It is to be feared that the unbelief of not a few is quickened, if not provoked, by the irreligion and inconsistencies of the professed friends of Christianity. At least it cannot be doubted that the most effective evidence of the truth of the gospel is the renovated tempers, dispositions, and lives of Christians. Especially let me remind you of the importance of Christians shunning unnecessary divisions, and living as much as possible united both in sentiment and affection. However unreasonable the plea, it is well known that infidels have made great use of the discords and dissensions of Christians, and have urged these as an argument against embracing their faith. High authority has assured us that until Christians are on the world will not believe in the divine mission of their Master. How indispensable then is union! Let me also remind you of the importance of discountenancing all infidel principles wherever they may appear and however disguised, whether in the education or politics or literature of the day; and, while full of pity and commiseration even for infidels, the propriety at the same time of boldly assailing their consciences, and charging them with aggravated guilt in the sight of God. In your efforts to gain the infidel, let me counsel you against pleading the popular delusion, that governments and nations as such have nothing to do with religion, and that therefore no public distinction should be made among men whether they believe or reject Revelation. This liberality may promise to win the sceptic, but it will not really do so. He will naturally say, if religion be not so important as to be carried into all the relations of life, public as well as private, why should it be introduced into any? and if it be of so difficult ascertainment that national legislatures with all their means and resources, cannot find the truth, what probability is there that I, or any private individual, will be more successful? Instead of urging recommendations based on principles so irreligious and infidel, let it be our care to persuade the unbeliever that religion is all-important and should be all-pervading—that instead of having nothing to do with politics or government or education, it has to do with every thing—with men in all relations of life, public as well as private—and thus shall we make Christianity much more attractive and impressive in his eye.

“And, as one of the best protections against the inroads of infidelity—and, to a considerable extent, a cure for it where it exists—let me exhort parents and teachers and masters and persons in public stations of society to be faithful in the discharge of their duty to

those classes over whom they have respectively the largest influence. Let them not only discountenance infidelity in all its forms—in its half-concealed principles as well as in its avowed publications, but let them diffuse the truth through the varied channels of sound principle, personal character and example, social intercourse, public authority, the Scriptural school, and the Christian press. In short, let them meet infidelity in all the ways in which it seeks to spread itself—use the same zeal and perseverance, avail themselves of the same opportunities, make similar sacrifices, impregnate the knowledge and education—the science and literature and politics of the day, so far as these are within their reach, as thoroughly and more thoroughly with Christianity than the infidel party have been able to do with unbelief; let them not trust in the maxim that “truth is great and will prevail,” without using corresponding exertions; but let them give truth all the advantages enjoyed by scepticism and error, and, fallen world as this may be and strongly prone to congenial unbelief, they will, under the divine blessing, at once preserve their country from returning to aught that savours of Paganism and Infidelity, and establish on a broader and firmer basis the great principles on which religious hope, sound morality, and individual, social, and national happiness depend.”

We may resume the notice of these Lectures on some other occasion; meanwhile, we quote the subjects and the names of their authors.

LECTURE II.—The Genuineness and Authenticity of the Writings of the Old and New Testaments.—By the Rev. PATRICK FAIRBAIRN.

III.—The Inspiration of the Books of Scripture.—By the Rev. ANDREW KING, A. M.

IV.—The argument from Miracles, and its application to the Miracles of the Old and New Testaments. Answer to Hume's Objection. Leslie's Criteria.—By the Rev. ROBERT BUCHANAN.

V.—Evidence from Prophecy.—By the Rev. WILLIAM DUNN.

VI.—The Jews Witnesses for God.—By the Rev. PETER NAPIER.

VII.—Evidence from the character of Christ.—By the Rev. WALTER M'GILVERAY.

VIII.—Evidence from the Resurrection of Christ.—By the Rev. JAMES HENDERSON, D. D.

IX.—Evidence from the character, labours, and sufferings of the Apostles—the harmony of their testimony—and the conversion of Paul.—By the Rev. J. C. FOWLER.

X.—Internal Evidence of Christianity: purity of precepts—spirituality and sublimity of doctrines—harmony and consistency of its principles, &c.—exalts the glory of every divine perfection—adaptation to purify and elevate the nature of man.—By the Rev. JOHN SMITH, D. D.

XI.—The necessity of Divine influence to prepare the heart for receiving the truths of Revelation.—Argument from Experience.—The state of man, as represented in Scripture, accordant with the testimony of consciousness. The power of Truth in Conversion.—By the Rev. ALEXANDER TURNER.

XII.—The Harmony of Scripture, and true Philosophy or Science.—The reception of Revelation by the most gifted minds.—Refutation of objections from Astronomy, Geology, and other sources.—By the Rev JOHN FORBES, D. D.

XIII.—Argument from Analogy.—The Consistency of Revelation and Providence.—Answer to Objections.—By the Rev. NATHANIEL PATERSON, D. D.

XIV.—The Evidence arising from the past progress of Christianity.—Answer to Gibbon's Secondary Causes.—Guilt and danger of resisting the Gospel.—Moral Responsibility of Man for his Belief.—By the Rev. JAMES GIBSON, A. M.

T. T. R.

OBITUARY NOTICE OF MRS WILSON.*

From the Presbyterian Review.

A SERMON PREACHED AT BOMBAY ON THE 7TH OF MAY, 1835, ON THE OCCASION OF THE DEATH OF MRS. MARGARET WILSON, OF THE SCOTTISH MISSION.—BY THE REV. JOHN WILSON.

Mr. Wilson is one of the most faithful, diligent, and devoted of the Scottish missionaries employed in the east, and is already favourably known to our readers, as the author of two excellent controversial tracts in refutation of Hinduism. Nowhere has superstition erected her iron rule on so firm and stable a basis as in the fertile region of Hindoostan, and for ages its wretched inhabitants have bowed down without a murmur to its cruel and debasing tyranny. But at length some prospect of deliverance from this horrid yoke has opened up to our eastern subjects. Missionaries of high talent and ardent zeal have lately been sent to labour in that extensive field; and though far too few for a harvest so plenteous, they are yet beginning to exhibit gratifying traces of their spiritual operations. Mr. Duff has already done wonders in the east of India, and should his valuable life be spared, he may soon return to Bengal, and fully realize all of which he has given so fair a promise. Mr. Wilson's exertions in the west of India have been equally creditable to his piety and zeal. His health does not appear to have suffered materially from the sun's scorching rays; and as his heart is in his work, we may well anticipate the most successful result to his missionary labours. Like Mr. Duff, he is able not only to speak from the pulpit, but to call the press to his aid; and being thus doubly armed, he will fight with more effect against the enemies of truth, and succeed in bringing home to the Captain of Salvation a larger number of captives—the only captives who can

be said not to lose, but to gain immensely from their captivity.

Mr. Wilson was blessed with a most valuable assistant in his interesting duties—his own wife! but that excellent and accomplished woman is no more. Her constitution seems to have suffered from the influence of climate, and as her zeal knew no bounds, she increased the evil by unwearied, excessive exertion. Strange to say, if any part of her conduct was blameable, and supplied just cause for censure, it was her doing too much! She herself, indeed, must have been an infinite gainer by her happy change; but alas! her husband and the missionary cause have sustained a heavy loss. She seemed more anxious to get to heaven than to live on earth, and the Lord has been pleased to give her the translation for which she so earnestly longed. And let us hope that the interesting record of her labours which Mr. Wilson has so seasonably and affectionately furnished, will compensate in some degree for her premature demise; and that, though dead, she will yet speak for the spiritual benefit of those whom she was so anxious, while living, to instruct, to guide, and to save.

Mr. Wilson has selected for the text of his funeral sermon that portion of Scripture, in which the prophet Ezekiel narrates the sudden death of his beloved wife, (chap. xxiv. verse 15—20), and it would have been hardly possible for him to have found in the whole of the Bible one more happily suited to his purpose. He treats the passage in a calm, sensible, and judicious manner. There is no affectation of extreme pathos, nor any unseasonable attempts at oratory or fine writing. He discusses his subject briefly, though he omits nothing worthy of being mentioned; and by this exercise of good taste, he leaves ample room for a detailed exhibition of the merits and services of one, who may justly be said to hold the first place in the class of female missionaries. How admirably was she fitted by her various qualifications for the peculiar functions which it was her delight to exercise! But we shall allow her bereaved husband, who was so intimately acquainted with her mind and character to speak to us of her realizing faith, her ardent piety, her unquenchable zeal, her indefatigable labours, her christian graces, her domestic virtues, and her literary accomplishments. The following extract, though long, will not, we are sure, be felt as tedious by our readers.

“It was the desire of her heart, when a union was formed between us, to cheer and encourage me, to take part with me according to her ability and the grace which God might give to her, in the great work of evangelizing the heathen, to which I had looked forward; and with a view to accomplish these objects, she presented herself as a living sacrifice on the altar of God, vowing in his sacred presence that she would devote to his cause, her person, her acquisitions, her time, her strength and her substance. With a heart

* Mrs. Wilson was a daughter of the late Rev Kenneth Bain, of Greenock, and sister of the Rev. John Bain, now minister of Galt, U. C.

burning with zeal for the glory of God, and melting with compassion for the souls of men, she crossed with me the stormy ocean, and came to this country, which she did not view like many, as a place of temporary and reluctant exile, but which she adopted as her home, in which she wished to live, and labour, and die. With the greatest ardour she entered on the study of the native languages, and persevered in it amidst every distraction, till her acquirements in the two most important of those spoken in this quarter,* enabled her with ease and effect to communicate instruction respecting the true God and Jesus Christ whom he has sent. The difficulties arising from superstitious custom and corrupted feeling, which are in the way of female education, she found to be numerous and formidable; but she resolved, in reliance on the promises and assurances of God, to encounter them. She instituted and organized no fewer than six female schools, containing at an average between 150 and 200 scholars. She trained the teachers, making the least respectable of that class, the only persons who could be engaged for the work, the most efficient in the mission. Principally at her own expense, and with a great expenditure of strength, she visited the scholars and their parents at their homes, and sought to engage their affections, and thus secure their attendance. She not only superintended the schools, but even in her weakest state she daily spent several hours in them, particularly after she was successful in bringing most of them to the mission premises, hearing the children repeat their tasks, examining them, pressing home divine truth to their understandings and hearts, and praying with them. Several adult females she herself taught to read, and communicated to them a knowledge of the first principles of the oracles of God. The only two females whom I have baptized, and the wives and children and female relatives of the converts and servants, and two females who are at present candidates for admission into the church, are under the greatest obligations to her for a thousand kindnesses and services; and the day of the Lord may shew that to her instrumentality they owe their conversion and Christian progress. To the poor's asylums she frequently repaired with the view of instructing their destitute inmates. For a long period she held a regular weekly meeting with the wives and children of European pensioners and their descendants, both in the neighbourhood of the mission-house and Kolaba. Her services, when requested for the Bombay Sabbath schools, were not withheld. During the long journeys which I undertook with a view of proclaiming the glad tidings of salvation throughout the country, she managed with much fidelity and prudence the general concerns of the mission, and she always freed me from

many secular cares connected with its business. She was a principal attraction to many of my native visitors, and particularly to those distinguished among their countrymen for their education and intelligence, and with much ingenuity and tact did she seek their improvement and promote their welfare. She wrote several striking papers in native periodicals, calculated to advance the cause of the Redeemer; and to her pen the *Oriental Christian Spectator* is indebted for its brightest pages.* At a time when the religious discussions in which I have been engaged required the use of some volumes which I could not detain for a sufficient length of time, she spent many hours in copying large extracts from them; and even the whole of the *Vendidad Sade*, which few would read for hire, she translated from French into English for the use of some Parsis, and for the facilitating future reference, when a comparison with the original and Gujarathi translation might be attempted. She has left Marathi translations and compositions, prepared during the last year and a half, and almost all in a state ready for the press, in a quantity almost as great, if we except translations from the sacred Scriptures, as any published by any missionary who has yet come to the west of India. Amidst all these personal exertions, she ever communicated to me the most valuable counsel and the most exciting encouragement in my work and the many trials connected with its duties, and ever proved to me as it were a second soul. Most faithfully and tenderly did she discharge her duties as a wife and a mother; and most affectionately and disinterestedly did she prove herself a Christian friend to those with whom she was acquainted. The Spirit of the Saviour to a rare degree animated her in all her exertions; and the graces of the Christian character were conspicuous in her whole deportment. Her prayers for the nourishment of the divine life within her own soul, and for success in the propagation of the Gospel, prevented the rising sun, and they formed the engagement of many of her midnight hours. The records of her devotions, never intended to meet the eye of man, reveal an intimacy of communion with God, a humility of spirit, and an intensity and agony of desire for the advancement of the divine glory, which may well shame many thousands of the Lord's most devoted servants. In her removal from the scene of her labours and her arduous work, a loss has thus been sustained of which we all must be sensible."

These doubtless were exertions of which any man in the prime of life, and in the vigour of health, might be proud of having made; certainly no female, as far as we know, has ever exhibited any that can be com-

* Marathi and Hindustani. She studied Gujarathi with me for a considerable time, but she afterwards abandoned it for the Portuguese, connected with which she had greater prospects of usefulness, and which from its resemblance to other European languages with which she was acquainted, she found little difficulty in acquiring.

* Her reviews of *Mrs. Hudson's Life*, *Douglas on Errors in Religion*, *Dods on the Incarnation*, *Mrs. Simpson's Diary*, *Stebbing's Church History*, and *Chalmers' Bridgewater Treatise*, have been much admired; and some of them have been printed in other periodicals.

pared to them; and we may be apt to suppose, that there would be no room in the minds of such a zealous and devoted labourer for the exercise of the milder and more amiable virtues. But Mrs. Wilson was equally qualified for the humbler duties of home, and her heart, which seemed exclusively fixed on the conversion of the heathen, had yet a large corner in it to spare for domestic sympathy and affection. This will be clearly apparent from the simple and affecting narrative given by Mr. Wilson of her last illness—a narrative which it is difficult to read without tears.—

"Her prayers for her dear children were frequent and fervent beyond conception. To use her own expression, she 'agonized with God for their sanctification,' and their being set apart for the Lord's ministry among the Gentiles in India. 'Do let me see the dear babes,' she would say, 'they do not pull me back to this world. Oh, no! the sight of them only quickens my prayers on their behalf. I have devoted them to God, and I know that he will care for them. How happy am I to have them to leave with you!' When told of the birth-day of our dear little boy in Scotland, she prayed that the God of Abraham, Isaac, and Jacob, might bless him. In the most solemn circumstances, and in the presence of several Christian friends, she dictated *verbatim* the following letter:—

Bombay, 8th April, 1835.

"MY BELOVED ANDREW,—This is the last letter that your dearest mamma will ever write to you. In a few hours I hope to be with Jesus, and with all the glorious company of the redeemed. I am transported at the prospect of what awaits me. I have often commended you to Jesus, and I do so in more solemn circumstances than ever, with nothing but eternity before me. I have prayed God to inspire you with zeal to become a missionary to the heathen in this land. No work at present appears to me so important and glorious as the work of a missionary. But my prayers will be of no avail, if the divine Spirit does not put it into your heart. Pray then, my dear children, that the Lord may put it into your heart to follow the footsteps of your beloved father. What I say to you I say to my beloved Johnny. Tell your precious aunts and uncle how much mamma loved them. She wishes to write to them, but cannot hold the pen. Never forget the inestimable obligations you are under to them, nor cease to cherish towards them the tenderest affection. If your aunts accompany your beloved uncle to Canada, I wish Mary Isabella to be placed under their charge; and O let them feel their deep responsibility in having her, a little immortal, to train for heaven. I commit you to God. Your own devoted mother.

MARGARET WILSON.

"She wrote the words, *your own devoted mother Margaret Wilson*, with her own hand, and she laid

down the pen never more to take it up, and said, 'Now I am ready to die.' I was overpowered with gratitude, and every person was most deeply affected at this consecration of her offspring to the cause of the Redeemer among the heathen. Two days before her death she again referred to the letter as embodying her last wishes on their behalf. I view it as a legacy to my dear children immensely more precious than that of silver or gold, houses and lands."

