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THE
CANADIAN
CHRISTIAN EXAMINER,
AND
PRESBYTERIAN REVIEW.

NUMBER 3.

MAY, 1837.

VOLUME 1.

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THE CANADIAN
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VOLUME I.

RELIGIOUS COMMUNICATIONS ETC.

FOR THE CHRISTIAN EXAMINER.

ON THE SIMPLE, DECLARATIVE, MANNER
OF APOSTOLIC TEACHING.

The Apostle Paul declares to the Corinthians that he came not among them with "excellency of speech or of wisdom;" that his preaching was not with the enticing "words of man's wisdom." The critical reader of the New Testament will at once perceive that he alludes in these expressions to the eloquence and argumentation, so much esteemed by the Greeks, and declares that he, as a Christian Teacher, abstained from the artifices of their sophists and orators, and adopted a manner at variance with the tastes and prejudices of his auditors. They were fond of the very things which he studiously avoided. Greek Philosophy and Literature, with the fine arts, flourished in so remarkable a degree at Corinth,

I.

that this city had obtained the appellation "the light of all Greece." And so numerous were the persons who had attained to the refinements of a Grecian education, that no teacher could hope for any success at Corinth, who did not adorn his discourse in the polished graces of their incomparable language, and argue and declaim in the manner of their philosophers. Now Paul, in opposition to the prevailing practice, used the greatest plainness and simplicity of speech; he paid little attention to the rounding of his periods; he entirely avoided the disputations of the learned: he came among them as a plain man to deliver a plain message—the divine sublimity and momentous importance of which, precluded, as unsuitable, every laboured decoration of style or eloquence.

• Totius Græciæ lumen.

The consequence was that multitudes declared his speech contemptible ; and would not listen to his teaching.

There is something exceedingly appropriate, in this conduct, to the sacred office with which the Apostle was invested. He would not follow any unwarranted expedient with the view of gaining a temporary reputation and success. We have every reason to believe, that he could have pleased the Corinthians with "the wisdom of words," but what would posterity have thought, had he pandered to a perverted taste, merely to regale the ears of a few fastidious Greeks ? Or had he, to gain a favourable reception among the learned, mingled the errors of their philosophy with the revelations that came from God ? We have here then the dignified integrity of the heavenly messenger—of one who would stoop to no mean shifts to gain his object :—of one who was so deeply impressed with the divine origin of the truths he taught, that he feared the usual ornaments of speech might derogate from their majesty, and laboured that the faith of his converts should stand, not in the wisdom of man, but in the power of God.

It is worth while to observe that this remarkable peculiarity of Paul's preaching, belongs also to every part of those sacred writings which we receive as inspired. We do not find such a peculiar simplicity of style in any other book. Those who are most extensively acquainted with books, will most readily confess, that there is a strange and an imitable peculiarity in the scriptural writings. This has sometimes been adduced as a corroborative argument of their divine original. The simple language, the lofty conception, the ineffable dignity in the lowliest incident, the pure spirituality of the upper world breathing in doctrines and pre-

cepts suited to our earthly existence—seem to whisper to us, that these are the oracles of the living God, bequeathed to man on earth, to inspire him with a wisdom otherwise unattainable. We need not wonder therefore that the purest and the loftiest minds have delighted in the study of these writings. Newton, after he had traversed the extent of human science, applied himself in age to the study of the Bible, as the last and worthiest employment of his gifted mind. Locke, after long and profound investigation of the human understanding, spent the latter years of his life in the study of this book, which shows how great an honour the God-head has conferred upon mind. We might easily enumerate distinguished names—the purest and the most exalted of our species—who, in their highest state of intellectual advancement, left behind the wisdom of man, to study the wisdom of God herein revealed. But we refrain. We have adverted to these merely to show, that there is a progress in the life of good men from a delight in things human, to a delight in things divine. The mind in its infancy might perhaps be more struck with the sun painted on a sign-post, than the sun shining in the heavens ; it might reckon the coloured lamps of a theatre more beautiful than the stars glittering in the sky ; it might prefer the rude imitation of nature upon canvass to the fairest of her real landscapes. But as it becomes enlightened and improved, it thinks more meanly of the rude productions of human skill, and wanders with more delightful entrancement amidst the created magnificence of the divine. It is the same in our spiritual and intellectual progress. We turn aside at length from the uncertain tracks of what passes for wisdom in the world. We come to delight in the simplicity of inspiration,

and to repose in its discoveries ;—and we wonder as much at our previous blindness to the wisdom of God in the Scriptures, as that the painted sun, the coloured lamps, the pictured landscapes, should have attracted us more, than the sun and the stars and the landscapes that God had formed. The inimitable simplicity and dignity of the apostolic writings, corresponds with the simplicity and magnificence of nature, and equally demonstrates their divine origin to the heart capable of appreciating them ; and Paul acted upon a correct principle, both in taste and true philosophy, when in declaring the testimony of God, he rejected the enticing words of man's wisdom—“And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.”

The Apostle points out another difference in the mode of teaching which he pursued from that in use among the philosophers of Corinth. They reasoned ; he declared a testimony. Now to illustrate the nature of this peculiarity, let us take for example the restoration of the blind man to sight, as recorded in the 9th of John. This fact might be proved to our conviction by reason or human testimony ; or it might be declared by a *divine testimony*. To prove it by reason, the only method open to uninspired men, it would be necessary to have recourse to the usual rules of evidence. We might call his parents and other witnesses who knew the man from infancy, to prove that he was born blind ; we might call many of the multitude who had observed him for years sitting at the beautiful gate of the temple, asking alms of the passers-by : we might question separately and minutely the twelve disciples, and others, who witnessed the performance of this mira-

cle ; we might interrogate the man himself ; and some very good evidence, we think, might be extorted even from the unbelieving Pharisees who turned him out of the Synagogue ; and whatever might be our conclusion as to the fact, this mode of proceeding would illustrate the nature of an investigation by reason from human testimony. Now the same fact might be proved in a different way ; it might be proved by a *divine testimony*. If Paul had declared the truth of this narrative to a company of Corinthians, and they demanded evidence, he had only to single out one of the number, and strike him blind or dead by a word, and restore him to light or life again in a similar way—and nothing farther would be needed to enforce conviction. He might then argue with them thus—“can you believe, O ye Corinthians, that the God of truth would enable me to confirm my statement with such a miraculous power, if these statements were false ? Can you believe that the God of Heaven would give such supernatural credentials to an impostor ? Do not these miraculous powers that I exert, bear decisive evidence, that I came from God, and that the testimony which I deliver is true, for the miracle is God's attestation to its truth.”

Now this is the mode of teaching which the Apostle followed—a mode in which he could have no imitators among the philosophers of Corinth. He declared the truth—the sublime facts—the mysterious doctrines—the blessed hopes of the Gospel—and founded them not on any abstract proof or reasoning, but on the miraculous power conferred on him, which was as the testimony of God. He needed not therefore the wisdom of words, nor the persuasive powers of eloquence. He wielded a more commanding weapon, the sword of the spirit, “that our faith should not stand in the

wisdom of men, but in the power of God." I would here take occasion to remark, that this method of demonstrating the truth of the Gospel by a *divine testimony* was most appropriate to the character and circumstances of men. Few men are inclined to listen to a lengthened chain of reasoning; few are able to estimate very accurately the weight of evidence; the bulk of mankind in all practical matters relating to human life, do rely on the testimony of their fellow-creatures. In the promulgation of our religion its divine author calls into play this principle. He has revealed doctrines in naked statement, and commanded us to believe; he has enjoined precepts on naked authority, and commanded us to obey; and all that is vouchsafed as the ground-work of our belief and obedience, is the testimony afforded by the miraculous powers of his Apostles, that they came from God. It is enough. It is obviously the method best fitted to the actual condition and attainments, of man. Let us only be assured that God has given his testimony, and a religion founded on it becomes even more certain, more safe, more suited to a being like man, than a religion founded on ratiocination. Reason impaired and darkened is liable to error, at best it reaches truth by very laborious and circuitous paths. But the testimony of God is direct and unerring; is suited to the humblest capacities, and may be briefly conveyed to the latest generations.

The Scriptures are delivered to us, as the preaching of Paul was to the Corinthians, on the testimony of God. It is on the ground of a testimony, and on this ground alone, that our full and implicit assent is demanded. The Scriptures possess a harmonious consistency in all their doctrines; their morality is pure and sublime, suited to the actual

circumstances of man as a moral being; there is a tone and spirit breathing throughout them as distinctly betokening their heavenly origin, as the magnificence of nature betokens the creator's power. But none of these, although they may be properly admitted as illustrative evidence, constitute the proper grounds of the Christian's belief. It was quite possible for one of Paul's Corinthian auditors duly to appreciate all these circumstances in the Apostle's teaching; and because of them he might lend a very reverential ear to his instructions; and yet he might never entirely secede from the schools of Greece, to become an humble disciple in the school of Jesus. There was presented to him, therefore, an argument far stronger than these subsidiary proofs—an argument direct and irresistible—the miraculous power with which the teacher was clothed, and which was as the stamp of heaven to every doctrine that he delivered; and had the Corinthian auditor only given due weight to this testimony of God, it would have led him directly to a certain belief, and would have silenced every doubt and cavil that might have arisen in his mind, when the teacher proceeded to declare the high mysteries of his faith. Let us then discriminate the high claims with which the sacred writings are presented to us, as written by holy men of old, under the influence of the spirit of God—men who exhibited their heavenly credentials, by the signs and wonders and mighty deeds which they were enabled to perform. The identical instructions which they delivered to the Church, preserved like the sacred fire in the temple, have descended to us, undimmed and unchanged, by the lapse of eighteen centuries; and when we approach the study of the sacred volume, it becomes us to remember, that it bears as certainly the impress

of the finger of God—as when Paul delivered it verbally, or in writing, to the inhabitants of Corinth. Here we listen to the testimony that God has given concerning his Son. It belongs to us humbly to examine what the revelation as thus attested contains, and to submit implicitly to its guidance. Amidst its high mysteries reason may sometimes be left behind, or dazzled with their effulgence. Discoveries may be made of the attributes of the Godhead, in connection with the scheme of our redemption, which by reason of the limitation of our faculties, we may only see as through a glass darkly. But we nevertheless do receive them, believing that in the higher condition of existence to which we are destined, the perfected spirit may be enabled to endure their brightness, and truths revealed, which we can now receive on testimony only, may rank among things known and demonstrable, amidst the light and glories of heaven.

