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THE
CANADIAN CHRISTIAN EXAMINER,

AND

PRESBYTERIAN MAGAZINE.

Vol. IV.

APRIL, 1840.

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THE NEED OF A REVIVAL IN THE PRESBYTERIAN CHURCH OF CANADA.

[FOR THE CANADIAN CHRISTIAN EXAMINER.]

If it were the natural and proper state of a church to make a barren profession of orthodoxy, and to slumber in the embrace of the world, then, the term REVIVAL, as now used, might be held to be significant of wild religious excitement. But, if a living faith in the Redeemer and an energetic benevolence, that seeks the present and eternal welfare of men, be amongst the characteristics of a church, in a sound and healthy state, then, must it be admitted, that the recovery of a church to this state, from one of declension, is infinitely desirable, and that such recovery may properly and scripturally be called a religious revival.— We know that some dislike the term *Revival*, but it is probable that it is the thing signified by it, which they do not favor, and any other name would not render it more palatable to them. The term is substantially a scriptural one. The quickening or reviving of individuals, and of the church collectively, is often spoken of by the sacred writers.

In a former paper, we offered some considerations, founded on the state of the church amongst us, to shew the necessity of a revival of true religion in her. We would now, with this same view, state some considerations of a circumstantial or occasional nature. And we conceive that the immature and weak state of the Canadian branch of the Presbyterian Church,

the awakening which pervades other Protestant Churches, the ignorance and irreligion of the population around us, as well as the intimations of the prophetic record, concerning this latter age, do all require that our church should arouse herself to seek a copious effusion of the quickening spirit of God.

I. *The immature and weak state of the Presbyterian Church*, renders it the duty of all her ministers and members to labor and pray for a religious revival. Most of our congregations are in their infancy, and have not been long under spiritual culture, while the number of church members is comparatively small, and these, in many cases, widely scattered over the country.

The love which is shed abroad in the heart by the Holy Spirit, is the true cement of christian society; it is "the bond of perfectness;" and they cannot be said to be very vigorous in our congregations. The want of it in a church could no more be compensated for by the attachments which grow out of patriotic considerations and a common external profession of religion, than the want of cement between the stones of a building could be supplemented by sand. Then, there are amongst us several peculiar occasions of disunion: such as the diversity of national origin, and of political sentiments. Thus circumstanced, our congregations

gations are very feeble, for what is in a great measure left to them, through the unhappy political condition of the country, the maintenance of the ministry, and the raising up of missionaries and ministers for the growing spiritual wants of the province. And so the question may well be anxiously put, "By whom shall Jacob arise for he is small?" The answer is to be found in that Divine Oracle, "Not by might nor by power, but by my spirit, saith the Lord of Hosts." The Holy Spirit is all powerful in the Church. Moved by Him, the handful of the restored captive Jews, were enabled to repair the desolations of Zion. By His influence the followers of the crucified Son of God were enabled to carry the doctrines of the cross throughout the length and breadth of the Roman world, and to gain a homage to them from the imperial power itself. Under the influence of the Spirit of God, at the reformation, the corruptions of christianity, that had been increasing and consolidating for a thousand years, were dissipated, as the snows and ice of winter disappear before the breath of spring.—And Scotland, of all the nations of Christendom, then furnished the fullest proof of what the Word of God, as the instrument of the Divine Spirit, can effect in transforming men, and diffusing peace, civilization, and comfort throughout a community.

That same spirit can alone meet all the exigencies of the church in these lands and at this time. Let us but enjoy a more copious measure of his influence, and then, we shall behold an energy in the ministrations of the word and ordinances such as we have never before seen. Formal and lukewarm professors will be transformed into humble, devoted, and self-denying believers, and believers who are now doubtful in regard to their own character and privileges, and weak and joyless will become established, active and cheerful. The young who are now in many instances going forth from baptized households, to mingle in the world and to be swallowed up in its pollutions, would then happily avow themselves to be the Lord's, and number themselves among his people, and the intemperate, the profligate, the profane, and covetous, who now live amongst christians with as much apparent security and ease as though they had obtained a dispensation from the tremendous responsibilities which a revelation from God lays upon men, would we may believe, in many instances be brought to flee from "the wrath to come," and shelter themselves under the Saviour. Then should the preaching of the word and the administration

of discipline be greatly honored and revered. Purity, harmony, peace, and love, would prevail in families and congregations. And the resources of industry undrained by folly or dissipation would be liberally consecrated to maintain amongst us "and diffuse around us" useful knowledge, learning and religion. It is the full and universal effusion of the Holy Spirit that is to cause the Millennium. And the church or community that is greatly under his influence has an earnest of that long hoped for age.

May we then wisely seek by repentance and importunate prayer for the Holy Spirit, the comforter, to descend upon us and on all the churches of the Saviour. How gracious and encouraging is that promise—"I will heal their backsliding, I will love them freely for mine anger is turned away from him. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon.—They that dwell under his shadow shall return; they shall revive as the corn and grow as the vine, the scent thereof shall be as the wine of Lebanon."—Hosea xiv. 4—9.

II. *The awakening which more or less pervades every branch of the Protestant church may well stir us up to seek a religious revival.*

During the last half century an amazing change for the better has passed upon the Protestant Church. That lethargy interrupted only by internal dissensions into which she had sunk has been to a great extent shaken off. A zeal for sound doctrine has revived, and vast efforts are made to give the Holy Scriptures, and preach the glorious gospel, to every nation under Heaven. And these very efforts are in every way favorable to an increased revival in the churches who make them. Even the want of any great success in converting the heathen world turns out for a benefit, inasmuch, as that it throws christians back on a more entire dependence on the Spirit of God, and urges the searching inquiry—Wherefore it is that he does not go forth with his servants, to subdue the world unto his Son. It is in part, at least, thro' a process of this kind, that the churches in Britain and the United States are bestirring themselves to advance the work of internal reformation. Revivals indeed have been known in the latter, since the first occupancy of the soil by the expatriated Puritans, and in Scotland since the days of the reformation. But many christians in all quarters of the United Kingdom and in all the branches of the Protes

tant church there, as well as in the United States, are now directing a keener attention to the promises of God respecting the effusion of the Holy Spirit, and to the many necessities of the church, which nothing but the presence of the COMFORTER, can supply. Thus, great numbers are brought to pray earnestly to God to remember Zion, and to fulfil his promises concerning her: and here and there a divine power is manifestly going forth with the word awakening, and converting the secure and ungodly, and edifying and comforting the people of God. In Scotland it is important for us to notice, that the Presbytery of Glasgow, with the fullest opportunities of judging of the nature of the awakening in one or more of the parishes within their bounds, have formally recognised it to be the work of the Spirit of God, and have called on their people to praise God for it, and to seek a more general and copious manifestation of divine influence through the word and ordinances. The Presbytery of Edinburgh has been deliberating on the best way of so conducting their ordinary meetings, as to render them subservient to the greater efficiency of ministers and elders themselves; and other Presbyteries are at once in some way or other recognizing the movement towards a better state of things, which is, we trust in progress, and, endeavoring to guide and accelerate it.—It is difficult to estimate the general procedure of the Church of England, destitute as she is of any synodical assemblies. Yet, as she has so largely entered on the work of disseminating the Holy Scriptures, and of sending forth missionaries to Jew and Gentile, we may well presume that the good Spirit of God has been deepening and extending the tone of piety amongst her ministers and members. This indeed, by general consent, has been the case with the Episcopal Church of Ireland. There too, the separation of the Arians from the Synod of Ulster, the enlargement and revival as we may call it, of that body which has taken place, and the measures happily in progress for the ingathering of the secession, are tokens for good amongst the many evils which have long settled on Ireland. The Scottish Seceders of our day are wiser and better in this respect, than their fathers; that, they no longer attribute the revivals which have taken place under the labors of some parochial ministers to evil agency; indeed, they and the English dissenters and Methodists are we believe in good earnest in seeking the revival of religion amongst themselves. The reformed churches on the continent are now also happily bestirring

themselves to shake off the infidelity which has long prevailed amongst them under the guise and name of rational theology. In France the orthodox ministers of the reformed church are already more numerous than the heterodox; and when we reflect on the services which the first reformers did to the cause of truth, and to the noble testimony against the Man of Sin, which was borne by thousands and tens of thousands of martyrs in France and the low countries and the mountains and valleys of Piedmont, we cannot but think that many, many prayers offered up from the prison and the stake are yet to be answered in behalf of those countries, notwithstanding the present declensions of many of the children of those who presented them.

Living as we are thus privileged to do, in an age in which all the churches who have separated themselves from the Papal yoke, are looking with growing interest to the primitive model of christianity, and are longing to realize both the purity and power of the apostolical age, shall we in blind presumption say, that we have reached a state of ecclesiastical perfection?—or in criminal ignorance of the destiny of the New Testament church, and distrust of the divine promises regarding her, shall we admit the thought that a return to the simplicity, fervor and power of Apostolical Christianity is impossible? God forbid that these things should be so! Let us be stimulated at once by the spiritual wants of these lands, and by the common movement which has evidently passed upon the whole of Protestant Christendom, earnestly strive and pray, that God would bless us as a church, and “cause his face to shine upon us to the end, that his way may be known upon the earth and his saving health among all nations.”

III. *The prevalence of ignorance, vice, and corrupt Christianity throughout these provinces* may well urge us to seek to possess and exhibit religion in a pure, lively, and vigorous form.—Were proofs of the ignorance of our community sought for, we might appeal to common observation—to the defective state of our common schools, and to the numbers of children who, from the poverty or the avarice of their parents, are not obtaining even the education which these schools afford—and, above all, to the great want of pastoral instruction throughout the country. This latter evil indeed is one principal cause of the spiritual ignorance of the young. We do not say that it is mere preaching of the gospel that is wanted—this, in one style or another, is plentiful, especially in the more popu-

lous parts of the country, from the great variety of sects into which the population is divided.— We principally want *pastors*, who, besides preaching at different stations, would visit from house to house, and organize, direct and sustain the various subordinate agencies by which instruction is diffused amongst a people. And, in illustration of the sad prevalence of vice, we would refer first of all to the great number of those nurseries of drunkenness—distilleries, taverns, and stores that vend liquors; and, secondly, to the great amount of crime that is, or that ought to be animadverted on by our courts of law; and to what is scarcely less ominous of evil, the immense amount of litigation that occupies the civil courts, in all their grades, from the lowest to the highest.

It cannot be doubted that there is a considerable amount of infidelity amongst our population, though it has not assumed a very active form. Here and there *Christians*, a species of Arians, of American origin, are to be found.— But the prevalent form of adulterated Christianity amongst us is that of Popery. This has both the numerical and political ascendancy in the lower province; and from the immigration of Catholics, and the mistaken liberality of our government, as well also as the divisions of the Protestant body, it is comparatively a powerful as it is an increasing sect, in the upper province. The Popery of the lower province has, we believe, exhibited hitherto a somewhat mild character. This may be attributed to the fact that it has been nursed by the government, and little disturbed by movements on the part of Protestants for the evangelization of the *habitans*. So, too, the policy of the demagogues, preparatory to the recent insurrectionary movements, not being identified with that of the Popish priesthood, but rather contrary to it, has given to the latter an appearance of inactivity. But, from the very nature of Popery, especially from the all-controlling influence of the priesthood, the politics of a Roman Catholic community cannot continue long at variance with the ecclesiastical policy; and this cause of inactivity is likely soon to be removed. And then, even though the spiritual darkness of the people were to be as little disturbed by efforts to disseminate amongst them the holy scriptures, and to preach a pure gospel, as it has been since the conquest of Quebec, we cannot suppose that Popery would continue any longer mild and inactive even in Lower Canada. The movement which “the Man of Sin” is making in the old world, not merely to defend the possessions which are left to him, but also to recover those which he

has lost, will be transmitted to the members of his body on this continent; and, therefore, we must expect to see Popery a far more formidable enemy to the truth than we have yet seen it. In a community thus circumstanced—where ignorance, vice, and corrupt religion prevail, how can we expect that the Christianity which we profess can maintain itself, and spread over the land unless it be genuine? We may not expect miracle;—still less impossibilities. Yet, what so impossible as that the dead should quicken the dead—that religious lukewarmness and Pharisaism should transform into sound Christianity, ignorance, depravity and superstition! The religion which consists only in the form of knowledge, and the form of godliness, may long keep its ground in a community if no active agencies oppose it. But, let error find active and zealous advocates—let it come recommended by some temporal advantages, or let it have the power to depress and persecute the adherents of orthodoxy—and when has anti-christian error possessed that power without exercising it? Then, such adherents will speedily be diminished in number, to the few, who, amidst much barren profession, had known something of the life and power of godliness. If, then, we would see our church retain the footing in this community which she has gained—if we would see her preparing herself for the arduous work to which her great head calls her, and the mountains of difficulty that are in her way becoming plains—then indeed must we wait on Him resolutely and patiently for the putting forth of His mighty arm.

Some may, perhaps, think that the difficulties in the way of the progress of the gospel, in these regions, are to be surmounted chiefly by increased resources being placed at the disposal of the church: and we do not deny that these are greatly wanted, but we maintain, that a revived state of religion amongst us is necessary, to a right use of the resources that we do possess, and that it would certainly augment those resources, and that in many ways. We would throw into a note Kirkton's description of the Church of Scotland, at the time of the restoration, the era, it will be remembered, that succeeded on the second Reformation in Scotland, or, as we would call it, the Revival of 1693, and that preceded the bloody persecution of the Stewarts.* We ask our readers, after reading

* The Reverend James Kirkton was minister at Merton. Like many of his faithful brethren, he was intercommuned (outlawed) in 1676, by the tyrannical and persecuting government of the time. After the revolution, he was, according to Wodrow, “a most

this, to consider what might be expected from a copious effusion of the Divine Spirit on the Presbyterian Church in these provinces.

IV. *The notices of prophecy regarding this latter age of the world, may well urge us and all the branches of the Christian Church to seek a revival of religion.* Luke-warmness and worldliness are at no period to be excused or tolerated in the followers of the Saviour. But, as he himself intimated to his first disciples, in reference to the approaching destruction of Jerusalem, such vices are especially to be guarded against, and the opposite virtues of watchfulness and prayer cultivated in the prospect of temptations and dangers,—(see Luke xxi, 34, 36). Even an indistinct intimation of a storm, in the sky, affects the conduct of those whose pursuits are modified by the weather.—The traveller endeavors to make sure of a shelter; the mariner, who cannot reach a haven, contracts his canvass, and otherwise trims the ship, as he can; the husbandman hastens to cover the seed which he has just committed to the ground, or to house the shocks that are

useful minister for a good many years in the city of Edinburgh.” He left, in MS., a “Secret and True History of the Church of Scotland.” This was first published a few years ago. The length of the following extract will, we are sure, be excused. It is, at the same time, pertinent to our subject. “At the king’s (Charles II) return, every parochie had a minister, every village had a school, every family almost had a bible. Yea, in most of the country, all the children of age could read the scriptures, and were provided of bibles, either by the parents, or by their ministers. Every minister was a very full professor of the Reformed Religion, according to the large confession of faith framed at Westminster, by the divines of both nations. Every minister was obliged to preach thrice a week, to lecture and catechise once, besides other private duties in which they abounded, according to their proportion of faithfulness and abilities. None of them might be scandalous in their conversation, or negligent in their office so long as a Presbytric stood: and among them were many holy in conversation, and eminent in gifts; nor did a minister satisfy himself, except his ministry had the seal of a divine approbation, as might witness him to be really sent from God. Indeed, in many places the spirit seemed to be poured out with the word, both by the multitudes of sincere converts, and also by the common work of reformation upon many who never came the length of a communion: there were no fewer than sixty aged people, who went to school, that even then they might be able to read the scriptures with their own eye. I have lived many years in a parochie where I never heard an oath, and you might have ridden many miles before you had heard any. Also, you could not for a great part of the country have lodged in a family, where the Lord was not worshipped by reading, singing, and public prayer. Nobody complained more of our church government than our taverners, whose ordinary lamentation was, their trade was broke, people were become so sober.” We have quoted the above from a large extract in Wodrow. Book I, chap. 1, sec. 1.

standing ripe on the field. Now, in addition to all that is portentous in the times, prophecy intimates that the times of the Gentiles, the 1260 years of the great apostasy, have well nigh run their course, and that a brighter and more glorious era shall ere long dawn upon the church and the world. Yet, it were contrary to all analogies, furnished by the arrangements either of the physical or moral world, and also to the nature of philosophy itself, were that transition to take place without some tremendous convulsion. The darkest and coldest hour of the night is that which precedes the dawn; the vernal and autumnal equinoxes are both alike stormy. The fiercest and most protracted persecution which christianity endured under ancient Rome, was that of Dioclesian, when Paganism was expiring. The reign of his successor, Constantine, was the era of its greatest external prosperity. So, according to the language of the angel to the apostle John, the two witnesses that prophecy, clothed in sackcloth, 1260 years, are to undergo a temporary death, when they have finished their testimony; and, in the judgment of some of the wisest and soberest commentators, this prediction is yet unfulfilled.*

Some of the vials of divine wrath on prophetic Babylon are certainly yet to be poured out, and those who are partakers of her sins shall receive of her plagues; and she herself will not expire under the last of these vials without a tremendous effort to retain her dominion, and to vent her deadly rage at the people of God. The demon leader will ere long take the field—if they have not already done so—to muster their armies for the final conflict. Who can think of that without awe? It shall be eminently “the battle of that great day of God Almighty.” (See Rev. xi, 1—12, and xvi, 1—14.) Even if our children, and not we ourselves, should see this day, we are yet deeply concerned to hear the message which Christ has, since the days of John, been addressing to the church, in connexion with these revelations.