We cannot conclude this notice without expressing the high satisfaction we feel at the evident progress Christian principle and feeling are making among the British officers employed in the civil and military departments in India. Various notices of this appear in the sermon before us; and we have met with similar statements elsewhere. This is an auspicious omen for the future. Our connection with that extensive and populous region will prove the greatest of all blessings not only to the natives but to ourselves, if we bear in mind that our primary duty to Hindostan is to christianize its pagan and Mahomedan inhabitants. It is chiefly for this grand purpose that providence has given to us this immense empire; and if we are sufficiently alive to the magnificent grandeur of the task, we shall subordinate all our schemes of wealth and ambition to this glorious and infinitely important object. The word of prophecy has clearly shewn that the descendants of Japhet were at some future period to dwell in the tents of the posterity of Shem. So the British nation has been awarded the chief glory of fulfilling it; but how much more splendid will be our glory, if in return for their fleeting temporary possessions, we shall convert our subjects in the East to the faith of the gospel, and enrich them with that more precious inheritance 'which is incorruptible, undefiled, and that fadeth not away.'

CHARGE TO THE REV. WILLIAM RITCHIE, A. M., AT HIS INDUCTION TO THE SCOTCH CHURCH, NEWMARKET, ON THE 9TH MAY, 1838, BY THE REV. JOHN TAWSE, A. M., MINISTER OF KING.

Reverend Brother and Sir,

By the solemn act of the Presbytery you have now, in the name and by the authority of Christ, and in accordance with that form which is of divine appointment, and, we trust, with the approbation of Christ, been admitted as pastor of this congregation. The connection which has thus been formed between you and the people of this place and congregation, is of the most interesting, important and responsible nature;

and its consequences, both in regard to yourself and to them, will be very solemn and of eternal duration. You have publicly and solemnly undertaken the most arduous duty of watching for their souls, as one that must give an account. They have received you and have had you set over them as their watchman. To use their own words, they have "invited, called and entreated you to assume the office of a pastor among them, and undertake the charge of their souls." How great is the charge!—how precious the trust! These souls of which you have been called to take the charge, are exposed to the most awful danger of being forever ruined by their great enemy. You have been appointed, and have undertaken to blow the trumpet and to warn this people of their danger. The blood of those who hear the sound of the trumpet and take not warning, shall be upon their own heads, and they shall die in their iniquity. But if you blow not the trumpet, and the people be not warned, they shall be taken away in their iniquity, but their blood will God require at your hand. How carefully, then, ought you to watch, and how faithfully ought you to warn!

Knowing then, as you well do, that I do not now speak to you in my own name, nor by my own authority, but in the name and by the authority of the brethren of this Presbytery, permit me, in compliance with the injunction of our church, briefly to address you in regard to the grand objects which you ought continually to keep in view, and the means by which they may be most successfully pursued. The high and holy objects which you are ever to keep in view are, the showing forth of the glory of God, the advancing of the Redeemer's kingdom, and the salvation of souls. If happily, by the divine blessing upon your labours and ministrations in this place, you shall be the honoured instrument of winning souls unto Christ, you will at the same time, and by this very means, glorify God and advance the kingdom of Christ. This is a combination of the most glorious ends conceivable—to be the means of promoting them, is the highest honour which can be enjoyed; and to be ordained and appointed for this purpose, is the most awfully responsible office with which a human being can be invested. Some of the principal means of accomplishing these ends, are the following:—

1. The minister of Christ must carefully and constantly set before his people an *example* becoming the gospel and his sacred profession. This is an important part of a minister's duty, and the exemplification of it has a very powerful tendency to render his services both acceptable and useful. You know how common the saying is, that exam-

ple has more influence than precept. This truth indeed has passed into a proverb owing to its importance. All unclerical deportment on the part of ministers of the gospel, has a most injurious influence on the minds, hearts and lives of the professors of religion, and ought therefore to be sedulously avoided. By inconsistencies in the walk and conversation of the ministers of religion, the real disciples of Christ will be offended, and their edification impeded; and the enemies of religion are eagle-eyed in detecting, and unwearied in exposing such inconsistencies; and they will be expert and also successful in turning them into powerful weapons for opposing the cause and the spread of the truth. There should therefore be a high degree, and an uninterrupted course, of conformity between a minister's preaching and his practice; for unless this be the case, he cannot reasonably nor warrantably expect that his preaching will be much blessed, even though it should be free from error as far as doctrine is concerned. A bishop must be blameless, that is, a person against whom no evil can be proved—one whose good name is invulnerable. He must be sober, prudent, of a sound mind—having a good understanding and complete government of his passions. He must be of good behaviour, orderly and correct in appearance, external manners and conduct. Moreover he must have a good report of them who are without; that is, his character in civil society must be unblameable—he must have a good testimony even from unbelievers; lest he fall into reproach and the snare of the devil, and give the adversary occasion to reproach him for his inconsistencies, and thus prevent his usefulness; which circumstance the devil may render a snare to draw him into greater sins by tempting him totally to disregard the opinion of men who vilify his character.

2. *Prayer* with and for his people, is another very important part of a minister's duty; and he who frequently, fervently, and believingly approaches the throne of grace in prayer for the salvation of his hearers, may rest assured, that in his own good time and way, God will answer his supplications, and crown his labours with success, in the conviction and conversion of sinners, and in the spiritual improvement of saints. The examples of prayer for others, the commands to pray for others, the answers to prayer for others, and the benefits of prayer for others, contained in scripture, are numerous. For encouragement to imitate these examples, for being persuaded of the indispensable obligation of compliance with these commands, in order to receive these answers and experience these benefits, let us advert to a few of them. In

Luke xxii. 32, we have the example of Christ praying for Peter. In various parts of John's gospel, we have instances of Christ praying for his disciples: let his example be imitated by you. In i. Samuel, vii. 5, we find Samuel praying for all Israel: let this example also be followed by you. In Jeremiah xxix. and xlii., taken together, may be found an example of a command to pray for others, of a gracious answer to prayer for others, and also of some—indeed, many—of the benefits to be expected from prayer for others. Of the importance and efficacy of intercessory prayer we have examples from the earliest periods of the history of the human race. A remarkable one is recorded in the xx. chapter of Genesis. But it is unnecessary, we hope, to multiply proofs of the necessity, importance and efficacy of intercessory prayer. The minister who either neglects this duty, or but formally engages in it, cannot prosper in the divine life himself, nor has he reason to hope that his labours will be blessed for the good of others. But he who with regularity, sincerity and faith, performs this duty, will bring down heavenly blessings upon himself, and also upon the souls of which he has the care.

3. Another important part of a minister's duty is *pastoral visitation*. His labours are not to be confined to the pulpit and the sabbath. As far as time for due and careful preparation for the public preaching of the gospel will permit, when a seasonable opportunity offers, and when the case of any of his flock peculiarly calls for it, he will profit both himself and his people by going from house to house, and instructing them, reading the scriptures to them, and praying with them privately. On such occasions he will be best able to find out the particular wants of his hearers, and so be able to accommodate his instructions to their understandings, and to bring them home to their hearts and consciences with greater closeness of application than he could do in public. And farther, by thus visiting and conversing with his people he will come to know better how to address them in public. In the discharge of this part of your ministerial duty, the condition of the aged, the sick and the dying, will have a strong claim upon your attention. Persons in such circumstances stand peculiarly in need of those consolations and supports which the gospel of peace alone can afford; and it will be your duty to minister to their necessities.

4. The next part of a minister's duty, which I would briefly notice, is the dispensing of the ordinances of the gospel—baptism and the Lord's supper. Perhaps by some it may be thought unnecessary to advert to this part of the gospel minis-

try. Such, however, is not the case. This topic is not usually introduced on occasions like the present; but the very low state of religion in this country and the mixed character, in almost every congregation, of its inhabitants, have suggested it now. However small a minister's congregation may be, it is very probable that in it are persons from different parts of the world; and thus it becomes difficult for him, at least for a time, to acquire an adequate knowledge of their sentiments and characters. However conscientious and desirous to be faithful, he may, and very likely will be, imposed upon and induced to administer the ordinances to which we refer, to some who are unworthy to receive them. This difficulty may exist under the most favourable circumstances, but in the present state of religion in this country, a minister is peculiarly exposed to it; and in order to save himself from being a partaker in guilt with those who may unwarrantably ask and receive the sacraments, he will not unfrequently be under the painful necessity of withholding them from such as apply for them, but give no evidence of being entitled to them. How few, for instance, have that degree of scriptural knowledge, and possess that degree of christian character, which can warrant a minister to admit them to the Lord's supper! And in a case where neither father nor mother is a member of the church, nor at all fit for being received as such, the children are not entitled to baptism. To baptize their children, would be to encourage such parents to live on in their carelessness and irreligion, and to be the occasion of adding to all their other sins, the great guilt of receiving, or rather profaning a holy ordinance never intended for them in their present condition. How necessary, therefore, is it in a minister to be strict and conscientious in this matter; for to be so is the best, because the scripture way of promoting the great object of the pastoral office.

5. The only other topic on which I would address you, is the preaching of the word—the gospel of the grace of God—the glad tidings of salvation to guilty, lost and helpless sinners, through the incarnation and humiliation, the obedience and sufferings, the death and resurrection, and the ascension and intercession of the eternal Son of God, and the regenerating influence of the Holy Spirit. This duty of your office I have designedly reserved for the last—not as being the least, but as being the greatest—the most important—the principal duty which a minister of Christ has to discharge. On this part of the subject let me suggest the following things.

The word ought to be preached with much plainness. It is to be feared that ministers not

unfrequently estimate too highly the degree of knowledge attained by their hearers, and therefore are not sufficiently simple and clear in their preaching. In every congregation there are those who, considering the years at which they have arrived, and the time during which they have sat under the ministry of the gospel, might be qualified to teach others; but who, nevertheless, have need to be taught the first principles of the oracles of God. With the consciences of sinners there must be close dealing, and frequent recurrence to those awful representations of their guilt and danger with which the scriptures abound. Those who are sleeping the deep sleep of spiritual death, are not easily awakened. The careless and irreligious are rarely impressed with any thing that is not of an alarming nature. To the ignorant, therefore, it is necessary that you speak plainly; to the careless and secure you must frequently cause the trumpet to send forth the loudest and most piercing sound which you are capable of producing. Allow not sinners to walk on in the broad road that leadeth to destruction, without hearing your warning voice calling them to return. You must set before them life and death, the blessing and the curse, heaven and hell, in the strongest terms. Without plainness of preaching sinners cannot be converted, nor saints edified.

The word must be preached *faithfully*. You must declare the whole counsel of God whether men will hear or whether they will forbear. You are to keep back no part, but declare the whole without reserve. You must not, for fear of offending any of your hearers, hesitate to assert and maintain any scriptural doctrine which may be offensive to their prejudices, or to inculcate any duty in the discharge of which they are glaringly deficient, or to denounce any sin of which they are notoriously guilty. You must remember that if you were to attempt, or even to wish, to please men, you will no longer be the servant of Christ; that therefore you must so speak, not as pleasing men but God who trieth your heart.

The word ought to be preached *solemnly*. And surely if the deepest solemnity is on any occasion becoming, it is when in Christ's stead you are beseeching sinners to be reconciled to God—when you are setting before them the infinitely important realities of death, and judgment, and eternity—when you are discoursing to them of heaven in all its transcendent glories, or of hell in all its unutterable horrors. How fervently ought you to pray, that on all occasions you may be enabled to preach the word with a solemnity in some degree becoming the grandeur of the subjects of which you treat—a solemnity calculated

to awe the thoughtless, and to make them feel that religion is indeed a serious thing—the most serious of all things, and that to be indifferent about it, is folly and madness which no language is strong enough to describe.

But the word ought also to be preached *affectionately*. You must endeavour to convince your hearers that you love them with tender affection, and are most anxious to promote their best interests. You must study to address them with the kindly feeling, the earnest tone and the winning manner of a parent counselling, warning and rebuking, comforting and encouraging his beloved children, according to their various circumstances and necessities. Even when you speak to them of the worm that never dies, of the fire that is not quenched, and of the wretchedness of those who go away into everlasting punishment, it will be with a trembling concern lest any of them should be subjected to so appalling a doom. The whole of your ministrations ought to be the offspring of love and affection; and with the tenderness of christian compassion you ought to beseech them to be reconciled to God, and to flee from the wrath to come.

In conclusion, then, and in the language of the apostle, "I charge you before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom, preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine." May you prove yourself a workman that needeth not to be ashamed, rightly dividing the word of truth. May you so preach, and may your people so hear, that the word may be to you and to them the savour of life unto life, and the power of God unto salvation.—AMEN.

REFLECTIONS ON THE NEW YEAR.

From Fragments, from the Study of a Pastor. By Gardner Spring, Pastor of the Brick Presbyterian Church in the City of New-York

Can it be that another year has fled? With all its joys and trials, all its sins and duties, all its instructions and privileges,—is it fled? Yes, it is gone. It has terminated the lives of millions, and like an irresistible current, has borne them on to the grave and the judgment. It has gone. Like a dream of the night, it has gone!

Amid the rapids of time, there are few objects a man observes with less care and distinctness than himself. To one standing on the shore, the current appears to pass by with inconceivable swiftness, but to one who is himself gliding down the stream, the face of this vast extent of waters is unruffled, and all around him is a dead calm. It is only by looking towards the shore, by discerning here and there a distant landmark, by casting his eye back upon the scenery that is retiring from his view, that he sees he is going forward. And how fast! The tall pine that stands alone on the mountain's brow, casts its shade far down the valley; while the huge promontory throws its shadow almost immeasurably on the plain below. It is but a few years, and I was greeting life's opening day. But yesterday, I thought myself approaching its meridian. To-day I look for those meridian splendors, and they are either wholly vanished, or just descending behind the evening cloud. I cannot expect to weather out the storms of this tempestuous clime much longer. A few more billows on these dangerous seas, perhaps a few days of fair weather, is the most I can look for, before I am either shipwrecked, or reach my desired haven.

Why fly these years so rapidly? It is in anticipation rather than retrospect, that men put too high an estimate upon earthly things. I have been wandering to-day in the grave-yard. I have trodden softly on the place of my fathers' sepulchres. I have been playing with the willow and the cypress that weep over their dust. The generations of men *dwell here*. Yes, here they are. Those whom I have loved, and still love, and hope to love, are here. *The fashion of this world passeth away*. The fair fabric of earthly good is built upon the sand. It rocks and falls under the first stroke of the tempest. *Man, at his best estate is altogether vanity*. It is well that it is so. Were it otherwise, we should put far off the evil day, and live as if we flattered ourselves with immortality on the earth. When the Duke of Venice shewed Charles the Fifth the treasury of St. Mark, and the glory of his princely palace, instead of admiring them, he remarked, "These are the things that make men so loath to die."

On what rapid wings has this last year sped its course! How sure and certain an approximation to the close of this earthly existence! Every year adds to what is past and leaves less to come. *What is your life? It is even as a vapour that appeareth for a little time, and then vanisheth away*. What is it, when compared with the amount of labour to be accomplished, and the magnitude of the interests at stake? What is it, compared with the facility with which it may be interrupted, and the ten thousand causes of decay and dissolution it is destined to encounter? What is it, when compared with the ever enduring existence to which it is an introduction? How fugitive! how frail! Hardly has the weary traveller

laid himself down to rest, when he is summoned away to pursue his journey, or called to his ever lasting home. *We spend our years as a tale that is told*. The flying cloud, the evanescent vapour, the arrow just propelled from the string, the withering grass, the flower whose beauty scarcely blooms ere it is faded, and whose fragrance is scarcely perceptible ere it is gone, are apt similitudes of the life of man.