We may be permitted, for the sake of the young and the simple, to employ an illustration to set forth the goodness of God in delivering the gospel to us as a testimony—a method best adapted to the circumstances of man. Suppose a stranger born far in-land, who had never seen the ocean or a ship in all his lifetime, arrived at a seaport town, with the intention of undertaking a voyage to a distant country. He examines the ship; he gazes upon the billowy sea; he doubts whether the apparent weakness of the one can withstand the angry agitation of the other; he views her sails unfurled, and her masts bending to the breeze, and wonders that the vessel is not upset; he looks far over the pathless waste of waters, and cannot comprehend how the mariner should discern his course through them. Were he a man of science, he might enquire

and discover that the dangers which he feared were guarded against in the construction of the ship, and in the application of the rules of science to her navigation. But suppose him to be as great a stranger to science, as to maritime affairs, and that the Captain of the vessel in which he ought to embark, might in vain try to convince so untutored a mind, of the great strength of his vessel, of the unerring fidelity of his compass, of the certainty of those rules by which the ship's course is determined, and that the poor stranger, although extremely desirous of reaching the distant country whither he was bound, still stood trembling on the shore, afraid to trust himself to the winds and waves of the pathless ocean, in so unsteady and frail a bark. In this emergency let the Captain try testimony, instead of reason or science which the poor stranger cannot comprehend; let him declare, that in this vessel, he has already safely performed ten voyages to and from the distant country whither the stranger is bound; that his ship has often bounded safely over the mountainous waves, and played at ease before the hurricane in its might; that his needle has ever been true to the pole, and never betrayed him; that he has crossed the untracked ocean as unerringly as if it were a turnpike; that, in the darkest night, he has found his way securely amidst headlands and rocks, and entered the haven for which he sailed, as one enters the pathway that leads to home. Let him pity the stranger, and, with every proper and sweet persuasive, entreat him to come on board. Suppose that he is persuaded to embark, though with a heart full of uncertainty and fear. Every day's experience convinces him that his distrust was groundless; he discovers that the testimony of his guide can be relied upon, and that, by confi-

ding in it, he will at length reach the place of his destination.

Now it is in this manner that the sacred writers address themselves to the world; not by scientific display or elaborate reasoning, but by declaring unto us the testimony of God. They do not demonstrate, they simply state the truth and require us to embrace it. Observe here, we do not say that the truths revealed in Scripture cannot be demonstrated; all that we affirm, is, that it is not the method of Apostolic teaching; that we, in our present state of mental infancy are not capable of comprehending the demonstration of many of them, and therefore, they are declared as a TESTIMONY, which we are required to receive on the authority of the revealer. Many cavil at that authority; many reject the testimony. They do not feel that they have any need of a heavenly guide, nor do they seek to prepare themselves for a heavenly country. The fear of divine wrath, the desire of reconciliation with God, are but feeble affections within them, and the book which reveals the method how the one may be avoided, and the other attained, receives but little of their regard. To such even Paul might have addressed himself in vain; the gospel is not addressed to such, but to them who are seeking the way of salvation—and oh if such be your character, Reader! we would intreat you to place confidence in its testimony, and it will be given you to realize the truth, "He that believeth hath the witness in himself." As you imbibe its principles you will attain its purity; as you confide in its promises, you will breathe its peace; as you embrace its hopes, you will be animated with its joy. Such is

the condescension of its revealer, who is touched with a feeling of our infirmities, that it requires no high talent, no profound research, ere it can make its way to the heart. It has gained many a trophy among the young, and the untutored. It has shed its light, and peace, and dignity, into many a lowly cottage. It has formed its humblest disciples to unbending integrity—given them a composure amidst the most trying scenes—and made their eyes radiant with hope even in the darkening moments of dissolution. Go then, reader! listen to the declaration of the affecting testimonies, and seek after an experimental knowledge of it. Do not rest till you are able to testify of its efficacy in such language as this—"I perceive now a divine reality in its truths; as I read I am disposed to pray, and seem as if I breathed in the atmosphere of a purer world. Nor is it with me a matter of mere feeling, but of sober and certain fact, that through this word of truth believed, a change has passed upon my views and feelings and aims, by which I am converted into a different being. I am as attentive to this life as formerly, yet I look beyond it with longing desire to a purer and more perfect world, where Deity shall be beheld in unclouded vision, and the presence of a glorified Redeemer shall diffuse universal beatitude." These sentiments and hopes, and aspirations, may be yours. The Gospel alone can inspire them. When they have found a place in your heart on the simple testimony of God believed, you will have the divine testimony within, that this Gospel is the power of God, and the wisdom of God, to every one who believes.

OMEGA.

SOME RECOLLECTIONS OF A VISIT TO THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH MET AT PITTSBURGH, PENNSYLVANIA, IN MAY, 1836.

Ever since my arrival in Canada, I have felt a lively interest in the operations and prosperity of the Presbyterian Church of the United States, which professes to retain, as an essential part of its constitution, those *standards of doctrine and discipline* which I believe to be agreeable to the sacred Scriptures. This interest was nothing diminished when the early history of this large body presented to me their origin from the Puritans of England, who sought in the forests of this new Continent an asylum from ecclesiastical tyranny, and the affectionate correspondence which subsisted, for a long period, between some of the early founders of this Transatlantic Church, and that of my native country. Although time and travel, and a more extended intercourse with men of different national origins, has made me more a citizen of the world than I once was, and although I have seen from the practical effects of the Gospel upon the characters of men, more of the truth and beauty of that passage—"There is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him"—I confess that I still feel a predilection, not blameable I trust, for whatever bears the impress, and reminds me, of the land of my birth. This feeling has often led me to con over with inward satisfaction the lists of Ministers names in the American Church, and as I discovered of how many of them their descent, co-national with my own, could not be mistaken, I seemed more united in spirit with my Transatlantic fellow-labourers in the vineyard of Christ, and proud-

er of my country from which their progenitors came. Nor is their names the sole surviving characteristic of their lineage. For though their physical constitution has, during the lapse of two or three generations, been acted on and changed by the climate of this new world, and they have been bred up to admire different political institutions, and some religious peculiarities dissimilar to those of the parent stock have been engrafted on them by their new circumstances, yet in all the best essential features the son is as his sire, breathing the same spirit of freedom which he breathed on his native mountains in the Island of the sea, emulous of the same independence, worshipping in the same scriptural forms, and drawing consolation from the faith. I shall take the earliest opportunity of paying them a visit, was my resolution.

I was aware too, for I had often read the accounts with pain, how much this Church was torn with dissention; that no small number of her Ministers had erred, as was alleged, in some very important points from the faith; and that questions, connected with fundamental doctrines, would become the subject of debate in the General Assembly that was about to meet. Moved with the desire of seeing and hearing the proceedings of this highest court of the American Church, I left home with two *compagnons de voyage*, in hope at once of gratifying curiosity and obtaining instruction.

Were my recollections intended for that class of persons, rather a numerous one on this continent, who make it a point to travel some thousands of miles every summer, to whom our tour and its scenery are as familiar as the road that lies between their church and home, it might be enough for me to say—"Phillip was found at Azotus"—without

describing how he got there. But this rigid compliance with the rule,

*Semper ad eventum festinat : et in medias res
Non secus ac notas, auditorem rapit,*

would erase from my chapter one or two recollections which I had much rather preserve in it. I shall therefore begin at the beginning, and rather incur the charge of prolixity, than leave out certain little incidents, which though they may appear very trivial to the next generation, loom somewhat large in the traveller's own eye. I must premise, moreover, that I use the privilege of individuality or plurality, just as my humour may incline, for I and the friends who accompanied me exchanged sentiments with such free and affectionate confidence, our feelings and opinions seemed in most instances to be so harmonious, that in my recollections I cannot isolate myself from them. But though the writer may seem to be speaking occasionally for others, he would rather be understood as narrating only his own reminiscences.

We passed the Falls of Niagara about mid-day, and although to us now they are rather a familiar object, we gazed upon them with greater admiration than ever. The emotions of sublimity excited by this stupendous cataract are not lessened, but increased, by frequent and deliberate contemplation. It is the hasty observer only that complains of disappointment, and leaves behind him unmoved, because unviewed, one of the grandest objects presented on this earth to the observation of man. On this beautiful day, emotion seemed to be started by every object. The fresh and young foliage of the trees, the golden lustre that a bright though mild sun shed on all the scene, the glittering of the ever-rolling rapids, as we descended towards them, and when we reached the Table Rock, the column of

spray, which from the state of the atmosphere rose to an unusual height, the chasm filled with "heavenly arches," so perfect and distinct in all their colours, the tremendous basin of the cataract, in which the water that had taken its leap, and issued from the dense cloud beneath, seemed to be converted into a creamy liquid, working and boiling until it escaped the vortex, and in the current below again resumed its natural green. What a glorious sight ! How indescribable !

"'Tis listening fear and dumb amazement all."

It rolled on in thundering majestic solitude, embosomed in its own primeval forests, when no human eye saw it. The wild Indian centuries ago—if indeed he was not preceded by some civilized race now extinct—first gazed with amazement upon its wonders. Now, though changed in some of its outlines, undiminished in its grandeur, it is beheld by men of every land, free, enlightened Christians, and is to them the memorial of the eternity and omnipotence of the Creator.

"These as they change, Almighty Father, these
"Are but the varied God."

Leaving the Falls, the stage speedily carried us along the banks of the Niagara River to Fort Erie, a distance of fourteen miles, when we crossed to the American side, and were transported along a rail-way of three miles to Buffalo, the grand emporium of the west, and the principal harbour on these inland lakes stretching out like seas, and extending a navigation, without embracing Lake Superior, of nearly a thousand miles. The commercial enterprise and prosperity of its inhabitants have not blinded them to the importance of education and religion to the well-being of a state, as the following splendid benefactions for the establishment of a College in the city will shew :

"William Williams, \$15,000, to endow the professorship of moral and mental philosophy, called "The Williams Professorship."

Samuel Wilkeson, \$15,000, to endow a Professorship of Law, called "The Wilkeson Professorship."

Alanson Palmer, \$15,000, to endow a Professorship of Mathematics and Natural Philosophy, called "The Alanson Palmer Professorship."

Hiram Pratt and Orlando Allen, \$15,000 to endow a Professorship of Theology, called "The Pratt and Allen Professorship."

Joseph Dart and George Palmer, \$15,000, to endow a Professorship of English Literature and Belles Lettres, called "The Dart and Palmer Professorship."

Pierre A. Barker, \$15,000, to endow a Professorship of Languages, called "The Barker Professorship."

Guy H. Goodrich, \$15,000, to endow a Professorship of Chemistry and Mineralogy, called "The Goodrich Professorship."

H. B. Potter and John C. Lord, \$15,000, to endow a Professorship of Oriental Literature and the Hebrew Language, called "The Potter and Lord Professorship."

Several persons to the amount of \$25,000, for a general fund.

In addition to the subscription for a Professorship, Col. A. Palmer has donated \$20,000 in a lot of land of eight acres and a half, being the rear of Walden Hill, bounded by North-street and Pennsylvania Avenue, about one mile and a half from the centre of the city, and commanding a view of the town, harbour, and river; five acres of which is given by Mr. Palmer to the College, in connexion with Judge Walden, who, it is expected, under certain circumstances, will donate \$5,000 in addition

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to the above-mentioned liberal subscription. Total subscription \$170,000."

This is another of many instances of American liberality. Were this first Republic of the New World to establish her political institutions on learning and religion, she may far surpass any thing that has borne the name in the history of the Old.