* Faber, one of the profoundest writers on prophecy, in the latest of his writings, which we were privileged to read, “The Sacred Calendar of Prophecy,” finds the two witnesses in the Waldenses and Albigenses, and their temporary death and resurrection in the political extinction and subsequent reviviscence of these communities in the end of the seventeenth century. Commentators on the prophetic scriptures have modified their interpretations of some predictions from the aspect of the times when they were writing. It is not unlikely that if the author referred to were yet to write, he might not be so confident, that the witnessing church had already been at its lowest point of depression.

"Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame." Let us—let all the churches of the Lord Jesus Christ, and all their members individually, studiously cultivate purity, the love of the saviour, self-denial, prayerfulness, and watchfulness. To have these graces is likewise to be prepared for the storms of trial that may beat upon us. Let us at the same time too labour more abundantly in sowing the good seed of the word,

and in raising up labourers to take part with us in our spiritual husbandry. The more uncertain the seed-time is, the more diligently are days of sunshine to be improved. And, even though a storm should be at hand, that shall drive the labourers from the field, the seed sown will not be destroyed, but, under a more propitious atmosphere, will spring up to yield, it may be to other labourers, a plentiful harvest. But in the end reaper and sower shall rejoice together, and "gather fruit unto life eternal."

A BRIEF VIEW OF CHURCH HISTORY, BEFORE A. D. 4 TO A. D. 66.

History is interesting to all, to the young and the old, to the learned and the unlearned.—Here, as in a mirror, we have a view of those things which occurred ages before we came into being, and inasmuch as we too must run the race, so it is of importance both to quicken and warn us while so doing, that we know how other men have run before us. The history of the church is especially interesting, being the history of that society which professes to walk in the ways of wisdom and truth,—and inasmuch as eternal things exceed temporal, even so the importance of the history of the church of God excels all other histories. We purpose devoting a brief space of our Magazine to this department, and would hope and pray that our readers may find the same to be profitable as well as interesting. We have always thought, that reflections in history, unless very "few and far between," were uncalled for, and that the best way of writing history, is to confine ourselves to a simple and unadorned narrative, being well persuaded, that in the end the lessons both of the excellency of wisdom and virtue, and of the evil of sin and folly, will be the more full and impressive. The limits allowed in this work, moreover, require of us brevity, so that, while both from necessity, and from a sense of propriety, we suppress all embellishments and lengthened reflections in writing this view of church history, we do so, not that our readers should not reflect, but rather by furnishing them with a pure and unbroken narrative, that their reflections may be more deep and more personal; and if so, then more through the blessing of God, to their advantage, than any

that we might attempt to teach them.

At the time of Christ's appearance there was a general expectation all over the East, that a great Prince was about to come, and bring the nations under the sway of his sceptre. The heathen nations had sunk into a state of profound ignorance of the true God. They acknowledged a multitude of gods, to whom they rendered a formal worship. These gods, as is generally understood, were for the most part dead men, who had been famous for their achievements in their day and generation.—They worshipped, moreover, the sun and moon and stars, and the Egyptians, the most distinguished nation of antiquity, made gods of plants and animals. The character of the gods was in no respect, save in respect of power, superior to that of men,—many of them were inferior, being the promoters of the most abominable vices. The nations had multitudes of priests, but what they taught the people was merely to continue in the rites of worship which had come down to them from their fathers, and this was all the gods required. It could not be that such a theology could enforce the principles of a pure morality. War was patronised by one of the immortals, and rapine and bloodshed overspread the earth. The Roman empire, which arose to its gigantic greatness, on the principle of universal spoliation, was under the special protection of the gods, and along with it the reputation of the Roman divinities grew great in the earth. The Apostle Paul gives in the first chapter of the Romans, a catalogue of the wickedness which had settled over the Gentile world, and every one who has dipped into the literature of those times,

will find a full confirmation of what he has written. The scriptures speak of the period of Messiah's advent as peculiar. It was "in the fulness of time." A trial had been made, during four thousand years, of man's character and powers, and the result was, he was a fallen and ruined creature. The evil principle of sin had at this period disclosed its fearful nature in the rise and consolidation of an idolatrous power which seemed to bid defiance to every rival power that would attempt to deliver the nations from its iron grasp. And then in the land of Judea, though a few were waiting for the consolation of Israel, the most of the nations had turned out of the way. The amount of the religion of the people generally consisted in the performance of the ceremonies given by Moses. Their priests and chief men, according to Josephus, had purchased their places by bribery, and they upheld their authority by fraud. They were divided into sects, who, though they differed among themselves, agreed in opposing the truth. The Saducees denied a future state of rewards and punishments. They were plausible infidels, invested, however, with a shew of authority in consequence of their professed reverence for Moses, and in high esteem among the richer part of the community. The Pharisees, though adhering more strictly to the written word set it aside by their glosses, and imposed on the people by the appearance of peculiar sanctity. In such a state of things, when iniquity abounded, and the faithful few, who shone as stars in a dark and troubled night, were doubtless pouring forth the prayer of the Psalmist—"Help, Lord, for the Godly man ceaseth, for the faithful fail from among the children of men"—Christ appeared upon earth. The learned differ as to the year in which he was born; the general opinion is, that it was four years before A.D. 1. The inspired Evangelists, while they give a full narrative of his birth, say little as to what happened between that time and his entering upon his ministry. When a child, he was taken down to Egypt, to escape the death which Herod purposed against him, and when twelve years of age, he disputed with the Jewish doctors in the temple, though the topics discussed are not given by the Evangelists. After this nothing is recorded of Christ until the beginning of his ministry, nevertheless, the little that is said, is sufficient to shew us, that he was an example to the young of studious retirement and of filial obedience.

Jesus began his public ministry when thirty years of age, and to prepare men for receiving

him as the Messiah, the Lord raised up John the Baptist, a man remarkable for the austerity of his life, and for the faithfulness with which he preached the doctrine of repentance to a sinful generation. John's preaching was crowned with remarkable success, multitudes flocked to his ministry, received his doctrine with joy, and were baptized with water as candidates for the promised kingdom of Messiah. Jesus, that he might be a pattern to his people of all righteousness, submitted to this ordinance, and was baptized by John, an honor which distinguishes John as the greatest of the prophets. After this, Jesus entered upon his ministry, and by his miracles, as well as by his doctrine, evidenced himself to multitudes, as the Messiah promised to the fathers. As it was the purpose of God that the gospel should not be confined to the land of Judea, Jesus chased out of the multitudes twelve persons whom he named apostles. These attended him during his ministry, and we read of his sending them out on one occasion to preach the gospel among the Jews. Besides the apostles, Jesus appointed seventy other disciples to the same work.—It would appear that the twelve apostles were named with a reference to the twelve tribes of Israel, and the seventy may answer to the great council of the nation or Sanedrim, introduced by Moses, and these appointments were fitted to teach the Jewish Church, that the Messiah was come, and that the supreme power belonged to him. The fame of Christ's ministry spread all over the land, great multitudes followed him to hear his discourses, and for the period of three years he was assiduous in public and in private, in the city, and in the country, in the synagogue, and by the mountain-side in preaching the gospel. The rulers, and more especially the chief priests and pharisees, moved to anger by the severity of his rebukes, and jealous of his great influence over the people, formed a conspiracy against his life. By the treachery of Judas, one of his followers, he was delivered into their hands. He was now brought before the High Priest and Sanedrim, and accused of blasphemy against God; from thence he was taken before the tribunal of Pontius Pilate, the Roman Prætor, and accused of treason against Cæsar. Though the accusations were unfounded, Pilate influenced by the violence of the chief men in Jerusalem, and by the clamors of the multitude, pronounced sentence of death upon Jesus. His ministry being now ended, and the purpose of his coming into the world being to give himself a sacrifice for the sins of his people, Jesus meekly yielded himself up to

the death of the cross, and at length breathed his spirit into the hands of his father. After he had remained part of three days under the power of death, he came forth from the gloomy sepulchre, demonstrating that the law was satisfied, and a way opened by his death into the sanctuary above. He remained on earth with his disciples during forty days, proving the certainty of his resurrection, and instructing them more fully in the mysteries of his kingdom, after which he ascended into heaven, and sat down on the throne which he had possessed with his Father before all worlds.

By the express command of Jesus, the Apostles returned to Jerusalem where they continued in devotional exercises, and with the view of filling up the vacancy which had occurred through the apostacy of Judas, they chose Matthias to be a witness of the resurrection. And now it was when the disciples were united in spirit, supplicating heavenly blessings, that Jesus manifested himself to be their friend and mediator. Fifty days had passed over since his departure from them. Pentecost, a Jewish feast, had now come, and the promised blessing of the Holy Spirit was powered out on them in large abundance. The excellent fruits of this gift immediately appeared: their earthly prejudices in favor of a temporal kingdom were removed; they now saw that their master's kingdom was one of righteousness and peace, and they were filled with boldness to publish over the earth the great salvation. In addition to these spiritual blessings, they received the gift of tongues, whereby they were furnished, without any previous study, to preach the glad tidings to men of all nations. Peter was the first who addressed the multitude who had assembled, on hearing of this wonderful event, and in him we discern the glorious effects of this gift. Before, from motives of fear, he had three times denied his Saviour; but now, with great boldness, he testifies that Jesus is the Messiah spoken of in scripture. He charges the people with his murder, and declares himself and brethren witnesses to his resurrection, and that this great thing, which had excited their wonder, was the promised spirit which he had shed forth upon them. Peter's words came with power to the assembled multitude. They are convinced of their sin in crucifying the Lord of Glory, and they cry unto Peter and the rest, "Men and brethren, what shall we do?" The apostle's answer is, "Repent and be baptized every one of you in the name of Jesus Christ." And now the gospel is seen to be glad tidings to sinners, for "they that gladly

received the word were baptized, and the same day there were added to them about three thousand souls." The first christian church was thus established at Jerusalem, and the members, though they did not at this time abandon the Jewish worship, had separate assemblies, where they were instructed by the apostles, prayed and partook of the ordinance of the supper together, and one virtue, which appears especially to have distinguished them, was their care of the poorer members. Hitherto all seemed to betoken harmony and holiness in the bosom of the rising church, but the tares soon begin to appear. One Ananias had joined himself to the society, ignorant probably of his true character before God, as well as of the holy discipline which Christ requires of his people; being desirous of distinction among the brethren, he sold certain property he possessed, and bringing part of the price, which he pretended was the whole, he laid it down at the apostles' feet, for distribution among the poor. Peter discerning, by the Spirit of God, the wickedness of Ananias, charges him with "lying to the Holy Ghost." and, after declaring to him the gratuitous sin of which he was guilty, the miserable man fell down dead in the presence of all. His wife, who had been a partaker in the design, about three hours afterwards, was visited with the like punishment; and thus an awful warning was given to the church then, and in all future ages, of the danger of hypocrisy and love of the world.—The effect of this visitation filled the minds of all who heard of it with holy fear, and the excellency and power of the gospel was magnified, in large multitudes being added to the church.

The prosperity of the church now began to excite the enmity of the world. The high priest, who was a Sadducee, with others of his party, laid hands on the apostles, and imprisoned them; but the angel of God opened the doors, and set them at liberty, ordering them to go into the temple, and there preach to the people. And on the morrow, when their chief men would have proceeded to extremities against them, they were diverted from their purpose by the judicious counsel of Gamaliel, a Pharisee.—The exigencies of the church rendering it necessary, seven deacons were chosen to take care of the poor. Stephen, one of these officers, having had a public disputation with a synagogue of Hellenistic Jews, who, unable to gainsay his discourse, sought his destruction.—Stephen's defence before the council is a noble specimen of the eloquence of truth, compared

with which, all rhetoric, however approved, must hide its diminished head; and perhaps the highest attestations ever given to the power of a preacher, was in this instance, when a wicked audience refused to hear him to a close, and with one consent arose and shed his blood.

The sacred historian now introduces a young man to our attention, whose name was Saul. He was of Hebrew extraction, and was born in Tarsus, the chief city of Cilicia. According to the custom of the Jews he learned a trade, which was that of a tent-maker. He was educated in the Gentile literature, and had studied the Mosaic institutions and doctrines in the city of Jerusalem. Fired with zeal for the ancient glory of his nation, he eagerly joined in opposing the church. He had kept the clothes of the witnesses who had begun the stoning of Stephen, and in the persecution which followed, when a number of christians had fled to Damascus, armed with a warrant from the High Priest, he was proceeding thither to bring them bound to Jerusalem. When he had come near to the city, a sudden light from heaven surrounded him, and he is struck down to the ground, he hears a voice, saying "Saul, Saul why persecutest thou me," and he said "Who art thou Lord?" and the Lord said "I am Jesus whom thou persecutest, it is hard for thee to kick against the pricks." Saul, trembling, asks "Lord what wilt thou have me to do," when he is directed to go into the city, where he remains three days without sight, and neither did eat nor drink. It would appear from his own account of his spiritual conflict at this time, that Saul was earnest in seeking for some sure ground of acceptance with God. He looked carefully into the nature of the holy commandment, and he saw it to be very broad, taking cognisance of sin in the heart as well as in the outward conduct, so that he seemed to despair of salvation. It was while in this state of distress that Ananias, a disciple at Damascus, is sent to him to preach the way of salvation through Christ. The message brings peace and consolation to his soul; he is baptized, and soon becomes the most laborious and successful of the apostles. Paul now began to preach that gospel which he once destroyed, in the midst of great persecutions from the Jews.—He retired, it appears for three years into Arabia, and on his return to Jerusalem, the disciples, not knowing of his conversion, and remembering his previous conduct, were withdrawing from him, when Barnabas brought him to the apostles, and declared his vision of Christ, on the way, and how he had preached boldly in Da-

mascus. This explanation removed their scruples, and Saul was received as a fellow-laborer with them in the gospel. Here, however, the Jews were so set upon destroying him, that in order to save his life, his friends conducted him to Cæsarea, from whence he went to Tarsus.

By the labors of the apostles, the gospel was preached, and flourishing churches planted throughout all Judea, and Galilee, and Samaria, and when it is remembered that these districts were exceedingly populous, one cannot but admire the success of the gospel in this age as compared with later times. Hitherto the apostles and brethren in Jerusalem appear to have been ignorant that the Gentiles were to be partakers in common with the Jews of the blessings of salvation, but on the conversion of Cornelius, the Roman Centurion, and his friends by the preaching of Peter, they received a more enlightened view of the extent of the Redeemer's kingdom, and we are told they glorified God, because he had granted to the Gentiles repentance unto life. In consequence of the tidings of this event being spread abroad, the brethren, who were scattered by the persecution that arose about Stephen, now began to preach the gospel to the Greeks as well as to the Jews. Success attended their labors. A numerous church was planted in Antioch, and here the disciples first assumed the name of christians, thereby testifying their relation to Christ, their master in Heaven. And it is not the least of their christian graces that they shewed their charity to their poor brethren in Judea in sending a liberal contribution by the hands of Barnabas and Saul.

