

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Cover title missing/  
Le titre de couverture manque

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/  
Transparenc.

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/  
Comprend un (des) index

Title on header taken from:/  
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments:/  
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

THE CANADIAN

# CHRISTIAN EXAMINER,

AND

## PRESBYTERIAN REVIEW.

NUMBER 8.

AUGUST, 1838.

VOLUME 2.

### RELIGIOUS COMMUNICATIONS, ETC.

#### FOR THE CHRISTIAN EXAMINER.

SOME OF THE DIFFICULTIES THAT MAY BE EXPECTED IN THE STUDY OF THE WORD AND WAYS OF GOD.

It is known to every one who has had experience in the business and affairs of life, that valuable things can seldom be acquired but at the expense of great pains and labour. They who would acquire wealth must submit to the toil and drudgery of business, or hazard their health and life in foreign and insalubrious climate; they who would succeed in the career of ambition must ply all those anxious and laborious arts which are necessary to their end. Nor are the distinctions of science and literature to be obtained on easier conditions. Many long hours of study and solitude are necessary to gain even a tolerable name, and to prevent the approach of ignorance and dulness. It is a general rule, indeed, which extends to every human pursuit; that labour and attention are the conditions which alone eminence is to be attained.

We shall not at present enquire at much length, of the reasons and advantages of this condition of things. The proofs for the reality of its existence are every where around innumerable; and since it is so, it would be foolish to imagine, supposing religious knowledge to be valuable, that

it could be acquired on any other terms than those on which other valuable things are acquired. It is not easy indeed to imagine any other scheme of imparting knowledge to man, in his present circumstances, than that which has been adopted by our great Creator. Our religious knowledge and feeling might, it is true, have been directly communicated and stamped upon our minds by the finger of God, and it might have determined our actions with the infallibility of instinct; but, had this been the case, man would not *then* have been what he now is, a rational, voluntary, and moral being, but an animal similar in kind to the brute tribes which roam around him, and superior to them only by a more exquisite organization and a more elevated direction of his instinctive powers, and not by moral worth or rational attainments. If his character as a moral agent be preserved, it is not easy to conjecture any other possible scheme of improving his moral and intellectual nature than by gradual advances depending much on his own personal exertions.

But it is presumptuous and unphilosophical to form conjectures and theories of things unsupported by any facts existing in nature. Were this mode of reasoning to be allowed, objections might be made against the frame and constitution of the

world from which an impious caviller might presume to question the divine omniscience, and have arrogance enough to correct the workmanship of the infinite Creator. How much, might such a caviller exclaim, is the surface of the earth deformed with barren heaths and sandy deserts! To how much better purpose might the sandy deserts of Arabia and Africa be applied, than by leaving them in useless, dreary, barren desolation—a black spot of imperfection on this fair globe. How often are the hopes of the year scorched and destroyed from the irregular distribution of heat and rain! How often does the rain fall uselessly upon these, leaving the neighbouring fields parched and dry, while hunger, misery and death ravage among the helpless inhabitants! The imagination can conceive an order of things in which the dews and rains would descend just where and when they might be wanted, and can picture to itself an arrangement much more conducive to the enjoyment of animated beings—a golden age in which the miseries of our iron days would be unknown. But, it is presumptuous and unwarrantable for reason to speculate in such idle dreams. The task would be interminable and unproductive of any good. And if such a mode of conjecturing be discarded in natural history, why should it be tolerated in religion whether natural or revealed; and if natural religion be recognized by all except atheists and madmen, notwithstanding the abstruseness or even incomprehensibility of many of its doctrines, why may not revealed religion be received, although attended with similar difficulties, especially since such might have been expected *a priori* both from the nature of the subject and the limited powers of the human mind.

It might be easy to adduce the testimony of the wisest men in all ages in regard to the limited extent of human knowledge and the unsatisfactory nature of human inquiry. Insurmountable obstacles appear at the very threshold of almost every inquiry, and even in those subjects which are best known, after we are removed a few steps from the mere surface of things, we are left in impenetrable darkness. Instances are at hand in every science. The causes of things are all unknown. A few facts comprise the sum of human knowledge. Even in regard to the commonest actions and concerns of life, in which we ourselves are the agents, we are surrounded with the same obscurity. At the commencement of any undertaking, how rarely do we know the success that shall attend it, and often indeed, it is beyond the reach of conjecture. If there were any branch of science in which perfect knowledge could be attained it would be an anomaly in the subjects of human thought.

The mathematical sciences are commonly mentioned as branches in which perfect certainty is to be attained, and this is true in regard to some parts of them; but it is well known that in the higher branches of analysis, the certainty is by no means so great, and even in cases where the results are true and uniform, there has been, and still is, much diversity of opinion, in describing the rationale of the process by which they are attained. To talk of quantities *infinitely small*, or to institute a *comparison of infinities*, is as unintelligible as the most mysterious doctrines of psychology; the correctness of the conclusions procures a reception for the reasoning, or rather the language of the reasoning, and why should not the practical consequences of the other operate also in their favour—and the difficulties of both be absorbed in the utility, till the means of investigation become more perfect.

Yet there are many men who contend, that were the scriptures a revelation from God, they would only contain matter easy to be understood by all those for whose benefit they were designed; for a revelation that cannot be understood is obviously no revelation at all. In answer to this objection it may be stated that the leading doctrines and precepts of Christ are so plainly stated in the sacred scriptures that they are not likely to be greatly misunderstood by any honest mind to which they are proposed. The cream of this objection, however, is not yet touched, for it is intended to insinuate that because there are doctrines in scripture, which though plainly enough expressed, are yet incomprehensible, (and because these are precepts for which we can see no reason,) therefore they do not bear the stamp of a divine revelation, for they are not commensurate with our capacities, and cannot receive our belief. This objection is founded on false ideas and ambiguous language. In one sense it is true; for if I have no understanding at all of the terms of any proposition, I cannot believe it, yet I may have an indefinite idea of the terms, which though neither clear nor full, may still be a sufficient basis for belief. Thus I have no precise idea of unlimited space. The term is merely negative; yet as I cannot limit space by any effort of imagination, I have sufficient reason to believe that it is unlimited. The same remark will apply to all the divine attributes. We can have no adequate conception of these—we cannot measure them in their full extent; yet, as we have some conception of similar qualities in finite beings, and as in transforming these to the divine character, we are unable to conceive of them as imperfect or limited, we have sufficient reason to believe that they are infinite.

Indeed the opinion that we cannot believe a thing because we cannot comprehend it, has arisen like many other unfounded notions from the pride and ignorance of man. Were the human mind able to grasp *all truth*—were it the case, that every thing which the human mind is unable to comprehend cannot be true—and were the understanding of man the only measure of truth, there would be some foundation for the opinion. But is this the case? If any man were to plead that his own understanding was the limit of truth what would be the consequence? Many things which are known certainly to one, would be pronounced untrue and incredible by another, and in the end there would be no such thing as a standard of truth in the world; every man would have his own, and if he acted on his own convictions, his physician would be dismissed when his practice happened to differ from the prejudices of his ignorant patient, force would be necessary to compel all men to obedience when the views of the governor did not coincide with those of the subject, and anarchy and misery would embroil society.

Happily, however, such a miserable state of things can never ensue, for the principle is false from which it might arise; and we now maintain in opposition to it, that truth is truth unchanged in its character, whether a man understand it or not, and all truth is an object of belief, if we are only assured of the fact, even although we can offer no explanation of it. Thus if an acorn and an oak are shewn to me, and it be affirmed on proper testimony, that the one is produced from the other, I may firmly believe it, though neither the individuals who give the testimony, nor I, know any thing of the cause or mode how the acorn grows up into the gigantic oak. Were this not the case, there could be no such thing as knowledge, for knowledge consists in the belief of such facts—the ultimate causes lie too deep for human sagacity to discover. What is known for example, respecting electricity, magnetism, light, chemistry, or any other of the phenomena of nature, but an accumulation of facts? When these facts are observed to occur uniformly in the same circumstances it is called a *law*, and sometimes in careless discourse, this law is called a *cause*, as gravitation, for example, is said to be the *cause of planetary motion*; but it is quite obvious, that that term denotes no more than the uniformity of the effect. The same may be said of all the phenomena and laws of nature. But shall we not believe these as *facts*, because we are ignorant of their causes, or unable to explain the reasons of them? It is plain that we do; and hence men believe many things, the rationale of which they cannot explain. These remarks may

be applied to the difficulties of revelations. They are stated to us as facts, and we can believe them upon satisfactory evidence, although we may have no adequate notions of the thing or be unable distinctly to comprehend it. Thus though we know only in part, we may know with certainty.