In the evening we went on board a steamer for Erie, ninety miles distant. She left the port sometime during the night, and next morning we found ourselves at the place of debarkation. We were disappointed to find that the stage to Pittsburgh, which we expected to be waiting for us, left every morning at five o'clock. We were the more reconciled however, to the delay, that this small county town, was to furnish us a spectacle of an American training day. Neither our skill nor our propensities indeed were martial, yet as we had seen such things set forth in very ludicrous colours, we had no objection to witness them with our own eyes. The day was extremely favourable. Several hundreds of the militia were assembled in a large square in the centre of the Town. The utmost regularity and subordination seemed to prevail among them. Having performed various evolutions—of the perfection of which we could not judge—they were dismissed to dinner. After little more than an hour's remission, they assembled again, and were put through a variety of military movements. On this occasion they had a numerous instrumental band, with which at their head they paraded the streets, apparently much to the gratification of their fellow-citizens. About five o'clock they were finally dismissed. It was impossible to look on this regiment of citizen militia, the appearance of the men, their accoutrements, their subordination to their respective officers.

their manifest pride in military parade, and actuated withal with a high admiration of their country, without being convinced that they would prove formidable foes to an invader. Above all, we were gratified with the quietness and sobriety with which they returned to their homes. We verily believe there was not one intoxicated person among them. In the evening the town was as quiet as if no such gathering had taken place. We have witnessed training days, both in Canada and Scotland, which presented very different scenes.

On Thursday morning at five o'clock, we found ourselves seated in the stage-coach, prepared for a journey of one hundred and thirty miles through the State of Pennsylvania. With the exception of one lad and a couple of his sisters, we had but little to complain of in the company that chance had brought together. But this family trio were such unique specimens of perfect selfishness as, happily for our peace, are not often met. With the most determined and united resolution did they set themselves to seize upon the entire monopoly of every thing attainable in the way of comfort; and toward the evening when patience began to grow weary of vexatious wretches who had no heart but for themselves, they experienced some of that resistance which a selfish and unaccommodating temper usually provokes. Like all other evils, however, we left them behind somewhere—and happily picked up persons who were more willing to be agreeable. We travelled all night, until four o'clock the following day, without intermission. Our speed did not much exceed three miles per hour. Regardless of our anxiety for speed, the drivers took it in the coolest manner possible, and gave us a wearisome trial of the velocity of Pennsylvanian stages.

Yet we certainly found some compensation for this tediousness in the beautiful aspect of the country through which we passed. It was made up of a continual succession of long undulating hill and valley—no where however so steep as to render it unsuitable for the purposes of agriculture. Fine fields appeared on every acclivity. The wooding had more the aspect of a cultivated than of a natural forest. Numerous houses were seen that betokened the substantial wealth of the proprietor. While walking a-foot for a short distance we mingled with a company of the yeomen cavalry of a district. We were struck with their plain, manly, and courteous bearing. They would have suffered nothing in contrast with the yeomen of those countries accustomed to laugh at the caricatures of American vulgarity. Every thing in their physical and political condition seemed fitted to favour the production of the best specimens of human character in the common level of society.

We had for some time had very palpable evidence that we had entered into a coal country. The houses were blackened with smoke. After having been long accustomed to wood-fires, the coal smoke was disagreeable to us, and the appearance of the grates and hearths uncleanly. We might here notice that for many miles, as we passed along the hills, we frequently saw horizontal openings high up in their acclivities, from which the coal is dug. It is the abundance of this article in the vicinity of Pittsburgh, which has rendered it a miniature Transatlantic Birmingham.—Thursday evening we reached the city, and found accommodation at an exceedingly well conducted inn.

On Friday morning we repaired to the Church in which the General Assembly was met—an old building—but not an

cient—for nothing on this continent can boast of much antiquity, but its mountains and forests. It was obvious at first sight that the Meeting did not much attract the attention of the townspeople. The Representative Assembly of Ministers and Elders of one of the largest Christian denominations in the Union had very few spectators, and we doubt much whether the labours of the artisan, and the productiveness of their steam engines, were diminished one atom, in consequence of its sittings in the city. Curiosity here is a much feebler principle than the love of gain.

Induced by the persuasion of a Mr. C. a Minister and Member of the Committee of Hospitalities, to whom we had been introduced by Mr. N. we repaired to the Committee, with the view of securing to ourselves a few days home in a private family, not for the purpose of retirement and economy merely, but that we might have an opportunity of mingling more closely with the people. We were immediately convinced, however, that the applications for such privileges exceeded the power of the Committee to grant them; and we declined. We cannot speak of the utility of this arrangement—Ministers and Commissioners to the Assembly, seem to look upon it as a matter of course, perhaps of prescriptive right. I can easily conceive that it might be made beneficial to both parties. But I should suppose the difficulty of finding accommodations in private families for two or three hundred persons, must be great. It was with pain therefore we heard in the Assembly, on one occasion, murmurings against the Committee, and no slight reflections on the hospitality of the citizens. One member poured out a lamentation on the number of miles he had to walk in the course of the day, in consequence of the distance of his boarding house; another

who had brought his wife along with him, seemed very much out of humour that they had not been provided for; on which a discussion arose, having some amusing raillery, and some bitterness respecting the propriety of leading about a wife on such occasions; and during this altercation I felt that I would rather have been any body than Mrs. — It ended, however, and all were glad, I dare say, when so trivial a matter ceased to consume the time of so grave an Assembly.

I confess that I felt a good deal disappointed with the motley, plebeian aspect of the Assembly. In the two hundred, my eye could single out very few whom I would liken to the specimens of parochial clergy I had seen at home. There was generally a manifest disregard of the clerical costume. The black stock had in the majority of instances taken the place of the white cravat, and in not a few whom I took to be Ministers, even the black coat had been superseded by various unclerical colours. The Moderator himself, a grand-son of the celebrated Dr. Witherspoon of Paisley, countenanced in his bodily coverings these clerical irregularities—he wore a surtout coat and black stock. These indeed, some may think, are very unessential matters, neither affecting the man nor his profession, and may be permitted to undergo any change by time and place. I cannot deny the fact, and yet my feelings and prejudices are decidedly against such latitudinarianism in Ministers. Among us the sailor and the soldier have their cut and colour of attire, and we like them the better for it. Lawyers have their professional costume; Ministers have long had theirs, and I like them not to be addicted to the change and innovations of dame fashion. The Geneva gown and bands, used in Scotland and Holland, are grave

and venerable. Some choose to assail them as remnants of Popery. They may just as well be called remnants of Judaism. But on either hypothesis, we must have a stronger argument for laying them aside. If American Ministers cannot be persuaded to put them on, they have yet one specimen of the olden time, surviving in Dr. Miller of Princetown, whose example might serve to reclaim them to a propriety of clerical attire. His age, his dignified and venerable appearance, his calm and deliberate manner, brought forcibly to my recollection the late Dr. Rankin of Glasgow.

During our first visit to the Assembly the Court was employed in the preliminary arrangement of business. Every thing was conducted with the greatest order. There was nothing in the proceedings of this day that required speeches. What was said was brief and in the conversational style. The Moderator seemed perfectly acquainted with form, and his decisions were prompt and at once acquiesced in. In putting any question to the house, the ayes and noes appeared as if audibly uttered by every member. Only on one occasion did we hear an opinion delivered at variance with the principles and practices of government followed in our own Church. The occasion was something like the following: a reference for advice had been transmitted from some Presbytery on the question—"Whether Ministers who had not been inducted into (or as they call it installed over) a congregation, but merely preached to it, and administered ordinances, (to which they give the name of "stated supplies") could be constitutionally admitted a member of Presbytery?" The Committee of Overtures recommended to the Assembly a deliverance, to the effect, that as Presbyteries were composed of the Pastors of congregations within

their bounds and Elders only, Ministers giving stated supplies, not being Pastors, should not be admitted to seats in Presbyteries. This was manifestly asserting an essential constitutional principle, and at the same time aiming a blow at an intolerable evil that has crept into the American Church—the practice of hiring Ministers, or "stated supplies"—a practice which is utterly subversive of Presbyterian Government. On this recommendation contained in the report of the Committee of Overtures being read, some members, who either were not attending, or did not know what the proper duties of this Committee were, took up the notion, that the Committee wanted to settle matters in a summary way, without the deliberation of the Assembly, and not a few useless words were dropped on the occasion. We were less surprised at this, however, than to hear the venerable Dr. Miller, whose counsel is much regarded, rise up and declare against the recommendation of the Committee, asserting, that always within his memory, Ministers affording stated supplies had been admitted to seats in Church Courts—that great as the evil was, to act upon the principle of excluding them now, would disturb and unsettle a great number of congregations, and he concluded by moving that the matter should be referred to a special Committee to draw up a deliverance thereon for the Assembly. These principles declared by such a man, so contrary to Presbyterian order, and the practice of our Church, astonished us. Their prevalence is the cause of much of that disorder which disturbs the Presbyterian Church of the United States—a disorder seen and deplored by all—while the recommendation of the Committee asserted a constitutional principle, and went to the correction of the evil. The Moderator, as we after-

wards learned, saw the error into which Dr. Miller had fallen, and named a Committee who understood the subject, and would sustain the recommendation of the Committee of Overtures. We did not hear the Report. I record this circumstance among my recollections, because it was the only instance in which I observed a deviation from the pure principles of Presbyterian polity—and that too in a quarter where better things might have been expected.

On this morning a circumstance took place which, in so far as it was a manifestation of the Moderator's regard, and that of a few other friends to whom we had been introduced, was highly flattering to us. One of the Members of Assembly, at the private request of Dr. W. mentioned to the Court, that there were three Ministers of the Church of Scotland in Canada present, who had come to witness the proceedings of the Assembly, and moved that seats should be allotted them at the right hand of the Moderator's chair. The motion caused, we observed, a momentary demur in the body of the house. The explanation of this, as we conjectured, was to be found in the fact, that parties in the Assembly, the New School and the Old, as they are designated, were very nearly balanced; and the admission of three unknown clerical members to seats in that house became a question of some importance. Giving us a place there might almost have turned the scale. The question was whispered, what credentials have they? Who sent them? For what purpose have they come? The rising storm was hushed in a moment by the Moderator, who declared that nothing more was intended than to grant us that seat as a token of christian regard, and that we might the more favourably view the proceedings of the house; but that we should not, of

course, take any part in its proceedings. We were, therefore, called by the Moderator to the seats assigned us, and the business of the house proceeded as before.