I am but a wanderer, a pilgrim, a sojourner on the earth. Though every thing is cheerful about me, I feel to-day exiled and alone. A thousand recollections crowd upon my mind to remind me of the past, to premonish me of the future, and to lead me to some just conceptions of the present. This world is not my home. I have made it my resting place too long. I hear a voice to-day, in accents sweet as angels use, whispering to my lonely heart, *Arise, and depart hence, for this is not your rest!* I am away from my Father's house. I have felt vexations and trials. I have experienced disappointments and losses. I have known the alienation of earthly friends. I am not a stranger to dejected hopes. I know something of conflicts within. But now and then I have a glimpse of the distant and promised inheritance, which more than compensates me for all. It is no grief of heart to me that I have no enduring portion beneath the sun. I am but a passing traveller here. I would fain feel like one who is passing from place to place, and going from object to object, with his eye fixed on some long-wished for abode beyond, while every successive scene brings me nearer to the end of my course, and all these earthly vicissitudes endear to me the hopes of that final rest. To live here, however happily, however usefully, however well, must not be my ultimate object. I was born for eternity. Nay, I am the tenant of eternity even now. Time belongs to eternity. It is a sort of *isthmus*, or rather a little *gulph*, with given demarcations, set off and bounded by lines of ignorance; but it mingles with the boundless sea—it belongs to eternity still. A great change indeed awaits us. We must drop this tabernacle and go into a world of spirits. But we shall be in the same duration. I must live for eternity.

In entering on another year, I know not from what unexpected quarter, or at what an unguarded hour, difficulties and dangers may come. O that I could enjoy more of the favour of God, more of the presence of the Saviour, more of the sealing of the ever blessed Spirit! O for more of a calm, approving conscience, and more of the delightful influence of the peace-speaking blood of Jesus Christ! From some cause or other, I begin this year with a trembling heart. I fear I may lose my way. I am afraid lest I should turn aside from the straight path; lest I may repose in the bow of indolence and ease; lest I may sleep on enchanted ground; lest I should be ensnared, if not destroyed by an unhallowed curiosi-

ty; lest I should be betrayed by my own presumption and self-confidence. I can remember some who have forsaken the way and fallen into snares; and the sad memorials of their folly are strewed along my path. Why should I hope to pass unwatched or unmolested? The enemy is not asleep. Many a time have I been baffled by his artifices. Rest where I will, and rise when I may, he is always at my side. And shall I dream of peace? Shall I not watch and pray? Will not presumption and sloth cost me dear? Blessed God! hold thou me up, and I shall be safe! Pity thy erring creature. Forgive thy wandering child. Keep, and with the bounties of thy grace, bless thy poor suppliant. Preserve him another year. Let him not be conformed to this world. Give him a warm and humble heart. Let nothing interrupt, or retard his progress toward the Zion above!

I would live another year, if it be my heavenly Father's will. And yet I would not live to sin, and fall, and reproach my Saviour and his blessed cause. Better die than live to no good purpose! I would live till my work is done—cheerful when it is most arduous, and grateful for strength according to my day. But I would not be afraid to die. Shall the child desire to be away from his Father's house? Shall the traveller, already weary, choose to have his stay in the wilderness prolonged? It were a sad sight to see a Christian die with regret—to see him go home, as if he were going to a prison! O let me think much and often of my heavenly home!

"Jerusalem, my happy home!
Name ever dear to me!
When shall my labours have an end,
In joy and peace in thee?

Jerusalem, my happy home!
My soul still pants for thee;
Then shall my labours have an end,
When I thy joys shall see."

Let me then often climb the mount of contemplation, and prayer, and praise, and there try to catch a glimpse of the glory to be revealed, and get my cold heart affected with a view of its yet distant endearments. Love to God—communion with God—devotedness to God, these are the foretastes of heaven. It through the cares and duties of secular life, I cannot preserve an invariable tendency of mind toward that holy world,—let it be a more habitual and frequent tendency! I feel the sorrows of this guilty insensibility, this languor of spiritual affection, and long for those hallowed moments when the meltings of contrition, the fervours of desire, the vividness of faith, and the hope full of immortality shall shed their sacred fragrance over my spirit, and make me pant for heaven. Nor let it be a transient emotion, kindled by some momentary excitement, or awakened by some impulse of the imagination, but marked by all the ardour of passion and all the constancy of principle.

Spirit of the Redeemer! shed abroad thine own love in this poor heart of mine, and thus seal it to the day of eternal redemption. Let me greet every truth, every providence, every meditation that shall invite me to more intimate intercourse with heaven. Let me dwell upon the communications sent down from that blessed world to cheer my fainting spirit and revive my courage by the way. Let me welcome those messages of divine providence that are designed and adapted to intercept my constant view of earth, and bring the realities of eternity near. Let me grieve at nothing that makes me familiar with heaven. Let me never mourn when some little stream of comfort and joy is dried up, and I am driven more directly to the Fountain. Let me take a fresh departure for the land of promise from the beginning of this New Year. I would fain look upward with a more steadfast eye, and march onward with a firmer step. Nor would I lose sight of the cloud by day, and the pillar of fire by night, but go where it goes, and rest where it rests.

And who, *who* will remain behind? Who will be content to have his hopes bounded by the narrow scenes of earth? Go up, fellow traveller to eternity, go up to some selected eminence of thought, where the splendours of the Holy City shall break upon your view. This world is not *your* home, any more than *mine*. It cannot comfort *you*, more than it has comforted *me*. You may be called away from all its scenes as soon as I. *Your* journey to the grave may be shorter even than *mine*. Nay, *this year*, thou mayest die.

A CATECHISM ON THE GOVERNMENT AND DISCIPLINE OF THE PRESBYTERIAN CHURCH.

CHAPTER II.

The Constitution and Jurisdiction of Church Courts.

I. What is the nature and extent of that authority which Christ has given to the rulers of the Church? It is merely ministerial and subordinate. 2 Cor. 1 24. 'Not for that we have dominion over your faith but are helpers of your joy.'

II. What is meant by Ministerial authority? It is authority, as Ministers or servants of Christ, to proclaim, apply, and execute his laws for promoting the order and spiritual edification of the Church.

III. What is meant by subordinate authority? It is the subjection of the inferior to the superior Court of the Lord's house,—as of Session to Presbytery, and of Presbytery to Synod, and of all to Christ.

IV. How is this rule or authority exercised? By the Presbyters or Elders assembled in Session, Presbytery, Synod, or general Assembly. Acts xv.

6. 'And the Apostles and Elders came together for to consider of this matter.'

V. What is a Church Session?

It is the ruling Elders of any particular congregation met as a Church Court. It may be called a congregational Presbytery. 1 Cor. v. 4, 13. 'In the name of the Lord Jesus, when you are gathered together.' 'Put away from among yourselves that wicked person.'

VI. In what manner should the business of the Session be conducted?

The meeting should be constituted by prayer, in the name of Christ, each member called on by the moderator to give his opinion on the subject under consideration, and the question afterwards decided by a majority of votes. Its decision may be appealed from to the Presbytery.

VII. How are matters brought before the Session for judgment?

By any Elder, as an overseer of the Church; or by any other person preferring a complaint, or presenting a memorial.

VIII. Who are subject to the authority of Session?

All the members of the Church of which it has the oversight.

IX. What is the duty of each Church towards the Session?

To respect and uphold that authority which is given it by Christ; to render a cheerful obedience to its decisions, in the Lord; and cordially co-operate in the plans of usefulness which it recommends. 1 Thess. v. 12, 13. 'And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you. And to esteem them very highly in love, for their work's sake. And be at peace among yourselves.'

X. Of what does a Presbytery consist?

Of the Ministers of a convenient district, with a ruling Elder from each congregation.

XI. What is the extent of its jurisdiction?

It extends to its own members, and to the several Sessions and congregations belonging to it. It is a Court of Appeal from Sessions, and has the general oversight of the congregations under its care. An appeal lies from its decision to the Synod.

XII. Of what does a Synod consist?

It consists of the Ministers of several Presbyteries, with a ruling Elder from each Session. In the Presbyterian Churches of Ireland, it is the Supreme Court of jurisdiction and appeal. But in other more numerous and extended Churches there is also a General Assembly, composed of a specific number of Ministers and ruling Elders, appointed by the Presbyteries.

XIII. Does the New Testament furnish any model of Presbyterian Government by such Church Courts?

It does, in the 15th chapter of the Acts.

XIV. How does the 15th chapter of Acts establish that form of Church government?

The facts therein recorded for our example, furnish its outline or general principles. In the Church at Antioch a question was disputed, affecting the faith and practice of all the Churches of Christ. Ver. 1, 2. It was referred, for settlement, to an assembly to be convened at Jerusalem. Ver. 2. The Assembly consisted of the Rulers of the Church, but was open to the people. Ver. 6, 12. It acted in a deliberative capacity. Ver. 7, 12, 13. It decided, not by direct inspiration but by discussion and consideration, under the ordinary guidance of the Holy Ghost. Ver. 7, 22, 25. One member of the Assembly proposed a resolution, which was unanimously adopted as its decision on the question. Ver. 19, 22. The decree thus enacted was authoritative, and extended to all the Churches. Ver. 28; and ch. xvi. 5. These principles

are applied in government, with all the necessary and expedient details, to particular congregations, by the Session; to the Churches of a convenient district, by the Presbytery; and to the whole Church, by Synod or General Assembly. 'This is the Law of the house.' Ezek. xliii. 12. 'Let all things be done decently, and in order.' 1 Cor. xiv. 40.

CHAPTER III.

Discipline of the Church.

I. WHAT IS THE Scriptural character of a Christian Church?

1. It is a society of persons separated from the rest of mankind. John xvii. 16. 'They are not of the world.' Acts xix. 9. 'When divers were hardened, he departed from them, and separated the disciples.'

2. Professing to believe in Christ. Acts viii. 37. 'He answered and said, I believe that Jesus Christ is the Son of God.'—'To be sanctified by his Spirit.' 1 Cor. i. 2. 'Unto the Church of God which is at Corinth; to them that are sanctified.—And to observe his ordinances. 1 Cor. xi. 2. 'And keep the ordinances as I delivered them to you.' Matt. xxvii. 28. 'Teaching them to observe all things whatsoever I have commanded you.'

II. By what means is this character to be preserved?

By the faithful exercise of a Scriptural discipline. 1 Cor. v. 7. 'Purge out, therefore, the old leaven, that ye may be a new lump.' (See context.)

III. What should be the conduct of a Church Court in exercising discipline?

It should be, 1st *orderly*. 1 Cor. xiv. 40. 'Let all things be done decently, and in order.' 2d. *Meek*. Gal. vi. 1. 'Restore such an one in the spirit of meekness' 3d. *Solemn*. 1 Pet. iv. 11. 'If any man speak, let him speak as the oracles of God.' 4th. *Impartial*. 1 Tim. v. 21. 'Doing nothing by partiality.'

IV. In admitting to membership in the Church, are the Rulers bound to receive those *only* who are *really* saints?

That any man is *really* a saint, can be known only to God. It would, therefore, be absurd to make what *must* be a *secret* to men, the ground of their forming a judgment. (See Deut. xxix. 29.) Our Lord and his Apostles have taught us, that the *secret* state of the soul is not to be the subject of our judgment, when persons apply for membership in the visible Church. Christ sent forth Judas, an infidel and traitor, as a preacher, admitted him to his fellowship, and perhaps to partake of his supper, (see Luke xxii. 19, 20, 21,) and did not cut him off till he had proved his hypocrisy by an *overt* act. So did inspired Apostles to Simon Magus. (See Acts viii. 13, 23, see also Matt. xxv. 1, 2.)

V. What, then, entitles an individual to the communion of the Church?

His giving a *credible* profession of faith in Christ. Acts xix. 18. 'And many that believed came and confessed, and shewed their deeds.' (Acts viii. 12.) But the infants of believers are also to be regarded as members, and as having a title to baptism. Gen. xvi. 7. 'I will establish my covenant between me and thee, and thy seed after thee, to be a God unto thee, and to thy seed after thee.' Ver. 12. 'And he that is eight days old shall be circumcised;' compar-

ed with Acts ii. 33, 'Repent and be baptized,' 'for the promise is unto you and to your *children*.' See, also, Matt. xix. 14. 'Suffer *little children*, and forbid them not, to come unto me, for of such is the kingdom of heaven.' 1 Cor. vii. 14. 'The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your *children* unclean; but now are they *holy*.' Acts xvi. 15. 'She was baptized and her *household*.' 1 Cor. i. 16. 'I baptized also the *household* of Stephanas.' Acts xvi. 33. 'Was baptized, he and *all his*, straightway.'

VI. When is a person to be regarded as making a *credible* profession?

That man is to be viewed as making a credible profession of religion, who manifests an acquaintance with the leading doctrines of the Gospel, who declares himself a believer in these doctrines, who professes that his heart has been renewed by the Spirit of God, and who maintains a conduct and conversation becoming the Gospel. Rom. x. 10. 'With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation' Acts xvi. 33. 'And he took them the same hour of the night, and washed their stripes; and was baptized.' Luke iii. 8. 'Bring forth, therefore, fruits worthy of repentance.'

VII. But did not the Apostles receive persons unto the Church by baptism, without waiting for any evidence of the *credibility* of their profession?

All who then joined the Church, did so at the risk of liberty, property, and life; and this of itself was a most satisfactory evidence of their sincerity in making such profession.

VIII. Do the members of the Church, after their admission, continue subject to the authority of the Rulers?

Yes. Such authority on the one part, and obedience on the other, are most plainly sanctioned by the law of Christ. 1 Cor. v. 12, 13. 'Do not ye judge them that are within?' 'But them that are without, God judgeth.' Heb. xiii. 17. 'Obey them that have the rule over you.'

IX. For what offences are members liable to trial, and Church censure?

It would be wrong to subject a member to Church censure, or even trial, for every misdemeanour; but they are to be so subjected, for—

1. *Errors in doctrine.* Rom. xvi. 17. 'Mark them which cause divisions and offences, contrary to the *doctrine* which ye have learned, and avoid them.' Tit. iii. 10. 'A man that is an heretic, after the first and second admonition, reject.'

2. *Immorality in practice.* 2 Chron. xxiii. 19. 'He set the porters at the gates of the house of the Lord, that none which was unclean in any thing should enter in.' Eph. v. 11. 'Have no fellowship with the unfruitful works of darkness, but rather reprove them.' See, also, Rev. ii. 20.

3. *Despising the authority, or order, or ordinances, of the Church.* 1 Cor. xi. 2. 'Now I praise you, brethren, that you remember me in all things, and keep the ordinances, as I delivered them to you.' 2 Thes. iii. 6. 'Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.'

4. *Neglecting the public, domestic, or secret duties of religion.* Heb. x. 25. 'Not forsaking the assembling of ourselves together, as the manner of some is.' Jer. x. 25. 'Pour out thy fury upon the heathen that know thee not, and upon the *families that call not on thy name*.' Matt. vi. 6. 'But thou, when thou prayest, enter into thy closet; and when thou has shut thy door, pray to thy Father which is in secret.'

X. Do all offences subject the person to the same censure?

No. For as the degrees of guilt are different, so should be the punishment. (See Matt. v. xxiii.) Hence some are to be *rebuked*. Tit. i. 13. 'Rebuke them sharply, that they may be sound in the faith.' Others *suspended* from the privileges of the Church. 2 Thes. iii. 14, 15. 'If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother.' Others *'cut off'* from connection with the Church.' 1 Cor. v. 13. 'Put away from among yourselves that wicked person.' Gal. v. 12. 'I would they were even *cut off* which trouble you.'

XI. Does not Scripture attach a solemn importance to the censures of the Church?

Yes. For the sentence, when pronounced according to Christ's law, is ratified in heaven; and if the individual be wholly 'cut off' from the Church, he is delivered up to Satan, the god of this world, as a subject of his visible kingdom.' Matt. xviii. 18. 'Verily, I say unto you, whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven.' 1 Cor. v. 5. 'To deliver such an one unto Satan.' 1 Tim. i. 20. 'Of whom is Hymeneus and Alexander, whom I have delivered unto Satan, that they may learn not to blaspheme.'

XII. What is the duty of those who have been judged worthy of censure?

To humble themselves under it,—to submit to it,—to repent, and do their first works. 1 Pet. v. 6. 'Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time.' Heb. xiii. 17. 'Submit yourselves.' Rev. ii. 5. 'Remember, therefore, from whence thou art fallen, and repent, and do the first works.'

XIII. Is it lawful ever to restore to the communion of the Church one who has been suspended, or cut off?

Yes, it is. Whenever sufficient evidence has been afforded of repentance and reformation, he may be restored. Gal. vi. 1. 'Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one, in the spirit of meekness.' John xx. 23. 'Whosoever sins ye remit, they are remitted unto them.'