Perhaps it may appear contradictory to the definition that is commonly given of faith or belief, that it is a *rational act* to affirm that we can believe any thing that is *above reason*. But it is not; for we have already shewn that a thing may be true, and therefore credible, though we cannot comprehend the manner of it, and that, upon rational and satisfactory evidence of its truth, it may become an object of our faith. The evidence for the truth of any thing may be derived from two sources. First, either from something internal in the thing which may be compared and found to agree with other known truths, and this is properly called knowledge. Secondly, when the internal knowledge of the thing is unattainable, as in the case of incomprehensible things, that is, things which we have no means at present of comparing with other things already known; in which case we are not able to judge of their truth or understand them—then, still, we may be assured of their truth by external evidence of credible witnesses. And if this evidence be complete and satisfactory, the fact or truth which it supports may become an object of our belief, although we may be quite unable to give any explanation of it. Objects of this kind are objects of belief, and if they are contained in revelation they are called objects of religious faith; and as any thing that can be understood by comparison with other known things may become the objects of our knowledge, so any truth or fact that can be distinctly proved by proper evidence, however incomprehensible, if it be not absolutely contrary to reason, may become an object of our faith. In this last case, we only believe the existence of the fact, and nothing more; the reason of it is not an object of our knowledge, and cannot therefore be an object of our faith. Thus it is, that faith is not, as some pretenders to reason have argued, a blind act, out of the province of reason, and strongest in weak and credulous minds. We have shewn that it is founded on evidence of which reason is the only judge, and of which it must judge and approve before a rational assent or a true belief can be produced in the mind.

And here it may be proper to observe that there is a clear distinction to be made between things that are *above reason*, and things that are *contrary* to it. In the first case all we have to do is to suspend our judgment till the thing be proved either

by internal or external evidence, that is, until we discover from the nature of the thing itself that it is agreeable to truth, or until we are satisfied of its truth from unexceptionable testimony. But when a thing is *contrary* to reason, no evidence whatever, not even miracles, could it be supposed possible that they would be wrought on such an occasion, could compel our assent, for to believe it is a thing inconsistent with our present constitution. If, therefore, it could be shewn in a pretended revelation that it contained propositions *contrary* to reason and obviously absurd, it is plain we must reject it on this ground, whatever external evidence it might presume to have.

But the enemies of the christian revelation have never been successful in proving that it contained any doctrine contrary to reason. And although many attempts have been made to prove some of its mysterious truths to be such, and on such obscure ground there is much room for ingenuity to work upon, yet they have never been able to prove them irrational, though many of them are incomprehensible; and so long as this is the case, and while they remain supported by an external evidence so satisfactory they may be made the objects of a rational and an enlightened faith; and the more so, that this external evidence is so powerfully corroborated by the internal proofs of a divine origin. For although there be much that is dark in the sacred writings, yet there are so many sublime and rational doctrines, and so many precepts are contained in them of transcendent excellence as afford a strong presumption that what we do not understand possesses a similar character, though the reasons of it at present are hid from us. In ordinary affairs, men cordially believe and act upon such presumptions. If the acts of any administration have been, upon the whole, wise and beneficial, although in some particular exigence, measures may be pursued apparently unreasonable and injurious; yet, a good and wise man will find no difficulty in supporting these, or at least suspending his judgment till the whole evidence of the procedure is before him. And why may not men act thus in regard to the mysterious truths of religion, when to do so, is attended with the greatest safety in every point of view?

It would be tedious to enumerate all the doctrines of the christian revelation which are not distinctly comprehensible, or the general difficulties, of a removable kind, which encumber the mind in studying that sacred record. The ideas presented are often too vast and overwhelming for the limited faculties of man, weakened and debased as they are, with the impurities of a sensual and

corrupted character. How indistinct are our highest conceptions of the divine nature and attributes of that being which never began—that nature which can never change—that wisdom which sees all things from eternity and gains no accession—that power which nothing can resist—and of that essence which is every where diffused, and yet every where perfect and entire! How obscure is our idea of the union of the three divine persons in one Godhead, and of the different parts which these united beings took in the scheme of redemption—the union of the divine with the human nature in the person of our Saviour. How dark and incomprehensible are these truths, and how easy would it be to add to their number from the sacred volume. But how imperfect and limited are our views of things in which we are more concerned, and which we may suppose are more within the range of our powers. How little do we know of that part of the divine administration of which we ourselves are the subjects! What do we know of the nature of our own spirits and of their connection with the grosser parts of our frame? How dim and wavering is our intellectual vision when we take a glimpse of the invisible world of spirits, aided though we be by the discoveries of faith. These ideas are far removed from our perceptions. When we try to fix our attention upon them, we feel as if we were looking into a gloomy cavern filled with dim and shadowy images—venerable and awful indeed, but more venerable and more awful from their obscurity, than from any distinct impression which they make upon our minds. But such obscurities were to be expected from the high elevation of the subject, from the natural imperfection of our capacities, and from that engrossment with sensible objects incident to our present condition—an engrossment which tends to unfit us for these abstract and spiritual contemplations. Many of these difficulties seem to be of a nature which cannot be surmounted till we become disembodied spirits, when an increase of capacity and a change of relation to such objects may render them more clear and intelligible. Such a hope is held out to us in scripture. What we know not now, we may know hereafter, and those things that are now seen darkly as in a glass, we may then see, as face to face, and know even as we are known. Yes, it is pleasing to hope, for the hope is founded on the promise of God, that as we rise higher in the scale of being—in immortal existence, as we approach nearer to the throne of God and of the Lamb, the clouds and darkness which surround it may be gradually dispelled, and although the distance between the supreme and self-existent God, and any created

being however dignified, must still be infinite, and consequently our highest conceptions must still fall short of his infinite glory, yet the redeemed shall ascend finally beyond the boundaries of faith, and in the presence of God distrust and difficulty may perplex us no more. This clearer understanding of the divine nature and character, and of the wonders and enjoyments of the invisible state will form part of the reward of the redeemed in heaven; and there may also be a clearer view, and a satisfactory justification of all the acts of his government in relation to our world and the universe of created intelligences. Here "his way is in the sea, his path is in the great waters, and his footsteps are not known." The confusion which exists in human society, the sufferings of virtue and the triumphs of vice, the apparently unequal distribution of good and evil, the special mercies of revelation and civilization which are given to one region of the earth and denied to another, will all be made manifest to be parts of a plan wise and beneficent, and merciful and just—a plan, the dim outlines of which, we can even now partially trace, but we know neither the extent nor the proportions of it. The great drama is only commenced, the plot is as yet perplexed and obscure; but in the progress of ages it may be expected to be farther unfolded even to mortals than it is at present; and although we shall have passed off the stage before it can have proceeded much farther, yet revelation inspires us with the hope that we shall, in another state of being, see the complete evolution of the plan, and join in the acclamation that shall arise from every nation, and kindred, and people, and tongue, to him that sitteth upon the throne, all whose judgments are true and righteous, though now his ways be past finding out.

If, therefore, the scheme of revelation be, as we have reason to suppose, a regular scheme, the various parts of which are to be successively developed, (many of the parts which are as yet in embryo, involved in deep mystery and to be penetrated by no eye, which cannot pierce into futurity,) there is reason to believe that in the progressive accomplishment of this scheme much of the mystery that now overhangs it will disappear. If we trace the progress of the heavenly light which has already clearly risen upon us, we shall find that the first streaks of it appeared in a dark morning, pointing out the day, which has now dawned never to close. How obscure, even to the prophets and holiest men, was the path of typical and shadowy ordinances in which they were doomed to travel, and how dark were the visions of prophecy which glimmered before them. Yet the Saviour is come,

a more perfect light has shone around, the types and shadows have met their accomplishment, and the dim and apparently contradictory predictions of prophecy are fulfilled and reconciled. How obscure must have been the notions of the Apostles and early martyrs of the future glory of that kingdom for which they laboured and bled. A few obscure and persecuted individuals amidst the ocean of human society, unpatronized by kings and unknown to courts, labouring to demolish long established creeds and powerfully combined superstitions, contending against a world lying in wickedness—a world ignorant of God, and sunk in idolatry, and almost dead to every moral virtue. How indistinct must their views have been even of that ascendancy of christian influence which we are permitted to behold! And ages hence, have we not reason to believe, that that divine light which has arisen on our climate shall encircle the globe and all men shall behold its brightness.—Then shall the scorn of the scoffer be turned in derision upon himself, when he sees that which is now obscure, clear and plain; and that divine faith which is now partial—very partial in its effects, obtain universal ascendancy, and he shall be compelled to acknowledge the mighty power of God and approve the manner of his working. The whole period from the creation and fall of man till all nations shall be brought under the influence of Christ will appear only as the transient dawn of a day that will never decline—as a mere instant of time compared with the interminable duration in which its benign influence shall be felt. While time rolls round the accomplishment of these predicted events, we may be usefully and piously employed in the contemplation of the predictions, and marking their gradual and successive fulfilment; and although we may not always apprehend their precise import, disguised as it is for wise reasons, we may yet be cheered with the hopes they shed around us, and be encouraged to a more ardent piety and a more holy obedience. Thus a part of divine revelation not well understood, because not intended for us, may yet contribute to the improvement of believers by exciting their faith and hope in God till time and events dispel the obscurities in which prophecy is enveloped. For we know in part and prophecy in part; but when that which is perfect is come, then that which is in part shall be done away.