Herod Agrippa (brother to the noted Herodias) being appointed King in Judea, by the Romans, began to vex the church, and went so far that he slew James the brother to John the Evangelist, and the first apostle who suffered. Christ had spoken prophetically of him, that he should drink of his cup, and be baptized with his baptism, and now the prophesy is fulfilled in his martyrdom. It would appear that by the instigations of their leaders, the Jews generally by this time had become opposed to the christians, and Herod, finding that his conduct was acceptable unto them, proceeded to seize Peter, and shut him up in prison, under charge of a strong guard of soldiers. An angel rescues him from his enemies, and though the guards were without blame, in the matter of his escape, they are ordered to execution. Herod had thus set himself to fight against God, and his destruction was now at hand. Frustrated in his attempts against the apostles, he went down

to Cæsarea where he had a grand palace, and here, while the multitudes are persuading him of his superhuman glory, he is smitten with a loathsome disease, and terminates his career in a miserable death.

Paul and Barnabas having returned to Antioch were sent forth to preach the word.— They proceeded to Celicia, a port on the Mediterranean Sea, from thence they sailed to Cyprus, an island noted for the licentiousness of its inhabitants. They proceeded through it from its eastern to its western extremity, preaching the word in Jewish synagogues.— Here it was that Sergius Paulus was converted to the faith of the gospel, and from this time we find the apostle assuming the name of Paul out of deference, as some have thought, to Sergius Paulus. From Cyprus the two apostles sailed into lesser Asia, and in Antioch of Pisidia, Iconium, Lystra and Derbe, they preached the gospel, from whence they returned to Antioch in Syria, and gave an account to the brethren of the success of their mission. While the apostles are resting for a season in Antioch, a circumstance occurred which led to important results there and elsewhere. Some persons having come down from Judea, busied themselves in urging upon the Gentile converts, that unless they observed circumcision and the other laws of Moses, they could not be saved. Much discussion having arisen on this matter, it was resolved that Paul and Barnabas should go up to Jerusalem to submit the question to the apostles and elders. On their arrival a meeting was convened, to whom they made known what God had wrought by them, and they stated the point in dispute, that a sect of the Pharisees had come to Antioch teaching that it was needful that the Gentiles should obey the laws of Moses. Peter and James having declared their opinions condemnatory of this doctrine, the brethren decreed that no such yoke should be laid on them, that they should abstain from meats offered to idols, from fornication, from things strangled, and from blood. In terms of this decree, letters were written and sent by Barnabas and Paul, accompanied by Judas and Silas, to the Gentile believers, the reception of which afforded great satisfaction. It was shortly after this that a dispute arose between Paul and Barnabas, which had the effect of causing a separation between them. It had no effect, however, in diminishing their ardor in the work. Paul and Silas accompanied latterly with Timothy, came as far as Troas, one of the most western cities of Asia, preaching the gospel. In obe-

dience to a vision which Paul had, they passed over into Europe. In Philippi, continuing some time, Lydia and her household were converted to the faith of the gospel. Here Paul having cast out a spirit of divination from a certain young woman, her owners raised an insurrection against the brethren, when they were ignominiously beaten with rods, and cast into prison. In this place so unfavorable to the work in which they were engaged, they were the means of converting a jailor, and this introduced him and his household into the privileges of the christian church. Being set free from prison, the brethren proceeded to Thessalonica. Here according to his usual practice Paul preached in a Jewish synagogue, and at length was enabled to plant a church. From thence he passed into Berea, and being forced by the violence of the Jews to withdraw from the city, he proceeded by land to Athens.— While awaiting the arrival of his companions, Silas and Timothy, and witnessing the much idolatry of the Athenians, his spirit is roused to bear a public testimony to the truth. And here it was that the apostle standing in the midst of Mars Hill, declared to the philosophers and people of Athens, the being and attributes of the unknown God, and urged his command to a general repentance by the consideration of Christ's coming to judgment.— But though Paul's discourse on this occasion appears peculiarly animated and appropriate, there were only a few who received his word. From Athens, Paul proceeded to Corinth.— Here he works as a tent-maker, and being joined by Silas and Timothy, he is the more emboldened to preach the gospel. It would appear, however, that Paul was much dejected in this place by a sense of his own weakness, as well as by reason of the opposition of the Jews, and the Lord Jesus appeared to him by night in a vision, encouraging him in the work, and assuring him that he had much people in Corinth. Strengthened by this intimation, Paul continued his labors for a year and a half, and at length by the blessing of God, was successful in planting a church "filled with all knowledge and utterance." Besides preaching, the apostle is supposed (A. D. 54) in the city of Corinth to have written his Epistles to the churches in Thessalonica and Galatia. Leaving Corinth, Paul embarked with Priscilla and Aquila for Ephesus, and leaving them there, with a promise to return, he sailed to Syria. After observing the feast at Jerusalem and saluting the church, he returned to Antioch. Having performed a third journey through the

cities of lesser Asia, instructing and comforting the disciples, he returned to Ephesus, where he remained for three years, during which time he was assiduous in preaching the gospel, which, moreover the Lord confirmed by the great miracles he wrought; and such was the success of his labors, that multitudes believed, and in token of their sincerity made open confession of their former evil deeds, and burned all their magical books. The success of Paul's labors too is manifest from the tumult raised by Demetrius and the craftsmen, because the great goddess Diana and her magnificent temple were in danger of being destroyed by his means. In addition to his other labors, Paul is supposed to have written, at this time, his first epistle to the church at Corinth. After leaving Ephesus, he passed over a second time to Europe, and visited Macedonia and Greece. While on this journey he made contributions for the poor saints in Judea, and wrote his second epistle to the Corinthians, the first to Timothy, and the epistle to the Romans. Leaving Europe, he returned to Asia, and when he had reached Miletus he sends to Ephesus for the elders of the church. He addresses to them a farewell discourse, in which he shews his fidelity in the dispensation of the gospel among them, declares the greatness of the charge which was laid upon them to feed the church of God, and warns them against seducing teachers by the remembrance of the years of care and solicitude which he had spent among them, in seeking their spiritual advantage. After this, Paul and his friends proceed on their voyage, and at length arrive at Caesarea. Here he was received by Philip the evangelist, and notwithstanding the warnings he received of the persecutions that awaited him in the way, he sets his face to go up to Jerusalem. While in the temple he was assaulted by certain Jews from Asia, who, but for the interference of Lysias the Roman tribune, would have put him to death. While Lysias is conducting him to the castle, Paul obtains liberty to address the multitude. He declares his manner of life, that he was trained up in the Jewish religion, and was a persecutor of the church, when he was arrested on his way to Damascus. He declares that, when, after his conversion, he was in the temple, he had a vision of Christ, who charged him to depart out of Jerusalem, and to go and preach the gospel among the Gentiles. The mention of this com-

mission greatly enraged the Jews, and they refuse longer to hear him. On the following day Paul is brought before the Sanhedrim, when observing that the assembly was composed of Sadducees and Pharisees, he so conducted his address, as to excite a violent dissension between them, in the midst of which, Lysias, with an armed force, removes Paul to the castle. Here Christ appears to him, and assures him that he should bear testimony to his name in Rome.— After this, Paul is conducted to Caesarea, and when brought, at different intervals, before the Roman Governors, Felix and Festus, seeing a disposition in them to side with the Jews in seeking his destruction, he appealed to the Emperor at Rome. He was accordingly transported thither, but it does not appear that the Jews followed him with their accusation. He remained, therefore, a prisoner at large for two years in his own hired house, preaching the gospel to all who came to him. It appears that the imprisonment of Paul excited attention in the palace, and, moreover, that certain of the royal household were converted to the faith.— (Phil. i, 13—iv, 22.) Paul employed a portion of his retirement in writing for the behoof of other churches. His epistle to the church at Ephesus, Colosse, Phillippi, as also the one to Philemon, were written while in bonds. His epistle to the Hebrews appears to have been written about this time. (Heb. xiii, 23—24.) Though Luke records Paul's imprisonment, he leaves us to infer that it terminated favorably to the apostle. It is generally supposed he was released about A. D. 63; that he returned again to the East, and preached the gospel, (2d Tim. iv, 20); that he was a second time imprisoned at Rome, from whence, a little before his death, he wrote the second epistle to Timothy, and at length finished his course with joy, A. D. 66.

Clement, of Rome, writing to the church at Corinth, thus speaks of the apostle: "Paul having been scourged, stoned, and seven times cast into prison, obtained at length the reward of his patience. Having preached the gospel in the east and west, he obtained a good report through faith. Having preached righteousness to the utmost bounds of the west, and having suffered martyrdom from princes, he left this world, and reached the shore of a blessed immortality. He was an eminent pattern of those who suffer for righteousness' sake."

THE REFORMED CHURCH AND MISSIONS IN FRANCE.

[BY A CORRESPONDENT.]

Many considerations conspire to lead us to take a peculiar interest in the state of true religion in France. Many confessors and martyrs were found there in the beginning of the third century, when the power of Pagan Rome was put forth against the Church of Christ. And when, in the sixteenth century, a testimony was lifted up against the usurpation and tyranny of Papal Rome, no country suffered more from the persecuting rage of the Popish priesthood. In one week, beginning with St. Bartholomew's day, in 1572, seventy thousand persons were murdered. The streets of Paris ran with blood. The cruel and perfidious monarch amused himself in firing upon the fugitives, who were fleeing for shelter to the gates of the palace. Again, in 1635, the edict of Nantes, which had solemnly guaranteed important privileges to the reformed church, was revoked, and tens of thousands of its members were driven from their homes and their country, or tortured and slain. From the period of the French revolution, the members of the reformed church have possessed equal civil privileges with the rest of their fellow citizens. These were frequently invaded after the restoration of Louis XVIII.; and even now, under the more tolerant regime of Louis Philippe, the ministers and members of the reformed church sometimes suffer from the violence of mobs and the prejudices of local magistrates. Infidelity had, until lately, extensively corrupted and enervated that church. In France and Geneva, up till the period of the peace, consequent on the battle of Waterloo, the ministers were, with few exceptions, Neologists. They had entirely lost sight of their own ancient creeds and confessions. Their flocks were sunk in spiritual darkness, so that when a few ministers, enlightened in the knowledge of the gospel, through the reading of the Holy Scriptures and intercourse with British christians, began to preach evangelical doctrine, they were reproached for introducing a new religion. Through the grace of God, however, an extensive revival has taken place. The great majority of the pastors of the reformed church now preach the same truths which their own Calvins and Bezas, of a former age, taught from the pulpit and the press, to the illumination of the surrounding nations.

In France, after all the sacrifices that have been made for liberty, no ecclesiastical councils are allowed to be held. It seems that the Popish bishops cannot be trusted to have large meetings of their clergy, and to avoid any appearance of partiality, the reformed church is interdicted from holding synods. The pastors do not, however, consider themselves restrained from holding meetings for deliberation on the affairs of the church, and such meetings are not uncommon amongst them, under the name of *Conferences*. At a recent *Conference*, held at Montauban, in the South of France, the number of members, including professors, in attendance, was sixty-five, of whom forty-five were orthodox. These were gathered together from a wide extent of country, some having travelled, and that by bad roads, eighty leagues. We present our readers with a few extracts from a letter of a professor in the Montauban seminary to the editor of the *New York Observer*, the writer being a regular correspondent of that paper. The perusal of these notices of the labors and sufferings of our French brethren, will, we trust, lead some to sympathise with them, and to pray for them, and to pray also, that we, ourselves, may ere long be able to send Missionaries and *Colporteurs* to the benighted *habitans* of Lower Canada:—

"The Evangelical Society of France employs at this moment 15 ministers of the gospel, 7 evangelists, 22 instructors or instructresses and 5 colporteurs: in all, 52 agents, who announce in different ways the truths of salvation in a great many places. The committee have a vast correspondence. They hold three meetings a month, and lately one hundred letters were the order of the day at their meeting. The calls for evangelists, instructors and colporteurs increase every day; many doors are open in the provinces which it was thought would remain shut for a long time to come against the light of the reformation. The pastors of our churches also apply to the committee to obtain aid in their arduous labors.

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"Lately an interesting scene occurred at St. Denis, a small town near Paris, and which is famous for containing the tombs of our kings. The Evangelical Society has established at St. Denis, a protestant school containing fifty pupils, and on occasion of the distribution of prizes, Mr. Grand Pierre, evangelical pastor of the Taitbout chapel in Paris, delivered a discourse before a numerous audience, assembled especially to hear the doctrines of the gospel. The Mayor and other public officers were present. Mr. Grand Pierre preached faithfully, and was listened to with the most serious at-

tion. At the close of the meeting, the Mayor expressed with warmth his entire approbation of what he had seen and heard; the crowd which filled the room retired with solemnity, and some persons have declared that the christian exhortations of Mr. Grand Pierre had deeply affected them.—What would Louis XIV.,—whose bones rest in the vaults of St. Denis,—what would this despotic king say, who believed that he had extirpated protestantism from France, could he return to the earth and see, by the side of his tomb, protestants preaching freely the doctrines of the reformation? The revocation of the Edict of Nantes, and the cruel persecutions which followed have disgraced his memory, but have not extinguished in France the torch of the gospel. The work of man is feeble and transient; the work of God alone endureth forever.

Lately, the Evangelical society of France has made an earnest appeal to the liberality of the servants of Christ; its engagements to the 15th April next amount to the sum of about 73,000 francs.—May this appeal be heard across the Atlantic, and find a response in the heart of American christians!

“The Evangelical Society of Geneva continues also its labors with much zeal. It sought for colporteurs to distribute the Bible during the winter months, and instead of twenty colporteurs which it asked, 50 presented themselves. ‘It is with grateful emotions,’ say the committee, ‘that we announce this blessing; yes, we say *blessing*; for we do not doubt that your heart reunites with us in thanks to the Lord for sending many laborers into a harvest which is calling every day for more. A word more, which we commend to the attention of our brethren. From the establishment of the first christian community in Jerusalem until our day, the history of the church proves that living faith in Christ has not made progress except when the influence of the mass of the people has been in favor of the gospel. And how are the people to be reached, unless by sending among them messengers who come out of their own bosom and who feel and talk like themselves? Such messengers are our fifty colporteurs.’

“This last remark is as profound as it is judicious. It is certain that our colporteurs, belonging mostly to the lower classes of the people, can better speak the language of the people; they are better acquainted with the prejudices, opinions, manners and habits of those to whom they bring the word of God, and are thus more capable of doing them good. If we could gain in France the lower classes of the people, the gospel would obtain, humanly speaking, great power among us, and the middle classes would soon obey the salutary impulse.

“But the Romish priests neglect no means to obstruct the evangelization of the country, and when one of their flock has left, they resort to the most persuasive promises, the most perfidious arts to bring him back to the fold. You may judge by the following example:

“A young girl, named J——, a linen-draper, had received the truth into her heart and abandoned popery. She was invited by two zealous Romanists to pass the day at their house. The young girl accepted the invitation in the simplicity of her heart, not presuming in any manner that a snare was laid for her. At ten o'clock in the morning came the curate with two volumes, one of which was splendidly bound; he offered them to her on condition that she would hereafter be a do-

cile child of the church. But she refused. Then the neighbors came in to second the curate; some young women of Louhans, who performed the duties of *Christines* (an honorary appellation in the Romish communion) joined their efforts to those of the priest and other persons. Surprised by so many voices raised against her, young J—— was for a moment disconcerted; but God gave her strength, and she replied to the violent charges made against her: ‘If I do not confess to men, I confess to God every day. I commune, as the apostles themselves communed, with bread and wine.—I believe that Jesus Christ died to expiate our sins.’ ‘Bah! bah!’ resumed the curate, ‘the protestants have taught you this. Jesus Christ died for the sins of the men of his time (!) and now it is we who have the power to forgive the sins of those who confess to us.’ At last, and to gain her the more easily, he made her fine promises. ‘I will appoint you a *Christine*,’ said he, ‘next Friday, All Saints’ day; you shall enjoy among us pleasures and honors; I will give you two hundred francs, &c.’ All in vain. The young girl, strengthened from on high, resisted all these temptations. Then the priest became furious; he accused the protestant pastor, Mr. Charlier, of being a magician, of bewitching men, and told the young woman that she was possessed with the devil. This distressing scene lasted four long hours.