In the course of this morning's proceedings a circumstance occurred, which, as connected with the place we at that moment occupied, is worthy of notice. Dr. Edwards, a distinguished advocate of Temperance Societies, and the author or editor of some works on that subject, was permitted to address the Assembly for half an hour with the view of obtaining a vote of the house in favour of his plans and publications.—After he concluded, some member proposed that the Assembly should enter into correspondence with the General Assembly of the Church of Scotland, that they might mutually co-operate in this reformation. It was then stated by a venerable member, Dr. Miller, that the General Assembly of the United States had, on various occasions, sought correspondence with the General Assembly of the Church of Scotland, and that it had been invariably declined by the latter, and therefore the present proposal ought not to be entertained. This statement, which we presume to be correct, although we are not acquainted with the circumstances, was the cause of some mortification to us. We could see no reason, why there should not be a friendly and christian correspondence between two Presbyterian Assemblies—the one the largest representation of Presbyterianism in the Old World, the other in the New. The bitterness which may have arisen in consequence of that revolution, which procured independence to America, should not exist or remain in christian minds—and indeed ought now to be forgotten by all. While there are considerations peculiarly strong, which should unite us in fraternal bonds. It is very true that the circum-

stances of the two Churches are so extremely different, that nothing more can be expected to exist between them than affectionate recognition and occasional correspondence respecting the most effectual means of advancing our common Christianity. But even this is much ; it might be useful ; what should hinder that it has not been carried into effect ? We suspect that there may be mutual jealousies and distrusts arising from the ignorance of each respecting the circumstances of the other. The Scottish Church is established and provided for by law ; the American Church is not. This is surely a trivial ground of difference, and ought not to be one of alienation. We rather think there is cause of gratitude to the Divine Ruler who has provided for each branch in a manner best adapted to its external relations. In Scotland—where the state of society is settled and permanent ; where there has existed for more than a century among the people, a very great unanimity in religious belief, and form of worship, where provision had been made for the maintenance of the Church from very ancient time, where it forms one member of an empire, throughout the whole of which a similar legal provision is made—it may surely be conceded that in such an order of things, legal establishment of Religion is beneficial, and when to this we add, the very unequal distribution of wealth among the different classes of that ancient kingdom, and consequently the multitudes who might be ill able to support religion for themselves, without the liberal assistance of the more wealthy, a legal maintenance for religion may even be defended as necessary ; and the obtaining of it in fact, an instance of the divine providential care. On the other hand, in the circumstances of the United States, the thing is unattainable. That country is in its infancy ; its institutions are not consolidated, the condition of its society is fluctuating ; its population gathered from every country under heaven, and presenting every variety of religious belief, renders every particular establishment of religion impracticable. In these circumstances we ought not to find fault that it does not exist. We ought rather to be grateful to the Divine Ruler, who has called forth such munificent liberality in private Christians, as makes a noble compensation for that which the state has withheld. Here, in the economy of the Church, as in the economy of nature, we behold a divine power producing harmony between the Church and its external relations. And we cannot see a reason why those whose lots have fallen differently, should not acknowledge each other as one in Christ Jesus, and agree to carry on their operations in conformity with their existing relations, without blame and without estrangement. But here we think the ground of alienation is chiefly to be sought. Circumstances require each in many details of operation, to act differently, and the unreflecting take umbrage, and are prone to censure, because the same measures are not pursued after exactly the same fashion. We may take the question of temperance, which gave rise in the Assembly to Dr. Miller's remarks on the Church of Scotland, as one of the instances in which the respective Churches might employ very different means, and therefore one of the instances in which the suggestions of such men as Dr. Edwards, even though backed by the Assembly, would be unsuitable and obtrusive. The supreme judicatory of the Church of Scotland has, or had, an influence on the Legislature in the framing of laws affecting public morality, which the General Assembly of the United States never had upon

its Legislature; and without any appeal to the popular voice, it was probably within their reach to obtain the sanction of the Legislature to any wise measure competent for it, that might seem remedial of this enormous evil. On the other hand, the position of the Presbyterian Church in the United States is such, divided within itself, and comprehending only a fraction of the people, that its voice, in an ecclesiastical capacity, cannot reach the Legislature, and it is obliged to have recourse to agitation and popular organizations to accomplish its purpose. Nor can we at all admit that the influence of the Christian Ministry upon the mass of the people of the United States, is to be compared to the influence of the Clergy of Scotland upon its people. In Scotland the parish Minister has an income which popular caprice cannot take away from him; he occupies a grade in society above the general body of his parishioners, among whom the vice of drunkenness is most commonly found. His session usually comprehends some of the most worthy and respectable persons in the parish, and for the most part they can bring the influence of the higher class to operate as a check on the grosser immoralities of the lower. Besides his parish contains a manageable population, with whom, if he is faithful, he is in continual intercourse, and knows their characters and their wants. In these circumstances the Church has the power within herself, of checking immoralities of every kind, so far as mere human power is competent to that end; and she could not be benefitted by any popular organizations beyond the jurisdiction of her own Courts. We dare not affirm, indeed, that this has been brought to bear, as it ought to have been, upon the evil in question. We cannot affirm more than that an admirable ap-

paratus exists for this purpose—and we trust the reforming spirit of the age, and the honourable example of America, will bring it into more effective operation. In the General Assembly of 1835, a report was laid before the Assembly of the extent of this evil, and remedial measures suggested; and we trust the process of eradication is already begun, and that, with an energy more effective than could be put forth by voluntary associations. The Church of Scotland will do her work in her own way, and we believe it will be well done; and being so, our brethren on this new continent will have no grounds to cast reproach upon her, as careless of the prevalence of iniquity, because she does not employ those schemes of agency to eradicate it, which are adapted to a different state of things. Within the United States, the good resulting from Temperance Societies, meets us every where, and one who witnesses it, is disposed to overlook the extravagance which its advocates have sometimes manifested, because of the mighty good they have achieved, and are achieving, for their country.

During our very short stay in the Assembly nothing occurred worthy of notice. A trial of one of its ministers for heresy was about commencing, but as we had neither time nor inclination to hear it, we resolved to employ ourselves in other observations. We could not but feel, however, the most unfeigned regret, at the disturbance and divisions which this case had created in the inferior courts, and at its very unsatisfactory termination, as we afterwards learned, in the highest judicatory. We have not a doubt that a Minister who remains in connection with a Church, while he preaches sentiments contrary to its creed, is guilty of very shameful dishonesty. And on the supposition that

he is not aware of his own divergence, he must be very ill-qualified as a teacher and writer, if he cannot express himself in illustration of the fundamental doctrines of his confession, without exciting suspicions in the minds of half his brethren, and those the most pious and learned, of his soundness in the faith. We confess that we have not much compassion for these disturbers of the peace of the Church, however good their intentions may be—and we did hear very favourable things stated of the personal piety of the Minister whose book had given rise to the present trial; but as we saw the author, still in apparent youth, rise up to read his lengthened defence, and understood that the case would consume several days of the time of this grave and pious Assembly, we could not help feeling that he had much to answer for. If he were really opposed to the doctrinal standard of the Church, why not leave it? If he was not, his conduct was hardly less blameable, in not expressing himself conformably thereto. We are aware, from glancing hastily over some papers put into our hands, that many of the statements which had given umbrage, lie in the darker regions of metaphysical theology, where only a strong mind can collect and express clear ideas; and where it might be well in general for Church Courts not to pursue a brother, who mistaking his own powers, had incautiously lost himself in them. In the present case, however, this argument for silence on the part of the Church, can hardly be pleaded. The author's metaphysical notions were not written for the learned who were able to detect their fallacies; but in popular treatises, designed for sabbath schools and young persons, among whom they were calculated to do some mischief. A writer may acquire reputation for depth

and originality, among superficial persons, by mixing up abstruse and doubtful principles of philosophy, with scripture exposition, but he will certainly incur the censure of the truly wise and judicious. The sublime doctrines of Religion are always dimmed in their lustre by such dark-tinged extraneous mixtures. They lead away from the simplicity of Christ's Gospel, and generate a temper very unlike that of little children, without which we cannot know the things of the spirit of God.—The individual referred to in these remarks has attained notoriety, and enlisted the sympathies of a party in his behalf; but his distinction is not an enviable one; and we cannot help thinking that he himself would now rather choose to labour unknown, in the most obscure corner of the Christian vineyard, than to have been the cause of so great offence in that Church, whose peace and unity he solemnly engaged at his ordination to promote.

But this particular case was only one of many which impressed upon us the conviction that peace and unity were strangers to the Presbyterian Church of the United States. For this unhappy state of things several reasons may be assigned. In the constitution of the General Assembly itself, we had before us a striking one. The members composing it, gathered from the various parts of this great continent, were nearly all strangers to each other. Those able to be leaders were not known—or were known only in the different "sectional caucuses" where they have influence. The proceedings and decisions of such a body must always be uncertain and variable. For even granting that they were all cordially attached to the same standard of doctrine and discipline, this of itself is not a sufficient bond of unity—a sure guarantee

of unanimous proceedings in a large promiscuous assembly. The members must be united to each other as well as to their standards—a thing hardly to be expected among two or three hundred persons, few of whom had seen each other in the flesh before. In this respect, the General Assembly of the United States is a very different body from the General Assembly of Scotland. The latter is gathered from a small territory; its leaders, whether lay or clerical, are acknowledged from their age, talents, and standing in the Church; they are found occupying the same eminent station, year after year, until they are removed to the Church above; they have been, for the most part, the spiritual fathers and teachers of the junior members, and their mature wisdom secures the influence they have acquired. This operates as a powerful check to hasty movement and variable decision; and, accordingly, considering that the Assembly is composed of more than three hundred judges, all having equal voice and vote, it is surprising to find such consistency in its measures prevailing for more than a century. But matters are far different in the General Assembly of the United States—and again we repeat, that although all were agreed in the standards of the Church, it would be difficult to find three hundred persons—strangers to each other, educated differently, and with different prejudices—capable of working together, after the deliberation of only a few days, on practical questions of ecclesiastical polity, in the highest degree complicated and perplexing.

But, while on this favourable supposition as to entire unity of religious sentiment, the operations of such causes as these, would be in constant danger of distracting such an assembly, there are many other causes tending to disturb

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its peace, arising from those mixed questions of politics and religion, which must be grappled with under every form of civil government. It is a foolish assertion that the Church in the United States has no connection with the State. It is true only, so far as the Church is not established by law, and is not maintained out of the public property or revenue. But the connection of a Christian Church with the State, or rather its relation to the State, cannot be dissolved. Its members have civil duties to perform individually; its judicatories have duties to discharge corporately; which have, or are designed to have, an influence on public opinion and national legislation. If the civil duties of the Christian were not under the cognizance of his religion—if the principles of the gospel were not to guide Christians politically as well as morally—a complete divorce might be effected between the Church and the State, and civil government might proceed unbiassed by christian influence. But the truth is, that Christians, both individually and collectively, into whatever political organizations they may be formed, will earnestly endeavour to make their influence bear upon the public good, and upon every legislative measure connected with it. This interference indeed, of a Church, corporately, with the civil policy and legislation of a country, is not universal, but limited. It would, for instance, be exceedingly out of place, for the General Assembly of the United States to receive petitions, and enter upon discussions, respecting the tariff laws. But it would not, we think, be at all out of place, for that highest ecclesiastical court of one of the largest christian denominations of that country, to endeavour to procure the passage of laws securing the sanctity of the Sabbath, or for the better education of their peo-

ple, or for the vindication of the rights of the oppressed. These indeed, in reference to the State are political questions; but in reference to the Church, they are religious; and they cannot be overlooked by the latter, without an awful dereliction of duty. It is on this ground that the question of slavery might very properly be entertained by a spiritual court; to determine its moral characteristics—to declare what spiritual discipline is adapted to these, and to make its influence bear upon civil legislation that “the oppressed may be free.” But, though this be a very legitimate function of a spiritual court, in such an Assembly as that of the Presbyterian Church of the United States, it must often prove very embarrassing. This seemed to be particularly felt in the last Assembly on the question of slavery, a term, whose repulsive associations, have of late been attempted to be softened by connecting with it the epithet “domestic.” It was reported that the ministers and commissioners from the slaveholding states, had instructions from their Presbyteries to withdraw from the Assembly, in the event of that question being entertained at all, on the ground that it was a purely civil question belonging to the legislatures of these states, and not within the jurisdiction of an ecclesiastical court. While many commissioners from the states in which slavery does not exist, were determined, if possible, to obtain from the Assembly a declaration, that, any member of the Church, holding slaves, was guilty of an immorality, and amenable to discipline. Between these extremes, we understood, there was a middle party, whose object was not to compromise the Assembly on either side, but to get rid of the question by some general and evasive resolution. A casual observer cannot, of course, affirm that this was

the actual state of parties and opinions on this subject. We give it from report as something near the point; and we allude to it at present for the purpose of shewing, that some of the political questions which disturb the Union, may often be expected, in their religious bearings, to disturb ecclesiastical judicatures; and that this will occur in a greater degree in a Church subsisting in, and spreading itself over, a congeries of small republics, having different political institutions, and occupying different positions in the march of improvement.