But there are other difficulties which arise not from the Bible itself as a revelation, but from our own ignorance, and which, therefore, increasing knowledge will enable us to overcome. In perusing the sacred scriptures it should be remembered, that they comprise a series of books, written at

wide intervals of time, in a period exceeding fifteen hundred years, composed in different languages and in different states of the same language, by men of various habits, and talents, and conditions of life. It is obvious that all these circumstances ought to be taken into account in order to the just interpretation of their writings, and that many obscurities may arise from the neglect of this. Every person acquainted with different languages knows how nice a thing it is to transfuse the beauties, and energy, and precise signification of one language into another; and this difficulty may be supposed greater in regard to dead languages in proportion to their antiquity: and if so, it must press most heavily upon translations from Hebrew, the most ancient language of which we have any information. Now it does often happen that obscurities in the translation are removed by a critical acquaintance with the original languages, by a knowledge of the antiquities, manners and customs of the several ages in which the books were written, and of the nations to which they were addressed. Besides, an extensive acquaintance with men and things, of the motives by which they are actuated, with the various moral and physical causes by which they are in any degree affected, may all be rendered subservient to the elucidation of heavenly truth, and prepare us for receiving due advantage from it. Indeed, it may be asserted, that the higher our intellectual powers are improved, and the more extensive our knowledge is in every subject of human thought, the better qualified will we be, if we are actuated by a sincere love of truth, and with humble piety, for receiving this light from heaven. These strengthen the intellectual vision, and enable us to take in a wider range of objects, and to examine these objects with greater accuracy, which are proposed to the understanding, whether they belong to the province of reason or faith.

Perhaps it may be objected to this, that a revelation which requires such high attainments to understand, and to profit by it, in any considerable degree, can never be intended for the general good of man, as it can never be expected that the generality of men, in the present condition of the world will ever possess these attainments. This objection has in reality very little weight, and it applies equally to the most useful sciences and arts of life. If the mariner were to refuse to practice the rules of navigation because he did not know the demonstrations on which they are founded, there would be an end to navigation and commerce. If the patient refused to follow the prescriptions of his physician till he was instructed as to the com-

position and nature of the various medicines appointed for him, and their mode of producing the desired effect, death might overtake and punish him for his scepticism. This objection applies also to the whole scheme of providence as it regards human affairs. Why has the Creator assigned to one man a more capacious mind than he has bestowed upon another? Why has he granted to one man leisure and means for improvement in knowledge, while the multitude are wholly employed in manual occupations? How is it permitted in a world superintended by an impartial Governor, that the few exercise dominion over the many? He who would advance as argument against christianity that it cannot be from God, because to the multitude it is known only in part, may with equal reason, object to the scheme of providence, and must maintain consistency by plunging into atheism—into the unfathomable abyss of universal scepticism. This unequal distribution of religious knowledge cannot be otherwise in the present constitution of things. As long as the child must know less than the man, and the aged man more than the stripling—as long as men are unequal in mental vigour, and bestow attention and diligence in various degrees—as long as the constitution of human society requires a division and commutation of labor—so long must these inequalities remain. Hence those who have no leisure to inquire into the evidences and more difficult parts of scripture, must be guided in a great measure by their instructors, as they are by their governors, legislators, generals and physicians. And although there be much mystery in religion, yet the principal parts, the essential doctrines of it are so plain, that the most knavish or ignorant instructor cannot mislead any individual very widely from practical truth, if he only possess his Bible and common understanding.

This assertion might be the more confidently made were men only to apply themselves to the study of that blessed book in a proper temper of mind. Many of the difficulties that attend the study of revealed truth, arise from the want of a temper and frame of mind suited to the investigation of it. Men are not easily brought to discern truths which are opposed to prevailing passions and inclinations; and yet it must frequently happen from the ignorance and depravity of man, that a revelation which is pure and divine will oppose his passions. And it might as well be expected that a man destitute of taste and imagination should relish the beauties of poetry, as that a man of sensual and immoral habits should relish or perceive the beauties of morality and religion. The

imagination must be affected in the one case with the sublime, the beautiful, the pathetic—"with thoughts that breathe and words that burn"; and in the other, the heart must feel and love the excellencies of virtue. It is not enough to know the words of the poem or the names of the virtues: these may be repeated without any just conception of their signification. Now, this applies most emphatically to revealed religion. It is a science that engages the heart, the tastes, and the affections, as well as the understanding. Its terms refer to these, and cannot well be explained to a man who does not feel the one and observe the other. A man, wholly engrossed with selfishness, must have only an obscure idea of disinterested love and universal benevolence; and equally obscure must his notions be of purity of heart, of devout affections, or of any spiritual excellence whatever, whose soul is distracted and lorded over by unholy passions, whose desires are wholly fixed upon sensible objects, and whose mind is so much tossed about in dissipation, that it has no opportunity of communing with itself and reflecting on spiritual things. "For the natural man receiveth not the things of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned." And this impossibility of understanding spiritual things would remain to a man under the dominion of sense and appetite although all spiritual things were as baseless as the fictions of poetry. It rests not solely in the natural abstruseness of the things, but in the unfitness of his gross and animal nature to discern them. It is to be expected, therefore, that the higher we advance in moral attainment—in holiness of heart and life, the more clear will our knowledge be of moral and divine science; and especially of that revelation whose principal design is to raise that sordid standard of moral virtue which reason might form, and to elevate our conceptions and sentiments to a resemblance with the mind that was in Christ.

But besides this general purity of heart and life, a humble, teachable, and impartial spirit, is necessary to qualify all men for the successful study of revealed truth. When men come to the scriptures with minds full of the knowledge that puffeth up, they are in no fit temper to study the religion of Christ; for such men are too wise to be instructed. They imagine that they have already found out a standard of truth, and that nothing which is inconsistent with their preconceived opinions, can be truth. It is no great wonder that such should not acknowledge the word of God to be even a cunningly devised fable, for it is very unlike any of the cunning fictions that human genius has

devised. If such men are disposed to apply their square and compass to the Bible, as they would to an epic poem or system of mathematics, they will be sure to find it out in all its proportions. It surely becomes men of the greatest talents and acquirements to have a diffidence of their own understandings in examining subjects of which they have had no experience, and with which they have nothing wherewithal to compare them; and many of the subjects of the christian revelation are, as might have been expected, of this nature. It is not meant by this, that humility is to be considered as synonymous with weakness, or inattention, or credulity of mind. Let every energy and resource of reason be employed; but let it also be remembered that reason has its province, beyond which, it cannot, without great presumption and danger, extend its inquiries. Its proper province is to examine the evidence on which the Bible claims to be a divine revelation; and after having ascertained that it is from God, to listen to its instructions with humility and obedience. With such a temper of mind, aided by other requisite moral qualifications, and the promised assistance of the holy spirit, it may be expected that the internal and experimental evidence of the christian religion will become daily more convincing, and that most of those difficulties of which the proud and unteachable complain, will disappear. And still farther if to all these be added that diligent and patient inquiry which such a book as the Bible must require, from the reasons already stated, it will indeed appear to be an immense and invaluable treasury of heavenly knowledge, and containing the words of eternal life, will abundantly reward those who search it out and regulate their lives by it. Were the Bible a book that could be understood without labour and study those who now complain loudest of its difficulties, would most probably then have regarded it as trite, puerile and unnecessary—destitute of the elevation and sacred mysteriousness of a divine revelation; and, indeed, had such been the case, there might have been much reason to suspect its divine origin. For if we are encompassed with difficulties in the study of human and sensible beings, how wonderful would it be, if the knowledge of divine and spiritual things were of easier attainment. They are not so; and, therefore, as in other branches of knowledge, patient and diligent study is necessary to understand them.

Such an arrangement of things is admirably adapted to the condition of man, and to the motives by which he is actuated. The mind is pleased and profited by progressive knowledge. This diversifies the scene of human life which otherwise



from its barren uniformity would be as uninteresting as an ocean of sand. But it does more than please by affording this diversity. It calls into play many principles and affections which are the parents of numerous virtues, and which are productive of much good to society. Activity is the soul of happiness; but this would be withered if knowledge and its various applications to the purposes of life were not progressive. And why may not this remark apply to religious knowledge as well as to science in general? Nay, it seems more applicable to this than to any other species of knowledge. For, since it is above all others, the most interesting and important, the mind will most readily engage in the pursuit of it, and the habits of investigation which are thus formed will be extended to other branches, and carry them also forward in the march of improvement. How intimate the connection of human and divine science is, and how much advancement in the one is calculated to improve the other, the history of literature since the 14th century may shew. What important advantages have within these few years been derived from this improvement in science in several of the arts of life! It must appear, therefore, that it is best to acquire our knowledge of religion, as we do knowledge in general—progressively, and by labour and attention; and in order to this, that there should be a field of inquiry sufficient to engage the most exalted minds in every period of the world. The christian revelation is of this character, and, therefore, the objection we are now refuting, that it ought to have been clear to all men without much labour, so far from being a valid objection is really a beauty, and a proof of its suitability to the condition of man.