“In the same city of Louhans, a man named P——, who had also left the Romish church, fell sick. Three days before his death, he said to his pastor: ‘No, I do not fear to die; on the contrary I long for death. I know that I am a miserable sinner, but the Lord has had pity on me; he has died for me; I believe in him; let him do with me what seemeth him good.’ ‘Well!’ replied the pastor to him, ‘if you believe in Jesus with all your heart, if in him alone you seek your salvation, you are a child of God, and you have a place appointed you in the kingdom of heaven.’ This man was very much afraid of falling into the hands of the priests in his last moments; he was afraid that his family would have the ceremonies of popery performed over him, when he should be unable to speak a word, or make the least resistance.—‘Yes,’ said he, ‘they will go for the priests when I shall be without strength, perhaps without consciousness; they will go through their mummeries over me and then will pretend that I am a papist.’ In fact, the night he died, a priest was called, but when he arrived, Mr. P—— was dead. God was pleased to deliver him from the cruel siege with which he was threatened.

“The reports of the Evangelical Society of Geneva state several facts showing the obstacles which popery opposes to the burial of reformed christians. The story is always nearly the same. A fanatical curate persuades the mayor of the village to refuse a place in the common burying-ground, under pretence that this holy ground should be profaned by the body of a protestant. The mayor complies with the curate’s request. Then arises a dispute between the Reformed pastor and the mayor; and the family is inhumanly tortured by this refusal to bury. At last the superior authority interferes, and the curate of the village as well as the mayor, are obliged to open to the deceased the doors of the burying-ground. It would be tedious to repeat at length the details.”

PROVIDENTIAL ARRANGEMENTS FOR THE SPREAD OF THE GOSPEL.—COMMERCIAL IMPORTANCE OF WESTERN AFRICA.

[FOR THE CANADIAN CHRISTIAN EXAMINER, BY A CORRESPONDENT.]

The traces of wisdom in the works of God, are as numerous as are the indications of Divine agency itself. The believer, as he muses on creation and providence, will adore and exclaim, "O Lord, how manifest are thy works, in wisdom hast thou made them all." We have often thought that those marks of design are particularly beautiful and impressive where departments of the Divine works that are in themselves distinct, and in a sense independent, are yet connected with each other, and subordinate to the production of some important result. As for example, the formation of particular localities of our globe in connection with those events of distant occurrence in the arrangements of Providence, by which particular tribes of the family of man have been settled in those localities. Thus, the fate of the world in many important interests, has been bound up with the British nation. Yet, who will say, that the greatness of that nation is to be referred to any excellency of the Anglo-Saxon stock, from which it has chiefly sprung, or to any moral causes alone, without reference to the insular situation, the mineral riches, and other physical advantages of the British Islands. The all-surrounding ocean, however, was left to encircle it when God called off the Diluvial waters to the great deep, then too, its estuaries, bays and harbours were scooped out; or, the processes by which they have been formed, were originated. And in ages long anterior, even when the foundations of the earth were laid, valleys and plains were under-laid with beds of coal and iron, and its rocks and mountain veined with lead and tin.

A manifestation of Divine wisdom of a similar kind, may be seen in the subordination of the secular arrangements of Providence for the advancement of the Kingdom of Christ. For example, the publication of the Gospel, and the planting of Churches in particular parts of the world, have often been determined, in a sense, by the access obtained to nations through commerce, and even war itself. Look to the course of the gospel in the early ages of the church; and it will be found that it was in many cases in the tract of the colonies, and even of the victorious legions of Rome. Thus it was

that the doctrines of the cross were preached in the colonies, or subjugated provinces along the Rhine and the Danube, or on the coast of Africa. And thus in our own favored age it is that the more wide-spread colonies and commerce of Britain, her voyages of discovery, and even her expeditions for conquest, are made subordinate to a spread of the gospel more extended—though as yet less rapid—than that which took place in the apostolic age. The history of all the principal missions of the present day, illustrate this remark. Who could have thought that the islands in the Southern Pacific Ocean, which Captain Cook discovered, and which were for the time the wonder of the civilised world, for the cannibalism of their inhabitants, were in the course of half a century to be not merely civilised, but christianised? Is it unreasonable to think, that in a period even less remote, the numerous communities of Central Africa, of whose existence the civilised world has only recently been informed—for our Parkes and Clappertons who visited them, perished amongst them—shall afford illustrations of the transforming power of the gospel, so much the more glorious as these communities are more populous?

We have been led into these remarks by the following account of the Western Coast of Africa. It is taken from a work on the Slave Trade, by T. F. Buxton, Esq., M. P., though we are due to the *Boston Missionary Herald* for it:—

"The number and situation of the navigable rivers on the western coast of Africa have often been the subject of remark by those who have visited them, and particularly as affording the noblest means for extending the commerce of this country to the millions who dwell on their banks, or occupy the cities and towns in the interior. Along the coast, commencing at the southern point of the Bight of Biafra, and embracing the coast of Calabar, the Slave coast, the Gold Coast, the Ivory Coast, the Grain Coast, the Pepper Coast, the coast of Sierra Leone, and thence northward to the Senegal, there cannot be less than 90 or 100 rivers, many of them navigable, and two of them rivalling in their volume of water and extent the splendid rivers of North America. It is reported that a French steam vessel plies more than seven hundred miles up the Senegal, and that the Falcme which flows into it eight leagues below Galam, is navigable in the rainy season to vessels of 60 tons burden. the Falcme runs through

the golden land of Bambook, whence the French traders obtain considerable quantities of that precious metal. The Gambia is a noble river. It is about 11 miles wide at its mouth, and about 4 opposite Bathurst. How far it extends into the interior is unknown; it is said, however, that it has been ascended for some hundred miles. It is also asserted, that, from the upper part of this river the Senegal can be reached in three, and the Niger in four days, the Niger offers an uninterrupted passage to our steam boats for 560 miles inland; and there is every probability that, with the exception perhaps of one or two portages, water carriage might be gained to a length of 2,500 miles further; and also that the Techadda, which falls into the Niger, would open up a ready communication with all the nations inhabiting the unknown countries between the Niger and the Nile. It would be impossible to enumerate the wonderful kingdoms in central Africa, which can be reached by the Niger and its tributary streams; but they are represented by various travellers as easy of access, abounding with the elements of commerce, populous, and rich in grain, fruits, cattle and minerals.

"In addition to the mighty rivers above referred to, it has been ascertained that, from Rio Lagos to the river Elrei, no fewer than 20 streams enter the ocean, several of surprising magnitude, and navigable for ships (McQueen;) and that all the streams which fall into the sea from Rio Formosa to Old Calabar, inclusive, are connected together by intermediate streams, at no great distance from the sea, and so may be said to be the mouths of the Niger.—(Leoman, p. 20.)

"Its industrial resources is another feature, demanding serious attention. By these I mean not merely its extreme fertility, and capabilities for the most extended cultivation and commerce, but the activity and enterprise of its people. On the coast there is a belt of slave trading chiefs, who, at present, find it more profitable to supply the slave-market than to conduct a legitimate commerce.—Little business can be done when there are any slavers at their stations; indeed the fair traders are always compelled to wait until the human cargoes are completed. These chiefs not only obstruct the fair traders on the coast, but as much as possible prevent his access to the interior. Insecurity, demoralization and degradation are the results; but as you recede from the coast, and ascend the rivers, comparative civilization exists, industry becomes apparent, and no inconsiderable skill in many useful arts is conspicuous. All travellers have observed the superior cultivation, and comparatively dense population of the inland regions. Laird, in ascending the Niger, writes, 'Both banks of the river are thickly studded with towns and villages; I could count seven from where we lay aground; and between Eboe and the confluence of the rivers there cannot be less than 40, one generally occurring every two or three miles. The principal towns are Atta and Addakudda; and averaging the inhabitants at 1,000, will, I think, very nearly give the population of the banks. The general character of the people is much superior to those of the swampy country between them and the coast, they are shrewd, intelligent, and quick in their perceptions, milder in their disposition, and more peaceable in their habits.' Oldfield says (vol. I, p. 163,) that from the great number of towns they passed, he is inclined to suppose that the population must be very dense indeed. And (vol. ii, p. 17,) 'no sooner does the traveller approach one town, than he discovers three or four, and sometimes five others.' Parke speaks

(vol. ii, p. 30) of the 'hills cultivated to the very summit, and the surplus grain employed in purchasing luxuries from native traders.' Laing speaks, (p. 156) with delight of 'the extensive meadows, clothed in verdure, and the fields from which the springing rice and ground-nuts were sending forth their green shoots, not inferior in beauty and health to the corn-fields of England, interspersed here and there with a patch of ground studded with palm trees.' Tucky reports (p. 342) a similar improvement in the face of the country at some distance up the Congo, where he found towns and villages following each other in rapid succession. Aslman, writing from Liberia, says, 'An excursion of some of our people into the country, to the distance of about 130 miles, has led to the discovery of the populousness and comparative civilization of this district of Africa, never till within a few months even conjectured by myself. We are situated within 50 leagues of a country, in which a highly improved agriculture prevails; where the horse is a common domestic animal, where extensive tracts of land are cleared and enclosed, where every article absolutely necessary to comfortable life is produced by the skill and industry of the inhabitants; where Arabic is used as a written language in the ordinary commerce of life; where regular and abundant markets and fairs are kept, and where a degree of intelligence and practical refinement distinguishes the inhabitants, little compatible with the personal qualities attached, in the current notions of the age, to the people of Guinea.'

"The wants of the people of Africa must not, any more than their industry and enterprise, be judged by what is observable on the coast. The Moors who have preceded us in the interior, have imparted more knowledge than we may suppose of commercial transactions. Captain Clapperton told Mr. Hamilton that he could have negotiated a bill on the treasury of London at Socotoo. The Moors have introduced the use of Arabic in mercantile affairs; and that language is nearly as useful in Africa as the French language is in Europe. In 1812, Mr. Willis, formerly British consul for Senagambia; stated his belief that in the warehouses of Timbuctoo were accumulated the manufactures of India and Europe, and the immense population of the banks of the Niger are thence supplied. A Moorish Merchant reported to Mr. Jackson, that between Mughrelia and Houssa, there were more boats employed on the river than between Rosetta and Cairo; that the fields of that country enclosed and irrigated by water wheels—a demonstrative proof of the activity, industry, and civilization of the people.

"'Thirty years' experience,' says an African merchant, (Mr. Johnson,) 'of the natives, derived from living amongst them for the whole of that period, leaves a strong impression on my mind that, with due encouragement, they would readily be led to the cultivation of the soil, which I think in most places capable of growing anything.' Mr. Laird, in a letter to me, observes, 'As to the character of the inhabitants, I can only state that if there is one characteristic that distinguishes an African from other civilized people, it is his love of, and eagerness for, traffic: men, women, and children trade in all directions. They have regular market-places where they bring the produce of their fields, their manufactures, their ivory, and every thing they can sell. At the Ivory-market I have seen upwards of 100 large canoes, each holding from 10 to 40 men, all trading peaceably together. I was informed by the natives that it was considered neutral ground, and that towns at war with each other attended the same market amicably.' The industrious inhabitants of the Grain Coast supply Sierra Leone and Liberia with the greatest portion of their food.

"Nearly the same account may be given of the exuberant fertility of the eastern as of the western coast and of the lucrative character of the commerce which might be there carried on were it not for the destructive slave trade. I have been informed by the captain of a merchant vessel who was long on the eastern coast, that before the slave trade absorbed the whole attention of the people, two merchant ships used to be annually despatched from Lisbon, which

for the most paltry outfit brought home cargoes of from £40,000 to £60,000.

"Other testimonies might be added to show that the African is not wanting in those qualities which accompany civilization, and that he only requires right direction to be given to his industry and intelligence to qualify him for intercourse with the more refined European."

REVIEW.

THE PRESENT POSITION OF THE CHURCH OF SCOTLAND EXPLAINED AND VINDICATED, BY A LAY-MEMBER OF THE CHURCH. EDINBURGH, BELL & BREADFUTE, pp. 53.

This pamphlet contains a vindication of the conduct of that party in the church, by whose praise-worthy exertions the veto act has been passed, and we purpose devoting a few pages to an exposition of its contents, more especially as we have seen in divers of the newspapers that have found their way into this province, statements made concerning this law calculated to prejudice the public mind. The grievance of patronage is no new topic of discussion in Scotland: from the passing of the act by Queen Anne, there has been on the part of the church a persevering protest against its abuse. In the yearly letter addressed to the Crown, at the conclusion of each General Assembly, there was so far back as 1736, a clause inserted remonstrating against this grievance. This public protest was continued until 1781; and during all the intermediate time, until 1832, the subject was more or less reclaimed against, either in church courts, or through the medium of the press. It was not, however, until that year that divers able and pious men were led to look more narrowly into the real state of matters between the church and state, in virtue of the law of patronage; and the result of their labors was a resolution to give effect to the call of the people, *which co-existed with the nomination of the patron*. Dr. Chalmers had published some able papers in his "*Civic Economy of large towns*," calling the attention of the church and community to this subject, so far back as 1819—a work, we may observe, which has influenced the opinions and doings of Christian statesmen and philanthropists perhaps more than any other work that has been published in modern times. That the church did retain a power in the settlement

of a minister to a parish is plain from the fact just mentioned, namely, that the act of Queen Anne had no effect in setting aside the call on the part of the people, neither did it affect the practice pursued by the Presbytery of moderating in the call, and of sitting in judgment on all the circumstances of the case, namely the character and acquirements of the presentee, and of his special competency to minister the word and ordinances unto the people among whom he was to be settled.—Indeed, this was so well understood, that on one occasion, a Crown presentation, in favor of one who could preach only in English, was set aside, because it was for the edification of the parishioners that he should have a service in Gaelic. The crown officers acquiesced in the decision, thus admitting an inherent right in the church courts to judge of the qualifications of the presentee; and it has been for declaring, by a definite act of assembly, not the abolition of patronage, but the principle of non-intrusion, which has brought that court into an apparent collision with the civil power. Having made these remarks, we shall now quote from the tracts at the head of this article:—

"Having a view at once," says the writer, "to the permanent peace and efficiency of the church within its own pale, and to its security as the established church of the country, many of its sincere and intelligent friends, while they on every ground strongly deprecated the total abolition of patronage,—became convinced of the propriety and necessity of introducing some measure by which the uncontrolled exercise and the abuses of that right might be restrained. It was thought most inadvisable to apply to the legislature, if the object could be otherwise effected; but doubts having been expressed how far the required remedy, if applied by the authority of the church alone, might not trench upon the civil rights of pat-

rons, no step was taken without consulting the legal and political advisers of the crown in Scotland; and, independently of being supported by other legal advice of very high authority, the measure ultimately adopted by the church was introduced and carried through the assembly, with the full concurrence and sanction of these public functionaries.

"The matter having formed the subject of deliberation and discussion in the general assembly during the two previous years, and having been, in the meantime fully canvassed throughout the country, the Assembly did at length, in the year 1834, pass an enactment, by which it declares that it is a fundamental law of this church, that no pastor shall be intruded on any congregation contrary to the will of the people; and in order to carry this principle into full effect, the presbyteries of the church shall be instructed that, if, at the moderating in a call to a vacant pastoral charge, the major part of the male heads of families, members of the vacant congregation, and in full communion with the church, shall disapprove of the person in whose favour the call is proposed to be moderated in, such disapproval shall be deemed sufficient ground for the presbytery rejecting such person, and he shall be rejected accordingly."