XIV. Are any censures to be made public?

Yes, such as are occasioned by offences which, from their magnitude and publicity, are calculated to bring scandal on the Church. 2 Cor. ii. 6. 'Sufficient to such a man is this punishment, which was inflicted of many.' 1 Tim. v. 20. 'Them that sin rebuke *before all*, that others also may fear.'

XV. Does any sentence of the Church exclude an individual from hearing the Gospel preached?

No. It is to be preached to the guiltiest, (see 1 Cor. xiv. 25.); and it is especially the duty of such to attend on the ministrations of the Word.

XVI. Is injury done to the people of God, by the neglect of discipline in the Church?

Yes. When the Church is not kept pure, godly persons will be deterred from joining it. 1 Cor. v. 11. 'But now I have written unto you not to keep company; if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner, with such an one no one is to eat.' 1 Cor. x. 20. 'I would not that ye should have fellowship with devils.' And those in the Church who are, or may become, pious, will be obliged to separate from it. Rev. xviii. 4. 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.'

XVII. Is injury done to the sinner by such neglect?

Yes. By it he will be confirmed in his carelessness, self-deception, and sin. Ez. xiii. 10, 22. 'They have seduced my people, saying, Peace and there was no peace; and one built up a wall, and, lo, others daubed it with untempered mortar.' 'With lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life.' And as the last means appointed by Christ to lead him to repentance is neglected, he is in great danger of finally perishing. 1 Cor. v. 5. 'To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.'

XVIII. Is injury done to the Church by this neglect?

Yes. 1st. By this countenancing of sin, the Church of Christ is made to appear as unholy as the kingdom of Satan. Jer. vii. 11. 'Is this house, which is called by my name, become a den of robbers in your eyes?' 1 Cor. xi. 21, 22. 'One is hungry, and another is drunken. What! have ye not houses to eat and drink in? or despise ye the Church of God?' 2d. Sacred ordinances are prostituted. Ezek. xxii. 26. 'Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean.' 3d. The head of the Church is dishonoured. 2 Sam. xii. 14. 'By this deed, thou hast given great occasion to the enemies of the Lord to blaspheme.' Rom. ii. 24. 'The name of God is blasphemed among the Gentiles, through you.' 4th. The Holy Spirit is grieved, and provoked to withdraw. Eph. iv. 30. 'Grieve not the Holy Spirit.' Gen. vi. 3. 'My spirit shall not always strive with man.' Rev. ii. 5. 'I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.' 5th. The wrath of God is brought on the Church. Joshua xxii. 20. 'Did not Achan commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? and that man perished not alone in his iniquity.' 1 Chron. xv. 13. 'The Lord our God made a breach upon us, for that we sought him not after the due order.' 1 Cor. xi. 30. 'For this cause many are weak and sickly among you, and many sleep.'

XIX. May not a Church so far apostatize by the neglect of discipline, as to cease to be a Church of Christ, and become a synagogue of Satan?

Yes. This has sometimes happened. Rev. ii. 9. 'I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.' Rev. iii. 9. 'Them of the synagogue of Satan, which say they are Jews.' 16th verse,—'Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.'

XX. What benefits may arise to the offender from the exercise of discipline?

By this he sees sin to be evil and shameful. 2 Thess. iii. 14. 'If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.' And if he receive the censure in a proper spirit, it has a powerful tendency to humble, reclaim, and edify him. 2 Cor. x. 8. 'Our authority which the Lord hath given us for edification.'

XXI. What benefits arise to the Church from the faithful exercise of discipline?

1. Hereby sinners are discouraged from hypocritically joining the Church, and the leaven which might infect the whole lump is purged out. 1 Cor. v. 7. 'Purge out, therefore, the old leaven, that ye may be a new lump.'

2. The number of her true converts increased. Acts xvi. 4, 5. 'As they went through the cities, they delivered them the decrees for to keep, that were ordain-

ed of the Apostles and Elders, which were at Jerusalem; and so were the Churches established in the faith, and increased in number daily' Acts v. 11, 13, 14. 'And great fear came upon all the Church, and upon as many as heard these things.' 'And of the rest, durst no man join himself to them; but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women.' 3d. Her holiness manifested. John ii. 16. 'Take these things hence; make not my Father's house an house of merchandize' 4th. The honour of her Head vindicated. Ez. xxxvi. 23. 'The heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you, before their eyes.' 5th. And God's gracious presence and blessing secured. 2 Cor. vi. 17, 18. 'Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.' Rev. iii. 10. 'Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation.'

XXII. But may not the offender, by the exercise of discipline, be led to forsake the preaching of the Gospel, and thus become more hardened?

As discipline is an ordinance of God, we must expect the neglect, rather than the exercise of it to harden the sinner; but if, in his pride and obstinacy, he disregard the advantages which flow from it, when received in a right spirit, the rulers of the Church are not to be deterred from their duty, any more than than the Minister of the Gospel from preaching, because many are hardened by it, and have their guilt and dangers increased. 2 Cor. ii. 16. 'To the one we are the savour of death unto death; and to the other, the savour of life unto life. Jude v. 19. 'These be they who separate themselves, sensual, having not the spirit.'

XXIII. Are the rulers of the Church deeply responsible for the right exercise of discipline?

They who hold office by appointment, from Christ, whose faithfulness will be followed by so many and great blessings,—whose negligence must be the source of such deep and lasting injuries to the Church, dishonour to Christ, and evil to sinners,—should feel themselves under a most solemn responsibility, in this matter, and must expect to be called to a most strict account at the day of judgment, for the part which they act, in relation to it. 1 Pet. v. 4. 'And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away' Heb. xiii. 17. 'Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account; that they may do it with joy, and not with grief.'

(To be concluded in our next.)

THE GOSPEL MESSENGER.

How high the honour is to bear the seal
Of an ambassador of God to men,
Delivering his high behests to them,
And guiding them to their eternal weal!
O! what a holy flame of living zeal
Should burn upon the altar of his soul,
To snatch the ruined from the fell controul
Of the destroyer, who doth basely steal
The creature from the Creator, and betray
The immortal from the statutes of his God,
Into the broad and ever downward way
Conducting to the dark and drear abode,
Where onceast souls consume in hellish pains
A long and howling night in red eternal chains.

THE REV. DR. COOK'S CLOSING ADDRESS TO THE SYNOD.

We subjoin a short extract from the MODERATOR'S ADDRESS, (The Rev. Dr. Cook, of Quebec) delivered at the close of the late Meeting of Synod in Montreal. After stating that past experience of God's great and gracious interpositions in behalf of his Church and people furnishes ground of expectation, and a plea to be urged in prayer for further manifestations of His favour, and that by considering such interpositions, the servants of God had often comforted and encouraged themselves, he proceeded:—

“ Thus it was, that the prophet did, when in the loftiest strains of inspired eloquence, he uttered the sublime expostulation, “ Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon? Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over? Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head; they shall obtain gladness and joy; and sorrow and mourning shall flee away.” He was looking forward in prophetic anticipation to the sad season of the captivity at Babylon, when the Jewish church and nation suffered under calamities greater than had ever befallen them at any former period of their history. Then Zion was a wilderness, and Jerusalem a desolation, and their holy and beautiful house, where their fathers praised the Lord, was burned up with fire. The gates of Zion were sunk into the ground; her king and her princes were among the Gentiles. The law was no more, and her prophets found no vision of the Lord. The ways of Zion did mourn, because none came to the solemn feasts. All her gates were desolate; her priests sighed; her virgins were afflicted, and she was in bitterness. Her adversaries were the chief; her enemies prospered; and from the daughter of Zion all her beauty was departed. It was a season of calamity sufficient almost to have justified despondency in the mind of a Jew. Every object of national reverence and attachment was destroyed. The sword of the oppressor was triumphant. Every family was involved in the sweeping desolation, and the children of the promise were driven into ignominious captivity, from that good land to which their fathers had been brought by the high hand and the outstretched arm of Jehovah. It seemed, indeed, as if the Lord had forsaken his people—as if their sins had provoked him to cast them off forever, and he had at last forgotten to be gracious. But, strong in faith, the prophet looked not alone to what was alarming and distressing in the condition of his country. He cast his eye back on the marvellous history of his nation, and on God's dealings with them in the ages that were past. And from the contemplation of the gracious interpositions in

former days, he drew the assurance that the like would yet be vouchsafed. Splendid, indeed, was the long record of his country's deliverances by the hand of Jehovah. He could not be unmindful of the recent interposition of God in behalf of Judah, when the angel of the Lord went forth into the camp of the Assyrians, and smote the thousands of Sennacherib, and throughout the whole history of his nation, there were the like proofs of Jehovah's interference in their favour. But his mind, like the minds of all his countrymen of all ages, turned most readily to that deliverance from Egyptian bondage which the Lord had wrought for their fathers; and well, indeed, might he dwell on the glories of that eventful period. Then it was, that God cut Rahab and wounded the dragon; smote their Egyptian task-masters, and tamed the pride of the fierce tyrant who oppressed his people. Then had Israel left in safety the land of his captivity, while from the very family of the Egyptians, there was heard the cry of mourning for the first born. Then it was that the arm of the Lord made the depths of the sea a way for them to pass over, while the countless hosts of Pharaoh sank like lead in the mighty waters. Then did God guide them through the wilderness—daily spreading his cloud above them, and nightly lighting up his pillar of fire to direct their path, and tell them of his presence. Then had manna fallen from heaven, and water gushed forth from the flinty rock, to satisfy their wants. Then had the warlike nations of Canaan fled before the wanderers of the desert; the sun stayed his course that their victory might be complete; Jordan was driven back that the people might enter on their inheritance; the walls of the enemy fell at the sound of their trumpets; and the land that flowed with milk and honey was won for the chosen of the Lord. Oh, as he thought of these marvellous doings of God for his church and his people, was it not most natural for the prophet to treat that similar interposition might again be vouchsafed? “ Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old.” And was it not natural for him to expect, that as God had done such great things in time past, he would not be slow to save in the time to come? that as he had burst the chains of Egyptian bondage, so he would yet turn the captivity of Zion? that as he had of old, made the depths of the sea a way for the ransomed of the Lord to pass over, therefore the redeemed of the Lord should return from their long captivity and come to Zion with singing, and the sorrows of seventy years be forgotten in the restored prosperity of their nation. And the event has taught the church in similar circumstances to imitate his example. His prayer was heard. His expectations were answered. The arm of the Lord did awake. The princes of the heathen were moved to send back the children of the captivity into their own land. The civil and ecclesiastical polity of the Jewish nation was again established. Jerusalem rose in new splendour from its ruins, and a temple was built, of which it was pre-

dicted, that the glory of it should exceed the glory of the former. Then were the children of Zion like those that dreamed. Their mouth was filled with laughter, and their tongue with singing. It was said among the heathen, the Lord hath done great things for them, and verily, they were glad because it was so, and because though they had sown in tears, they had now a reaping time of joy.

Need I say, brethren, that it is our duty and privilege to follow the prophet's example in the fervency of our prayers, and to cherish the prophet's confidence founded on the experience of God's former dealings with his people.

We may have cause to mourn over the low and apparently deserted condition of the church. But, if from looking back upon the past, the prophet gathered hope for the future, how much more may we? For we have many a glorious season of deliverance and revival to remember in the ages which have elapsed, since the prophet was gathered to his fathers—seasons in which the church was brought as low, as in Egypt or in Babylon, but in which, also, the arm of the Lord did as signally awake and put on strength, as when leading Israel from the house of bondage into the land of promise, or the children of the captivity from the streams of Babel to the hill of Zion.

Can we not look back, for instance, to the time of the advent of the Messiah? How melancholy and hopeless seemed then the state of the Church and people of God. The Jewish nation was groaning under a foreign yoke. The spirit of piety and faith seemed almost wholly to have forsaken the land. The true meaning of the sacred writings was perverted by the traditions and the glosses of men. The spiritual import of the splendid ritual of the temple worship was forgotten. Some were the victims of an austere and melancholy fanaticism; many were open unbelievers; and almost all were satisfied with the outward form of godliness alone. But there were a few even in that season of darkness and decay, who waited with devout expectation for the fulfilment of the prophecies, and longed and prayed for the coming of Him who was to prove the consolation of Israel. And was their expectation disappointed; their prayer unanswered? Oh no. The arm of the Lord awoke. The Desire of all nations came to his temple. After the long interval of four hundred years, a new season of miracles and prophecy commenced. Angels celebrated with songs of praise the birth of a Saviour. A star guided the sages of the East to worship at his feet. A voice from heaven declared him the beloved Son of the Father. The winds and waves were hushed to rest at his bidding. The devils trembled at his word. The counsels of the Father's love were revealed. Life and immortality were brought to light. The promises, which for four thousand years had gladdened the hearts of the people of God, were fulfilled; and a new day of prosperity and glory dawned upon the Church.

Can we not also look back to the morning of the resurrection, as another season when the mighty power of God was specially put forth in a time of doubt, and alarm, and misgiving to the scattered and dispirited members of the Church? It seemed to the enemies of Christ that a final triumph over him had at length been gained, and that all his lofty pretensions were for ever laid to rest. It seemed as if the powers of hell were at length triumphant; as if the purposes of God's love were to be frustrated, and the race of man left to perish without a remedy. Even the confiding followers of Jesus could not understand how the Redeemer of Israel should perish on a cross, and were ready to bury every hope they had formed in that lonely sepulchre, where the body of the Lord was laid. But in the hour of darkness and dismay, the arm of the Lord awoke. Angels were sent to watch at the Saviour's tomb. An earthquake rolled away the stone from the door of the sepulchre, and the Redeemer came forth travelling in the greatness of his strength, mighty to save. Then was the redemption of man completed. Then the seal of the divine approbation was affixed to the sacrifice of the cross. Then was a way opened up for sinners, even the holiest of all. Death was robbed of its sting, and the grave of its victory. And he who amidst sighs and tears, and blood and death had avouched himself the friend and brother of our race, sat down on the throne of the universe—Head over all things to the Church.

Can we not also look back to the early triumphs of christianity over Jewish bigotry and Heathen superstition, as another instance, when 'the arm of the Lord did signally awake, and put on strength for the support and the advancement of the Church?' Feeble, indeed, seemed the means provided by the wisdom of God, for carrying the gospel into a dark and unbelieving world. But the spirit of the Lord accompanied them, and gave them a mighty and resistless efficacy. Before the unlettered fishermen of Galilee, the wisdom of the wise was confounded. The sword of ruthless and bloody persecution failed of its purpose. The altars of Pagan superstition crumbled into dust. Soon their lessons reached even to the throne of the Cæsars. The symbol of the faith shone resplendent on the banners of the Roman empire, and every where the cross of Christ, which had been to the Jews a stumbling block, and to the Greeks foolishness, was acknowledged to be the power of God and the wisdom of God.

Can we not look back also to the glorious era of the reformation from Popish superstition and idolatry, to a time when almost the whole visible Christian Church was involved in thickest darkness, when anti-christ reigned, when the man of sin was revealed sitting in the temple of God, and exalting himself above all that is called God, and the few genuine followers of Jesus were persecuted to the death, even in their last retreats, among the rocks and the secluded valleys

of the Alps. Dark, indeed, were then the prospects of the Church. But soon a brighter day dawned: the arm of the Lord awoke. In the very bosom of the Papacy itself, there sprung up the mighty champion whose resistless power of truth and eloquence shook the bulwarks of anti-christ to their very foundations. In one generation a large portion of the nations of christendom were set free from Popish tyranny and superstition. The word of God so long shut up from the people had free course and was glorified. The hearts of innumerable multitudes were sanctified and saved by its truths. Though thousands of blessed martyrs perished at the stake, the cause of God and truth prevailed; and that light arose which never has been, and we trust, never shall be quenched, but shall shine on with lustre yet brighter and more pure, till lost and hidden in the light of heaven itself.

Yea, even in the history of the land of our fathers, can we not look back to such a season of special interposition on the part of God in behalf of his church and people? Was there not a time dear and hallowed in the recollections of every Scottish bosom, when amidst the rocks and the wild mountains of our land, God's faithful servants were drawn forth to seek an uncertain shelter, when the arm, alas, of Protestant intolerance and of Popish cruelty were alternately lifted up to shed the blood of the steadfast and the faithful; when a tyrannical government threatened to destroy at once the civil and religious liberties of the people, and to restore the reign of a fierce despotism and a fallen superstition. Dark, surely, were the prospects of the church, when treachery and cruelty sat in our high places, and only amidst the wild heath of the desert could the faithful assemble to sing the songs of Zion, to listen to the word of life, or spread the table of the Lord. But then the arm of the Lord awoke, a deliverer was brought under the special providence of God unto our shores. A perjured race of kings, red with the blood of God's saints, was sent forth to wander as fugitives upon the earth, and a period commenced of national peace and prosperity, of religious privileges and advantages greater and longer continued, than God hath ever vouchsafed to any nation under heaven.