It ought to be remembered, moreover, that the christian revelation was not given to satisfy a prying curiosity, but to relieve the urgent necessities of man, to dispel his darkness, and to supply the deficiencies of natural light. That it is sufficient for these purposes, the beneficial effects which it has produced in 13 centuries, is a proof. And surely it possesses the most striking characteristic of a divine gift, if it can produce "peace on earth and good will among men," and promote a pure and rational worship of the true God; and this it has done whenever its genuine influences have prevailed. And why should men spurn at such a gift because it is possible to conceive perhaps that it might have been greater? Why refuse the part because more is not bestowed! It would surely be much more consistent with our condition to be thankful for what is given, and to use it well, and the more so because we are permitted to hope that a fuller

manifestation of things is reserved for those who piously use the light that has been afforded; but though we now know only in part, heretofore that which is in part shall be done away. The dimness of twilight now overspreads many a prospect which that twilight alone discloses. The light will become more diffused, and, though like the rising sun, it may occasionally be obscured by passing clouds, yet the meridian of complete knowledge will come, when all that concerns us, and that can exalt the attributes of Deity will be brightly disclosed.

There are many considerations suggested by scripture and supported by reason which cherish this pleasing hope. The soul of man being immortal and capable of indefinite degrees of improvement in knowledge and goodness there is reason to suppose that such a destination awaits it when disencumbered from mortality. Revelation teaches us to hope for a more perfect condition of being; and what is so well calculated to improve a moral being as to know and admire the character, works, and procedure of the great Creator? This admiration and praise seems to be the constant employment of the heavenly hosts of all orders, and since Deity must delight the more in his creatures the nearer their resemblance is to himself, he will delight most in the homage of his most intelligent worshippers. To suppose that man holds the summit of the scale in the rank of created intelligences, is to entertain a mean idea of the universe of God, and to suppose that his improvement is bounded by his mortal existence, is to place him an anomalous and abortive thing among those creatures that we know. How much more congenial to the exalted hopes of the soul that it shall advance on in an endless career of improvement—that the highest attainments man can make in knowledge and virtue in the present state, are incomparably more insignificant than are the attainments of an infant compared with those of the wisest and the best man that the world ever saw. If such a high destiny be indeed reserved for man, there is no more wonder that we should be perplexed with difficulties in the present stage of our progress, than that a mere tyro should be perplexed with some of the higher theorems of geometry, should he attempt them when he has just commenced the elements. And to adduce these difficulties as arguments against the truth of the christian revelation, would not be less absurd than would be the conduct of the tyro were he to maintain the falsity of any theorem, incomprehensible to him, because he had not yet acquired the knowledge necessary to make him understand it; for we know only in part and we prophesy in part.

"If the progress of an eminent architect in the erection of some magnificent structure be worthy of inspection, and if censure be unwise, when the observer's data for it are derived from its present incompleteness, instead of from acquaintance with his secret plan of operation, surely the productions of an infinitely wise Architect demand our attention, not merely because they discover wisdom, but on the account of our personal interest in them. And if it be improper to censure the former, while we remain ignorant of his design, and the comparative state of completeness in which his labours are viewed, it is infinitely more so to criminate the latter; because his present conduct may appear contradictory to our conception, when we neither know its antecedence, nor the end to be accomplished by it. The more closely we inspect the divine dispensations, the greater wisdom, design, and connection shall we be able to trace, and be all the less disposed to condemn what we cannot comprehend. Our love and admiration will be excited towards the Being who orders all things according to the most consummate wisdom; and the apparent discrepancies existing between different events, will prove beneficial in their influence, by cherishing anticipations of the perfect state, in which we shall no longer see through a glass darkly. Then the beauty and harmony of the scheme shall be fully manifested to the irradiated understandings of the ransomed; and they seeing His goodness magnified, and His wisdom exalted in the consummation of all things, shall eternally praise Him who has given grace and glory, "who is glorious in holiness, fearful in praises, doing wonders."\*

Let these considerations, therefore, teach all of us humbleness of mind. Let us be content to follow Christ as our teacher, and gratefully acknowledge his goodness in the degree of light he has been pleased to communicate. Let us remember that though we know only *in part*, that part is sufficient to conduct us to eternal felicity: and when removed into a higher state, the darkness which now encompasses us shall flee away, and we shall enjoy the light of the Divine countenance forever. Thanks be unto God for his unspeakable gift.

AMEN.

OMEGA.

\* The Rev. Thomas Scott.

*From the Edinburgh Christian Instructor.*

MEMOIR OF DR. M'CRIE.

The brief Memorial of Dr. Andrew Thompson, in the last Number, may with propriety be followed up by a tribute of affectionate regard and veneration to Dr. Thomas M'Crìe. These two distinguished men accorded in principle, as they resembled one another in certain leading features of mental character. They contended together—the one within, and the other without the church—for the same great truths of our common Christianity, and for the same pure and scriptural scheme of ecclesiastical administration. For nearly twenty years they lived in habits of uninterrupted and friendly intercourse; and both were removed by death, as with the suddenness of a translation, to the resting-place of the spirits of the just.

It was on the 5th of August, 1835, the death of Dr. M'Crìe took place, in the 63d year of his age, and 40th of his ministry. His frame, though apparently robust, had been subject for several years to severe attacks of *tic douloureux* and *eisypelas*; and these, combined with his constant labours and sedentary studies, gradually reduced his strength. In the summer of 1835, however, he had so far recovered his vigour, as to be able to visit the churches of his communion in different parts of the country. These visits seem to have been accompanied with a special blessing from the great Head of the church, and they are still remembered with freshness, as so many parting tokens left behind to them by this favoured servant of the Lord. From some internal symptoms, he had felt his constitution giving way; and to some of his friends and relations he expressed himself persuaded, as Dr. Thomson had done before him, that he would die *soon and suddenly*. He was removed in the full career of his usefulness—in the full possession of his mental powers—in the height of his fame—and at a period of life when we might have calculated on enjoying the fruits of his labours for years yet to come. But he had done much; and whether we view him as an able and useful minister of Christ, or as eminently "the historiographer of the church," we must say of him, that he was truly a great man, and a "master in Israel."

In vigour of intellect, extent of literary and theological knowledge, independence of thinking, and enlightened devotedness to the best of causes, Dr. M'Crìe was equalled by few—surpassed by none. Although he belonged, ecclesiastically, to a small section of the Christian church, his life, his talents, his labours, were the common property of the Christian world. Although not a member of the church of Scotland, and although deeply concerned on account of her defections, he held, with a firm grasp, those great principles on which her civil establishment rests, and his appearances in support of these principles were as enlightened as they were disinterested. He was ordained in 1795, as a pastor of the Associate Congregation in

Potterrow, Edinburgh; and for many years he was known to his own people, and to others whom his retiring modesty did not prevent from discovering his worth, chiefly as an able and faithful minister of Christ. Well do we recollect our first opportunity of hearing him preach in his own pulpit, thirty-three years ago. Accident and curiosity, rather than any thing else, led us to his place of worship. He discoursed on a theme interesting to young inquirers—the principles and the spirit which ought to guide in the search of religious truth. While we retain the particulars of the discourse, both in our text-book and in memory, the calm and simple dignity of his appearance, and the sterling sense and scripturality of his illustrations, are still present to our view with all the freshness of a first impression.

It was about this period that those ecclesiastical differences which had raged in the Associate body for years before, ended in an open separation of parties. We of the Establishment were looking with philosophic indifference on those supposed antiquated squabbles of sectarianism. We did not perceive then, as we do now, that in these very squabbles were involved the essential elements of the Church Establishment controversy. Dr. M'Crie stood forth at the head of a small but determined band, as the able advocate of the Christian magistrate's duty and right, not only to tolerate and protect, but to support, encourage, and maintain the church of God. The work which he then published on the point at issue, is still a standard in the controversy. To its principles he steadily adhered, with no prospect, assuredly, of worldly advantage by doing so; and later events only tended to strengthen his attachment to those thoroughly matured opinions, which, while they were productive of no secular benefit to him, were in his view associated with the progress of truth, and the universal establishment of the Redeemer's kingdom among men.

It is as the Biographer of Knox and Melville, that Dr. M'Crie has been best known and esteemed. Twenty-six years ago, the former of these works was given to the world, and its appearance formed a new era in public sentiment. "Knox and his Scottish Reformation" had been spoken of with contempt, and even their best friends were afraid to commit themselves in their favour. The "Life of Knox" effected a change in public opinion. The character of the reformer was found to be much more amiable and estimable than we had supposed. Even the proud admirers of a literature merely secular, found to their amazement that the Reformation in Scotland involved in it interests more valuable than the mere "battles of churchmen;" while the high-minded Episcopalians of England were taught to set some bounds to their hereditary contumely of the Reformer of the North.