But beside these disturbing influences, flowing from the external relations of the American Church, there are others arising from its own proceedings and policy not less embarrassing. It appears that for a number of years past, it has been customary to admit ministers of the Congregational body, as ministers of Presbyterian congregations, and members of Church courts. Reasons, very specious in the circumstances of the American Church, might be adduced in support of such a measure. The Congregational body, in general, adhere to the same doctrinal standard as the Presbyterian; it is very numerous, especially in the New England States; and it might have seemed to many, a step toward that unity in the Church which pious minds so ardently desire and pray for, to overlook, in their agreement on doctrinal points, their disagreement on the minor questions of ecclesiastical government, and to desiderate mutually the enjoyment of ministerial communion; besides, it often happened amidst their fluctuating population, ever hiving into new settlements, that Congregationalists and Presbyterians, found a home in the same locality, united for the attainment of divine ordinances, and obtained a minister from one Church or the other, accord-

ding as the votes of either party might determine; and being thus formed into one religious community, all might agree in the wish, that their minister and congregation should form a member of the Presbytery, or the Congregational union, within whose bounds they lay, for counsel and co-operation. Without this submergence of minor differences, a regular ministry could not have been enjoyed in thinly settled districts; and hence, it was so often practised by the people, and approved of by the Church judicatures, as the means of attaining an inestimable good. But, in these very concessions and forbearances, have originated much of the heart-burning and division in the American Church. It is not now a purely Presbyterian body. Its judicatures comprehend a very large number, who, it is alleged, are desirous of subverting the integrity of the Presbyterian constitution. This party seems to be strengthened by another, which is opposed, not only to its government, but to its doctrines. And by such a coalition, many of the orthodox party reckon it not improbable that they will ultimately accomplish their purpose, unless speedy and effective measures are adopted.—Hence, those who conscientiously adhere to the standards of the Church are alarmed, and are uniting together in their defence against the common danger. We, who hold these standards to be a form of sound words, agreeable to the oracles of God, cannot but breathe the fervent prayer that truth and its defenders may prevail. We trust that those who have been admitted into the Church through Christian forbearance and kindness, if they now find that they cannot receive its doctrines, or submit to its discipline, will peaceably retire without acting the treacherous part of destroying the walls of Zion, withun

whose protection they have been, in Christian Charity, admitted. Would to God, however, they would rather submit to the order and government of the Church, than either retire or farther disturb it. Division among Christians is every where to be deplored. It is especially to be deplored, in one of the largest Christian denominations in the new world. In a land where the tendency to disorganization and anarchy is so strong both in Church and State; where insubordination to constituted authority, both spiritual and political, seems to be a developing feature of the democracy; where infidelity has so many advocates, and doctrinal error is so rife, and fanaticism, in its wildest excesses, is with so much difficulty restrained; men who wish well to their country and revere its God, should be ready to make every sacrifice to counteract these evils. But truth must not be the sacrifice, nor the order of God's house. Even at the hazard of division, truth and order must be maintained. But are not they loaded with the guilt of schism, who entered the Church under the express or implied stipulation of conformity to its standards, but now, finding they have acquired sufficient strength, labour by management and stratagem to subvert them?

It was very forcibly impressed upon our mind, from the mixed character of the Assembly, the immense territory from which it was collected, the unequal collegiate advantages enjoyed by the ministers, and the very different circumstances of their congregations, that a great error had been committed in forming one supreme judicature for the whole Church. All the purposes of union, would have been much more effectually attained by a General Synod in each State, as the court of final jurisdiction, and by a very small General As-

sembly, composed of representatives from each General Synod, who should possess no judicial authority, except in a very few cases, specially entrusted to them, and essential to general unity and order. Among these cases we might enumerate the superintendence of all theological colleges; the framing of laws connected with the admission of candidates for the ministry; the right of deciding in all cases of heresy; and the management of foreign missionary operations. Were the whole ordinary discipline of the Church thus confined to Presbyteries, Synods, and General Synods, within the respective States, the disturbing questions arising from particular local institutions, would be, in a great measure, avoided; and an Assembly, with definite power to legislate in the instances above stated, might be able to preserve a due degree of union and conformity, and regulate the general and combined operations of the Church.

For the reasons already stated, we did not return to the Assembly on the following day, but employed ourselves in visiting several literary institutions within the city, and, among the rest, the Western Theological Seminary. It occupies a conspicuous position on the summit of a steep hill, of an elevation to try one's breath in scaling it, and commands a beautiful view of the Monongahela and Alleghany rivers, and of their junction into the far-flowing Ohio. The building is too small, its architecture too humble, for the elevated site it occupies. Although a recent erection, it seems as if it were already falling into decay. The interior, so far as it was revealed to us, does not contain one decently finished apartment; the greater part is unfinished, unfurnished, and ruinous. The library, indeed, is a large and lofty room, containing a pretty extensive collection of books, many of

them donations from Britain, but little care seemed to be bestowed on their arrangement and keeping. The number of students did not much exceed twenty: it being vacation time, most or all of them were absent. Only one professor resided within the building, a young man, who conducted us through it, and showed us much friendly attention. He attributed its present low state to the division by which the Church was rent, and despaired of seeing better days until that was healed. The Seminary is unendowed; has only three professors; and were we to judge of the state of literature and theology from the means provided here for advancing them, our judgment would be very unfavourable. An American college of this class, would hardly take the precedence of a grammar school in Scotland.

Independent of the particular and occasional evils to which the present low state of this college was attributed by Professor N—, other inauspicious influences, of a more incurable nature, may be discovered, blighting the hopes of literary institutions in general, in this country. Learning cannot be expected to flourish vigorously in a community, in which no prizes, no honours, no recompense are awarded to it. In the United States it cannot raise its possessor to political power or office. It would rather disqualify him for complying with the humours of "the fierce democracy;" on whose voice every public office depends. Of what avail it may be in the professions of law and medicine, we cannot say; but the Church furnishes a melancholy picture of the rewards of learning within her domain. This will serve to explain the fact universally admitted, that candidates for the sacred ministry, are with the utmost difficulty obtained, notwith-

standing the strenuous efforts that are made to bring them into the field. It would appear that wealthy parents very rarely educate their sons for the service of the Church. The theological colleges are generally filled with students supported from charitable funds, who, after a very short curriculum, are sent out to discharge the duties of missionaries and ministers. In some of these colleges, classical learning is all but discarded, because of the time required to pursue it successfully; in others, manual labour is combined with the pursuit of learning, to enable the student to procure a livelihood during his academical course. We advert to these facts, not for the purpose of censure, for they may be unavoidable in the circumstances of the American Church, but for the purpose of tracing them to their proper cause. Were a secure and competent provision made for the ministers of religion in the United States, no matter from what source, it would have the effect of creating a supply from families of respectability, who could bear the expense of a liberal education to their sons. But what are the actual circumstances of very many ministers in the United States? If they should happen to be destitute of popular talents, and many of the ablest and most learned men are so, they are exposed to the ever-varying caprices of those congregations that may hire them; their incomes are not equal to the better class of artisans, with this difference, that those who pay are often somewhat doubtful whether they have received any equivalent, and hand over their contributions rather as alms to a mendicant, than as a debt of justice. What effect this must have upon the mind of the receiver, in the ordinary course of things, may easily be conjectured. On the other hand, even if the clerical can-

didate should rise into popularity, and obtain a charge in one of the principal cities, the means of supporting his distinction are often but scantily afforded. In proof of this, we might refer to a humiliating appeal, which was lately published in a religious newspaper, printed in one of the wealthiest cities of the Union, urging that ministers' salaries should be raised, in consequence of the high price of provisions and house rent! So nicely balanced, it would seem, are clerical income and expenditure, that any rise in the markets, must either afflict ministers with want, or a particular interposition on the part of the people must be invoked to avert it. If such be their poverty in cities where wealth is great and liberality munificent, what must it be in remote and poor country parishes? This evil of an inadequate provision, is farther aggravated by the unsettled state of the pastoral connection, by the ease with which a minister may be starved out, when a faction is raised against him, and by the odium that would pursue him if he evinced any anxiety respecting temporal things. These circumstances render the sacred office, viewed simply as a profession, in the highest degree dependent and precarious. So long as this state of things continues, learning will not flourish among the clergy; for it will be universally found that its cultivation is proportioned to its recompense.

My recollections of a Sabbath spent in Pittsburgh are very agreeable. In the morning we had the satisfaction of hearing Dr. Miller, of Princetown, preach. His discourse, from the text "Ye are my witnesses saith the Lord," was calm and judicious, and had an obvious bearing on the duties of the ministers and members of the American Church in the present momentous crisis of its history.

He illustrated, as I remember, the following topics:—God's people are witnesses for his existence, for his moral government, for his revealed word, for the experimental influence of the Gospel upon the heart, for the consoling power of religion in affliction and death.

In the evening we had an opportunity of hearing Dr. Beecher, so celebrated throughout America, for his writings, his eloquence, and certain peculiar notions, of which the orthodoxy has been brought in question. I was not then acquainted with any of his publications, except his sermons on Temperance, and his Plea for the West, and I had but slightly adverted to the reports of his trial before the Church Courts, in the preceding year. I went, therefore, with no prepossessions, either for or against him, but with expectation of something above ordinary, from a minister of his high reputation. Were I to judge from this discourse, however, I should say that I can hardly conceive any one less entitled to the name of eloquent. His manner was tame and colloquial throughout. He seemed to have pretty full notes, with occasional extemporaneous enlargement. The discourse, half-read half-spoken, did not evince either careful preparation, or any profound original thought. Neither his voice, nor appearance, are commanding. The discourse, which was on the doctrine of faith, seemed to be an effort to convey, with the utmost clearness, his own ideas of a subject on which his views had been misapprehended. I believe many who heard him, were led to entertain more favourable sentiments respecting his orthodoxy. Our wish and prayer was, that such scriptural views of this fundamental article, might always be as faithfully preached in the American Church. If the Reverend Doctor be usually as intelligible and scriptural in

his teaching, we think it would not be easy to misapprehend him, and not possible to suspect his soundness in the faith, as defined by the standards of the Presbyterian Church.