The well-known case of Auchterarder soon occurred. Mr. Robert Young being presented by Lord Kinnoul to that parish, was vetoed by the people; the congregation, we believe, consists of about 1300 communicants, and out of these only about two, who were connected with his own relatives voted in his favor. The Presbytery accordingly, in conformity with the veto law, rejected Mr. Young. This sentence of the Presbytery was brought under the review of the Court of Session, by Mr. Young and Lord Kinnoul, as affecting their civil rights; and this court appointed the Presbytery to proceed with his ordination, and on appeal to the House of Lords, their decision was confirmed on the 3rd of May last. The whole matter now came before the last General Assembly, when the following resolution was submitted to their consideration by Dr. Chalmers, and carried by a large majority:—

"The General Assembly having heard the report of the Procurator on the Auchterarder case, and considered the judgment of the House of Lords, affirming the decision of the Court of Session, and being satisfied that, by the said judgment, all questions of civil right, so far as the Presbytery of Auchterarder is concerned, are substantially decided, do now, in accordance with the uniform practice of this Church, and with the resolution of last General Assembly, ever to give and inculcate implicit obedience to the decisions of civil courts in regard to the civil rights and emoluments secured by law to the Church, instruct the said Presbytery to offer no farther resistance to the claims of Mr. Young, or the patron, to the emoluments of the benefice of Auchterarder, and to refrain from claiming the *jus devolutum*, or any other civil right or privilege connected with the said benefice.

"And whereas the principle of non-intrusion is one coeval with the Reformed Kirk of Scotland, and forms an integral part of its constitution, embodied in its standards, and declared in various Acts of Assembly, the General Assembly resolve that this principle cannot be abandoned, and that no presentee shall be for-

ced upon any parish contrary to the will of the congregation.

"And whereas, by the decision above referred to, it appears that when this principle is carried into effect in any parish, the legal provision for the sustentation of the ministry in that parish may be thereby suspended, the General Assembly being deeply impressed with the unhappy consequences which must arise from any collision between the civil and ecclesiastical authorities, and holding it to be their duty to use every means in their power, not involving any dereliction of the principles and fundamental laws of their constitution, to prevent any such unfortunate results, do therefore appoint a committee for the purpose of considering in what way the privileges of the National Establishment, and the harmony between Church and State may remain unimpaired, with instructions to confer with the Government of the country, if they shall see cause."

A clamor has been raised that the church is in rebellion against the law of the land, and this is often spoken by persons who give themselves little trouble as to its truth, and with the view of prejudicing the church in the estimation of the community. In the tract now before us we have a full and solid vindication of the church from this charge; but our limits prevent us from entering largely into the subject. It will be observed that Dr. Chalmers's motion gives up to the civil courts the things over which they take cognizance, we mean the temporalities of the benefice, and provides for that to which the power of the civil court does not extend, "the re-adjustment of the harmony between church and state," by a conference "with the government of the country." In strict language there can be no collision between the ecclesiastical and civil courts, inasmuch as the civil court takes cognizance of temporalities, and the ecclesiastical courts of the doctrine and discipline of the church, while the legislature stands in a common relation to them both. When the state entered into a union with the church, she took her, not as a mere corporation, but in her character as a society, whose sole and only head is Christ, and by whose laws, in every thing ecclesiastical, she would be ruled. Has the church, giving effect to her own testimony and articles, adopted a measure which seems as if it would separate the union. To whom is the church amenable? Is it to the civil courts?—She never stipulated with them on this matter, and they may not infringe upon matters of a purely spiritual kind—which ordination is.—She is amenable directly to the legislature of the country, between whom and the church the stipulations of the union were made. And if, consistently with her duty to Christ her only head, she can bring about "the re-adjustment of the harmony" between herself and the state—all is well. If not—then a mutual divorce

and separation, must be the inevitable consequence. This is the scriptural and straightforward course which the church is now pursuing, and surely no charge can be conceived more false than to charge this with rebellion.

The nature of our limits prevents us from following the writer through the full and able exposition he has given of the principles of the Church of Scotland, as an independent society, in alliance with the state. We quote the following passage wherein he shews that the right of ordination, (on which the present dispute turns) belongs to the church:—

Such then being the great fundamental principle upon which the legal establishment of the Church of Scotland rests, the church conceives it cannot admit of question, that the ordaining of an individual to the sacred office in one of its congregations, forms an essential part of its internal government, and has, therefore, as its prerogative, been assigned to it by the state itself. This matter is often perplexed by mixing it up with the matter of the benefice, which usually accompanies the sacred office of a parish minister; and the true bearing of that circumstance I shall advert to presently. But, looking at the matter, in the first instance, simply as it regards the constitution and the internal government of the church, how is it possible for one moment to doubt that the appointment of its ministers is in truth the most essential and necessary of all the spiritual functions which the church has to perform? The whole end of the church's government and existence consist in the feeding, guiding, and ruling of the various flocks which compose the church; and the pastors of the church at once feed the flocks, and form the highest office-bearers in the church's spiritual government; and how then can the appointment of these pastors and rulers be otherwise than the most essential and necessary part of the church's proper government? After the church has been solemnly recognised as a distinct community, or spiritual kingdom, founded not on any secular laws, but on the word of God, and having a constitution and government, for spiritual ends, appointed to it, by its sacred and only King and Head, in the hand of its own officers, distinct from the civil magistrate,—how can it yet be told that the appointment of these its spiritual officers, legislators and rulers, is, after all, in the hands of the secular magistrate, who, by its fundamental principles, is absolutely excluded? Any notion of the kind is self-contradictory and impossible. In setting apart the pastors of her congregations, and the rulers of her spiritual courts and assemblies, the church must be guided only by those principles and considerations which determine what is conducive to the edification of the body of Christ, and to the sound spiritual government of his church,—which have been committed by him into its hands, directly and exclusively, as its most sacred and inalienable trust.

While, therefore, the occasional severance of a benefice from a cure of souls is undoubtedly a loss to the church, and a loss also to the state, as interested in the welfare of the church, (and ought, therefore in future, to be prevented,) yet, if the same state which, by a variety of statutes, has conferred the benefices and other civil emoluments on the church, has also, by an act of peculiar solemnity, acknowledged and ratified as sacred and peculiar to the church, the whole of her spiritual and internal government: and if the appointment of her ministers forms the most essential part of that government,—the church expects that the state will protect her right, in that vi-

tal particular, from all illegal encroachment,—while she endeavors to execute her solemn duty,—and the trust reposed in her by the state, in the way which her own laws and the public good seem equally to require.

"Language has sometimes been employed in treating of this subject, which seems to impart, that while the act or ceremony of ordaining a man to the sacred office is spiritual, and is therefore peculiar to the church, yet that the right to judge in what circumstances this solemn act, peculiar to the church, ought by it to be performed, rests not at all with the church, but with the civil judicatories. According to this startling notion, the ceremonial belongs to the church, but the whole spiritual rule and power belongs to the court of session; and the office-bearers of the church, instead of exercising the government committed to their hands, as spiritual officers distinct from the civil magistrates, are reduced to be the mere instruments for executing the spiritual judgments of the civil court. It will not be expected that the church should entertain any such view of its established constitution; or that it can for a moment suppose that the spiritual rule which the state has committed to it, for wise and important public ends, is thus to be reduced to an empty shadow,—a rule in name,—but in fact a degrading bondage, as unprofitable to the state, as it would be unlawful and injurious to the church itself."

Speaking of Queen Anne's Act, restoring patronage, we have the following sound and judicious observations:—

"If the state has assigned all civil matters, to the authority and jurisdiction of the civil court, and if it has assigned all spiritual matters to the government and jurisdictions of the church and its courts; and if it has thereafter passed an enactment involving in it matter both civil and spiritual, it is competent for the civil court to enforce that enactment as to every thing civil; but as to every thing spiritual, that lies with the church and the spiritual courts; and if the spiritual courts fail in their duty regarding it, they are responsible to the state, but they are not responsible to the civil court, to which the state has given no jurisdiction in such matters. If the church were a mere civil corporation, (and the whole mistake lies in having treated it as such,)—if the church were a mere civil corporation—then, to be sure, the civil court would be entitled to intermeddle in all its affairs, and to construe, apply and enforce every statutory enactment which had the remotest bearing upon any of its proceedings. But as the church is not a civil corporation—nor indeed a corporation of any kind, (according to the Scotch meaning of that word,) but is a separate spiritual community, recognised by the state itself to have all spiritual matters subject exclusively to its own internal government, by officers distinct from the civil magistrate, it is not for the civil court to reach beyond its assigned sphere, and to enforce spiritual obligations—with which it has no concern—upon the church, to which the state has absolutely assigned all such matters, as its peculiar province. The civil matter involved in the above enactment, or in any proceedings under it, is the benefice; and the benefice the civil court may dispose of according to its construction of the civil law; but the spiritual matter involved in the enactment is the ordaining of a man to the holy ministry within the church; and the church maintains, with no small confidence, that if the court of session attempts, by means of the common executorial of the law, to enforce the performance of that spiritual function upon the church, it will be guilty of a flagrant perversion of the power intrusted to it by the state, and of illegally persecuting the church of God."

Seeing then no charge of insubordination can be urged against the church in telling the court of session that she must abide by her fundamental principle of non-intrusion, how does she stand before the legislature:—

“She respectfully solicits the legislature for a corrective and declaratory enactment, to restore to her the benefices of the church, and to remove all future doubts as to her legal privileges; or if the ultimate opinion of the legislature should be, that the view she takes of her rights, under the existing statutes, are more dubious than she confidently considers them to be,—then she still urges that, in regard to the ordination of her ministers, she finds herself absolutely necessitated by principle, consistency and a consideration of the public good, to abide by her fundamental law against intrusion; and she humbly solicits the legislature, upon candid consideration of the views of propriety and sound policy which she submits, to alter the existing law, so as to make it consistent with the first principles and the practical efficiency of the church.

“Now, this is the exact attitude in which the church of Scotland stands at the present moment; and I ask, where is the disrespect,—where is the hostility,—the defiance,—the rebellion that have been so loudly talked of? Is there any thing in her whole conduct that is not perfectly deferential and dutiful,—befitting in every way, her christian character, and suited to that distinguished position which, as she has been long honored to hold it in the country, she hopes still long to hold for the public good? The majority of the church who have guided her recent

proceedings, after having been wantonly and absurdly charged with rebellion against the state, have farther been told that, if dissatisfied with the statute law, as recently interpreted, and unconstitutionally applied by the civil court, the only course they ought to follow, is to walk out of the church. That majority, however, knows its high duty to the church and to the state better than to follow any such hasty counsels, however friendly may be the motives which dictate them. Being a very decided majority of the church, they are entitled authoritatively to pronounce the present opinion and judgment of the church; and it would ill become the Established Church of Scotland,—when it conceives that a judgment of the civil court tends to impair its public utility, and unconstitutionally and injuriously to deprive it of its christian character,—if it did not respectfully urge upon the legislature the necessity of stepping in to preserve its usefulness in the country, and to defend its sacred and statutory privileges by a wise interposition of the supreme power.”

Having thus given a very compendious view of this vindication of the Church of Scotland, which we venture to pronounce unanswered and unanswerable, we shall leave the discussion of the Strathbogie case which has since occurred until we receive more full accounts from Scotland. Meanwhile, after much consideration of this struggle in which the Church of Scotland has been for sometime engaged, we must say this, that her friends have no cause to be ashamed.

THE STRANGER AT ANWOTH

[FOR THE CANADIAN CHRISTIAN EXAMINER.]

The noon is past, the evening shadows come,
And reapers weary with the weekly toil
Now done, are hastening home, joyful that morn,
Unto the house of God would call them forth,
To hear his word proclaimed and sing his praise.
A blessed rest, when man retires from work
To meditate on higher things, marking
The wisdom whence this gift did come,
Sure not from Kings, or Senates eager
Set on worldly things, and toiling to increase
The unrighteous mammon, but given by him
Who man did first create, and all his needs
Far off doth know. O day once hallow'd much
When first the light of truth broke through the mists
Of error, and diffused o'er British isles
A radiance lovely, wherein all ranks
Rejoiced. And now mindful of Sabbaths past,
A tale I would record of other days,
No hollow fiction dreaming bard has framed
To make the idle wonder, and beguile
The hours that else would pass too slowly on,

But a plain tale I had from one, who from
The men of other years received it.
The holy man who dwelt in Anwoth once,
When prelates sought to crush the covenant-work
Of Reformation sworn to by faithful
Ones. His fame had spread afar to other lands,
A preacher he, clear in expounding Bible truths,
By his sharp rebukes quickening the careless,
And with a pen dipped in the healing balm
That 'erst did grow on Gilead's summits
Ready to strengthen weak and mourning souls,
His friendship, counsel, many sought, and though
In suffering oft, his joy was ever full.
The Sabbath is approaching, and his wife
Plying her toils, that on the hallow'd morn,
All things might be in order, and no work
Be done. Attended by her faithful maid,
Whom taught she had from childhood, wisdom's path,
Is busied in the garden, culling herbs
For frugal meal. “Anna” she says, “How high
The blessing, that now the light of truth

Has dawned, driving away the shades of night,
That long did brood. Methinks it sweetens much
Our humble toils, and makes the heart rejoice,
Since service done to one who ministers
In holy things, strengthening the faithful
By the words of truth. How fair the evening !
The lowering clouds are gone that had obscured
All day the sun, and hid from waving fields
Laden with grain his cheering beams, and now
The flow'rs that still survive the summer blaze
Are fairer, and their many hues more bright,
The song of birds perching in thickets deep,
Blends with the hum of children at their play
The lab'ring man retires from weekly toil,
And lifting up his heart 'bove worldly things,
Himself prepares a worshipper to stand
In house of prayer. But lo, some one comes,
And by the path he takes a stranger seems.
Sure he is welcome, for the sake of him
Who bids us ope the friendly door to such,
Since some angelic guests have entertained."

Anna replies—" A traveller by sea,
I ween he is, for looking 'cross the bay,
A bark I saw, hovering along the coast,
With her sails flapping to the idle breeze,
Seeming still to near the shore, and I thought
Mayhap some seaman tossed upon the floods,
And longing for a resting place, now seeks
This haven, that here on Sabbath morn, he
May join the throng that crowds Anwoth's kirk,
Eager to hear the word preached as it came
From ancient prophets lips, without alloy
Of man's inventions, a pearl worth the search
Of merchantmen, most wise to judge of value ;
Hence bringing home gold and bright rubies,
And the gems of east and west, yea all
That ministers to man's enjoyment, thus
Teaching all, if only wise to read the lesson
As earnestly to search, until perchance
Discovered they, the pearl of great price,
More bright, more precious than all things beside."