Who does not feel that in these recollections there is ground for the believer to stay himself upon the Lord, and a plea to urge in his petitions, amidst all the calamities with which the church may be threatened, whether from the violence and injustice of her enemies, or the ignorance, the worldliness, the lukewarmness of her pretended friends? Now, which of us feels not that in our own particular circumstances, such a plea and such a confidence is needed? —

THE DUTY OF A CHRISTIAN PEOPLE IN RELATION TO A CHRISTIAN MINISTRY.

1. Those who labour among a christian people in the work of the ministry are worthy of *honour*. "Know them," says an apostle, "submit to them, reverence and respect them, and esteem them very highly in love for their work's sake." The estimation due to men in society depends in a great measure on the relative utility and importance of those particular duties which they are called upon to discharge for the public good. If the office of the ministry be tried by this rule, esteem and reverence will not be denied to those who exercise it faithfully. What is the object proposed by it? It is impressively stated by an apostle, "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." And again, "He gave some apostles, and some prophets, and some evangelists, and some *pastors* and *teachers*; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ." It is instituted for, and aims at nothing less than the restoration of a world morally ruined to the favour and image of God, to diffuse among men the knowledge of those truths which belong to their eternal peace, and to raise them to the highest perfection and felicity of their being.

The relation, then, in which the faithful Christian minister stands to his flock, is that of a man appointed by the Head of the church, to labour among them as his ambassador, to preach to them the glad tidings of great joy; and, on this ground, the apostle enjoins the brethren to honour the ambassador for his sake that sent him, and for the infinitely momentous proclamation he is commissioned to make on the part of a merciful God to his rebellious subjects. For the words that were originally applied to the Saviour-King, may be applied to his true messengers:—"The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." In the most pre-eminent sense, therefore, they are angels of mercy, commissioned to go every where in search of the wandering and miserable, to bear the tidings of hope to minds oppressed by the consciousness of guilt, to encourage the returning penitent with assurance of a Father's love, to elevate the thoughts and desires of

men to the regions of immortal existence, and to form them to a character prepared for their everlasting possession. Justly then, may they in imitation of an apostle, magnify their office.

The respect and esteem which the apostles require for such as hold this sacred office, is of a peculiar nature.—Esteem them *very highly in love for their work's sake*. There may be reason to do so on other grounds. They may be men of deep and varied learning, of extensive knowledge, of entertaining conversation, of amiable manners, of impressive eloquence. But these qualities however estimable, the possession of them is in a large degree only accidental to the ministerial character; and they are not the qualities on which the respect of a christian people ought mainly to rest. In selecting his instruments for the conversion of men, God has often chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty, and base things of the world, and things which are despised, hath God chosen, yea and things which are not to bring to nought things that are. that no flesh should glory in his presence." And as if to humble the pride of man, ever prone to rest too much on his own power, and attainments, and to teach that success is from God alone, it has often been observed that men of the finest talents and acquirements and most distinguished reputation, have laboured without any visible success—without any addition to their churches, and have gone down to the grave without leaving a vestige of their usefulness behind them; while others in the same neighbourhood, of far meaner abilities, and little esteemed by the curious and the critical, have been honoured in bringing multitudes into Christ's fold—in giving a harmony and permanence to the congregations which they formed; and long after they have ceased from their labours, the trees of righteousness which they had been instrumental in planting, blossomed and bore fruit for the Master of the vineyard, and for the refreshment of the world. Let it not then be supposed that the esteem here claimed from a christian people for the sacred function, is founded on that mental superiority which many invested with it unquestionably possess. It rests upon a higher, a purer, and less disputable foundation—simply on this, that in the providence of God the visible church, by the sanction of its divine Head, hath solemnly set them apart, and ordained them among men for the work of the ministry. By virtue of this solemn investiture they become co-workers together with God, in the achievement of man's redemption. Whatsoever they do in their official capacity, being con-

nected with the souls of men, must be considered a work destined for immortality—they build upon the sure foundation an imperishable structure, "and they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

Connected even with the interests of a present world, there is something in the ministerial function which will naturally command the esteem of all who value the excellencies of the mind and heart as the noblest possession, and the improvement of society in knowledge and virtue as the most patriotic enterprise; and for the promotion of these alone has the christian ministry been ordained. Unhappily the records of the past teach that a priesthood calling itself christian, may be only a combination of men leagued together for the aggrandizement of their order, and for enchaining mankind in spiritual bondage; and arising from this melancholy fact, there is a prevalent suspicion of selfishness and ambition resting upon priestly confederations. But with whatever justice these suspicions may sometimes have been entertained, they know little of the spirit and design of the New Testament who imagine that it favours selfishness or ambition in those who are its teachers. It constantly inculcates that its kingdom and rewards are not of this world. The divine Author of our faith and his immediate followers neither claimed nor possessed any secular distinctions, and the uniform tenor both of precept and example in the sacred writings entirely discountenances in the followers of the apostles, all grasping after temporal gains and preferments. These indeed have sometimes fallen incidentally and unsought for upon men whom Paul and Paul's Master would not have rejected as fellow-labourers; because even when they obtained them, they were able to say with Paul, "I have coveted no man's silver or gold or apparel; I have fed the flock of God, taking the oversight thereof, not by constraint but willingly, not for filthy lucre but of a ready mind." The only aim—the all-absorbing desire of a christian minister should be that those over whom the Lord has made him the overseer, may be fed with the bread of life, and be made wise unto salvation. This is the true type and model of his sacred office as held forth in the gospel. Wheresoever and whenssoever it is realized, it will present a society of men consecrated to the moral and intellectual improvement of their fellow creatures—men who, imbued themselves with the fear and love of God, and raised to competent qualifications by protracted culture and discipline for that special end, have renounced the paths of

worldly riches and honour, to preach the unsearchable riches of Christ, and to advance the cause of pure and undefiled religion. It is most evident, therefore, that the peace and welfare and refinement of society, are identified with the success of the ministers of the gospel. In proportion as they diffuse the truths and principles and experimental knowledge of true christianity among men of every rank, integrity, benevolence and public spirit in its noblest sense, will prevail, the civil institutions of nations will approach nearer to perfection, the miseries which arise from anarchy and dissension will be diminished, and the peace intended for man in God's dispensation of mercy, shall bless the world. Therefore of the humblest instruments ordained to promote such amelioration, may it not be said, "esteem them very highly in love for their work's sake" ?

2. It is the duty of a christian people to repose confidence in those that labour among them. This confidence will naturally spring from affectionate esteem, and must refer to the particular qualities possessed, and the particular objects for which a christian ministry is instituted. In requiring that this affectionate confidence should be reposed in those who hold the pastoral office, we ask no unreasonable sacrifice of private judgment ; we insist upon no implicit and unconditional reception of any opinions not founded upon the word of God ; we demand no credit for a single personal excellence which does not manifestly appear, or of which candour ought not to presume the existence. We simply ask that that confidence be cordially and sincerely given on the part of the people of which the existence of the pastoral relation implies the obligation, and which must be yielded before the proper benefit can be derived from its ministrations. Essentially, it amounts to no more than what is yielded in every case where we call in a guide or counsellor. When in sickness we call in a physician, it implies our confidence in his skill, and our readiness to abide by his prescriptions ; when we appeal to a legal tribunal, and call in the aid of counsel, it implies our confidence in his learning and integrity ; when we resort to the hall of science, it implies a belief in the competence and talents of the philosopher who fills the chair. And with a similar confidence should a christian people connect themselves with that pastor who in the providence of God is called to labour among them in spiritual things. There will often be occasion to exercise it ; for although concerning the broad and palpable outlines of gospel truth, the majority of a well instructed people will be competent judges, and when these are proposed to them nakedly and unencumbered with inferential truths,

they will discover their agreement ; yet in a proper course of christian instruction—in a continued exposition of the sacred volume for unfolding the whole will of God, many things must necessarily be touched upon more remote from the customary tracks of knowledge—requiring some research and critical skill to ascertain and verify ; and which comparatively few in a christian assembly may have leisure or means of doing for themselves. Now it is one of the important branches of the pastoral office to meditate on God's law, to search the scriptures, comparing spiritual things with spiritual, that there may be brought out of this sacred treasury what is there deposited for the edification of the church. By the entire separation of ministers from secular business, they are more able, and it is incumbent on them, to comply with Paul's exhortation to Timothy, "Give attendance to reading, to exhortation to doctrine." "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." How necessary is it, therefore, for a christian church to have a satisfactory confidence in the learning, discrimination and ability of him who from his sacred relation to them, must exert a considerable influence in the formation of their religious sentiments ! How important to be assured that, so far as human infirmity usually admits, he is ardently devoted to the cause of truth, and has frequented the paths that lead to her retired shrines—that in his heart there dwells such a holy reverence of the God of knowledge, and such an awful sense of the tribunal to which he is accountable, that he would not consciously misrepresent or keep back what was profitable, even to gain all that man could offer him ! How happy the christian ambassador who can declare with an apostle, "Seeing we have this ministry, as we have received mercy we faint not ; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully ; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God" ! How happy the people whose hearts—whose spiritual improvement acknowledges the declaration to be just !

There is one other qualification in regard to which it is of great importance that a christian people should be able to repose confidence in their pastor ; and that is, that he possess a keen and accurate discrimination of human character. Some might be inclined to dispense with this, and to shrink from it as from a power repulsive and inconvenient ; but it is an accomplishment quite as essential to the pastoral office as a knowledge of the bible. For how can he readily apply the

truths, the warnings, the rebukes, the encouragements of the sacred Book, until he has ascertained what is suitable to the characters of those over whom he is appointed the spiritual overseer? For be it observed, the preaching of the gospel in the full exercise of the christian ministry, is not simply a declaration of the truths which it contains. It consists in a fit selection and adaptation and enforcement of these truths, so as to come home to the conscience and heart of those who hear them. And as the moral constitution of man, like his bodily, is different in different individuals, and is affected by accidental circumstances of age and country; so the moral physician, if he would hope for success, must, while he follows the grand principles of his art, modify his treatment, and accommodate it to every variety of circumstance and malady with which he may be called to contend. And there is this peculiar difficulty with which he is encumbered at every step, that he is called to treat multitudes who secretly persuade themselves that they are labouring under no spiritual disease—no pains, no fears, admonish them of danger—they are whole and have no need of a physician! And if at any time a discourse or remark lay bare to the eye of their conscience some plague that lurks within—some transgression secretly indulged—some vice by which they have brought scandal on the christian name; it is odds if they do not retire with heavier complaints against the preacher than against themselves! Oh! how necessary it is for a christian people to have confidence in the man whose duties must often be painful to those for whose benefit they are performed; and who nevertheless, if he would not endanger their eternal welfare and his own, must obey this solemn injunction, "I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long suffering and doctrine." How necessary is it to have confidence in the sound judgment and honest intention and kindly regard, of one in whom it would be a fatal dereliction of duty, were he failing to lift up his voice against prevailing iniquity—no matter by whom sanctioned; or were he to be silent on his watch-tower, when he perceives even the threatenings of danger upon the humblest of those for whose guardianship he has been appointed a station there!

There is one other duty pertaining to the pastoral office which ought not to be omitted in enumerating those which cannot be performed unless an affectionate confidence be reposed in him who discharges it; namely, that of holding private con-

ference on spiritual things, in all cases where this is desired or deemed necessary. Were the christian minister viewed as a father and a friend—and surely his spiritual relation ought not to be less intimate and dear than this—the promptings of esteem and natural dependance would often lead those united to him by a spiritual relationship for direction in the way of truth and goodness. Are there not some perplexed with doubts which his experience might enable him to remove? Are there not some walking in darkness upon whose mind he might direct the ray of light and hope? Are there not some enduring a trial which his counsel might strengthen them to sustain, or burdened with a sorrow which his sympathy might soothe? Are there none whom disease or age has brought to the verge of eternity whom his discourse and devotions might aid in shaking off the incumbrances of time, and in preparing for a tribunal before which all must appear? But it cannot be that in such cases his counsel will be sought, unless there be a cherished confidence in his discretion and sympathy—*unless there be a persuasion that, like the Divine Master above, he is touched with a fellow-feeling of our infirmities, and would rejoice to do us good.* Oh! were such the mutual confidence of minister and people; were the counsel of the one as anxiously sought and as carefully followed, as by the other it ought to be freely and wisely given, the entreaty of the apostle would meet with a cheerful, a grateful compliance—"Esteem them very highly in love for their work's sake."

N.

M.

ESTIMATE OF PRESBYTERIANISM AT THE HORSE GUARDS—IN IRELAND—AND IN CANADA.

We are happy at having it in our power to present our readers with the following able exposure of that heartless and unprincipled system of religious intolerance which has so long prevailed in the British army. We have no doubt that the Lords Spiritual are at the bottom of it, and it would seem that they find willing tools to promote their ends, both in the civil administration and in the army. Presbyterian ministers stationed in the vicinity of, military posts in Canada are not strangers to the indignity which the Rev. Mr. Dill complains of as having been inflicted on him in the

garrison of the city of Dublin. We, too, have seen the poor Presbyterian soldier treated as if he had no knowledge, no conscience, no regard for the forms of faith and worship in which he had been educated, but could lay them down and assume another, very foreign to his early association, without any misgivings, at the word of command. We, too, have seen that absolute authority with which the officer is invested, employed even in a Scottish regiment, for the mean and unhallowed purpose of deterring the private soldier from turning out to attend divine worship in the church to which he belonged; and our own ears have heard an officer with little sense and less religion exclaim, "*I am of the religion of my king*," as if that were a reason strong enough to prevent any conscience, especially that of a private soldier, from demurring to enter within Episcopal walls! My Lord Howick also seems to be entirely of this opinion, for he sees "*no reason why Presbyterian soldiers should not attend the worship of the Church of England; and that if ever they are permitted to attend the services of their own Church, when out of Scotland, it is to be viewed as a thing of grace and favour—in fact, an exercise of toleration*"! Will the Presbyterian subjects and soldiers of Her Majesty, we wonder, never succeed in convincing her advisers, that they are attached to their religion, and have an inalienable right to enjoy it, whether they happen to reside in Ireland, or in India, in Canada, or Australia, and that they can never part with its scriptural doctrines and forms without sustaining injury? Although the majority who enter the army may not have very tender consciences in matters of religion, yet the attempt to detach them by a mere act of abused power, from those services by which they are most likely to be improved, is both foolish and wicked. It is the worst species of tyranny on the part of the military satraps who command it; and it is a very obnoxious usurpation of the clergymen who obtrude their services on men who do not receive them but with reluctance. We are persuaded, however, that the Right Reverends and Reverends will not be induced to relinquish their *spiritual authority* without a struggle. Their ambitious dreams have long clustered around it as one of the "*vested rights of the Church*;" and it may require a shock greater than any they have yet received to dissipate them. There is power enough to do it. But its possessors are calmly waiting to see whether the mere apprehensions of self-interest will not loosen the grasp of unholy domination, ere insulted freedom arise, perhaps, in might, rather than in majesty, to crush it, and, perhaps, to destroy something else that good men would wish to see preserved.

GENERAL SYNOD OF ULSTER.

TREATMENT OF PRESBYTERIAN SOLDIERS IN THE ARMY.