On our return to the inn, we fell into conversation with Dr. W——, on what we had heard. He accompanied us by request to our chamber, when after some conversation on spiritual things, he consented to conduct our devotions. With deep and holy fervour did he give utterance to the desires of our hearts unto God, and, as a father, prayed with and for us, and then we parted. In the frame of his spirit, we had another evidence of the calmness and serenity of the true christian. His office was a conspicuous and difficult one—the Moderator of an Assembly, rent by conflicting parties, and about to enter on the discussion of questions, of which the issue could not be foreseen, but which, it was feared, would terminate in the dismemberment of the Presbyterian body. Yet in prayer, in the room of an inn, with three strangers whom he had never seen before, and may never see again, were all these solitudes forgotten, while the apprehensions of God's unchangeable love and care over his Church, dispelled every fear, and diffused over the mind a sweet serenity. How vividly did this bring before us a truth which the world is too apt to overlook, the believer's peace in the midst of tribulation. Looking into the American Church collectively, one would think it in a very deplorable state; and perhaps it is so: but its true spiritual members are safe, and though cast down they are not in despair. The tempest ruffles only the surface; beneath, there lies a waveless sea, which it cannot reach; and so, we doubt not, it is with the Church. A stranger coming into it might be tempted to say, behold how these Christians bite

and devour one another—and yet beneath the external ruffling there are, in many a heart, the affections of heavenly charity—a union of spirit—which the breach of visible fellowship does not destroy. The true communion of believing minds is something deeper far and more secure, than that visible union, which is liable on earth to so many interruptions.—Why should it be deemed strange, that imperfect beings should sometimes judge and feel differently, respecting the complicated affairs of the Church? But, though in some measure repelled from each other by these conflicting sentiments, they may, nevertheless, be drawn more powerfully to their common centre; and division in the christian family, like other afflictions, may be the means of leading its members to walk more humbly with God; and at the throne of grace, at the cross of Christ, in devout and benevolent sympathies, they are united by the most perfect and permanent of all ties, supreme love to the same Redeemer and Lord.

These sentiments were still more deeply impressed upon me, when, after this brief period of fellowship and prayer was ended, I walked out on the long and spacious verandah to indulge my own reflections, and heard strains of sacred music, of the most delightful sweetness, produced by a few voices in the opposite part of the building. A christian family was there engaged in religious worship. They were alone with God—united to Christ. In the Church, the imperfections of its members might create within them some repellency, but the perfection of its supreme Head were all attraction. Here is both the cause of disunion, and its antidote. As the imperfections of christians are mitigated or removed, they will tend towards each other, as they now tend towards Him, who is their salvation and their joy.

We promote the unity of the Church, when we promote love to its common Lord. This affection perfected, will constitute the bond of its unity in heaven—a unity, which will never be disturbed by any of those causes, which so often interrupt it in this lower world.

N.

M.

REVIEW.

CHRIST CRUCIFIED. *A sermon preached before the Presbytery of Toronto, on February 7th, 1837, by previous appointment of the Presbytery, and published at their request, by the Rev. JAMES GEORGE, Minister of Scarborough. Toronto: Coates—1837.*

The press, like every other form of human agency, has its 'day of small things;' and, in our community, it has not yet attained its day of greatness. A prolific issue of newspapers, which, in general, have nothing commendable either in matter or form, and a few occasional pamphlets and sermons, constitute its principal productions. But, if our population are to follow the career of the parent stock, and cultivate learning, and science, and true religion, we shall in due time possess an indigenous literature, and may yet, by our own contributions to the stock of knowledge, human and divine, make some return for the high advantages with which we have begun the course of social existence. The indications of our future advancement in knowledge and religion are not, in the mean time, very favourable. But, for the present, we forbear touching on these. Suffice it to say, that as 'wisdom and knowledge are the stability of Messiah's times,' and as we believe that these times, be the intervening days of darkness many or few, shall yet shine full on Canada as on all

other lands, we anticipate for our community a time of illumination, peace, and glory.

Some of the sermons from the Toronto press which we have seen, are of the very humblest order, printed, we may not say published, because of the occasions on which they had been delivered. The sermon before us was preached before the Presbytery of Toronto, on the occasion, we happen to know, of a Presbyterial visitation in Vaughan—the first of a course of visitations which that Presbytery is about to pursue. It may have been viewed as possessing some importance on this account; but it has solid merits of its own, which justify the judgment on it which the Presbytery had formed when they requested the author to publish it.

In an early age of the Reformed Church of Scotland, Presbyteries met every week or fortnight, and a sermon or critical discourse was a part of their stated exercises. Such frequency of meeting suits not the localities of ministers in Canada, nor, we may say, the general engagements of ministers in our day. But, we are certainly highly culpable, if at our less frequent meetings of Presbyteries, no discourse be delivered, or such a one only, as might be given in the ordinary course of pulpit instruction. Ministerial communion should extend beyond the intercourse which takes place in the ordinary business of Church courts. United prayer and mutual exhortation are most important parts of it; and ministers are most in the way of being instructed, when they have placed themselves at the feet of a brother, who has been previously appointed to address them. The very exercise of the preacher's gifts in such circumstances, coming forth, as he may be expected to do, with the fruit of study and prayer,

has an indirect influence of a favourable kind; as his hearers, through sympathy and emulation, may be excited to cultivate, more diligently, the best gifts.

Mr. George has honoured the occasion of his preaching and the brethren whom he addressed, as his discourse is characterized by depth and originality of thought, and energy and point in the application of the truth. We cordially recommend it to our readers, being assured, that both ministers and people may read with advantage his exposition of the doctrine of the Cross, and the scriptural mode of preaching it. We have, however, objections to some parts of the structure of the discourse, as well as to some of its sentiments and style, which we shall state. Sermons which are submitted to the eye, must be more carefully prepared than those which are addressed to the ear only; if, at least, the preacher would gain a favourable reception to the truths which he brings forward. And it is our duty, not thinking of our vocation as critics, but seeking the same object with the preacher himself—the advancement of Divine Truth—to remind him, when he fails to do it justice in his mode of expounding it.

Our author's text is the declaration of the Apostle: "We preach Christ crucified," 1 Cor. 1-23. He introduces the discourse, with some judicious remarks on the character of the Apostle Paul, in connexion with the opposition which he encountered at Corinth. The Apostle was manifestly the principal instrument which the Lord employed for planting his Church in the world; and his character, even on this account alone, is a most interesting subject of contemplation. The time was, when our orthodox divines generally spoke of the inspired writers as though they had

been unconscious instruments of the Holy Spirit for the utterance of his oracles: at least, they made little account of the peculiarities of their individual characters. In the present day, the tendency is to the opposite extreme: and in the introduction of this discourse, there is such a variety of epithets applied to Paul, that the reader is tempted to forget that the accomplished native of Tarsus and disciple of Gamaliel, was all that he was as Apostle of the Gentiles, by the grace of God in him.

Some of our author's remarks on the style of Paul's writings are not strictly accurate. Thus he says, "all his admirable rhetoric, all his sound logic, all his knowledge as a Jew, are laid under contribution, to throw light on the Cross of Christ." Now while we abhor as blasphemous the Socinian reflection on the Apostle as being an inconclusive reasoner, we yet believe that Paul, from the very flow of thought and emotion which pressed upon him as a writer under the clear vision of heavenly and eternal things, is often discursive to an extent that is not consistent with what we regard as exact logic; hence, the digressions on digressions, and parentheses within parentheses, which are found in some of his Epistles. None but those, however, who judge of the word of God by the laws which men have framed for their own writings, will pronounce these to be blemishes. And so, we think, that in speaking of the beauties and excellencies of the Bible as a written composition, we should not affect a constant reference to those laws.

We object, on the same ground, to the author's description of Paul as "a vigorous and concise writer." Vigorous, truly he is, above all that ever wrote—and so, even Longinus classes him amongst the greatest orators of antiquity: but his is not a concise style.

The mighty themes on which he dwelt, and still more, the varying application of these which he saw, as he wrote for the immediate benefit of multitudes of the followers of Christ, entirely forbade a laboured brevity. The truth is, that much of Paul's writings, both from the matter of which they treat, and because they are letters or personal addresses, partake largely of the character of spoken discourses; and on this very account, they are more frequently diffuse than concise—and their copiousness is itself an excellence. To strengthen our opinion in this matter by a canon of criticism that will not be lightly disputed, Cicero says, "conciſe or gentle speakers may inform a judge, but to carry him along with them, which is the main point, is beyond their power."

The objects proposed in the discourse, are—

First, to explain briefly the matter contained in the text; and next, to offer a few remarks on the manner in which the doctrine of the text ought to be preached. Taking this division as we find it, we by no means approve of the terms in which the first topic is announced. The text is properly the statement of the fact that the Apostles preached *Christ Crucified*; and, we think, that the preacher would have done better to have expressed his intention to explain the grand theme of Apostolical preaching. It is worthy of remark, that the phrase "Christ Crucified," or the equivalent term, "the Cross of Christ," are found only in the writings of Paul. We agree in substance with the author's remarks on it; believing that it denotes the whole class of truths which are involved in the

* Quare qui aut breviter, aut summiſſe dicant, docere judicem poſſent, commovere non poſſunt, in quo ſunt omnia.

fact that Christ died for the salvation of sinners.

Under the first head, we have a brief and judicious exposition of the satisfaction of Christ to the law, by his obedience and death; and this, in so far as the announcement of the topic goes, constitutes the matter of Gospel preaching. But, who does not see that this is a very meagre account of it? And, were it not that we find in another part of the discourse an enumeration and illustration of the kindred and subordinate truths which are implied in the atonement, we should pronounce the discourse to be defective in something more important than the mere arrangement of its materials. Under the first and fifth subdivisions of the second head, Mr. George shews, that "the doctrine of Christ Crucified ought to be preached in all its parts," and made "the central point in the pulpit labours" of the Christian Minister; and, much of what he has there stated, ought undoubtedly to have been introduced under the first head—the explanation of the grand theme of Apostolical preaching. The second division of the discourse is, we think, the better portion of it. His remarks under this division are thus distributed—*First*, the doctrine of "Christ Crucified," ought to be preached in all its parts. *Secondly*, with great plainness. *Thirdly*, with great earnestness and courage. The announcement of the *Fourth* subdivision, which is in these words, "courage is also necessary for preaching Christ Crucified, aright," shews that the words *and courage* should have been erased from the preceding one. Under the *Fifth*, it is stated, that Christ Crucified must be made the central point in all our pulpit labours. And under the *Sixth*, that the doctrine must be preached with a firm reliance on the aid of the Holy Spirit. But we must let our author

speak for himself; and those of our readers who have not seen the sermon, will not complain though we take one or two lengthened extracts. The remarks on the preaching of the doctrine of Christ Crucified in all its parts, misplaced though some of them appear to us to be, are very excellent. Having adverted to the sad fact, that the Gospel, supremely interesting and important as it is, is yet in a vast multitude of cases listened to without any emotion, our author thus proceeds:

"It is at least worthy of serious enquiry, whether this may not in part be owing to the manner in which it is presented by us before the ears of our people. By overlooking, or but partially bringing into view certain of the doctrines, may not our discourses become feeble, and what we say be confused; or what is worse, end in mere declamation. Now, the evil is not that truth is not uttered—but it is truth without connection or sequence; and of course, it neither affects the understanding nor the heart. A point of the sun seen, and but a few rays felt, can neither produce admiration nor warmth.