And now Anna has gone to ask what lacks
The aged man, for sure his silvery locks
Betoken years gone by, and yet his face
Beams with the light of youth. His russet dress
And staff bespeaks the wayfarer. Apart
He seeks the hall. Nought he desires save this,
To lodge a night, and then to go his way—
As freely given as sought, while charity
As with a veil enrobes the stranger. Here
A home he finds, and at the social board
Is pleased with what's set down, still some did look
And marvel at his mien, as if they thought,
That sure a gaberlunzie ne'er was he,
But one of gentler blood, who over kindness
Would refuse in accents mild. Yet none asked
Why he came, or what his occupation.
Sure courtesy is lovely, when it springs
From the pure fountain whence the streams of truth
Do flow. 'Tis Hermon's dew, 'tis the clear brook
That glides down Zion's hill, yea more the oil
That breathed perfumes o'er Aaron and the tent
Wherein he worshipped. Ah! how unlike this,

The ceremonious forms that men have made,
And named as courteous, a mere corpse, devoid
Of life and beauty. But now the master
Calls wife and Anna and domestics, ay,
And all beneath his roof to the exercise,
Three times performed, at morn, even, and noon,
Ready they come, circling the chamber wide,
With hearts attuned to sing a spiritual song—
Which done the word is read, and questions put
To all (none are exempt) and now it came
In turn to ask the stranger, not indeed
To puzzle, but to teach, for much he found
Of ignorance in gaberlunzies, (sure
This was one.) With reverend look he asks
Of the commandments, what the number is—
The stranger raised his eyes, and lowly said
Eleven there were. None at the answer smiles.
The master grieves in spite of all his toils,
To hear such ignorance in christian land,
And shakes his head. The exercise now ends
With prayer, and then all to their rest retire.
The morning comes—yes, 'tis the Sabbath morn,
And the lark soars high in ether, warbling
His varied song, as if he'd charm the ear
Of sloth to awake to his sweet melody.
Forth Anwoth's pastor walks to meditate
On things divine, digesting much the themes
Of high import, he means to teach his flock—
Thrice blessed work, since thus the promise runs,
That he who waters shall be watered too.
The pastor seeks a lonely place, hard by
The manse, where pines and beeches grew, forming
A pleasant shade. The school boys have it named
In modern times. " the minister's place," since
Here he oft was seen walking at even,
While they intent on work unseemly, seek
The tuseful goldfinch and the linner's nest,
But who is this has come before him there ?
The words of one in earnest prayer
Are heard. The pastor looks—" the gaberlunzie sure,
This is"—and yet the voice and made of one
Well versed in sacred lore, truths weighty and
Ejaculations sweet, from his lips pour,
No time or place for human learning now,
While bending lowly at a throne of grace,
And yet the stranger's prayer shews he knows
Well, the church's enemies, and their wrath
Because her glory shines again. Who e'er
He is, a Protestant most true. But hark,
He speaks of Erin's youthful church planted
In midst of Popish wilderness, and " help
The weak," he cries " against the mighty ones
Who'd lay her waste. Thy turtle's voice O hear,
Nor let the ravening vulture her destroy.
Amen." " Amen" too says Anwoth's pastor,
" And sure I see none else but Usher here,
In gentle guise. No stranger to his voice,
Though rather seen on the destructive page
Penned by his hand. And now O Usher! taught
In things divine by him who gives to all
According to his will, thou'lt feed my flock
With food this day, mayhap their pastor too
Some crumbs may get, to cheer his weary soul,

And help him on the way when sorely faint."
 And now the time for keeping holy day
 Is near. Loving friends taking sweet counsel
 As to the house of God they walk, are seen;
 Here they that tend the flock on mountains side,
 And they that till the ground, and artizan
 That six days plies his toil'some craft. Here too
 Are they that labor on the deep, seeking
 Their harvest home amid the boisterous waves,
 The aged and the young, the rich and poor,
 The matrons prudent, and the youthful bride,
 The great and small, the servant and his lord,
 All moved by one consent, now flock to hear
 From Rutherford far famed the word of truth.
 The chiming bell has ceased, and all are met
 Within the kirk, an ancient pile, round which
 The men of many generations sleep,
 Each in his narrow house, waiting the morn,
 When the great family of Adam, all

Shall meet the Judge on air—(the remembrance
 Sure of this great day might teach forbearance
 To the froward, and enemies to love.)
 The service has begun in sanctuary
 Of Anwoth, and the wayfaring man that
 Came last night, now turns the leaves of Bible
 Laid before him. He marks one verse,
 'Tis a small verse, but great with counsel fraught.
 The *Eleventh* command, he had explained
 Ere now, but meekness then forbade, and here
 The season meet, his chosen text is still
 "A new command I unto you do give
 Each other love." The fields have whitened oft;
 Since then, and the men who heard good Usher
 Preach, are to their fathers gathered, and all
 His words are now forgotten; but there were,
 That said—"Sure gaberlunzie ne'er was he
 So good discourse and wise to have set forth."

Z.

PRACTICAL SERMON BY THE REV. DAVID RINTOUL,

MISSIONARY MINISTER OF THE GLASGOW COLONIAL SOCIETY.

But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.—JOHN, 1, 12.

In every age of the church there has existed a great amount of false professorship. Notwithstanding all the vigilance of office-bearers, individuals ignorant of the gospel have intruded themselves into the Church of Christ, and have possessed themselves of all the privileges which belong to the true people of Christ only; and so common has this conduct become among men, that the external privileges of the gospel are now possessed by persons, of whom it is no breach of charity to say, that the great majority of them are living in opposition to the holy commandments which Christ enjoined as the rule of life for his followers. In such a state of things, the holy lives of christians, once so powerful in converting the heathen during the first three centuries, have, in a great measure, ceased to recommend the holy truths of the Gospel to humble enquirers, because the persons who represent the Church of Christ are, for the most part destitute of those graces, which are so fitted to impress the minds of some men with an earnest desire to be possessed of the same holy natures. But although holiness of life, in the scriptural sense, is, in few cases, represented by professing christians in the present state of the church, and cannot therefore be urged with

confidence as falling under the observation of all men indiscriminately, because all men may not have observed with attention the character of those persons who are truly the members of Christ's Spiritual Church, still we do believe that there is a numerous class of men in whose minds the holy lives of his people have excited very considerable interest. It is most true indeed, that the great proportion of men who partake of gospel privileges do not live according to the gospel morality, yet it is also true, that in this and in every age, there are and have been a great body of men who, having received Christ the Saviour as their saviour, "rejoice in him with a joy that is unspeakable and full of glory," and as the strongest testimonies of their gratitude and love, are careful to conform their lives to all his requirements.—should we then suppose a man who was not possessed of the power of the gospel, to observe with a careful and minute attention the character of such persons, he could not it would seem, fail to be deeply impressed by what he saw.—if he should follow the whole path of such men in common life, he would find that the law of God was the standard to which they were continually referring for direction, He would see that the pleasures of the world, perhaps, arose before them to seduce them from following the

guidance of God's word, and if he could search into the secrets of their heart, he might discover that there was a struggle there for a short time between the vanities of the world and the favour of God. But he would soon find that they recovered their wonted character—that the law of God was recognized by them to be of paramount importance—that the suggestions of the earthly principle was rejected—and that they went on their way with the law of God in their hand, and most earnestly desirous of conforming every part of their conduct to its decisions. If he continued to mark the conduct of such persons for a considerable time, he would see the same uniform sustained course of obedience to the precepts of the divine law. If the observer was only candid in giving us a true narration of what fell under his observation, he would most certainly say that he had witnessed men living in the midst of a world which was filled with every thing fitted to excite the depraved appetites of the soul, and that they were obviously uninfluenced by them. He would say that he saw other men drawn away by the immediate prospect of enjoyment which the continual recurrence of new events and new scenes opened up to them, but that in these men who professed to have received Christ, he had seen an entirely different spirit. He could not well understand what peculiarity of character and temperament they possessed, for they were altogether unaffected by those motives which wrought so powerfully upon other men. He saw throughout their whole deportment a seriousness in regard to religion. It was not a spirit that existed for only a short time that he witnessed, but it was steady and sustained seriousness. They never appeared to be taken off their guard. The element which pervaded their presence seemed to be devout. They were the uniform patrons of all that is decorous in outward conduct, of all that is moderate in regard to the enjoyments and pleasures of the world. They were always meek and gentle in their demeanour. They were always ready to instruct their neighbours and friends in the doctrine of the gospel. The Sabbath was their delight. They were men that persevered in prayer to God. They were men in short, who seemed to have every motive and principle of their souls influenced by a system of things nowhere visible in this world, and shadowed forth only in the inspired narratives of the sacred volume. It would be a very natural train of reflection for a person who thus observed the conduct of those servants of God, to turn his eyes on his own conduct, and if we should suppose him to be ingenuous enough to state the contrast that existed between himself, and that of those persons concerning whom we have been speaking, it would be enough to make him pause, and earnestly to investigate the cause of the difference that existed between them. He would tell us candidly, that as for him, he could not by any means acquire that spirit of sustained devoutness which he saw to be so marked a principle in the character of the persons of whom we have just spoken. He would say that there were particular seasons when momentary feelings of a serious kind were impressed upon him, but he could not by any possibility realize their habitual seriousness. The slightest intercourse with the world, put to flight every serious thought from his mind. He could be serious on the death of a friend, or he could be serious when he was brought to a sick bed, or he could be serious when he heard some awakening sermon about the necessity of repentance and the terrors of the judgment day, but that seriousness should pervade the whole extent of his life was far beyond all that he could possibly accomplish. He would tell us, besides, that he possessed no sustained resolution, to resist the influence of circumstances. He could not conceive how the will of any class of men, could be so steadfastly turned in the direction of virtue and holiness, that it was, apparently, proof against all the varieties of times, of places, or of company. As for him, his spirit was easily seduced into the paths of vanity and folly. When the temptation came round, he immediately yielded. The principle of sin, which dwelt within him, was so strong, that it broke, at once, through the feeble resolution which he had formed to restrain it. He had often in secret resolved to lay aside his besetting sin, but he found these resolutions to be weak as water, in the hour of his trial. The pleasures of life intoxicated his soul. The mirth of associates when they came in his way, dissipated all his seriousness. The sympathies and smiles of the world could not be put away by him, and so the law of God, he thought not of. It never entered into his mind so as to lay its authoritative arrest on his sinfulness and folly, and, altogether, forgetful of God, he is passing long periods of time in the same state of moral imbecility. When the man thus contemplates his own exceeding proneness to sin—his own love for immediate enjoyment—his feebleness in repulsing the very smallest temptations—his confirmed carnality—his strangeness in regard to the holy ways of God—the fruitlessness of his attempt to imitate the manners of the people who are so pre-

cise, and so devout, all confirm him in supposing that there must be in his particular case, some natural defect which prevents him from being possessed of the same character. The person of whom we are speaking is, at times, prepossessed in favor of the people of God. He has heard good things of them—and perhaps the holy and consistent life and conversation of some of his relatives, has made him desirous of casting in his lot with them, and of partaking in their privileges. But then he feels that he is possessed of a nature which seems to differ widely from theirs. He has long been a transgressor of the law of God, and although he does not disbelieve that the mercy of God can be extended to him—for he has been told that Jesus Christ died for the chief of sinners, and therefore he does not feel so much difficulty on the subject of pardon. But he feels that although he was pardoned, it would not avail him, for he is conscious of an utter incapacity to live according to the scriptural standard. He, therefore, puts off all attempts to turn in good earnest unto God, for he supposes that the effort would be, altogether, unavailing, seeing that there exists within him a power of sin which no effort can possibly restrain. He, therefore, gives up the notion of reformation, as a hopeless thing, and with the plain offers of the pardon of the gospel, placed before his eyes, he cannot move a step, in proceeding to accept of that pardon, and enter into a state of favor with God, because he imagines that the reformation of his character is hopeless. We believe that the character, here alluded to, is by no means an uncommon one; and, while we think that there is much in the character of such persons, deeply to interest every true disciple of the Lord Jesus, we must, at the same time, say of them that they greatly err, not knowing the scriptures or the power of God. The statement, which is here made in the text, we would beg to urge upon this class of persons. If they are only candid in their professions, we think that they are in the very condition, in which they are peculiarly fitted to receive the gospel, in its life-giving power.—For what is the condition in which they are? They are persons who profess not to doubt that the blood of Christ can wash away all their sins, but they cannot see what effect this would have, in altering their condition, because they are conscious of a dead load of carnality dwelling within them, which they possess no power of removing. They feel that there is such a strength, as well as subtlety, in the sin which dwells within them, that it is, altogether, the

dominant principle in their souls—and this is not a mere opinion, which, possibly, may not be well founded, but they have the experience of their whole past life to convince them that their besetting sin is the dominant principle within them. They have often tried to put it under restraint, but they have never been successful. Sin has always gained the victory when the hour of trial came, and, therefore, they have, in a measure, given up the contest, and have confessed themselves to be willing slaves, and sin, which at a former period of their history, had to contend with the strong remonstrances of conscience, now rules without a rival; and when they look forward to the future, they can only sigh at the prospect of the contempt and misery into which it is hurrying them. Now I would beg to ask whether it has ever occurred to them that the gospel, not only provides for all such persons as they are, an immediate pardon of all their sins, but that it provides an immediate power, by which they are delivered from the tyranny of sin. We ask them, calmly, to meditate on the statement which is here made by the beloved disciple John, “that as many as received the Lord Jesus Christ, as their Saviour, to them gave he power to become the sons of God.” They should know that there are truths in the bible fitted for men, at every stage of their progress in the spiritual life; and the truth which the text contains, is just the very truth which is most suitable for the persons to whom we have alluded. We would, therefore, with all earnestness, beseech them to meditate upon it with a personal reference to themselves. The statement which is made in these words, leads us to the great truth, that whenever a man receives the Lord Jesus Christ as his Saviour, he receives, also, a new and a holy nature.

It is not my intention to enter into any metaphysical discussion, as to the manner in which this great renovation is produced, because such discussions have no sanction in scripture, and because they have no tendency to make the weary and the heavy laden sinner a participator in this holy and divine nature, but rather to encourage a spirit of pride and vain curiosity, and so to remove him farther than before from the glorious blessing. I would rather direct his mind to the fact, that the Lord Jesus Christ makes all those persons to be partakers of a holy nature like unto himself, who submit themselves to him as their Saviour. The great truth, that a regenerating power is applied by God to the hearts of those who come to him for help, is not peculiar to the New Testament.—

It was well known to the saints, who lived prior to the coming of the Redeemer. Moses speaks of it, when he says to the people of Israel, Deut. xxx, 5, "And the Lord thy God will circumcise thine heart and the heart of thy seed to love the Lord thy God with all thy soul, that thou mayest live." David refers to it, when he says, the law of the Lord is pure, converting the soul. And Christ, who spoke of it to Nicodemus, expresses his wonder that he should have been ignorant of it, "Art thou a master of Israel and knowest not these things?" Paul gives a striking exhibition of the greatness of that power which is given to believers in Christ to become the sons of God, in his epistle to the converts at Ephesus, and it is well that you should look into such living illustrations of the power of the gospel, that so your souls may be charmed out of that satanic delusion that you are, and have been, so immersed in sin, that you cannot be rescued from its dominion. The power and energy of the grace of God was seen in a glorious light in the early ages of the church. The men who had passed their lives in spiritual darkness, the most gloomy and dismal, and whose moral natures were depraved by the indulgence of the vilest desires, became, on a sudden, by receiving the glad tidings of the gospel into their hearts, the holy, the consistent, and the steadfast disciples of the Lord Jesus. We would call upon those persons who imagine that their souls are so immersed in sin, that it is in vain for them to think of turning unto the Lord and receiving mercy at his hand, to look at the condition of the first converts to christianity. They had been immersed in sin as well as you, and they had been as destitute of all power to save themselves, and yet they became all on a sudden remarkable for self-denial, purity, holiness, devotedness to Christ, and unbounded charity to all men. The holy army of martyrs, whose names shall be held in everlasting remembrance, came out from among the blind and the licentious worshippers of the heathen divinities.— Those men, whose simple zeal in the cause of Christ burned with so pure a flame, whose unaffected love to each other formed the whole of the christian society into one happy and peaceful family, and whose heroism in the midst of deaths the most dreadful, excelled all that the most renowned warriors of antiquity had ever exhibited. These men, at once so noble, so meek, and so holy, had been once the devoted worshippers of cruel demons. Paul, addressing his Ephesian converts, speaks of that mighty power by which they had been made

the holy disciples of the Lord Jesus, under the figure of a person passing from death to life: "And you hath he quickened" or made alive, he says, "who were dead in trespasses and sins."— In Ezekiel, the same great truth, as to the might of that power which is conferred upon those who believe and turn unto God, is brought before us in the description of the resurrection of the dry bones. The bones which were seen by the prophets, we are told by him, were very dry; and the question which was put by God to the prophet, was intended to draw his attention to the hopelessness of their being ever revived by any power short of a divine interposition: "Son of man, said the Lord, can these dry bones live?" And although it was an impossible thing that they could have lived from any effect that the prophesying of Ezekiel could have produced, yet, no sooner does the spirit of the Lord breathe upon them, than they are clothed with sinews, and flesh, and skin, and stand up an exceeding great army. We would tell those, therefore, who despair of being able to deliver themselves from the power of sin, that they are quite correct in the estimate they have formed of the inveteracy of that depraved nature which they possess. And we would admit, also, were there no divine power communicated to those weary and heavy laden sinners, who look up to Christ for his pardoning mercy, that all hopes of reformation were utterly visionary, and in the nature of things, could not be effected by them. But I would tell them, that they were guilty of a great oversight, in not knowing the word of God; in not knowing that he bestows upon them a power which is greater than their own, and that this power is able to make them to become the sons of God. We would tell the person who feels his utter inability, by means of his own resolutions, to deliver himself from sin, that he has so far made progress in the knowledge of that path which conducts to everlasting life, for the bible expressly declares, that it is only that principle which is born of God which overcomes the world. But we would ask him to look a little farther, and he will see that a great provision has been made by God for helpless sinners, such as he. Why should he stop, we would ask him, at the very point, when he comes in contact with that divine power which can break the shackles of sin and satan, and set him forth as the free born son of the most High? The fact of his knowing that he cannot deliver himself from sin, and which exists as an obstacle in his way towards a life of holiness, so far from being any obstacle, if he will only look to