Mr. R. Dill (Dublin) said that on account of the shortness of the time he would for the present omit reading a lengthened correspondence which he had last winter with the authorities, arising out of his exclusion from the military garrison, in which were Presbyterian soldiers, whom he wished to visit as a minister. Nearly one-fifth of the British army (said Mr. Dill) is Presbyterian by profession. I arrive at this result by two modes of calculation. 1st—There are fourteen Scottish regiments. But, besides these, there are several, such as the 25th, 1st Royals, &c. in which the great majority are Presbyterians; and in almost all the other regiments in the service, a considerable number of Presbyterians are to be found. It is well known that nearly one-half of the Artillery belong to that Church. Again, there are in Scotland, Ireland, and England, above 4,000,000 Presbyterians, or nearly one-fifth of the entire population of the three countries; so that, if the Presbyterians contributed to the ranks of the army only in the ratio of their numbers, they must contribute to nearly one-fifth of it; but it is well known that Scotland furnishes far beyond that proportion. Now, what is the religious instruction which the State provides for this large body of men, enlisted in her service, and belonging to one of the two Established Churches which she is pledged to support? In "the King's regulations and order for the army," a book of 520 pages, published in 1837, and which is the latest and highest authority on all matters of military regulation, there is not the remotest reference to the Presbyterian or Scottish Church. It is directed, "that chaplains shall examine the children of the regimental schools in the Church Catechism;" and officers are directed to "communicate with the chaplain-general, respecting the supply of Books of Common Prayer, and to furnish him with an annual return of the supply of such in each regiment." Officers are also therein declared to be "responsible for the attendance of the men at the parish churches nearest their quarters." An exception, indeed, is made in favour of Roman Catholics. Toleration is granted to them. Commanding officers are directed to be "particularly attentive, that no soldiers, professing the Roman Catholic religion, shall be compelled to attend the divine worship of the Church of England," but as no such exception is made in favour of any others, it is clearly implied, that all others shall be compelled. In a pamphlet published in 1838, and entitled "Explanatory directions for the information and guidance of paymasters and others," it is directed that, "wherever it is practicable, the troops should, in all cases, in England and Ireland, attend divine service in church with the parishioners," "that in Scotland, when the service is for any of the following Scottish regiments, viz., the Scotch Greys, 21st, 26th, 42d, 71st, 72d, 73d, 74th, 78th, 79th, 90th,

91st, 92d, and 93d, the allowance will be given to a minister of the Kirk of Scotland; and when it is for any other regiment, it will be given to a clergyman of the Church of England." So that, even in Scotland, there are many regiments, such as the 25th and 1st Royals, where the large majority are Presbyterians, which must attend the services of the Episcopal Church and have an Episcopal clergyman paid for ministering unto them. Such are the regulations of the army in reference to religious instruction. To show how these are understood by those who have been appointed to interpret and execute them, I may mention what occurred when in London in December last. I waited, in company with your late Moderator and Mr. Gibson, on the Secretary at War, to lay before him the grievances which the Presbyterian soldier laboured under, as regarded religious instruction. I will say nothing of the manner in which Lord Howick received us. My veneration for his noble father, and my respect and gratitude towards his gallant and truly honourable brother, Colonel Grey, prevent me from giving expression to the feelings of indignation which that interview excited; but this I may relate, as a mere matter of fact, important to the case under consideration. On that occasion Lord Howick stated that he saw no reason why Presbyterian soldiers should not attend the worship of the Church of England; and that if ever they were permitted to attend the services of their own Church, when out of Scotland, it was to be viewed as a thing of grace and favour—in fact, an exercise of toleration. An average of nearly 1000 Presbyterian soldiers had been living in London in utter destitution of the ordinances of their Church. Since my going to Dublin in 1833, there has been constantly at least one Scottish regiment there. For a considerable portion of that time there have been two. At this moment there are three, besides a large number of Presbyterian soldiers in the other regiments of the garrison and the Artillery; so that at this moment very nearly one-half of the entire garrison is Presbyterian; but this half is thought by Lord Howick unworthy the appointment of one Presbyterian chaplain, whilst four Episcopalian and two Roman Catholic chaplains have been appointed for the other half. In what terms should such a state of things be designated? But this is not all. If Presbyterian ministers in Dublin had liberty to perform, even gratuitously, to the Presbyterian soldier those services which the priest is paid for performing to the Roman Catholic soldier, there would not be so much ground of complaint; but whilst the priest is paid for visiting every hospital in the garrison, one of your ministers walks above a mile through snow, gratuitously, to visit sick Presbyterian soldiers. When he arrives at the hospital he is shut out by order of the Episcopal chaplain. He dares not complain; and instantly the arm of military authority is raised to crush him, and if he escapes, he owes it solely to the impotence of his assailant. One of your ministers again visits the school of a Scottish regiment quarter-

ed in Dublin. He finds almost every child in the school Presbyterian by profession, yet he finds every one of them learning the Church of England Catechism. He remonstrates—but in vain. He has no means of redress, and must submit. He endeavours again to get these children to attend the Presbyterian Church. Here he is equally unsuccessful. They are marched by authority to the Episcopal service. The influence, too, which controls the children seems able to control their fathers, although nineteen-twentieths of them are Scotsmen, yet not one fourth attend the Scottish Church. The influence of their commander outweighs every other. Under the present system, he has been enabled to succeed in proselytizing three-fourths of his regiment. It is truly a brave exploit—a most gallant achievement—one that must adorn a soldier's brow with unfading laurels. Everywhere through the British empire, and everywhere except in Scotland, I find the Presbyterian soldier deprived of the ordinances of his Church, and even there, the privilege is extended only to fourteen regiments, and, as not more than one of these can be in Scotland at a time, it follows that, for one regiment alone, out of all the Presbyterians in the army, the services of the Presbyterian Church are provided by the State. As to the occasional services allowed to Scottish regiments, when in the north of Ireland, they are not deserving to be mentioned, as they depend upon the will of the Secretary at War, and in opposition to the established regulations of the army. It is surely full time to ask why such a state of things should exist? Why should the Episcopalian soldier have the services of his Church everywhere provided him, and the Presbyterian soldier the services of his everywhere denied him, except in Scotland, and not even there, unless he belonged to one of the fourteen privileged regiments. In what respect is he less deserving than his comrade of the other national establishment? Is he not as brave in war?—as well conducted in peace? Has not his blood refreshed the oak of Britain, and his triumphs brightened the star of her glory? Why, then, should he be denied that which is extended to the most blood-stained criminal, the rites of his Church? Why take him from his home, his country, his Church—drag him over perilous seas, and into more perilous climes? Why spend his life and shed his blood, and not allow him even the consolations of his religion? Where is the charity, where is the justice, where is the humanity of such a state of things? What wand of enchantment has lulled our Church into such insensibility on a matter of such vast importance? Is there not everything calculated to rouse us from our indifference on this matter? I need not remind you, that to Presbyterian troops we are mainly indebted, under God, for the very existence of Presbyterianism in this island. Had it not been for them, instead of holding, as we now indubitably do, in our hands the destinies of Ireland, and the integrity of the empire, we should, probably, have neither had a name nor a place within the land; and

who can tell when similar circumstances may again occur? But, even though there should be no revolutions, how much are we gradually losing by the gradual decay of Presbyterianism in the army? Is it not, under the present system, a large and perpetual drain upon our ranks? and are there not circumstances sufficient without this to lessen our numbers? Is not emigration sweeping away, with every tide, thousands from our shores? Is not fashion enticing multitudes from our humble and simple worship; and must we also submit to have the British army made a means of proselytizing our people, under the high patronage of the Commander of the Forces, and the Secretary-at-War? How many thousands are lost to us every year, in this way, who, perhaps, settle in other lands, or return to their native country, alienated from the worship of their forefathers, to propagate, perhaps, infidelity or dissent in the neighbourhood that gave them birth? We should require, 1st, That every Presbyterian, on enlisting, should be entered on the books of his regiment as a Presbyterian; 2d, we should require, that Presbyterian soldiers should be marched to a Presbyterian Church, when convenient, in the same way as Episcopalian soldiers are marched to the Episcopal Church, and Roman Catholic soldiers to the Roman Catholic; 3d, We should require that the children of Presbyterian soldiers, shall be educated in the principles of the Presbyterian Church, and placed under the superintendence of the Presbyterian chaplain of the place where they are quartered; lastly, we should require that one Presbyterian chaplain, at least, should be appointed to each of the large garrisons throughout the empire. Let us only be energetic, unanimous, and persevering, and success is certain. Let us endeavour to arouse the General Assembly of Scotland to a sense of her duty in this matter. Let us endeavour to enlist on our side the members of Parliament for Scotland and Ulster, and all others whom we can influence. Let us employ that mighty engine, the press. Above all, let us seek the aid of Him who has the hearts of princes in his hand, and, who will assuredly bless and prosper a cause so righteous.

The subject of Mr. DILL's proposal was fully discussed by the Synod, after which the following gentlemen were appointed to act as a committee, and to report to the Synod in relation to it:—Dr. Cooke, Dr. Stewart, Mr. Carlisle, Mr. J. Brown, Mr. H. Dobbin, Mr. R. Dill, (Dublin) Mr. H. M. Molyneux.

Tuesday, July 3.

PRESBYTERIAN SOLDIERS.

The Rev. Richard Dill (Dublin) laid before the Army Committee the following draft of a Memorial, which was approved, and ordered to be presented for the sanction of the Synod:—

“To the Right Honourable General Lord Hill,

Commander in Chief of Her Majesty's Forces, the Memorial of the General Synod of Ulster,

“SHEWETH—That in the ‘King's Regulations and Orders for the Army,’ published in 1837, no reference whatsoever is made to the Presbyterian Church, nor any provision allowed for the Presbyterian soldier to receive the ordinances of their own religion, whilst it is therein directed “that Chaplains shall examine the children of the several regiments in the Church Catechism’—(page 259)—‘That officers shall communicate with the Chaplain-General respecting the supply of books of Common Prayer’—(page 241)—and, ‘that Commanding Officers are to be particularly attentive that no soldier professing the Roman Catholic religion shall be compelled to attend the Divine Worship of the Church of England’—(page 239)—obviously implying that all others shall be compelled.

“That in ‘Explanatory directions for the information and guidance of paymasters and others,’ published in 1838, it is directed that, ‘wherever it is practicable, the troops should, in all cases in England and Ireland, attend divine service in church with the parishioners’ (p. 77); and that, even in Scotland, the allowance for divine service shall be given to a clergyman of the Church of England, except in the instance of fourteen regiments which are specified as entitled to receive the services of a minister of the Kirk of Scotland (p. 79); and as this privilege is only extended to these when in Scotland, and as not more than one of them at a time, on an average, is quartered there, it follows that for one Presbyterian regiment alone, out of all the Presbyterians in the army, which memorialists confidently reckon to constitute nearly one-fifth of it, do the Government provide constantly the ordinances of the Presbyterian Church; all other Presbyterians in the service, if the law be carried into effect, must attend upon the worship of the Church of England, and have their children educated in the principles of that religion.

“That in point of fact, whilst the Church of England soldier has the ordinances of his Church everywhere provided him by the State, there is not a single Presbyterian Chaplain appointed to minister to Presbyterian troops out of Scotland. That in London, Chatham, Gibraltar, Malta, and all the other large garrisons throughout the empire, the Presbyterian soldiery are utterly destitute of the rites of their religion, except in Dublin, and even there, there is no regular Presbyterian Chaplain, although there are several Church of England and Roman Catholic chaplains—although there most be an average of nearly 1000 Presbyterian soldiers quartered there—although there are the General Military Infirmary and Royal Hospital, where sick and infirm Presbyterian soldiers are always to be found, and although very nearly one-half of the entire garrison is at this moment Presbyterian by profession. Memorialists feel persuaded that your Lordships cannot approve of such a state of things. It cannot be desired to treat the Presbyterian Church

with indignity, or to inflict an injury on a denomination which contributes largely to the revenues of the State, whilst it costs it as little, in proportion to its numbers, as any other in the empire. Neither can it be designed to interfere with that liberty of conscience which the British constitution recognizes as the birthright of every individual; nor to strip the Presbyterian soldier of one of the dearest-bought privileges of his country, from the moment he offers himself to fight that country's battles. Memorialists would ascribe the present system more to oversight than intention, and they confidently anticipate that your Lordships, on reviewing it, will perceive the propriety of having the dignity and rights of the Presbyterian Church properly recognized and respected in the Government of the army—of affording to the Presbyterian soldier the consolations of his religion whilst in the service of his country, and of placing him on the same footing as to religious instruction with his comrade of the other National Establishment.

"Memorialists, for this purpose, respectfully, but earnestly, request that every Presbyterian, on entering the army, shall be enrolled on the books of his regiment as a Presbyterian—that he shall be marched to the Presbyterian Church when convenient, in the same way as Episcopalians and Roman Catholic soldiers are marched to their respective Churches—that his children shall be educated in the principles of his own religion, and placed under the superintendance of the Presbyterian minister of the place where he is quartered, and that one Presbyterian chaplain, at least, shall be appointed to each of the large garrisons throughout the empire.

"And Memorialists shall ever," &c.

This memorial was unanimously adopted by the Synod, and ordered to be presented by their Moderator, Clerk, and Agent, who are to proceed immediately to London. It was farther ordered that the same memorial be forwarded to Lords Melbourne, Howick, and Morpeth, and that a communication be addressed to the Moderator of the General Assembly, soliciting the co-operation of the Church of Scotland in furthering its prayer. It was also moved, and unanimously agreed to, that petitions to Parliament on the subject be prepared and forwarded if necessary.

TO A NIGHTINGALE.

BY WILLIAM DRUMMOND, OF HAWTHORNDEN.

Sweet bird, that sing'st away the early hours
Of a life'st past, no coming, wild of care,
Well pleas'd with delights which present are,
Fair seasons, budding sprays, sweet-smelling flowers;
To rocks, to springs, to hills, from leafy bow'rs
Than thy Creator's goodness dost debate,
And what dear gifts on thee he did not spare,
A stain to human sense in sin that low'rs,
What soul can be so sick, which by the songs,
Att'nd in sweetness, sweetly is not driven
Quite to forget earth's tumults, spleens and wrongs,
And lift a reverend eye and thought in heaven!
Sweet artless songster, thou my mind dost raise
To sins of spheres, yea, and to angels' lays.

ECCLESIASTICAL AND MISSIONARY INTELLIGENCE.

From the Halifax Guardian.

SYNOD OF NOVA-SCOTIA.

Many of our readers, we have no doubt, feel desirous to learn something of the proceedings of this Ecclesiastical Court, during its present meeting in Halifax. But from the crowded state of our columns, and the lengthened detail which we have this day given of the formation of the AUXILIARY COLONIAL MISSIONARY SOCIETY, we are compelled to be as brief as possible in our statements. The Synod met as already mentioned, on Wednesday the 8th of this month, and was opened by a very excellent and appropriate discourse from the Moderator, the Rev. JOHN McRAE, of the East River of Pictou, from Romans i. 16. "For I am not ashamed of the Gospel of Christ."

When the Clerk had completed the roll, the Synod proceeded to the election of a Moderator for the ensuing year, when the Rev. GEORGE STRATHERS, of Cernwallis, was unanimously called to the chair. We cannot at present furnish an abridgment of the varied and important subjects which occupied the attention of the Court, during the ensuing five days; some of them relating to education, and others to religion. We have never at any former period witnessed such a full attendance of Clergymen, there being not fewer than fifteen Ministers and several Elders present on this occasion. The greatest harmony and christian feeling seemed to pervade the minds and conduct of those who had assembled from the different and distant parts of the Colony, to advance the glory of God, and the interests of Religion amongs: the Presbyterian population in Nova-Scotia. And after bringing almost all the business submitted to them to a satisfactory termination, and making such regulations and appointments as the circumstances of the Church and the necessities of the people seemed to require, the Synod closed its sittings on Monday afternoon, by appointing the next annual meeting to be held at New Glasgow, on the third Wednesday in the month of July, 1839.

There were various important decisions respecting a Union among Presbyterian Churches, the present state of Education, and the destitution of the means of grace which we had intended to have inserted in this numb. 1. Our readers will feel less disappointed at the omission of these articles, when we inform them that we intend to advert to several of these important subjects which at present deeply interest the public mind, on an early day.

MISSIONARY MEETING.

The day has now dawned on us when it is no longer necessary to defend the cause of missions, and we hail it as an auspicious period in the history of our race, because it is pregnant with blessings to the poor who have the promise that to them the gospel will be preached.