But preachers are not to blame wholly for this partial view, which is sometimes given of divine truth. If I do not greatly mistake, they are occasionally influenced to take this very meagre course by the cant or clamour of certain persons from whom better things might be expected. The opinion of the pious portion of a congregation has great weight with a minister. But it must not be concealed, that these persons are not always as wise as they are sincere. What we have heard to-day, say they, of the guilt and depravity of man—of the claims of the Divine law—or of the justice or holiness of God—or of the Divinity of Christ, was all well enough, but it was not what we want—we want to hear the Gospel, and this is not Gospel preaching. Ignorant inference!—harsh surmise!—but often sufficient to stagger the better judgment, and pain exceedingly the feelings of a pious Minister. By "the Gospel," these persons just mean one thing—the passion of Christ. Hence, to please them, the whole mediatorial work must be narrowed down to a single point. They see not, that their favourite theme depends for all its grandeur, when discussed, on a clear conception of other truths, which when brought forward, they are ready to

despise as little better than mere intellectual and moral harangues.

It ought to be distinctly understood, that the amazing—the ineffable interest of the Saviour's sufferings is not to be seen in the mere fact, that his human body was covered with a bloody sweat through mental agony—or hung on the cross bleeding, torn, lifeless : but in this, that He who thus suffered was the Lord of glory—that He who thus bore the malice of devils was the adored of Angels—that He whose prayer the Father would not hear, was the beloved of the Father. To see the Cross of Christ in its awful majesty, we must understand in no small degree, the jurisprudence of the Eternal Throne. And is there not reason to fear that by merely fixing the mind on the passion of Christ, his active obedience, and the great ends which it served in the moral government of God, are left out of view, and a tragic scene is furnished from his sufferings for fancy, rather than a solid foundation on which the penitent can build his faith and hopes for acceptance with a just God.

God forbid, that I should turn the eye of any away from contemplating a suffering Redeemer. No, no ! Oh, no ! The scene of Calvary will be to all eternity the wonder of Heaven, as it has been the confusion of hell. But let it never be forgotten, that a scene so splendid and so vast, can only be seen to advantage by those, whose power of mental vision has been strengthened by looking afar, and looking long over the laws and perfections of God, and by examining deeply into the character and eternal prospects of man. The light that falls from the throne makes the Cross glorious ; the light reflected back from the Cross makes the throne more awful. If these views be correct, it will follow that to preach Christ crucified aright, we must give to all the parts of the great salvation that prominence and relative position necessary for showing it as a whole in its glory and efficiency ; in its glory as a grand work of the Tri-une Jehovah ; in its efficiency as bringing sinners from misery to happiness. In a word, all the doctrines of the Bible must be seen to centre in this, and to be essential parts of this."

Our author's remarks, "on preaching the doctrine of Christ Crucified *with great plainness*," are very excellent. Some of his readers, however, may be tempted to think that his own practice in this respect, is scarcely in keeping

with his philosophy ; especially when they read such a passage as the following :

"And let us never suppose, that the doctrine of Christ Crucified can acquire additional glory from the flowers of rhetoric, or that the tones in which Almighty God hath spoken shall acquire additional force from the rhythm of language. Add to the grandeur of the pyramids by a garland of flowers—increase the glories of the ocean by the reflection of a mirror—augment the splendours of the sun by the gleam of a torch—vain efforts ! but not so vain, and nothing so wicked as when men set about giving new dignity and interest to the Cross of Christ by tropes, figures, and tiny conceits. The work of the Lord of glory needs no embellishment. Besides, all this false adornment disgusts men of enlightened piety ; furnishes nothing for the troubled soul to look at, and what is most ruinous, under the gaudy drapery is hidden from the eye of the ignorant, and the young, the pearl of great price. Alas when we make this fair show of speech from literary vanity or to gain a vulgar fame, are we not chargeable with the dreadful sin of preaching ourselves and not the Lord Jesus ?"

We venture on yet another quotation because of the important instructions it suggests to the hearers as well as preachers of the Gospel. In speaking of *courage*, as necessary to the faithful exhibition of the Gospel, our author thus proceeds :

"Moral courage depends, in a great measure, on zeal. If our zeal be feeble, our courage will soon fail, and very likely fail at the point where it is most needed. It is true, that, in the present age, we do not require *precisely the sort* of courage that was requisite to support the martyr on the rack or at the stake. Yet, it may be more than questioned whether some, whose courage would have borne them triumphantly through the severest bodily sufferings, have not shamefully failed, under the frown of formal professors, or under the influence of the sleek expediency, or infidel sophistry of the world. I wish to make this plain. And for this purpose, let us suppose that the wealthy and the learned in a congregation sincerely dislike to hear a crucified Saviour preached. For a time the preacher is ignorant of this hostile feeling. But at length he comes

to hear it whispered, that another sort of preaching than "the Cross of Christ," would be really more useful, and give greater satisfaction. These persons—sage in their advice—would not object to a small portion of doctrinal preaching, and they even hint that the time may come when it would be useful to preach the doctrine of the Cross somewhat fully among them. But, in the mean time, good plain moral discourses are, on all accounts, more suitable. Now, all this, and much more, is endorsed in public, by their blank indifference, whenever the doctrine of the Cross is brought into view: while in private, the minister meets with broad hints, and cold looks, and dark surmises about men ruining their usefulness, by dwelling too much on the doctrinal portion of religion. Now, if the preacher be a man of high moral courage, all this will just tend to make him so much the more resolute in proclaiming the doctrines of the Cross.—It is, however, no great disparagement to a man to say, that even although pious, he may want firmness of mind. Hence, it is more than possible, that, under the influence of the temptation which we have supposed, some good, but too compliant men, might be induced to draw off from the more prominent ground, the peculiar doctrines, and place them in the shade, until, forsooth, the mind of the people is prepared, by a different sort of instruction, for giving them a more favourable reception. But not satisfied, it may be, with keeping what he knows to be the very essence of religion out of sight, the preacher endeavours to bring in the doctrines by stealth, and take the people by surprise. God hates expediency, when it implies a fear of displeasing men, should they see the truth as it is. This is not all. Those intended to be thus caught see the snare, and at once pity and despise him who employs it. They give him no credit for honest intentions. He reaps the reward that might be expected—dishonour: and what is far worse, truth is injured. Courage, fearless and honest, would save from all this; and ultimately produce much that is good, and, to the preacher, much that is creditable, in the best sense."

This description is graphic and applicable in the main, to cases which occur within the observation of almost all intelligent Ministers of the Gospel. Our author has, however, committed a mistake in representing the offence of the

Cross, as occasioned exclusively by doctrinal preaching. No doubt, the bold assertion of the righteousness of Christ, as the only foundation of the sinner's hopes towards God, does cross the pride of the natural mind; but, some of its strongest tendencies, and most inveterate habits, are not less directly grappled with, by the requirements of repentance, self-denial, and separation from the world, which must ever be urged in connexion with the testimony of the Gospel. There are in some religious communities not a few, who, from the training in orthodoxy, through which they have passed, can bear with nothing but doctrinal preaching, while yet they are ready to take offence, and to stumble, when the demand to forsake all in affection for Christ, is pressed home upon them. Many now, as in our Lord's own day, are offended at such sayings as these; "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life." But, more, we believe, are repelled from the Kingdom of God, by these and similar declarations: "Verily, I say unto you, that a rich man shall hardly enter into the Kingdom of God. And again, I say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of God." The error to which we have here adverted, arises merely from the want of explicitness: in another part of the discourse which we have quoted, our author shows that the preaching of the Cross, to which the offence attaches, is not the bare exposition of the sufferings of the Son of God.

But, we have done; we have noted freely some of the blemishes which are found in this discourse; and, without being hypercritical, we could have pointed

but some improprieties of language, which a more careful revision would have removed. And the discourse could have afforded to have had these animadverted on, for it has substantial excellencies: as it is, we again cordially recommend it to the careful perusal of our readers.

RELIGIOUS AND MISSIONARY INTELLIGENCE.

PRESBYTERIANISM IN ULSTER.—Presbyterianism prevails to a greater extent in the province of Ulster, than in any other portion of the British Empire; Scotland, of course, excepted. Look at the moral importance of this province compared with any other portion of the empire, not even setting aside the former exception. Agriculture, manufacture, commerce, are here cultivated to an extent almost incredible by any one who does not witness their operation. Ulster, and the rest of Ireland, are as totally and strikingly dissimilar, as any two distinct nations not situate in different climates. Ulster is as superior to the rest of Ireland in the industry, genius, and high moral character of its inhabitants, as the rest of Ireland is generally superior to it in the natural beauty of its scenery, and in the luxury and variety of vegetation.—This is apparent to the most superficial observer; and the most careless inquirer will naturally ask, to what is this distinct intellectual and moral grandeur attributable under manifest and manifold disadvantages. We answer, to the presence and working of Presbyterianism—imparting, as it does, in an eminent degree, the blessings of education and the precepts of peaceful living. We state what we believe to be fact, from whatever source proceeding, and in confirmation of our belief, we beg leave to direct our readers' attention to the comparative absence of crime in that persuasion, considered in reference to other persuasions, exhibited in the following

Schedule, showing the number of Convicts of all persuasions, and Presbyterian Convicts, on board the Hulk Essex, at different periods, during the years 1830, 1831, 1832, 1833, 1834.

Date.	Number of Convicts on Board.	Number of Presbyterians on Board.
1830, June 13.....	308	4
14.....	108	0
December 7....	198	2
S.....	5	0
1831, August 10.....	272	6
12.....	72	0
October 27.....	247	10
28.....	47	4
1832, February 17....	137	4
18....	81	1
June 28.....	282	1
29.....	62	1
September 10...	207	17
11...	45	1
1833, May 16	261	11
17	41	1
August 26.....	212	4
27.....	55	1
1834, February 10....	221	6
11.....	22	1
October 11.....	130	2

(Signed) JOHN LAMB, Keeper.
Essex Hulk, Oct. 11, 1836.

We regret that, in the above schedule, a return was not also made of the number of convicts professing the tenets of the Established Church, as, we are convinced, that that number would be in the ratio of the numerical difference between the members of each persuasion.—*London's Standard.*

EXTEMPORARY PRAYER.—Fifty-seven of the most exemplary clergymen belonging to the arch-diocese of Dublin have signed an address to Dr. Whately, remonstrating with his Grace for prohibiting the use of extemporaneous prayers in their religious meetings. The address is conceived in a truly Christian spirit, but its length precludes us from doing more than presenting an extract to our readers:—"It is to your Grace's observations on extemporary prayer that we would principally direct our attention, deeply lamenting the view your Grace has taken of it, as well on others' account as our own. We grieve that the line of argument adopted by your Grace is calculated to wound and offend a very large body of sincere Christians, among whom we would name the Established Church of Scotland—as it denies the character of pray-

er to their worship, because it is presented to God without a precomposed form : and with regard to ourselves, we grieve that an attempt is made to shackle and bind our consciences in all common supplication, in all joint worship, where 'two or three are met together.' It is on this part of your Grace's letter that we feel ourselves called upon most respectfully, but firmly, to express our sentiments : and we cannot enter upon the subject, without declaring the very high veneration which we entertain for the Liturgy of our Church. We esteem it as better calculated than the very best extemporaneous prayers for the general and ordinary use of the Church in public worship ; we place it only second to the Scriptures of truth, and we love it, as having come down to us encircled with the glory of the Reformation ; but as it contains formularies for the public worship of a congregation, and, therefore, necessarily omits what is particular, and refers only to general feelings and duties, it is not calculated, and, as we conceive, not intended for the more private meetings of Christians."