the bible for direction, is in truth a considerable step in his progress. He has just arrived at the confines of that blessed truth, that he must look out of himself for power to rescue him from sin. He has come to see that the strength of mere human power can avail nothing in rescuing a soul from sin. He has come to feel that his pride has deceived him, as to his own capabilities of saving himself.— He has come to see that the struggle which he had made to escape from the slavery of sin, by his own expedients and doings, was not sufficient to perform what he intended. He has been brought to make a very humbling confession, for he now says, "I have struggled against the power of my besetting sin, but I have completely failed. Sin exists so powerfully within me, that it can neither be charmed into silence, nor can it be crushed by the united efforts of all the powers of my soul. No! It is a principle which rules and rages within me; and I, miserable man, lie prostrate before it. I am its wretched slave; and although my conscience points out to me where the way of holiness and bliss lies, yet I am utterly incapable of holding on that way. I am tempted by a thousand temptations which the Devil puts in my way, and I am impelled by a strong body of sin within me to seek after unholy ways; and under the influence of these, I am descending into an abyss of misery and despair." This, certainly, is a case which requires to be met with a remedy as operative as the disease, and the Bible does meet it with such a remedy, when it tells the miserable sinner that he is incapable by his own power of saving himself from sin, and that it is to the power of God that he must look for such a salvation. In illustrating the manner in which this power, which is given by Christ to every repenting and believing sinner, operates in the soul, I would remark, first, that it is a power which communicates light to the understanding. One great reason of the power which sin possesses within men in their natural state arises from the darkness of their understanding. They have no distinct perception of the high claims which God has to their service. They have no perception of the excellency and glory of the Divine character, as it is revealed in the gospel. They have no abiding impression of the entire vanity of all temporal things, or of the unspeakable importance of securing our interests for eternity. Paul states it as the cause of the sinfulness of the Gentile nations, that they have the eyes of their understandings darkened—that they are alienated from the life of

God through the ignorance that is in them, because of the blindness of their hearts. It hence arises from this blindness of the understanding or darkness of the heart, that men in their natural state are altogether incapable of being influenced by the truths which are revealed in the scriptures. They may read of the greatness of the love of God, in giving up his son to die for the sins of the world: but this great truth affects not them, for they are unconscious of the exceeding sinfulness and deformity of sin, and, consequently, they cannot perceive any glory in the great scheme of redemption, in which sin is exhibited in its naked deformity to the eyes of the whole intelligent creation of God and holiness in ineffable glory. Their hearts are uninfluenced by the combination of mercy and righteousness, of justice and compassion, which shines forth in the moral character of Jehovah, as represented unto us in the life, sufferings and death of Jesus Christ, the saviour of sinners. They have no eye of faith to see beyond temporal things. They have no apprehension of that kingdom of righteousness and peace which Christ is about to establish at the end of the world. In reference to all these holy and most momentous matters, their understandings have no natural discernment. St. Paul alludes to this darkness of the understanding in his Epistle to the Corinthians, where he says, "the natural man receiveth not the things of the spirit, neither can he know them, because they are spiritually discerned." Men in this state see only the things that are visible to the eye of sense, and, consequently, their souls are altogether uninfluenced by that glorious state of things which the holy scriptures have opened up to the eye of faith, and they are wholly immersed in the concerns of this world, and they seek only after those things which may gratify their sensual desires, or their vain and foolish imaginations. It thus happens from the blindness of their understandings, that they are conversant only with the things of earth, because they perceive no other things except these, which are capable of gratifying their various lusts and desires. They see no such excellency in holiness as can engage them to follow after it. They see no form or comeliness in Jesus Christ, and no beauty that they should desire him.

The power, however, which is here spoken of in the text, gives light to the understanding. Paul refers to this great truth, when writing to the Corinthians, he prays, that the eyes of their understandings may be enlightened, that they

may know what is the hope of God's calling, and what the richness of his inheritance of the saints. An understanding, enlightened by the Holy Ghost, introduces a man into converse with things of which he had no previous perception. It enables him to see the plan of man's redemption in its true character. Before, when he read about the sufferings of Christ in the room of sinners, he had no abiding impression of the reality and glory of this great work. But now he sees in the redemption of sinners, by the death of Christ upon the cross, the holy love of God for sinful men, shining with a radiancy which is truly divine, and the hatred of God against sin so strongly expressed, that he meditates with holy fear upon the aspect of the suffering Redeemer. His eye now penetrates into the sinfulness and vanity of worldly lusts and worldly pleasures; for it sees more definitely the nature of that heavenly kingdom which Christ is preparing for his people, and he can now compare its great and everlasting blessedness with the transitory pleasures which this world can afford. This light enables a man to see things as they really exist. It enables him to see that holiness so far surpasses sin, and that eternity so far surpasses time, that whatever sacrifice it may cost him, holiness to the Lord must be impressed upon all his actions, and the bliss of eternity must be kept continually in his thoughts. This light, which is communicated to the understanding, enables a man to see that it is not folly, as the world supposes, to give up present enjoyment to secure future bliss, but that this is the highest wisdom. It was by means of this divine light that Moses perceived that it was better to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. It was in consequence of this light, which was shed abroad upon the disciples of Christ after the day of Pentecost, which produced so great a change in their views and feelings, making those men, whose minds were before ambitious of earthly glory, and of such honors as the kings of earth can bestow, to consider all earthly things, and even life itself, as unworthy of being placed in comparison with the favor and love of God. It was this light shining into their understandings which enabled them to see that, which at one time they saw not, that all the glory of man in his best estate is only as a vapor which appears for a very little time and then vanisheth away, and so to reject all the allurements, and to defy all the terrors, which the mighty ones of the earth could use to shake their allegiance to Christ their heavenly King; and it is this same

light, in all its youthful beauty and heavenly radiance, which shining in the hearts of the saints who are now living in our native land, enables them to order all their ways, although, perhaps, amid much sorrow and distress, with a meekness and wisdom which the world may deride, but cannot imitate.

But I would remark in the second place, that the power referred to in the text, gives also holiness to the heart. The state in which the sinner is previous to his coming unto Christ, is a state not only of blindness of the understanding, but it is a state also in which the soul is given up to the dominion of the most unholy passions. Christ expressly declares that the heart of man is sensual and unholy by nature, when he says, "that which is born of the flesh is flesh." And Paul refers to the same great truth, when he says, "they that are after the flesh do mind the things of the flesh;" and again "to be carnally minded is death." And the same apostle in Galatians v. 19—21, has given us a catalogue of what the works of the flesh really are, and without at present enumerating them at large, we would characterise them in the words of the same apostle, as earthly, sensual, devilish. We would tell then, the man who desires to turn unto God, but who feels that sin is so strong and impetuous within him, that he supposes all hopes of amendment to be vain; that he has just arrived at the knowledge of that truth which, had he listened to the statements of God's word, he might have arrived at much sooner. He feels that sin is an impetuous principle and exceedingly deceitful, and that it is an impossible thing for himself to subdue it by the strength of his mental decision, or to elude its power by all his wisdom. He feels that he is its slave without the ability to emancipate himself from it. Now the Bible just tells him the same thing. It tells him that the heart of man is deceitful above all things, and desperately wicked; that the natural mind is enmity against God. But while the Bible thus tells the sinner, that which he already knows by his own sad experience, it tells him that which he does not know, for it tells him that God has taken upon himself, the power of imparting holiness of heart to all who receive Jesus Christ the Saviour of sinners. The manner in which this great truth is spoken of in the scriptures, is peculiarly striking. Paul speaks of the condition in which the Roman converts were held by sin, previous to their believing the gospel as a state of slavery to sin, and he speaks of that state into which they had been brought after believing as

a state of freedom from this slavery—thus shewing us that there must be some great and decisive blow given to sin, at that period when a man comes to Christ, and is accepted by him. The same truth is more fully represented in the seventh chapter, by the struggle between the old and the new principles of his nature, and the victory which the one gains over the other. It thus appears that there is at the time when a man turns unto God, and receives the Lord Jesus Christ as his Saviour, that he is not only accepted as righteous by God, but a principle of holiness is implanted by the divine power in his soul, while at the same time, as a consequence of this, the old principle of sin is subverted from its dominion. A mighty change has taken place in the soul, by the power of the word and the Spirit of Christ. It is such a change as was represented by the case of the man, in whom there dwelt a legion of devils, and who, after these had been expelled by the Saviour, immediately resumed without any difficulty, all the habits of ordinary men, so that, he who before had been found to wear no clothes neither to abide in any house, but in the tombs, was seen sitting at the feet of Jesus clothed and in his right mind. And that we do not in any degree exaggerate the greatness of that power which is given to the weary and the heavy laden sinner, who has fled to the Saviour for peace and salvation, is manifest from the words of the apostle John, where he says, "We know that whosoever is born of God sinneth not, but he that is begotten of God, keepeth himself, and that wicked one toucheth him not." The character of Christ might give confidence to the drooping soul and encourage him to come to him, if he only reflect what that character is. I would tell him then that Christ is the Saviour, not of righteous men, but of sinners. Christ expressly stated this when he was upon the earth: "I came not to call the righteous, but sinners to repentance. They that are whole need not a physician, but they that are sick." The Divine Saviour sets himself forth to sinners, expressly as *their* Saviour. And he could not be truly the Saviour of sinners, if there was a class of sinners whom he could not save. From the fact then of Christ's being expressly the Saviour of sinners, would we urge a reason upon the weary and the heavy laden sinner, for trusting his mighty power for conferring upon him that degree of holiness of which we have spoken. Has any one, then, whom I am addressing, the consciousness of having sunk deep in the pollutions of sin. Has he departed far away from

the holiness of God's law. Does he feel sin, like the leprosy of old, spreading itself over him, and has it become so inveterate, that he cannot by any possible effort, escape from its power. I would just ask such a man then, is he willing to come to Christ, and is the fact of his being a depraved man, the only reason why he does not come. Does he say "I can well understand that there may be men characterized for self-denial, devoutness, and other such graces, but as for me, I have been an unholy person, and I have departed far away from God's law, and my heart is so hardened by sin, and so prone to indulge in it, that I feel that I am without the pale of the gospel salvation. I can believe that Christ can pardon me, for I read in the Evangelists that he shed his blood upon the cross for sinners. But I feel the power of sin within me, to be altogether overwhelming, and therefore, on the subject of my salvation, I have sunk into despair." Hear me, then, my friend, whosoever you are, and may the heavenly tidings fall upon your ears in accents sweeter and more melodious than all the music of earth. May they fall upon your ears like that music which was heard at night on Bethlehem's plains, when the angelic choir enveloped in the glory of heaven's radiance, sung in the hearing of the wakeful Shepherds of Israel. "Glory to God in the Highest, peace on earth, good will to men."—Hear me when I tell you that Christ is the very Saviour whom you need. I do not say that you have formed too desponding views of your disease. But I would tell you with all earnestness, that you have formed wrong notions of Christ as the Physician of souls, and did we only meet with such a person as this, all that we would ask would be, to tell his case as plainly unto Christ, as he has told it unto us. Let him go unto the Saviour, and let him unbosom before him all his sorrows, and all his sins, and all his sufferings. Go unto thy closet then this night, and when thou hast shut the door, say unto the Lord thy Saviour, "Have mercy upon me O Lord, have mercy upon me, I have read in thy book that thou never didst put away from thee, the most depraved sinner that ever sought for thy assistance. I cast myself at thy feet as a ruined sinner. I pray thee to extend unto me that power which will enable me to become one of thy holy children. O Lord, deny me not. Cast not away the weary and the heavy laden from thy presence." Persevere, friend, in this your prayer to God by day and by night, and by the authority of scripture we would say, that you will receive a most welcome and gracious reception, that the power of

Jehovah shall rest upon you, so that in the very joy of your heart, you will bless and praise your saviour, and pure in heart and holy in conversation, you will walk the earth, shewing forth his glory in all the relations of life, and ascribing salvation and honour and praise unto that Saviour that heard your cry, and delivered you from all your distresses.

You see, then, my friends, the glorious salvation of Christ. I would place it before you in all its freeness in respect of mercy, and in all its fullness in respect of power. The blood of Christ, which was shed upon the cross, is able to take away the guilt of your sin, and the spirit of Christ, most freely given to those who receive him, is able to enlighten your understanding and to sanctify your heart. Here, then, is a complete salvation laid before you, most fully adapted to every want and to every wish of your soul—a salvation, glorious in the beauty of its holiness, and in the majesty of its power. Let me beseech you, then, to receive this salvation, by

receiving Christ as your Saviour. And let me tell every weary and heavy laden sinner, that by coming to the Saviour, he is just rendering honor to whom honor is due, for Christ is just the gracious and powerful Saviour of sinners such as he is; and, as a farther encouragement, let me tell him, that by so coming, he will have the peace and the power of Christ dwelling in his soul. He will be blessed while he lives. He will be blessed when he dies, for his soul will enter into paradise, into the very presence of that Saviour who loved him; and, at the day of judgment, clothed in a glorified body like that of the Redeemer, he will stand erect among the sons of God: and when the tempest of God's righteous indignation shall sweep the wicked from his presence, he will enter into the peaceful kingdom prepared for him by his Redeemer, and there in the presence of his Father and his God, he will partake in the fulness of joy, and in pleasures for evermore.

QUEEN'S COLLEGE.

After having had opportunities of conversing with divers Presbyterians in this Province, regarding the above institution, we have reason to believe that a strong feeling exists in its behalf. We have met with parents, who would willingly, providing only it was in their power, dedicate one of their sons to the service of the church, but we do not give them the opportunity. As matters now stand, we can only say to them—"It is well that this thing has been in your heart." We cannot accept the proffered boon, though the highest that can be offered, and though our present destitution much requires it. We trust, however, that this state of things will not long continue. It would not, indeed be to the credit either of the country at home, or of ourselves, if it was allowed to continue. One strong and persevering effort must be made, and none should refuse to co-operate. Our readers will see, from the following letter of Mr. McGill's, of Niagara, embodying the substance of a letter from Dr. Welsh of Edinburgh, that our friends at home take, as usual, a lively interest in our concerns.

This, itself, is encouraging. They have con-

tinued for the present year £500 for behoof' of our unendowed ministers, and in this letter, they agree to endow one professorship in our college, on receiving assurance of our earnestness in the good cause, by our endowing the first. We doubt not our people will see the reasonableness of this proposal, and come forward with their offerings:—

To the Subscribers to the University and Queen's College of Kingston.

Niagara, April 3th, 1840.

To give a fresh impulse to the exertions now making to raise funds for the establishment of a University at Kingston, I am happy in having it in my power, to lay before you, the following extract from a communication received by me yesterday, from the Rev. Dr. Welsh, Professor of Church History, in the University of Edinburgh, the Secretary of the Acting Committee of the General Assembly on Colonial Churches:—

“Edinburgh, 18th Jan. 1840.