The "Life of Melville," if, from its subject and the character of those struggles which it records, less popular than that of Knox, is not less interesting and

valuable to the lovers of literature and of the Church. From the era of the death of Knox, to the commencement of the seventeenth century, it embraced a period of deep interest to the church, and the views which it exhibited of the noble contests of our fathers against prelatical ascendancy and arbitrary power, could not fail to interest and edify every true lover of our Zion.

It is perhaps to be regretted that Dr. M'Crie did not see meet to prosecute his historical researches into the later events of the Church, and to have given us, in the shape of a Life of Henderson, the third of Scotland's sacred champions, a just view of a much-contested, but in our view, signally glorious period of our history. The "Assembly of Divines at Westminster," too, the illustrious authors of our Confession and Catechisms, would have come forth from the trial of his independent and sifting search, in their true characters and in their just dimensions. Nevertheless, we have to bless God for those valuable services which he rendered to the same cause, in his "Memoirs of Veitch and Brysson," and in his triumphant Vindication of the Covenants of Scotland. We have also to record, with gratitude, his services to the cause of our common Christianity, in those truly original works on Spain and Italy, in which the rise, the progress, and the fall of the Reformation in those countries, were for the first time brought before the eye of the English reader.

Dr. M'Crie was not a merely literary man—his spirit was large and philanthropic. He took a deep and active interest in those great questions which have of late years engaged the public mind. The progress of civil and religious liberty; the state of Christianity on the Continent; the persecution of the Protestants in France; the cause of slave emancipation; the improvement of Ireland; the Reformation of the Church of Scotland, particularly in the abolition of the system of Patronage—did severally engage his attention, and call forth his energies and eloquence.

Dr. M'Crie was not a public man only—he was faithful as a pastor; he was truly amiable as a private friend; he was admirably consistent in all the relations of private and social life.

"Like Elijah of old, he has been translated from our view; and his friends, his family, his congregation, and the universal Church, mourn their loss. But the great Shepherd reigns; and with "Him is the residue of the spirit." May his Spirit descend to sanctify the trial; and may the word of the Lord have free course and be glorified.

INTRODUCTORY LECTURE DELIVERED BY THE REV. W. T. LEACH, AT THE MECHANICS INSTITUTE, TORONTO.

In all scientific studies, the true end, and the only end that makes them valuable, is the discovery of truth and the good of our fellow-creatures. The love of truth may be an end itself: a man may devote himself to the acquisition of knowledge, to the discovery of new truths, and the finding out of new inventions, for no other end than the pleasure which he receives from his course of study or investigation without incurring the reproach of being actuated by any vicious principle; but he only proposes to himself the true end of science, when together with the love of it, he seeks the good of his fellow-creatures, to enrich them with new means for the easier acquisition of the necessaries of life, with new instruments for the production of additional comfort and happiness. This is a matter so obviously reasonable, that it might well be wondered at, that a different opinion and practice should have ever prevailed among men who gave themselves to the study of wisdom; but it is a truth that admits of few exceptions, that among those of the ancients who were, by profession and by public acknowledgement, philosophers, the proper object or design of their business, was overlooked for the most part. They were excellent at giving advices for the management of the passions, but had no rules to offer for the raising of supplies of food. They inquired into the nature of the gods, but they made few experiments upon the raw materials of the earth. They sought to raise the spirits of men above the ills of life, when they should have studied the best means of removing the ills of life. They endeavoured to make men better, but not to make room for more men, or to remove the temptations to evil which were incident to their condition. They cultivated well the garden of the soul, they sowed it with hopes of immortality and perfection, and inspired a generous ambition, a love of military and literary fame, a love of the fine arts, and an ardent patriotism, and all this they did wondrously well and have therefore been rewarded accordingly with their just meed of imperishable honour. But beyond all this, something besides was requisite. It was not enough that men should be entertained in the theatre with the sublimest productions of the tragic muse; they could not laugh forever at the comedies of Aristophanes or Terence, more especially in those states where the system of domestic slavery had either never been established or had afterwards been discontinued, or in those where a larger measure of civil freedom had forced the great mass of the people to be dependent upon their own resources—upon their ability to labour

and capacity to invent. The ancient philosophy, admirable as it was for the beauty of its foliage, but wonderfully penurious in substantial fruits, became during the middle ages, the mere plaything and game of the schools. The most refined and subtle spirits expended their strength and exhausted their ingenuity on questions, in the determination of which, mankind at large had little or no beneficial interest. The science of the ancients had a certain grace that rendered it attractive, and their disquisitions on laws and politics, on morals and the theory of education, on logic or the art of expressing one's reasoning, contain the soundest principles and far more truth than is to be found in most modern productions on these departments of philosophy; for a proof of which, it may be sufficient to mention that the logic of Aristotle has, within a few years past, received the most satisfactory vindication, and acquired a fresh authority in the English universities, while the study of it has been recommended by the highest names in the College of Edinburgh. But all this—the science that is recorded in the works of ancient philosophers, became vitiated and corrupted in the schools of the middle ages, insomuch that in taking a survey of philosophy during that space, we cannot but confess the justice of the concluding remark of Heineccius:—"So numerous" says he, "is the family of philosophers, and so discordant are their opinions—since many persons, little better than fools and destitute of the love of truth, covered at the same time with various personal vices professed the study of wisdom, have shown themselves as examples of the uselessness of their discipline, is the opinion of a certain person, to be wondered at, who formerly said, that scarcely could a sick man be found to dream a thing so monstrous, but some philosopher may be shown to have advocated it?" Now, in modern times, among the great and majestic spirits who devoted themselves to the study of science, the first that authoritatively established and clearly pointed out the true end of philosophy, was Francis Bacon, Lord Chancellor of England, in the reign of James the First. He turned the eyes of philosophers to the necessities and cares of human life. He desired to do for mankind, what a Mechanics' Institute is designed to do for its members, to put them in possession of instruments or means for the better acquisition of things needful and desirable. He desiderated for human life, substantial improvements, more than the dainty fare of subtle disquisitions. I remember when an old lady gave orders to her butler to bring cake and wine to her visitors, how that the significant words, "and beef and ham" were whispered into the ears of

her ladyship by a young lady who could best interpret her own wants. The wants of men were understood by Lord Bacon. Instead of a barren philosophy, he substituted a fruitful philosophy. Instead of the philosophy of words, he substituted the philosophy of facts; experiment and observation were thenceforth the avenues of knowledge, and these led directly to the most important discoveries which have had a practical influence upon the condition of mankind. He commenced his reform of the study of science by taking a view of it as it then existed. He then investigated with a nice discrimination, the causes which gave rise to, and maintained the authority of the false and useless philosophy which prevailed; and these he detected in the infirmities of our very nature, when they addicted themselves to the study of philosophy, he discovered how apt the judgments of men were to be warped by their peculiar tempers and habits. "When men of confined scientific pursuits," he says, "afterwards betake themselves to philosophy and to general contemplation, they are apt to wrest and corrupt them with their former opinions." To this disposition of human nature, may be traced nearly all the hypothetical systems which from the remotest ages have overspread with mud and slime the fair field of knowledge—the proneness of men to judge of things they are indeed ignorant of by the rules that are applicable to the subjects with which they are familiar. This has been one of the greatest obstacles to science; and its universal prevalence, embracing men of every order and profession, has rendered it a matter even of common observation. Indeed, the cases are endless in which a certain bias arising from peculiar habits and profession, has fondered the sharpest wits in their scientific inquiries. "I have known a fiddler," says Berkeley, "gravely teach that the soul was harmony—a geonetrician very positive that the soul must be extended—and a physician who having pickled half a dozen of embryos and dissected as many cats and frogs, affirm that there was no soul at all, and that it was a vulgar error." These prejudices, both general and particular were thoroughly sifted by Lord Bacon, and their influence upon the science of the age and preceding ages, clearly demonstrated. He classified and described them. Those prejudices or idols as he calls them, which are alike incidental to all, having their origin in the common principles of our nature and common circumstances of human life, are with him, idols of the species. Those that take their origin from the favourite or professional pursuits of the individual—from his profession or his order, are idols of the tribe. The peculiar character of a man, his singu-

lar temper arising from some want of harmony or balance in his moral or intellectual nature, produced prejudices which he called the idols of the den. The idols of the forum are prejudices that spring from the use of words in the commerce and intercourse of life; when words change their meaning, when they admit more or less of the same things, and admit or exclude different kinds of things, they become ambiguous and may be the source of a thousand fallacies. The idols of the theatre, again, are prejudices begotten by the influence of baseless and pretended theories, visionary systems of science, venerated because they are old, and because supported by the authority of great names. In this manner and by the illustration of such propositions as these, Bacon rendered to science incalculable service. An immense mass of elaborate but useless philosophers was thus thrust aside—dark lanterns that might shine to themselves, and possibly understand their own fanciful conceits, but which could give light to no one else. Such, for example, was Matthias Farinator, Professor at Vienna, who was occupied thirty years in applying the rules of philosophy contained in Plato, Aristotle and Galen, to Christ and the apostles—who published a work which was termed the light of the soul, but a darker thing than which is scarcely to be found in the universe.