Scottish Guardian.

PROVISION FOR RELIGION IN N. S. WALES.—A very important bill has been recently passed, entitled, "A Bill to promote the building of Churches and Chapels, and to provide for the maintenance of Ministers of Religion in New South Wales." This bill contains several important and beneficent provisions. When any sum from £300 to £1000 has been raised by private contribution for the erection of a church, a sum equal in amount to what has been contributed is to be granted from the public funds. When a resident population of 100 adults intimate a desire to attend the church thus erected, an endowment of £100 per annum is to be given. If 200 adults subscribe such a declaration, the endowment is to be £150. If 500 adults, £200. In special circumstances, to be judged of by the Governor and Executive Council, a stipend of £100 may be granted, even when fewer than 100 adults subscribe a declaration of their willingness to attend church. Free sittings, to the extent of a fourth of the whole, to be reserved for the poor in each church.

Such are the more important provisions of this bill. It proceeds upon the vicious principle that the endowment is to be given to all sects. This opening has already set the Roman Catholics a-working. The R. C. Vicar of Van Dieman's Land, has been sent home for a supply of priests from England and Ireland. This activity and zeal is

worthy of imitation. It will be lamentable indeed if Presbyterians do not exert themselves, to the utmost, to spread the knowledge of the Gospel, and to maintain that knowledge in this interesting colony. We understand that Dr. Lang is at present in this country, from New South Wales, with the view of procuring the services of some of the Probationers of our Church, and of the Synod of Ulster. This is an opportunity, which ought not to be let slip, of extending our Church among the inhabitants of this colony. Our limits do not permit us at present to enter upon the question with that fulness with which it ought to be considered. We shall resume it in our next. Meanwhile, we request the attention of the Probationers of the Church to this interesting field of labour, and urge them to consider seriously whether there be not here, a call from Providence upon them to devote their energies to this great work.—*Ibid.*

AN APPEAL FOR CHINA.—The Rev. William H. Medhurst, who has long laboured for China, and whose judgment in respect to all that pertains to her interests, probably may claim precedence to that of any other individual since the death of the lamented Morrison, has just issued an appeal in behalf of the ultra Gangetic missions. After stating that Morrison commenced his labours in 1807, and Milne in 1813, the former having prepared a translation of the Bible and a Dictionary of the Chinese language ; that about 2,000 pages of other religious matter have been composed, and above 500,000 Tracts and books put into circulation ; thousands of Chinese youth instructed in the schools ; myriads of Chinese converted and reasoned with on the subject of religion ; some dozen individuals baptized ; that one native convert is preaching to his countrymen ; the Anglo-Chinese College established at Malacca for the instruction of more advanced youths in the sciences of Europe, and the literature of China ; a vocabulary of the Canton and Fokien dialects prepared ; and the tones and idioms of the language well understood, so that great difficulties have been removed, and a foundation laid, broad and deep, for the future usefulness of every labourer—he thus writes :

"The stations in the Malayan Archipelago, where the Chinese emigrate in great numbers, afford a quiet and a safe retreat for those missionaries who are disposed to sit down in the midst of the people committed to their charge, and instil into their minds the doctrines of the everlasting Gospel. About a million of the inhabitants of

the Celestial Empire may be found in these regions, amongst whom a system of Christian effort may be carried on *without any interference with the powers that be*—Should our labourers be successful among these, as they all contemplate, and many effectuate a return to their native land, much Christian influence may be exerted on China itself by returned emigrants; and while the interior of China is impenetrable by Europeans, native converts may go through the length and breadth of the land, carefully though effectually spreading the blessings of Christianity. In these out-stations we have now four missionaries and one assistant studying the Chinese language; but what are they among so many? Even if we contemplated the evangelization of the Chinese emigrants alone, what are four or five labourers to a million of people?

“But our views are not confined to the emigrants; it has been discovered and proved, that voyages can be made and landings effected on any part of the coast of China, from Hainan to Chinese Tartary; that though the visits on each occasion must be short, the efforts made may be great, for thousands of Tracts may be freely distributed, and thousands of natives fervently addressed in one day; thus, instead of one million, *one hundred millions* may be brought within the range of our influence, and efforts made which may reach to the capital, or even to the throne; and is this little? Is this day of small things, to be despised, when the object still in view is the conversion of a third part of the human race, and when these are the stepping stones to its accomplishment? True, the utmost that can be done on the coast, is the hasty and indiscriminate distribution of Scriptures and Tracts, with a few occasional words of exhortation; but who can tell but even this may prove, in the hands of an omnipotent Jehovah, the power of God to salvation?

“True, the powers that be have issued edicts upon edicts against this mode of operation, and have sent orders to all government officers to drive the missionaries away with fire and sword, even threatening to stop the trade. But we know by experience that these edicts are never intended to be put in execution, and that the threat of the stoppage of the trade has been fulminated after every successive expedition, and fulminated on each occasion in vain. The coast of China is therefore open for the occasional visits alluded to, and we only need to proceed vigorously with the work to the extent of our opportunities, and then we may the more reasonably antici-

pate that God would open and extend them.

“A missionary ship is likely soon to be provided, to be devoted to the special object of carrying the Gospel along the coasts of China, Cochin-China, Corea, Japan, Cambodia, and Siam, with the numerous and interesting islands of the Malayan Archipelago. There is work enough to keep such a ship constantly going; but how shall we prepare Tracts? and how shall we spare men to go on these important voyages, unless we have a large accession of labourers?”

Mr. M. then proceeds to allude, in terms of the highest commendation, to the establishment of the Ophthalmic Hospital in Canton, by Dr Parker, the American missionary, and what might probably be done for China by pious physicians, in advance of all other missionaries; and states, that the climate of China is as salubrious as that of England.

He then contrasts the difficulty of acquiring the Chinese with that of the English language, showing the very great number of irregularities and obstacles to be encountered in the latter, that a child learns one language almost as easily as the other, &c. from which he concludes, that “the formidable obstacles, that have hitherto frightened so many of our English students, are considerably reduced by a comparison with our own language, and would vanish entirely before the patient assiduity of the determined scholar.”

He closes with the fact that China must be evangelized; that the means are plain; that to wait for China, herself remaining pagan, to open the way of access to Christianity, is absurd; and appeals for men to enter the service and to enter it now.

CAUSE. CUSTOMS OF THE FEJEES—One of these customs is, their bad treatment of the female sex, making little more of them than if they were beasts of burden; whereas in the Friendly Islands the sex is treated with considerable tenderness. Here the female is not required to do the drudgery; but in Fejee, she is compelled to undertake the laborious duties of tilling the ground: she digs the earth, sows the seed, dresses the plantation, reaps the harvest, cooks the food, and, in fact, takes the man's place, except in war; while he lounges away his time in idleness, or employs it on something worse.

Another point of resemblance is, the *immolation of widows on the demise of the husband*. It is true, it is not effected in the same way—not by the pile, but by the bow-string—not by burning, but by strangling. It is very general, too, I am assured; when the husband dies, the hapless wife prepares for her fate: she seats herself—the cord is placed round her neck—one person places his hand on the head of the victim—others seize the extremities of the cord and tighten it to effect strangulation, and the few struggles made are succeeded by the stillness and stiffness of death.

Another circumstance is the burying alive of individuals—a practice not unfrequent in Fejee, but of which I never heard an instance in the Friendly Islands. Individuals, too old or too ill to be of further service, are the victims of this cruel practice. Sometimes it is done, I am told, at the request of the individuals themselves: no effort is made to dissuade them from it, but the willing murderers proceed forthwith to a hole of sufficient capacity: they then convey the sick or aged person to it, and having placed him in the grave in a sitting posture, cast the earth upon him, which is pressed down by the feet of his own relatives or neighbours, nay, stamped upon with all their might—regardless of the moans of the living, whom they are burying out of their sight.

These are revolting details: but they are too true: and prove, better than laboured argument, Fejee's need of the Gospel, to soften the ferocious character of its inhabitants, and to give them bowels of mercy for their tender mercies are cruel.

Wars are common occurrences; so common, that it is usual with the men to carry their weapons with them wherever they go, that they may be able to run to some rallying point, on the first report of war, without loss of time. They are a people who delight in war: they have an almost unappeasable appetite for it.

Connected with their wars is an evil for which I should think the Fejeeans to be pre-eminent, and that is cannibalism; an evil which has now grown into a confirmed appetite and fondness for human flesh. I know it to be a fact, that a number of Fejeeans, at a neighbouring island to this, have gratified that unnatural appetite in two instances. Fejee, I think, exceeds New Zealand in that abominable vice. The accounts which we hear are sickening. It is not one now and then who furnishes a meal for his savage countrymen—nor ten—nor twenty—but hundreds! When I first heard it, I was confident that the statement was exaggerated; but on appealing to the authority of a Fejeean chief, at present here, I was assured by him that it was *mooni aubito*, (most true,) and that some short time ago there were more than two hundred human bodies prepared for a single feast! They were the victims of war, inhabitants of a fortress which had been taken and sacked. But the horrible appetite for human flesh is not appeased there by the victims of war. Frequent as wars are, it is nothing strange for a chief to give orders to kill such a person and dress the body for food, and to do it with as much unconcern as the butcher selects an animal for the knife from the flock or the herd!—*London: Missionary Register.*

NOTICE TO CONTRIBUTORS.

THE EDITOR.—We solicit from Clerks of Presbyteries regular reports of their proceedings; and from Missionaries, labouring under any of the Presbyteries, such intelligence as may be gratifying to those who take an interest in the progress of our Zion, and as may stir up those who enjoy the ordinances of religion, to sympathize with, and assist, those who are destitute of them.

We have made those, on whom we rely as contributors, acquainted with our resources and expectations. We trust our call upon them will not be disregarded, and that suitable replies will not be delayed.

TO SUBSCRIBERS.

THE PUBLISHER offers his apology for using paper of a quality inferior to what he wished. Nothing better within his reach could be obtained. A supply of paper of a suitable quality has been ordered from Scotland, and it is hoped, that after the July number, THE EXAMINER will equal any periodical in Canada, as to mechanical execution.

Agents are respectfully requested to forward their subscription lists without delay.

It is expected that the future numbers of the Magazine will be ready for delivery by the 10th of every month.

Money remittances have been received from Napanee, Midland District; and from St. Catharines, and the Ten Mile Creek, Grantham, in the Niagara District.

We shall continue to make our acknowledgements of these favours on the cover.

BIBLE DEPOSITORY, at the office of W. D. MILLER, Esq. Queen-st. Niagara; where ministers and store-keepers in want of a supply, can be furnished with Bibles of various descriptions, which have been received from the Glasgow Bible Society.

N. B. Advertisements of a *general nature* will be inserted on the cover at the following rates.

If under ten column lines two Shillings and sixpence currency for the first, and three half-pence per line for every subsequent insertion.

Over ten column lines, three pence currency per line for the first, and half price for every subsequent insertion.

Page lines double the above prices. Advertisements stitched in with the wrapper, at reasonable rates.

In reference to the foregoing, we particularly request the patronage of Booksellers.