“It gives me much pleasure to inform you, that the deliverance of the Commission of the Synod of Canada, respecting the establishment of an Institution for the education of candidates for the Ministry, has been taken up by the Acting Committee on Colonial churches in a way that promises a result, that I trust may prove satisfactory to you and our other Canadian brethren. At the meeting of the Committee on Wednesday last,

a report was given in, speaking in the most favorable terms of the zeal of the Synod, and recommending that in the event of our receiving satisfactory information upon one or two points, the Church at home, immediately upon your endowing a professorship, should be prepared to secure for you the services of a second professor; the plan proposed towards this end is, that an adequate salary should be granted by the Committee for a certain period, and that, at the same time, a subscription should be opened in Scotland and England for a sum to endow the professorship. We trust that in a short time the Committee would be relieved to a considerable extent, and ultimately altogether, it being understood that the Committee would make up the salary till the endowment should prove sufficient.

"Before proceeding, however, to take any steps, we must be satisfied that effectual provision shall be made for a complete system of Theological education in the College to be erected. This we conceive will depend upon the Constitution of the Faculty—the determining distinctly the branches to be taught—upon the preliminary education exacted of students—and upon the length of time they are to continue under the Theological professors.

"From the spirit manifested by the Synod of Canada, I have no doubts whatever that your views in regard to all these particulars will prove satisfactory to the Committee. At the same time it is indispensably necessary that we should be in possession of explicit information, and my object in writing you at present is, to beg that at your earliest convenience you would enter into a full statement to be laid before the Assembly's Committee of the Constitution you propose for your University.

"We are satisfied that it may be perfectly safe to commence with only two Professors of Divinity, from the number of students, in the first instance, likely to attend. A good deal may depend upon the character and habits of the professors to be appointed as to the branches to be taken up by each. At the same time it would be desirable that the leading department to be appropriated to the different chairs should be defined. And here we would like to be made aware what plan has been proposed, and how far you would be disposed to receive suggestions from this side of the water.—We should wish also to be acquainted with your views as to the duration of the College Session and the number of Sessions required in order to become a candidate for Licence.

"Much will depend upon the Constitution of the College, but much also will depend upon the character and qualifications of the individuals appointed Professors. And your prospect of good Professors, in the first instance at least, will depend in a great measure upon the endowments. We are not able to form an opinion of what might be considered an adequate salary, and upon this point we should be particularly anxious to have the opinion of one or two of the lay members of your Synod. I have no doubt you have considered the matter carefully, and that the sum of £5000 was fixed upon after due deliberation. You can mention however that this is the case. Our mark is that the salary should be sufficient to secure the services, not merely of the most eminent of your own body, but, if necessary, of individuals in this country, who, from their talents, learning and general character, might reasonably look forward to the highest ecclesiastical or University preferment.

"Upon being satisfied in regard to these particulars, the Acting Committee will recommend to the

General Committee in the terms already mentioned, viz. that on the sum of £5000 being raised in Canada, we should ensure a salary equal to the interest of your endowment, *ad vitam aul culpam*."

An offer so prompt and so liberal on the part of the Assembly's Committee, will, I trust, have the effect of stirring us up to increased exertion and liberality, to secure the great object we have in view. I do not entertain any doubt that the Synod is prepared to give the most explicit assurances that they will require of their students in divinity a full attendance on the course of study prescribed by the laws of the Church, and that they will use their utmost efforts to perpetuate and extend all requisite learning among those to whom shall be committed the ministerial office in this colony, and I am persuaded that the College Trustees on their part are ready to adopt such a constitution for the College, as shall be framed by the highest experience and ability that can be brought to aid them in framing it. Having given to the Assembly's Committee satisfactory information on these points, we may confidently rely on their liberal aid.

But our friends in Canada must not forget that the actual investment of £5,000 on the 1st of May, for the endowment of a Theological Professor, as proposed by the Commission of Synod, is required to secure to us the aid of the Assembly's Committee. And it is quite clear that before we can fully meet all the conditions prescribed by the Assembly's Committee, the Literary and Scientific department of Queen's College must also be provided for. The appeal we have already made to the Canadian public has been met with so much liberality, that I am persuaded it might be within our power to invest £15,000 immediately for the support of the College. This with the Assembly's bounty, would enable us to open the University *within the present year*, with a Principal and three professors, who, under a proper arrangement would be able, not only to conduct the theological department, but to give instruction in all the branches usually taught in a University. The public would thus have the satisfaction of seeing the immediate fruit of their liberality.

To attain this object I would earnestly call on all who have taken an active part in soliciting subscriptions for this institution, to afford without delay, an opportunity to every individual who may be friendly to its design to contribute their mite, and to urge upon as many as are able to spare it, the payment of their *entire* subscription in May next, without any regard to those periods of instalment, to which the payments of the less wealthy must be extended.—We are aware that a large number of the subscribers are able to do this without serious inconvenience. I beseech them to remember by putting it into the power of the Trustees to commence, during the present year, all the departments of the University, an immediate and great advantage will be secured for those students who are prepared to enrol themselves.

The proceedings of the incorporated Trustees at their meeting on the 20th May next, will be materially affected by the amount of subscriptions *actually paid*, as well as by the entire amount that appears on the lists returned. We trust that our local Committees and Treasurers, will keep this in view, and report to Francis A. Harper, Esq. Cashier of the Commercial Bank at Kingston, in due time.

ROBERT MCGILL, *Moderator of Synod.*

MEETING OF THE COMMISSION OF SYNOD.

We have already published the addresses to their Excellencies the Governor General and Lieutenant Governor, adopted at the meeting of the Commission, holden in Toronto on the fifth and sixth days of February. The following farther particulars will prove interesting :

At the suggestion of the Rev. WILLIAM RINTOUL, (the Moderator *pro. tem.*) the Commission unanimously resolved—That viewing as they do, with deep concern, the peculiar difficulties and trials to which the parent church is at present subjected, in asserting and maintaining her spiritual independence, they will set apart a portion of time on this occasion, for special prayer in her behalf. A diet for special prayer was accordingly held on the morning of the 6th February. On the same day the report of the Commission appointed to superintend the introduction into the Legislature of the College Bill was given in by Mr. Rintoul, together with a copy of the bill, as it had recently passed the Legislature. The report and bill having been read and considered, the conduct of the committee was unanimously approved of, and an address to the church in regard to the exertions still necessary in behalf of the College, was ordered to be drawn up and circulated. It was specially resolved, that this address should convey an earnest recommendation, that prayer be offered up throughout the church for light and direction to those who have been entrusted with the chairs of the first principal and professor.

The Clerk gave in a copy of a bill which had been recently passed by the Legislature for the sale of the Clergy Reserves and the appropriation of the proceeds thereof; and stated on behalf of the Moderator, that the rapid progress of this bill through the Legislature had precluded the possibility of calling a *pro re nata* meeting for the consideration of it, before the final determination of Parliament, respecting it; but that strong representations had been made to His Excellency the Governor General, and to several members of the Legislature, as to various objectionable provisions contained therein, according to the views expressed by the Synod on the subject, and that his best exertions had been applied (but without effect) to obtain such modifications in the bill as might render it accordant with these views. The

Commission had read the bill for the sale of the Clergy Reserves, and having maturely considered its provisions, adopted the following resolutions:—

1. That the Act recently passed by the Legislature of this Province, for the disposal of the Clergy Reserves and the distribution of the proceeds thereof, is at variance both with the great principles on which a christian government is bound to proceed in extending its encouragement and support to the interests of religion, and with the original constitutional object for which the reserves were set apart—inasmuch as in determining the religious denominations among which the proceeds of these reserves should be distributed, the truth or error of the doctrines held and taught by such denominations is wholly overlooked or disregarded, and no provision made to limit participation in these proceeds to a Protestant Clergy.

2. That the said Act, in its practical operation, will not even effect an equitable distribution of the proceeds of said reserves according to the relative numbers of the several churches and religious denominations which it admits to a participation therein; and that it contains no provisions for adapting the distribution to a more extended unity in the condition of the church, but has rather a tendency to perpetuate the present divisions therein.

3. That as the said Act contains no provisions for the repeal or modification of the clauses in the 31 Geo. III, Chap 31, respecting the establishment of Rectories of the Church of England in this Province—some of the principal causes of jealousy and contention among the religious denominations, remain unhappily unmitigated, and the rights of the Church of Scotland insecure.

The commission appointed the Moderator to communicate these resolutions to the committee of the General Assembly on Colonial Churches, intimating to them, that in the opinion of the commission, no beneficial effects could result from the farther agitation of the subject of the aforesaid act in this country, in the present circumstances thereof, and respectfully and earnestly requesting the committee to direct their attention to such clauses affecting the Ecclesiastical interests of this Colony, as may be introduced by the Imperial Parliament into the bill for the re-union of the Provinces of Upper and Lower Canada.

After the transaction of some routine business, and instructing the Moderator to bring the cases of the unendowed Ministers before

His Excellency the Governor General by memorial, the Commission adjourned to the third Wednesday of March, to meet at Oakville on that day at twelve o'clock noon.

At Oakville there was no quorum of members, and accordingly no business was transacted by the Commission. But as the meeting had been appointed mainly for the purpose of considering what steps ought to be taken to carry out the views of the Synod, for the incorporation of the Ministers of the United Synod with this Church, and for conferring on this subject with such of the committee of said Synod as might be present at Oakville on the occasion,—the committees of the two bodies

had a lengthened conference with reference to the preceding acts of both Synods in the matter. A series of suggestions was drawn up and unanimously agreed to, to be presented to the Presbyteries of both Synods, in the hope that, being approved by them, the way may be opened for an immediate union. The members of the commission present at Oakville, united in a requisition to the Moderator, to call a meeting of the commission, to be holden at Kingston, and within St. Andrew's Church there, on the twentieth day of May next, at seven o'clock, p. m., for the transaction of such business as was intended to have been done at Oakville, and of any other competent business.

MEETING OF THE PRESBYTERY OF TORONTO.

The joint committee of the Synod of Canada in connection with the Church of Scotland, and the United Synod of Upper Canada, on the subject of the admission of the ministers and congregations of the latter body into the former, having had a meeting and agreed to certain recommendations as to the course of procedure to be adopted by Presbyteries in carrying this object into effect, the Moderator of the Presbytery of Toronto, at the request of several members, called a *pro re nata* meeting of the Presbytery to consider the said recommendations. The Presbytery met in the city of Toronto on the 7th of April, and after approving of the Moderator's conduct in calling the meeting, the minute of the joint committee was given in and read, as follows:—

At a joint meeting of the Committees of the Commission of the Synod of the Presbyterian Church of Canada in connexion with the Church of Scotland and of the United Synod of Upper Canada, held at Oakville, the 18th March, 1840—after conference respecting the incorporation of the ministers of the United Synod with the Synod of the Presbyterian Church of Canada, the Committees jointly and unanimously resolved, that it is highly expedient and desirable that this incorporation be accomplished without farther delay, and, if possible, before the next meeting of Synod.

The Committees jointly and unanimously agreed to offer to the several Presbyteries of the

two Synods the following recommendations, as to the procedure to be adopted in effecting this object:—

First—That a roll of the United Synod, duly attested by the Moderator and Clerk thereof, such roll exhibiting the arrangement of members of said Synod into Presbyteries, shall be received as satisfactory evidence of the character and standing of the members appearing on said roll.

Second—That on a certain day, the naming of which is hereinafter provided for, the members of the Presbytery of Brockville, of the United Synod, shall be received by the Presbytery of Bathurst; the members of the Presbytery of Hallowell by the Presbytery of Kingston, and the members of the Presbytery of Toronto by the Presbyteries of Toronto and Hamilton; and that the books and records of said Presbyteries of the United Synod shall at the same time be transferred to the Presbyteries of the Synod of the Presbyterian Church of Canada, and be received as sufficient evidence of the ordination of such ministers, as appears by said records to have been ordained by said Presbyteries of the United Synod; and that such ministers of the United Synod as may have received ordination elsewhere, and whose ordination extracts have not been recorded in the said Presbytery books, shall present such extracts to the several Presbyteries of the Synod of Canada to be recorded in their books.

Third—That the several ministers of the United Synod, shall, on their reception by Presbyteries of the Synod of the Presbyterian Church of Canada, subscribe the usual formula for ministers of the Church of Scotland.

Fourth—that the adherence of the several sessions and congregations, of the United Synod, shall be ascertained, by their severally commissioning elders to take their seats in the Presbyteries of the Synod of Canada, to which their ministers may be attached.

Fifth—That it be held as distinctly understood, that in joining themselves to the Presbyteries of the United Synod of the Presbyterian Church of Canada, the ministers of the United Synod shall be subjected to no unfavourable change, as to the Government allowance enjoyed by them.

Sixth—That copies of the foregoing minutes be forthwith transmitted to the several Presbyteries of both Synods for their consideration, with a request that they will severally, as soon as possible, communicate their views respecting the adoption of the suggestions therein contained, to the Rev. Mr. Gale or the Rev. Mr. King, and that as soon as it shall appear to these gentlemen that the Presbyteries have agreed to the adoption of these suggestions, and have resolved to act thereon, the said gentlemen shall com-

municate to the several Presbyteries information of said agreement, and name a day on which the Presbyteries of the Synod of the Presbyterian Church of Canada shall meet for carrying the same into effect.

(Signed)

WILLIAM RINTOUL,
WILLIAM KING,
ALEX. GALE,
GEORGE McCLATCHY,
ROBERT MURRAY,
ANDREW BELL.

After lengthened and mature deliberation on the several recommendations contained in this paper, "upon motion made and seconded, the Presbytery did unanimously agree to adopt the course of procedure recommended by the joint committees of the two Synods, as embracing all that is required by the resolution of the Synod of Canada at last meeting as to the admission of the ministers and congregations of the United Synod—with the distinct understanding that the scheme recommended be submitted to all the Presbyteries of the Church."

REGISTER—ANCASTER, 1840.

DATE	Thermometer.		Barometer.		Wind.		WEATHER.
	9 A. M.	9 P. M.	9 A. M.	9 P. M.	A. M.	P. M.	
Mar. 1	41 °	51 °	28.94	28.94	S	S	Fair and clear.
2	43	46	29.04	29.06	S W	S W	Partly cloudy.
3	48	52	.00	28.85	S W	S	Ditto.
4	51	42	28.74	.74	S W	S W	Fair and clear, windy.
5	30	36	29.00	.96	S W	S W	Fair and clear.
6	40	42	28.76	.36	W	W	Ditto, ditto.
7	33	25	.32	29.10	W	S W	Ditto, ditto, windy.
8	27	43	.95	28.60	W	S W	Ditto. ditto.
9	39	38	.50	.47	N W	W	Cloudy.
10	23	21	.62	.92	W	W	Fair and clear.
11	25	27	29.01	29.05	W	W	Partly cloudy.
12	28	34	28.96	28.93	N E	N E	Ditto.
13	31	36	29.10	29.25	W	W	Fair and clear.
14	37	36	.33	.16	W	W	Ditto, ditto.
15	37	36	28.93	28.89	W	W	Cloudy, a very little snow.
16	36	39	.90	.85	W	S W	Mostly cloudy.
17	40	37	.80	.90	S W	S W	Cloudy, a. m., clear, p. m.
18	36	40	.96	29.10	S W	N W	Partly cloudy.
19	39	41	.88	28.85	W	N W	Hazy, thunder and rain in the morning.
20	38	36	.95	29.26	S W	S W	Cloudy, some rain, a. m., fair and clear, p. m.
21	36	30	29.28	.34	S W	S W	Fair and clear.
22	30	34	.40	.26	W	N W	Ditto, ditto.
23	35	35	.18	.04	N E	N E	Partly cloudy.
24	33	30	28.62	28.64	N E	N E	Stormy, snowing heavily and drifting.
25	30	32	.78	.33	N E	N E	Fair and clear
26	29	40	.34	.80	N E	E	Ditto, evening cloudy.
27	44	40	.38	.98	E	E	Partly cloudy.
28	39	39	29.00	.88	S W	N W	Misty, rainy, thunder and lightning at night.
29	40	39	28.88	.98	N W	N W	Mostly cloudy.
30	40	34	.75	.70	W	W	Cloudy, snowing, a. m., night windy.
31	31	35	.74	.88	W	N E	Partly cloudy.

Means. 38.7 36.97 28.921 28.941

Mean temperature of the month, 37.83 °. Highest, 60 °. Lowest 15 °.

Erratum in Register for January, last figure, for "lowest 5 °," read "lowest -5 °."