The most important mission that ever appeared in our world consisted only of twelve persons, at the head of which, indeed, stood the Great Head of the Church, who left a commission with them, when leaving the earth, to go and preach the gospel to every creature, without distinction of rank, sex or age. In obedience to the injunction of heaven, the heralds of the cross proceeded to deliver the message which has cheered thousands and tens of thousands of our race during its transient sojourn on earth and pointed out to them

a haven of eternal rest beyond death and the grave. And we rejoice to be able to give proof this day that the missionary spirit has not become extinct. For on Monday evening, the 13th inst. the Synod of Nova-Scotia, after closing their seditments resolved to hold a meeting in St. Andrew's Church for the purpose of forming a Missionary Society to be under their superintendence, and we are glad to be able to state, that the meeting was most respectably attended, that the spirit manifested by all present was such as gives us reason to hope the best for the future progress and success of the Society. We have seldom been more delighted with the appearance of any meeting than that presented on the present occasion. Laymen and Clergymen seemed to be actuated by one spirit, and from the tone and temper of the speeches delivered we argue that the slumber of the wilderness will be disturbed—that inroads will be made on the brooding ignorance which prevails in the forest—that young and old of all creeds and denominations among us will be able to hear the lessons and demonstrations of the gospel both by preaching and teaching in a higher degree than has yet been their privilege to enjoy.

But it must be remembered, that God has made the treasures of earth subservient to the acquisition of heaven, that the means wherewith he has blessed us here have not been bestowed for purposes of vanity and self indulgence; and that if we are to promote the purposes of heaven we must be willing to lend to the Lord so as to be found fellow workers with him. In what more glorious work can rational, intelligent, and immortal creatures be employed than in gathering sons and daughters to God, from among the outcasts of our race; and though we are not all called on to sound the trumpet of the gospel by preaching, those among us who have come under its influence will not be at a loss how to act when such a call as the present comes to be addressed to them. If they find a channel in which to throw the earthly treasure, it must gladden their hearts to know that in this channel may run the streams of salvation to many a thirsty soul, that the drop they add to the stream will be waited with undeviating certainty to accomplish the designs of him who wields the elements of nature and of grace alike to effect his own purposes, so that he who gives but a cup of cold water to a disciple in the name of a disciple will not lose a disciple's reward.

We may adduce an instance in corroboration of these remarks which came under our observation at this meeting. James Munroe, a private in the 93d regt. along with five of his companions in arms, came forward at the close of the meeting and paid down the handsome sum of two pounds seven shillings, as their subscription to the society. These men must have been actuated by the best, the purest of all motives, and we have reason to conclude that the blessing of heaven will descend on their donation.

The meeting was favoured with the presence of a considerable assemblage of ladies, who, if we could judge from their countenances, seemed delighted at the opportunity which Providence had opened up to them for bestowing a little of their means on their benighted fellow-creatures in this Province, and though they were deprived of the opportunity of collecting at the time, we trust from the smile of glistering joy that seemed to beam on their countenances, their love will not cool even when the stern appearance of winter shall compel them to forsake the promenade.

Without saying any thing further at present, than stating that the sum of about £30, was subscribed at the close of the meeting, we shall subjoin the Resolutions which were proposed and adopted this evening.

The proceedings of the Society commenced, by calling the Rev. GEORGE STRUCTERS of Cornwallis, the Moderator of the Synod, to occupy the chair, who opened the meeting with a very beautiful and appropriate prayer.

1st—*Moved* by WILLIAM YOUNG, Esq. and seconded by the Rev DONALD A. FRASER—That a Society in connexion with the Church of Scotland, be now formed in this Province, for the purpose of supplying the destitute Presbyterian Settlements with Religious Instruction, by means of preaching and teaching.

2d—*Moved* by the Rev. JOHN ROSS, seconded by JAMES F. GRAY, Esq.—That the following regulations be adopted as the Constitution of the Society, subject to such modifications as circumstances may require.

1. That a Society shall be now formed in Halifax, in connection with the Established Church of Scotland, and in co-operation with the Glasgow Colonial Society, to be denominated the NOVA-SCOTIA AUXILIARY COLONIAL SOCIETY.

2. That the object of this Society shall be to promote the means of Religious Instruction for the numerous destitute Presbyterian settlements throughout this colony, and that the funds raised by the Society shall be expended in supporting missionaries, catechists, and teachers, in the most neglected stations, under the direction and control of the Synod of Nova-Scotia.

3. That every person subscribing ten shillings annually, shall be a member of the Society, and every person making a donation of five pounds at one time, shall be a member for life.

4. That the business of the Society shall be conducted by a Committee, consisting of a President, Treasurer, Secretary, and ten members, to be chosen from the subscribers, five of whom shall be a quorum.

5. That all the Ministers of the Synod of Nova-Scotia, and all the members of the Legislature connected with the Presbyterian Church, who shall become subscribers, shall be ex-officio Members of the Committee, and be entitled to deliberate and vote at its Meetings.

6. That the Committee shall meet quarterly, or oftener as business may require, and that all meetings of the Committee shall be summoned by the Secretary, under the authority of the President, and be begun and ended with prayer.

7. That an annual Meeting shall be held in Halifax, during the Session of the Legislature, when a Report of the proceedings of the Society for the past year, shall be presented by the Secretary, when the Treasurer's account shall be audited, and a new Committee appointed to promote the general objects of the Society.

8. That it be recommended to the different congregations in connexion with the Church of Scotland as well as the inhabitants of the destitute settlements to form themselves either into sub-committees or into distinct associations, as they may think proper for the promotion of the same important designs.

9. That as the object of this Society is not only to raise funds, but to collect information and awaken a Missionary spirit among the members of the Church, a correspondence shall be opened immediately with influential individuals in the different Presbyterian settlements now destitute of religious ordinances; that an exact account shall be obtained of the nature and extent of their destitution, to be embodied in the Annual Reports of the Society; and every information and assistance shall be afforded to them in seek-

ng to procure either an occasional or stated supply of the means of grace.

10. That this Society shall maintain a regular correspondence with the General Assembly's Colonial Committee, and the Committee of the Glasgow Colonial Society, and shall co-operate with these excellent Institutions for the furtherance of religion among the neglected Presbyterians throughout this Colony.

3rd.—*Moved* by the Rev. JOHN STEWART, seconded by ALEXANDER KEITH, Esq.—That this meeting view with great satisfaction the exertions which the Parent Church is now making, in aid of the Presbyterian population of this Colony, as well as the exertions already made, both by the *Glasgow Colonial Society*, in reference to this Province in general, and by the *Edinburgh Ladies' Association*, in relation to the Island of Cape Breton in particular.

4th.—*Moved* by the Rev. JOHN MARTIN, seconded by Major Matheson, 23d. Regt.—That the following gentlemen be the Office Bearers of the Society for the ensuing year:—

- President*, The Rev. The Moderator of the Synod.
Vice Presidents, CHARLES W. WALLACE, Esq. and the Rev. DONALD A. FRASER, of Lunenburg.
Treasurer, JAMES LEISHMAN, Esq.
Secretaries, The Rev. JAMES MORRISON, Lawrence Town, The Rev. JOHN STEWART, New Glasgow.

5th.—*Moved* by the Rev. DOUGALD McKICHAN, seconded by the Rev. JOHN ROSS.—That this Meeting feel thankful to God, for the measure of success which has already attended the labours of our Missionaries in this Province, and in commencing a new undertaking in this country, desire to look up to the Great Head of the Church, for his continued direction and blessing.

It was moved by the Rev. JOHN STEWART, and seconded by the Rev. DONALD A. FRASER, that the thanks of the meeting be given to the Chairman, which passed unanimously. A suitable prayer was then offered up by the Rev. J. McINTOSH, and the meeting concluded with praise and the Apostolic benediction.

SYNOD OF THE SCOTCH PRESBYTERIAN CHURCH IN CANADA.

The following Address from the Synod of the Church of Scotland assembled at Montreal, was presented on the 30th August, to His Excellency the Governor General, by the Rev. Dr. Cooke, Moderator of the Assembly, on behalf of the synod.

To His Excellency the Right Honourable John George Earl of Durham, Viscount Lambton, &c. &c., Knight Grand Cross of the Most Honourable Military Order of the Bath, one of Her Majesty's Most Honourable Privy Council, and Governor General, Vice Admiral and Captain General of all Her Majesty's Provinces within and adjacent to the Continent of North America, &c. &c. &c.

MAY IT PLEASE YOUR EXCELLENCY—

We, Her Majesty's dutiful and loyal subjects, the Ministers and Elders of the Presbyterian Church of Canada, in connection with the Church of Scotland, in Synod assembled, beg leave to congratulate your Excellency on your arrival in this Province, and to assure you that we entertain a grateful sense of the favour of Her Majesty, in appointing to the North American Provinces, a nobleman whose great experience in public affairs and perfect freedom from local

influences, gives auspicious promise of the future peace and tranquility of these Provinces and of their permanent connection with the Kingdom of Great Britain and Ireland.

We have further to express our prayer and hope, that Your Excellency in the performance of the duties with which Her Majesty has entrusted you, may be directed in all your measures by the counsel of God, that you may be protected by his Providence, that you may receive for your good endeavours, the thanks of the British Nation, and that when called to a higher state of existence, you may receive the reward of immortality.

In name and by authority of the Synod.

JOHN COOK, D. D.

Moderator.

At Montreal, 6th August, 1838.

His Excellency was pleased to make the following reply:—

I request you to accept my sincere thanks for your kind congratulations.

These friendly assurances cannot fail to lighten the burthen of that arduous office to which you allude. I undertook it with feelings of the deepest reluctance, and nothing could have induced me to accept it, but the hope that I might usefully serve my Sovereign and my country, and advance the interests of all classes in the North American Provinces.

I am now devoting the most unremitting attention and labour to the preparation of such measures as will, I trust, under Divine Providence, effect these objects. My endeavours must be materially assisted by the co-operation of intelligent and pious men like yourselves, and I therefore gratefully accept your declarations of esteem and confidence.

Castle of St. Lewis,
 Quebec, 30th August, 1838.

CABINET OF THEOLOGY.

INSUFFICIENCY OF THE LIGHT OF NATURE.—The light of nature is never able to find out any way of obtaining the reward of bliss, but by performing exactly the duties and works of righteousness. From salvation, therefore, and life, all flesh being excluded this way, behold how the wisdom of God hath revealed a way mystical and supernatural, a way directing unto the same end of life by a course which groundeth itself upon the guiltiness of sin, and through sin desert of condemnation and death. For in this way the first thing is the tender compassion of God respecting us drowned and swallowed up in misery; the next is redemption out of the same by the precious death of a mighty Saviour, which hath witnessed of himself, saying *I am the way*—the way that leadeth us from misery unto bliss. This supernatural way God had in himself prepared before all worlds. The way of supernatural duty which to us he hath prescribed, our Saviour in the Gospel of St. John doth nose, terming it by an excellency the work of God: "*This is the work of God that ye believe in him whom he hath*

sent. Not that God doth require nothing unto happiness at the hands of men saving only a naked belief (for hope and charity we may not exclude) but that without belief all other things are as nothing, and is the ground of those other divine virtues. Concerning faith, the principal object whereof is that eternal verity which hath discovered the treasures of hidden wisdom in Christ; concerning hope, the highest object whereof, is the everlasting goodness which in Christ doth quicken the dead; concerning charity, the final object whereof is that incomprehensible beauty which shineth in the countenance of Christ the Son of the living God; concerning these virtues, the first of which beginning here with a weak apprehension of things not seen, endeth with the intuitive vision of God in the world to come; the second beginning here with a trembling expectation of things far removed and as yet but only heard of, endeth with real and actual fruition of that which no tongue can express; the third beginning here with a weak inclination of heart towards him unto whom we are not able to approach, endeth with endless union, the mystery whereof is higher than the reach of the thoughts of men; concerning that faith, hope and charity without which there can be no salvation; was there ever any mention made saving only in that law which God himself hath from heaven revealed? There is not in the world a syllable muttered with certain truth concerning any of these three, more than hath been supernaturally received from the mouth of the eternal God. Laws, therefore, concerning these things are supernatural, both in respect of the manner of delivering them which is divine, and also in regard of the things delivered which are such as have not in nature any cause from which they flow, but were by the voluntary appointment of God ordained besides the course of nature, to rectify nature's obliquity withal.—*Hooker.*

PROPHECY.—It seems to me, that one great design of prophecies is to leave our thoughts under some obscurity about their precise meaning and time of accomplishment, till events explain them; lest a certain knowledge beforehand of the things pointed to, and of the times in which they were to take place, should give umbrage to some reigning power on earth and should disconcert the ordinary course of human affairs, and put some men upon measures, which they otherwise would never have thought of, to fulfil the predictions; and thereupon the accomplishment of the prophecies, in their season, should be ascribed to the craft and management of men, rather than to the wisdom and power of God. But his bringing them about, one after another, in their proper time and order, without any design in the instruments of them to fulfil divine predictions, as was the case of Joseph's brethren, in selling him into Egypt, and of the Jews and Romans in concurring to crucify our blessed Lord, reserves the entire glory of the whole to his own overruling conduct, and is an undeniable testimony to his infinite unerring foreknowledge of the free actions of men, and to his all-governing providence in whatsoever comes to pass. and as fast as any of the prophecies of this book are manifestly fulfilled, they are a further confirmation of the truth of Christianity, and of the faith and hope of the church with respect to all that remains to be still performed, and are a rich encouragement to their patience under all their troubles, which in every period are foretold as to issue in bright scenes of prosperity and glory. And when the whole scheme shall be finished, every part will appear in its proper place and order, and a divine beauty will be seen to spread conspicuously through it all.—*Guise.*

WICKLIFFE'S OPINIONS.—This remarkable person was born about the year 1324, and educated as a commoner of Queen's College, afterwards fellow, and professor of divinity in Merton College. He wrote upwards of a hundred volumes; but they having been destroyed, we are indebted to his enemies for any account of the doctrines he taught. According to them, he asserted, that the Pope was Antichrist, and his election by the cardinals a device of Satan;—that James was preferred before Peter, who had no more power than any other of the apostles;—that the doctrine of the infallibility of the Church of Rome in matters of faith, was the greatest blasphemy of Antichrist;—and that the imperial and kingly authority was superior to the papal power; that the prelates, from their unholy conduct, their brawling in the senate, and their silence in the church, seemed little better than devils incarnate;—that, in the time of the apostles, there were only two orders, priests and deacons, and that a priest and a bishop were synonymous terms,—it was lawful for them to marry;—that fine buildings, improperly called churches, savouring of ostentation and hypocrisy, and large endowments, being an abuse first introduced by Constantine the Great, it was no sacrilege to take them away;—that tythes were pure alms, not to be paid to priests of dissolute life, nor collected by force;—that the Scriptures contained the only perfect rule of faith and conduct, and that all writers, since A. D. 1000, were heretics;—that purchased prayers were of no benefit, and to restrain men to a prescribed form was contrary to the liberty granted them by God;—that the sacrament of baptism is only a sign of regeneration and confers no grace; and in the sacrament of the altar, the substance of bread and wine remains, and whoever adores the host is an idolater; that the other sacraments, especially confession and extreme unction, were devices to know the secrets and obtain the wealth of others; that praying to saints was idolatry, and the miracles said to be wrought at their shrines delusions of the devil.

These propositions, which so far outstripped the times in which he lived, and which leave many, in this self-styled enlightened age, yet far behind, were collected and sent to Rome, where they were solemnly condemned by Pope Gregory XI. in a consistory of twenty-three cardinals, A. D. 1378. They had, however, been silently spreading in the land; and the University of Oxford was at this time crowded with students who imbibed greedily the new opinions.—*Aikman.*

Faith.—O faith, faith! thou blessed companion of the children of God! Thy wondrous power deprives the wilderness of its horrors, and the deepest solitude ceases to be solitary under thy guidance! All that earth and heaven possess of beauty is thine, and with the treasures of heights and of depths thou enrichest thy possessors! That which is distant is brought near by thee; thou developest hidden things, and awakenest past events to new life. Thou mergest the gloom of the present into the bliss of the future, and paintest the sky of many a departing sun with the dawning radiance of a better world. In the midst of sublunary changes, thou anticipatest a peaceful paradise. Thou peoplest our bereaved family circles with holy and heavenly company; thou dost associate both worlds in close connexion, and unitest things past, present, and to come. In thy light the sacred narratives seem acted over again, and our own personal history becomes a sacred record of Providence. Thou hast the power of realizing the dead as if they were alive; the patriarchs are our contemporaries, although their ashes repose in the sepulchre of near

six thousand years. By thy voice they still converse with us, although to human ears they speak no more; by thy realizing aid they visit us in our darkness with kindness and consolation; by thy light we see a cloud of them as witnesses encamped around us; and whatever grace they experienced is, through thee, appropriated to ourselves. Thou nourishest us with the promises made to Abraham, sustainest us with the strong consolation of the oath divinely sworn unto Isaac; thou givest us the staff of Jacob to support our steps; thou enablest us with Moses' rod to divide the sea, and with David to leap over the wall and rampart! O faith, faith! thou doorkeeper of every sanctuary, thou master over all the treasures of God! may He who is thine Author draw near unto us; and He who is thy Finisher bend down himself towards us!—*Krummacher.*

CABINET OF SCIENCE.