But not only did Bacon point out the true end of philosophy, and explain the prejudices which caused the studious to miscarry in their scientific researches, he unfolded the proper method of conducting such researches—a method, which being generally adopted since his times, has been crowned with admirable success. It has been called the inductive method or the inductive philosophy, because it seeks the discovery of truth by the induction of facts. In the study of any science, the first thing to be done, is to take accurate observation of the phenomena, which are to be explained, to collect patiently and extensively the facts, to describe them with the greatest care, and give its due weight of evidence to each and nothing more. This being done, it only remains to consider what supposable causes are to be excluded, and what cause is to be retained. By comparing the facts, one with another, we arrive at the real cause or causes of the phenomena, if the induction be sufficiently extensive. The facts are so many witnesses whose evidence becomes the ground upon which the philosopher builds his conclusion. Unless he be satisfied that they are sufficiently abundant, that he has described them accurately, and weighed their evidence with an even hand, he has no confidence in any inference that he draws from them; the cause which he might assign in

that case may be a true one or a false one. He may hit upon the right one, but he cannot be said to have discovered it. Some praise may be due to him even for his imagining it, but a thing can never be discovered in the proper sense, till it has been proved. He who imagines or anticipates a cause is a lucky man—he who discovers it is a good philosopher. As to the facts themselves, they are to be procured by observation and experiment. Observation refers to the appearances of things as they exist in nature, to the facts which may be taken notice of through the medium of the senses. The phenomena of the rising and setting of the heavenly bodies, could not fail to attract the attention of mankind even in the lowest state of human existence; and hence observations on the sun and moon and stars were made at the earliest period of the history of man. In Chaldea and in Egypt, they recorded their observations. The Egyptians observed that whenever the inundation of the Nile took place, certain stars made their appearance above the horizon at a given hour. This phenomenon depended upon the position of the star with regard to the sun in his progress through the ecliptic, and gave rise to the determination of the length of the year. It was not, however, until an immense mass of observations carefully made by Flamsteed and others were published, that a sufficient foundation was laid for a theory of astronomy; but without these observations, Newton never could have proved the accuracy of his calculations, for it was only when they were found to agree with the facts, that he felt the importance of the discovery that the force of gravitation decreased, as the squares of the distances of the heavenly bodies increased. And so in every other science, the accurate observation of abundant facts forms the foundation of theory.\* Experiment may be considered as a kind of observation—observation not of external things as they are, or their changes as they come to pass, but of natural things which we ourselves have changed. We try by experiment combinations which we do not see, or which we cannot observe naturally, in order that we may detect the laws of matter that are hid from our eyes. By observation, we look upon nature as she is—by experiment, as Sir John Leslie used to say, we thrust nature into a corner, and extort from her the secrets of her kingdom. The facts which we get possession of experimentally, are just as valuable for the purpose of induction as those derived

from observation; and the great object of the investigator should be, to be sure that they are facts—that the experiment has been conducted with caution and delicacy. There is no greater difficulty than in modern times is to be encountered in the pursuit of scientific discoveries, than the rare ingenuity—the inventive constructiveness that is requisite properly to institute experiments, and prepare instruments to extort from nature her secrets. When the pump makers to the Duke of Florence found that water would not rise higher in their pumps than 32 feet, they applied to Galileo for a solution of the problem; Galileo had recourse to the old notion, that nature abhorred a vacuum, but that her abhorrence ceased when she had destroyed one so high as 32 feet. This might have been reckoned in those times a very satisfactory explanation of the thing, and so might the explanation of the man who fell in his attempt to fly from the top of Stirling Castle, as the story is told in MacGregor's History of Stirlingshire. His reason was that his wings having been made of feathers, the feathers were attracted by the feathers of a number of hens that were below him, and that was the reason why he fell upon the dung-hill. This might have been considered as good philosophy then by many; but Galileo's solution of the problem why the water did not rise higher than 32 feet in the pump, was not satisfactory to his pupil Toricelli. He suspected that it must be the weight of the atmosphere that caused the water to ascend 32 feet, and that the weight of the column of water balanced the pressure of the atmosphere. But how to prove this was another thing. He proved it by an experiment. If it was the weight of the atmosphere that counterpoised the 32 feet of water, he saw that it would follow, that by the substitution of mercury for water, the column of mercury in order to be balanced by the weight of the air, would be less than 32 feet, by so much as mercury is heavier than water, that is, that mercury in the same circumstances as the water would stand at the height of 28 inches. Filling a tube with mercury, close at one end and open at the other, he turns the tube upside down, placing the open end in a vessel of mercury—the column of mercury remained at the height he anticipated, which as it varies a little with the variable height of the atmosphere, forms a barometer or weather glass. This experiment of Toricelli exhibited a fact which conducted directly to the discovery of the cause: but in many cases a series of experiments, and these sometimes very complicated, are necessary for facts sufficient for a proper induction. With respect both to observation and experiment, the philosophy of Bacon demands, that the facts which

\* There is no such thing, properly speaking, as a false theory. A theory is either true, or no theory at all. When people speak of a false theory, they mean a hypothesis.

they exhibit, shall be sufficiently numerous and rigorously examined before they be taken as a basis for theory. The great merit of the inductive method consists in this; there must be sufficient proof before there is speculation. The truth is that men naturally employ the inductive method of reasoning in all practical affairs, so that the merit of inventing it can be ascribed to none, but the merit of expounding it, of showing its value as an instrument of discovery in all departments of science, of giving it its due honour, of giving it an ascendancy to the exclusion of wild and unprofitable methods of investigation—all this is due to Lord Bacon; nor do I believe that any thing more was ever arrogated to him by his disciples, notwithstanding what has been said by a very clever writer in a late paper of the Edinburgh Review. The history of all the sciences, and many publications of the present day, particularly in America, prove the necessity that there is of inculcating *still* the advantages of a full, a cautious and rigorous induction. It was a partial induction of facts that led Werner to ascribe all the strata of the earth to depositions from the sea. It was a partial induction likewise that induced Hutton to assign too much to volcanic agency. In a little work lately published by Mr. Taylor, giving a new theory of the earth, it is wonderful to see how scrupulous and puerile he is of his facts. There is, indeed, no induction, no luminous array of well sifted evidence, no reference to observations that tell a contrary story, but a good deal of ingenuity. I mention this, merely to show the necessity of understanding the proper method of conducting such inquiries, and as a proof of the proneness of human nature to sketch out a hypothesis in the picture gallery of the imagination, instead of elaborating facts in the workshop of nature.

With regard to the studies which are to be prosecuted in this place, it may be proper to refer to them as part of a system of education. You will require to study principles as well as seek for facts; and if at the first approach, it seem difficult to comprehend the reasons upon which these principles rest, a little patience and application will soon remove the difficulty. Many of the most important results of science will become not only intelligible, but of easy application in your hands. And to this application of them to practical and beneficial ends, there is no country in the world that can offer such inducements. In old and populous countries, many excellent inventions useful to the arts have enriched, not the inventors, but those whose easier circumstances gave them the ability of applying them to use. Whereas, in a country

that is new, there being less competition and a readier access to the application of knowledge in the production of useful things, there is a fairer field and better encouragement. What advantage would it be for a person in Great Britain to be thoroughly able to apply his knowledge of chemistry to the art of agriculture, unless he had a capital by which he might test his knowledge upon a farm. The liberty of doing so in this country is happily accessible almost to every one. His knowledge may be made fruitful without the slightest difficulty. The very end for which he has studied to endow himself with knowledge, he may accomplish if he pleases upon his own soil. In many other arts there is the same encouragement. That the full advantages of our situation have not yet been reaped, nor any thing that can be termed even an approximation to it, I believe, will generally be confessed, and the want of skill as well as the want of money may be assigned without doubt as a cause of greater or less effect. Indeed, the less the capital that any country possesses, the greater is the necessity for knowledge to make the most of its circumstances. "England," says an old writer, "in former ages, like a dainty dame, partly out of state, but more out of laziness, would not suckle the fruit of her own body, to improve her own commodities, but put them out to nurse to the Netherlanders, who were well paid for their pains. In those days, the sword and the plough so took up all men's employments, that clothing was wholly neglected, and scarce any other webs to be found in houses, than what the spiders did make. But since, she has seen and mended her error, making the best use of her own wool. And, indeed, the riches of a kingdom doth consist in driving the home commodities thereof as far as they will go, working them to their very perfection, and employing more hands thereby. The sheep feeds more with his fleece than his flesh, doing the one but once, and the other once a year." But whatever may be the public advantages of your prosecuting such studies, as you who are the members of the Institute propose to enter upon again, it is well that you preserve the love of such knowledge in the country, by your showing attention and respect to it. Your Institute, it is to be hoped, will far outgrow its present stature, and become, if ardently loved by yourselves and generously administered to, an institution, of whose ultimate importance and utility, we can scarcely form an opinion. In the meantime, your knowledge, though it may not be at present practically useful to yourselves individually, may be useful to others to whom you may communicate it; and this is an advantage that will only be undiscernible to a mean and selfish spirit.