THE PROPERTIES OF LIGHT WITH REGARD TO VEGETATION.—The illuminating power of light will come under our consideration hereafter. Its agency, with regard to organic life, is too important not to be noticed, though this must be done briefly. Light appears to be as necessary to the health of plants as air or moisture. A plant may, indeed, grow without it, but it does not appear that a species could be so continued. Under such a privation, the parts which are usually green, assume a white colour, as is the case with vegetables grown in a cellar, or protected by a covering for the sake of producing this very effect; thus, celery, is in this manner blanched, or *etiolated*.

The part of the process of vegetable life for which light is especially essential, appears to be the functions of the leaves; these are affected by this agent in a very remarkable manner. The moisture which plants imbibe is, by their vital energies, carried to their leaves; and is then brought in contact with the atmosphere, which, besides other ingredients, contains, in general, a portion of carbonic acid. *So long as light is present*, the leaf decomposes the carbonic acid, appropriates the carbon to the formation of its own proper juices, and returns the disengaged oxygen into the atmosphere; thus restoring the atmospheric air to a condition in which it is more fitted than it was before for the support of animal life. The plant thus prepares the support of life for other creatures at the same time that it absorbs its own. The greenness of those members which affect that colour, and the disengagement of oxygen, are the indications that its vital powers are in healthful action: as soon as we remove light from the plant, these indications cease: it has no

longer power to imbibe carbon and disengage oxygen, but on the contrary, it gives back some of the carbon already obtained, and robs the atmosphere of oxygen for the purpose of re-converting this into carbonic acid.

It cannot be well conceived that such effects of light on vegetables, as we have described, should occur, if that agent, of whatever nature it is, and whose organs, had not been adapted to each other.—*Whewell.*

THE STABILITY OF THE SOLAR SYSTEM.—There is a consequence resulting from the actual structure of the solar system, which has been brought to light by the investigation of mathematicians concerning the cause and laws of its motions, and which has an important bearing on our argument. It appears that the arrangement which at present obtains is precisely that which is necessary to secure the *stability* of the system. This point we must endeavour to explain.

If each planet were to revolve round the sun without being affected by the other planets, there would be a certain degree of regularity in its motion; and this regularity would continue for ever. But it appears, by the discovery of the law of universal gravitation, that the planets do not execute their movements in this insulated and independent manner. Each of them is acted on by the attraction of all the rest. The earth is constantly drawn by Venus, by Mars, by Jupiter, bodies of various magnitudes, perpetually changing their distances and positions with regard to the earth; the Earth in return is perpetually drawing these bodies. What, in the course of time, will be the result of this mutual attraction?

All the planets are very small compared with the sun, and therefore the derangement which they produce in the motion of one of their number will be very small in the course of one revolution. But this gives us no security that the derangement may not become very large in the course of many revolutions. The cause acts perpetually, and it has the whole extent of time to work in. Is it not easily conceivable then that in the lapse of ages the derangements of the motions of the planets may accumulate, the orbits may change their form, their mutual distances may be much increased or much diminished? Is it not possible that these changes may go on without limit, and end in the complete subversion and ruin of the system?

If, for instance, the result of this mutual gravitation should be to increase considerably the eccentricity of the earth's orbit, that is to make it a longer and longer oval; or to make the moon approach perpetually nearer and nearer the earth every revolution; it is easy to see that in the one case our year would change its character in the other, our satellite might finally fall to the earth, which must of course bring about a dreadful cata-

trope. If the positions of the planetary orbits, with respect to that of the earth, were to change much, the planets might some times come very near us, and thus exaggerate the effects of their attraction beyond calculable limits. Under such circumstances, we might have "years of unequal length, and seasons of capricious temperature, planets and moons of portentous size and aspect, glaring and disappearing at uncertain intervals;" tides like deluges, sweeping over whole continents; and, perhaps, the collision of two of the planets, and the consequent destruction of all organization on both of them.

Nor is it, on a common examination of the history of the solar system, at all clear that there is no tendency to indefinite derangement. The fact really is, that changes are taking place in the motions of the heavenly bodies, which have gone on progressively from the first dawn of science. The eccentricity of the earth's orbit has been diminishing from the earliest observations to our times. The moon has been moving quicker from the time of the first recorded eclipses, and is now in advance, by about four times her own breadth, of what her place would have been if it had not been affected by this acceleration. The obliquity of the ecliptic also is in a state of diminution, and is now about two-fifths of a degree less than it was in the time of Aristotle. Will these changes go on without limit or reaction? If so, we tend by natural causes to a termination of the present system of things: If not, by what adjustment or combination are we secured from such a tendency? Is the system *stable*, and if so, what is the condition on which its stability depends?

To answer these questions is far from easy. The mechanical problem which they involve is no less than this;—Having given the directions and velocities with which about thirty bodies are moving at one time, to find their places and motions after any number of ages; each of the bodies, all the while, attracting all the others, and being attracted by them all.

It may readily be imagined that this is a problem of extreme complexity, when it is considered that every new *configuration* or arrangement of the bodies will give rise to a new amount of action on each, and every new action to a new configuration. Accordingly, the mathematical investigation of such questions as the above was too difficult to be attempted in the earlier periods of the progress of Physical Astronomy. Newton did not undertake to demonstrate either the stability or the instability of the system. The decision of this point required a great number of preparatory steps and simplifications, and such progress in the invention and improvement of mathematical methods, as occupied the best mathematicians of Europe for the greater part of last century. But towards the end of that time, it was shown by Lagrange and Laplace that the arrangements of the solar system are *stable*: that in the long run, the orbits and

motions remain unchanged; and that the changes in the orbits, which take place in shorter periods, never undergo certain very moderate limits. Each orbit undergoes deviations on this side and on that of its average state; but these deviations are never very great, and it finally recovers from them, so that the average is preserved. The planets produce perpetual perturbations in each other's motions, but these perturbations are not indefinitely progressive, they are periodical: they reach a *maximum* value and then diminish. The periods which this restoration requires are, for the most part, enormous; not less than thousands, and, in some instances, millions of years; and hence it is, that some of these apparent derangements have been going on in the same direction since the beginning of the history of the world. But the restoration is in the sequel as complete as the derangement; and in the meantime the disturbance never attains a sufficient amount seriously to alter the adaptations of the system.

The same examination of the subject by which this is proved, points out also the conditions on which this stability depends. "I have succeeded in demonstrating," says Laplace, "that whatever be the masses of the planets, in consequence of the fact that they all move in the same direction, in objects of small eccentricity, and slightly inclined to each other—their secular inequalities are periodical and included within narrow limits; so that the planetary system will only oscillate about a mean state, and will never deviate from it except by a very small quantity. The ellipses of the planets have been, and always will be, nearly circular. The ecliptic will never coincide with the equator, and the entire extent of the variation in its inclination cannot exceed three degrees."

There exists, therefore, it appears, in the solar system, a provision for the permanent regularity of its motions; and this provision is found in the fact that the orbits of the planets are nearly circular, and nearly in the same plane, and the motions of all in the same direction, namely, from west to east.

Now is it probable that the occurrence of these conditions of stability in the disposition of the solar system is the work of chance? Such a supposition appears to be quite inadmissible. Any one of the orbits might have had any eccentricity. In that of Mercury, where it is much the greatest, it is only one-fifth. How came it to pass that the orbits were not more elongated? A little more or a little less velocity in their original motions would have made them so. They might have had any inclination to the ecliptic from *no* degrees to 90 degrees. Mercury, which again deviates most widely, is inclined 7½ degrees, Venus 3½, Saturn 2½, Jupiter 1½, Mars 2. How came it that their motions are thus contained within such a narrow strip of the sky? One, or any number of them, might have moved from east to west—none of them does so. And these circumstances, which appear to be, each in particular, requisite for

the stability of the system and the smallness of its disturbances, are all found in combination. Does not this imply both clear purpose and profound skill?

It is difficult to convey an adequate notion of the extreme complexity of the task thus executed. A number of bodies, all attracting each other, are to be projected in such a manner that their revolutions shall be permanent and stable, their mutual perturbations always small. If we return to the basin with its rolling balls, by which we before represented the solar system, we must complicate with new conditions the trial of skill which we supposed. The problem must now be to project at once seven such balls, all connected by strings which influence their movements, so that each may hit its respective mark. And we must further suppose, that the marks are to be hit after many thousand revolutions of the balls. No one will imagine that this could be done by accident.

In fact it is allowed by all those who have considered this subject, that such a coincidence of the existing state with the mechanical requisites of permanency cannot be accidental. Laplace has attempted to calculate the probability that it is not the result of accident. He takes into account, in addition to the motions which we have mentioned, the revolutions of the satellites about their primaries, and of the sun and planets about their axes: and he finds that there is a probability, far higher than that which we have for the greater part of undoubted historical events, that these appearances are not the effect of chance. 'We ought, therefore,' he says, "to believe, with at least the same confidence, that a primitive cause has directed the planetary motions."

The solar system is thus, by the confession of all sides, completely different from any thing which we might anticipate from the casual operation of its known laws. The laws of motion are no less obeyed to the letter in the most irregular than in the most regular motions; no less in the varied circuit of the ball which flies round a tennis court, than in the going of a clock; no less in the fantastical jets and leaps which breakers make when they burst in a corner of a rocky shore, than in the steady swell of the open sea. The laws of motion alone will not produce the regularity which we admire in the motions of the heavenly bodies. There must be an original adjustment of the system on which these laws are to act; a selection of the arbitrary quantities which they are to involve; a primitive cause which shall dispose the elements in due relation to each other, in order that regular recurrence may accompany constant change; that perpetual motion may be combined with perpetual stability; that derangements which go on increasing for thousands and for millions of years may finally cure themselves; and that the same laws which lead the planets slightly aside from their paths, may narrowly limit their deviations, and bring them back from their almost imperceptible wanderings.

If a man does not deny that any possible peculiarity in the disposition of the planets with regard to the sun could afford evidence of a controlling and ordering purpose, it seems difficult to imagine how it could look for evidence stronger than that which they actually is. Of all the innumerable possible cases of systems, governed by the existing laws of force and motion, that one is selected which alone produces such a steadfast periodicity, such a constant average of circumstances, as are, so far as we can conceive, necessary conditions for the existence of organic and sentient life. And this selection is so far from being an obvious or easily discovered means to this end, that the most profound and attentive consideration of the properties of space and number, with all the appliances and aids we can obtain, are barely sufficient to enable us to see that the end is thus secured, and that it can be secured in no other way. Surely the obvious impression which arises from this view of the subject is, that the solar system, with its adjustments, is the work of an intelligence, who perceives, as self-evident, those truths, to which we attain painfully and slowly, and after all imperfectly; who has employed in every part of creation refined contrivances, which we can only with effort understand; and who in innumerable instances, exhibits to us what we should look upon as remarkable difficulties remarkably overcome, if it were not that, through the perfection of the provision, the trace of the difficulty is almost obliterated.—*Whewell.*

THE UNIVERSE.—We look upon the universe, its immeasurable spaces, and its innumerable spheres, as a fully expressed symbol of Power, but as a partially expressed symbol of Wisdom;—we say partially, because it is hardly at all by the eye, and only in degree by the inferences of science, that the construction of this stupendous work is at present cognizable. But we do not forget that it is by accommodation to our own modes of thinking that we speak of the power and wisdom of God *distinctly*, and that, in truth, these attributes are relations only of the one undivided and undisguised Infinite Nature. This same celestial structure, therefore, could we examine it throughout, would be found to exhibit every other attribute, in act, with an equal or proportionate intensity. The power has not gone further than the wisdom, nor these further than the goodness, or the rectitude; and the universe is doubtless as great in every sense, as it is great in mere dimension, and in number of parts. It is as if, upon the palace wall of the Supreme, a hand were seen writing:—already it has written, in our view—'Power,' and partly 'Wisdom; but knowing whose name it is, of which this writing is the initial portion, we well know that the entire inscription must run on much further.—*Physical Theory of Another Life.*

POETRY.

THE STRANGER AND HIS FRIEND.

BY JAMES MONTGOMERY.

Matthew xxv, 25—40.

A poor wayfaring man of grief
Hath often crossed me on my way,
Who sued so humbly for relief
That I could never answer nay;
I had not power to ask his name,
Whither he went, or whence he came,
Yet there was something in his eye
That won my love—I know not why.

Once, when my scanty meal was spread.
He entered—not a word he spake—
Just perishing from want of bread;
I gave him all—he blessed it, brake,
And ate, but gave me part again.
Mine was an angel's portion then;
And while I fed with eager haste,
The crust was manna to my taste.

I spied him where a fountain burst
Clear from the rock, his strength was gone;
The heedless water mocked his thirst,
He heard it, saw it hurrying on.
I ran and raised the sufferer up;
Thrice from the stream he drained my cup,
Dipt, and returned it running o'er
I drank, and never thirsted more.

'Twas night, the floods were out, it blew
A winter hurricane aloof;
I heard his voice abroad, and flew,
To bid him welcome to my roof;
I warmed, I clothed, I cheered my guest,
I laid him on my couch to rest,
Then made the earth my bed, and seemed
In Eden's garden while I dreamed.

Stript, wounded, beaten nigh to death,
I found him by the highway side;
I roused his pulse, brought back his breath,
Revived his spirit, and supplied
Wine, oil, refreshment; he was healed.
I had, myself, a wound concealed,
But from that hour forgot the smart,
And peace bound up my broken heart.

In prison I saw him next condemned
To meet a traitor's doom at morn;
The tide of lying tongues I stemmed,
And honoured him midst shame and scorn.
My friendship's utmost zeal to try,
He asked if I for him would die?
The flesh was weak, my blood ran chill,
But the free spirit cried, "I will!"

Then in a moment to my view,
The stranger darted from disguise;
The tokens in his hands I knew;
My Saviour stood before mine eyes!
He spake, and my poor name he named—
"Of me thou hast not been ashamed;
These deeds shall thy memorial be;
Fear not, thou didst them unto me."

From the Church of England Magazine.
THE HEAVENLY JERUSALEM.

Bright city of the living God!
Our hearts ascend to thee;
By angels' steps thy streets are trod,
And there our own would be.
Brilliant and fair thy social scene;
But dreary all the space between.

Bursting from the eternal hills,
Thy living waters flow,
In thousand and ten thousand rills,
To our lone world below,
To heal our earth, and speed delight
From lowly vale to mountain height.

Mansions of light, not made with hands,
In matchless grandeur rear
Their summits o'er the heavenly lands,
And cast their shadows here;
Telling vain man, those distant, dim
Abodes of bliss, remain for him.

And there are thrones of glory set
And saints ascend thereon;
The pilgrim and the stranger yet,
And crowds in ages gone;
The poor, the slave, the outcast, share
The kingdom of the Father there.

Bright city of the blest and free!
Angels and holy men!
The lonely long to visit thee,
Not to return again,
Till the new heavens and earth shall rise
All light, and love, and Paradise.

SIC VITA.

BY DR. HENRY KING, CHAPLAIN TO KING HENRY I.
Life to the falling of a star,
Or as the flight of eagles are;
Or like the fresh spring's gaudy hue,
Or silver drops of morning dew;
Or like a wind that chafes the flood,
Or bubbles which on waters stood:
Even such is man, whose borrow'd light
Is straight called in, and paid to-night.
The wind blows out, the bubble dies;
The spring entomb'd in autumn lies;
The dew dries up, the star is shot;
The light is past—and man forgot.