It is said of nothing more truly than of this, that it is more blessed to give than to receive, and it has this advantage, that it can be put into a person's pocket, insensibly as it were, without danger of offence to the natural pride of man in the ordinary course of conversation and discussion.

It is astonishing how much good may result from a trifling experiment. The immense wheat harvests of Mexico are said to have resulted from the experiment of a slave of its conqueror, Cortez. He found three or four grains of wheat mixed with a quantity of rice, and produced a harvest from them, which proved a harvest indeed for Mexico; and by a similar experiment of a lady, Maria d'Escobar, the same blessing was granted to Peru. And it behoves me not to omit another advantage of a sublimer and more sacred character. Every thing, it is said, is full of God, and in studying his works, the properties of things and the laws of the material creation, what are you doing but exploring the manner of his acting? The time has passed away when the study of science was thought to be dangerous to the stability of revealed truth; and though authorities are not arguments, yet the fact is true, than in the ranks of those who reverence that truth, they are to be found from whose spirits the light of science beams most purely and brightly. To the student of nature, it is an added pleasure and incentive to behold upon every part of the material world which he carefully examines, the hand writing of God, glorious inscriptions of his wisdom and goodness. The love of science will thus be in alliance with the love of God, and you will find both to be pleasant and profitable. I shall conclude with the words of an old writer, which he addresses to a good sea captain, but which requires only the change of the objects mentioned to convey a lesson to the good lands-man:—"Tell me, ye naturalists, who sounded the first march and retreat to the tide, hitherto shalt thou come and no further? Why doth not the water recover its right over the earth?—whence came the salt, and who first boiled it, that it became brine? When the winds are not only wild in a storm, but stark mad in a hurricane, who is it that restores them again to their wits, and lulls them asleep in a calm? Who made the mighty whales which swim in a sea of water, and have a sea of oil swimming in them? Was not God the first shipwright—and all vessels on the water descended from the loins or ribs rather of Noah's ark? What loadstone first touched the loadstone, and how first fell it in love with the north rather than the south? or how comes that stone to know more than men, and find its way to the land in a mist? In most of these questions,

men take sanctuary in the idea of some occult quality, and complain that the room is dark when their eyes are blind. Indeed, they are God's wonders, and that man, the greatest wonder of all, who, seeing them daily, neither takes notice of them, admires at them, nor is thankful for them."

---

TO THE EDITOR OF THE EXAMINER.

Sir:—

A little manual, published in Belfast, Ireland, under the title of "*A Catechism on the Government and Discipline of the Presbyterian Church*," having been put into my hands by a friend, permit me to offer it for insertion in your columns, as I feel assured, its contents cannot fail to be both useful and acceptable to your readers, most of whom are, of course, members of that church of whose "government and discipline" it is a clear and succinct expositor. If it is desirable to extend the dominion of our Zion, I know of no more effectual means of accomplishing such an object than a general diffusion among her members of such information respecting her ecclesiastical polity as will enable them to "render a reason" for their preference to the form which she has adopted. The reasons for publishing this Catechism will be best explained by the preface, which is here subjoined:

"The Compilers of this Catechism do not publish it in an unkind spirit towards Christians of other denominations, nor with the view of provoking controversy, but for the following reasons:—

"1. In these days of conflicting opinions, they deem it a matter of essential importance to the Presbyterian Church, that her members, and especially the rising generation, be thoroughly instructed in their peculiar and distinguishing principles.

"2. They regard as *false* and *unscriptural* the opinions which many are disposed to advocate,—that no particular form of Church government and discipline is of Divine institution, and that Churches may adopt whatever form seems to them most expedient.

"3. They believe that the glory of Christ, the extension of his kingdom, and the salvation of souls, are intimately connected with the faithful administration of his ordinances and laws, according to the form of government which He has instituted in His word.



"4 And that, they are persuaded, is the *Presbyterian form.*"

I have another object, however, in laying this manual before you. Regarding the "government and discipline," as well as the doctrines of the Presbyterian Church, the profoundest ignorance prevails in this country among otherwise intelligent people beyond the pale of that Church. In order, therefore, that such information in regard to the former as may lead to inquiry respecting the latter, should be placed within the reach of all who desire to know the truth as it is taught in the Presbyterian Church, I would recommend that a Canadian edition of the "Catechism" should be published, and that ministers, elders and other influential persons, members of our Church, should be solicited to aid in circulating copies throughout the country at large.

I am, Sir,  
Your obedient servant,  
A SCOTCH PRESBYTERIAN.

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

CHAPTER I.

*Government of the Church.*

I. WHAT is meant by the Church of Christ?

Either the whole body of his redeemed people, or the whole body of professing Christians on earth, and their children. Ephes v 25, 27. 'Christ also loved the Church, and gave himself for it, that he might present it to himself a glorious Church' Acts ii. 39, 47. 'For the promise is unto you, and to your children' 'And the Lord added to the Church daily such as should be saved.'

II. How is the Church, in this general sense, usually distinguished?

Into the invisible and visible Church?

III. Is the Greek word (Ecclesia,) translated Church in the Scriptures, confined to these two meanings?

No. It is used in various senses. It signifies—

1. Any general assembly or congregation of people, (Acts xix. 32;) 'for the assembly (Ecclesia) was confused.'

2. An assembled Council, either of civil judges, Acts xix. 39, 'It shall be determined in a lawful Assembly, (Ecclesia,) or of ecclesiastical rulers. Matt. xxviii 17. 'Tell it unto the Church, &c., (Ecclesia) The Church consists of rulers and ruled. Heb. xiii. 17. And according to the order of all well regulated societies, complaints are laid before the rulers. It was so in the Synagogues of the Jewish Church, and, therefore, as spoken by our Lord, and understood by his disciples, the word Church, in this verse, will mean the Rulers.

3. Any particular congregation of Christians. Col. iv. 15. 'And the Church which is in his house.'

4. Several congregations, or Churches, considered

as one body under the same general judicature. 1 Cor. i. 2. 'Unto the Church of God which is at Corinth;' compared with xvi., 34, 'Let your women keep silence in the Churches.' Also, Acts viii. 1. 'The Church which was at Jerusalem,' compared with xxi 20, 'How many thousands,' or (as in the original) 'myriads.' A myriad is ten thousand. Many myriads must have made many congregations in Jerusalem,—all called the Church, under the jurisdiction of the Apostles and Elders. Acts xv. 6, and xvi. 4.

IV. Is the word *Church* used, at present, in this last sense?

Yes. We say the Church of Scotland,—the Church of England.

V. Is it a matter of indifference to what Church we belong?

No. It is our duty to join and adhere to that Church which is most agreeable to the Holy Scriptures in its doctrines constitution, forms and discipline. 1 John iv. 1. 'Try the spirits whether they are of God.' 1 Thess. v. 21. 'Prove all things; hold fast that which is good.'

VI. Has the Christian Church, as a visible society, a form of government peculiar to itself?

Yes. It is a kingdom having laws enjoined by Christ, and its members consist of the rulers, and the ruled. John xviii. 36. 'My kingdom is not of this world,' &c. Heb. xiii. 17. 'Obey them that have the rule over you, and submit yourselves, for they watch for your souls.'

VII. Where do we find the ordinances and laws by which it is governed?

In the word of God alone. Isa. viii. 20. 'To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.' Rev. xxii. 18. 'If any man shall add to these things, God shall add unto him the plagues that are written in this book.'

VIII. What is the form of Church government which is founded on and agreeable to the Word of God?

That which is called the *Presbyterian form*. It is so called from the word *Presbyter*, signifying *Elder*, which is the usual Scriptural name for the rulers of the Church.

IX. What are the general and fundamental principles of this form of Church Government?

The supreme headship of Jesus Christ, the official equality of its Ministers, the office of ruling Elder, the election of its officers by Church members, and the ministerial and subordinate authority of its Church Courts.

X. What is meant by the supreme headship of Christ?

That He, and He alone, is the King and Head of the Church, and that no other person or persons have any authority to decree rites and ceremonies, or institute offices in the Church. Ps. ii. 6. 'Yet have I set my King upon my holy hill of Zion' 1 Pet. v 3 'Neither as being lords over God's heritage, but being ensamples to the flock.' Eph. v. 23. 'Even as Christ is the head of the Church.' Matt. xxviii. 20. 'Teaching them to observe all things whatsoever I have commanded you.'

XI. How many kinds of office-bearers did Christ appoint in his Church?

Two kinds,—extraordinary and ordinary officers. Ephes. iv. 11. 'And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers.'

XII. What were the extraordinary?

Persons endowed with supernatural gifts and extraordinary authority; as apostles, evangelists, prophets.

XIII. For what purpose were they appointed?

To make known the will of Christ, settle the constitution of the Church agreeably thereto, and commit the administration of it to ordinary and permanent officers. Tit. i. 5. 'For this cause I left thee in Crete, that thou shouldst set in order the things that are wanting.' 2 Tim. ii. 2. 'And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.'

XIV. Had they any successors as extraordinary officers?

No. We do not read of any having been appointed or ordained to succeed them in their higher office, as apostles, evangelists, or prophets. Acts xiv. 23. 'And when they had ordained them *Elders* in every Church.'

XV. What are the ordinary Church officers appointed by Christ?

Presbyters or Elders, (called also Bishops or Overseers,) and Deacons. Acts xx. 17. 'And from Miletus he sent to Ephesus, and called the Elders of the Church.' Philip. i. 1. 'To all the saints in Christ Jesus at Philippi, with the Bishops and Deacons.'

XVI. What is meant by the Pastors of the Church?

The Presbyters or Elders, who teach as well as rule. XVII. Is any one of these possessed of superior rank and authority in the Church above the others?

No. They are all of the same order and of equal authority.

XVIII. Are not Bishops an order of Ministers distinct from and superior to Presbyters or Elders?

They are not. Bishop is only another name for the Presbyter or Elder.

XIX. How does this appear?

1. Bishops are not designated by any *distinguishing* or *peculiar* title, nor addressed by the Apostles as discharging any *distinct* duties.

2. The word (Episcopos) translated Bishop, signifies merely an *overseer*. Acts xx. 28. 'Take heed to the flock over which the Holy Ghost hath made you (Episcopoi) overseers.'

3. All Elders are Bishops, or overseers. Acts xx. 17, with 28. 'And called the *Elders* of the Church, —over which the Holy Ghost hath made *you overseers*,' or 'Bishops,' as the original word is translated in Phil. i. 1. 'with the Bishops,' (Episcopoi.) And Tit. i. 5, 7. 'For this cause I left thee in Crete, that thou shouldst ordain *Elders* in every city.' 'For a *Bishop* must be blameless.' And 1 Pet. v. 1, 2. 'The Elders I exhort, who am also an Elder, —feed the flock of God which is among you, taking the *oversight* thereof.'

4. Ruling is a less honourable and less important work than teaching; and, therefore, a Bishop, as Ruler, cannot be superior to the Pastor, or Teacher. 1 Tim. v. 17. 'Let the Elders that rule well be accounted worthy of double honour, especially they who labour in the *word and doctrine*.' 1 Cor. xii. 28. 'And God hath set some in the Church,—first, apostles; thirdly, teachers; after that—helps, governments.'

5. All Pastors derive their office and authority from Christ, by the *same commission*, and in the *same words*; and, therefore, *equal official authority* appertains to all. Mark xvi. 15. And he said unto them, 'Go ye into all the world, and preach the Gospel to every creature.'

6. Since, then, Bishop and Presbyter are *convertible* titles, and the *same general* character, duties and powers are ascribed in Scripture to the Presbyter and to the Bishop, it evidently follows, that they are not two distinct orders, but are one and the same church-officer—the Presbyter being the only Scriptural bishop.

XX. What sort of officers were Timothy and Titus?

They were extraordinary and itinerant officers. 2 Tim. iv. 5, 10. 'Do the work of an Evangelist.' Titus, (is departed) unto Dalmatia.' 2 Cor. viii. 23. 'Titus, he is my partner and fellow-helper concerning you.' and xii. 18, 'I desired Titus, and with him I sent a brother.'

XXI. Does the word 'Angel,' as used in reference to the Seven Churches of Asia, in Revelations, designate an officer superior to the Presbyter?

The word signifies merely a messenger, and may be applied to any servant of God that bears a message from him. It may as well be taken to designate the Moderator of the Presbytery as the organ of communication; or it may signify the Pastors of the Church, in a collective capacity. Rev. ii 8, 10. 'Some of you,' that *ye*, &c.; and 13, 'among you.'

XXII. How is the Pastor set apart to his office?

He is ordained to it by imposition of hands, and by prayer. 1 Tim. v. 22. 'Lay hands suddenly on no man.' Acts xiii. 3. 'And when they had fasted and prayed, and laid their hands on them, they sent them away.'

XXIII. Who has authority to ordain to offices in the Church?

A Presbytery, or plurality of Elders. 1 Tim. iv. 14. 'With the laying on of the hands of the Presbytery.' Acts vi. 6. 'Whom they set before the Apostles, and when they had prayed, they laid their hands on them.'

XXIV. Is there any other permanent office in the Church but that of teaching?

There is also the office of ruling. Heb. xiii. 24. 'Salute all them that have the rule over you.'

XXV. To whom does it belong to exercise this office?

To the Presbyters or Elders. Acts xv. 6. 'And the Apostles and Elders came together for to consider the matter; and xvi. 4, 'they delivered them the decrees for to keep, which were ordained of the Apostles and Elders.' 1 Tim. v. 17. 'The elders that rule well.'

XXVI. How many classes of Elders are there?

Two,—the *Teaching Elder* and the *Ruling Elder*. 1 Tim. v. 17. 'Let the Elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.' 1 Cor. xii. 28. 'Teachers, helps, governments.'

XXVII. Are these to be regarded as distinct orders of office bearers, possessing different degrees of authority?

No. They are to be regarded as occupying different departments of the same general office, and of equal authority as rulers of the Church.

XXVIII. Why are they thus distinguished?

Because the one class is ordained not only to rule, but also to teach, and the other to rule, as their distinctive duty.

XXIX. What is the general duty of the Ruling Elders?

To act along with the Pastor, as 'helps and governments,' in overseeing the Church, in exercising discipline and rule, and visiting the families and sick members, for exhortation and prayer. 1 Pet. v. 1, 2. 'The elders which are among you I exhort, who am also an Elder'—'Feed the flock of God which is among you, taking the oversight thereof.' Jas. v. 14. 'Is any sick among you? let him call for the Elders of the Church, and let them pray over him.'

XXX. Is it a part of the Deacon's office to teach or rule in the Church?

No. Deacons are not spoken of any where in Scripture, in connexion with these duties.

XXXI. For what duty were they appointed?

To manage the temporal affairs of the Church, and especially to attend to the wants of the poor, in order that the Apostles or Teachers might 'give themselves continually to the ministry of the word.' Acts vi. 1, 4.

XXXII. Did not Philip, who was a Deacon, teach and baptize?

Philip became an Evangelist, and, as such, had authority to teach and baptize. Acts xxi. 8, 'And we entered into the house of Philip the evangelist.'

XXXIII. Have the members of Churches the right of choosing their own Pastors, and other office-bearers?

Yes. Churches have this privilege, in common with all other free societies. Acts i. 15, 26. 'And Peter stood up in the midst of the disciples.' 'And they gave forth their lots, and the lot fell upon Matthias.' Acts vi. 5. 'And the saying pleased the whole multitude, and they chose Stephen.' 2 Cor. viii. 19. 'Who was also chosen of the Churches to travel with us with this grace,' &c.

XXXIV. How should Christians discharge this duty?

In a spirit of meekness, humility, peace and prayer, with a supreme regard to the glory of Christ, and the spiritual interests of the Church, without partiality or respect of persons. Phil. ii. 3. 'Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves.' Acts i. 24. 'And they prayed and said, Lord, shew whether of these two thou hast chosen.' 1 Cor. x. 31. 'Whatsoever ye do, do all to the glory of God.' James iii. 17. 'The wisdom that is from above is peaceable, without partiality.'

*(To be continued.)*

PROTEST FROM THE REV. ALEXANDER GALE, MODERATOR  
OF THE SYNOD OF CANADA, TO HIS EXCELLENCY SIR  
GEORGE ARTHUR, LIEUTENANT-GOVERNOR OF UPPER  
CANADA.

We beg the attention of our readers to the following statement which the Moderator has addressed to His Excellency, the Lieutenant-Governor, in conformity to the instructions of the Commission of Synod, which met in Toronto in May last.

MAY IT PLEASE YOUR EXCELLENCY,

A large portion of the people, over whom your Excellency holds rule, feel they have sustained a grievous wrong.

Scotchmen and Presbyterians in Canada, with deep grief, have long seen most important rights—the sacred rights of the Church of their native land, neglected and insulted; with feelings, painful in no ordinary degree, do they now learn that acts are proclaimed as legal, which directly violate them.

The venerable body over which I have the honour of presiding, participating with their countrymen in their settled conviction of the injustice of these proceedings—participating with them the painful emotions, with which they have filled them, have devolved on me the duty of solemnly protesting before your Excellency, before Canada and the Empire, against their possible legality or validity.

Permit me to assure your Excellency, that it is a duty on the discharge of which, I enter with the most painful feelings.

At these unhappy dissensions within the christian community in Canada, the infidel triumphs; the enemies of British institutions rejoice.

But, though performing it with heaviness of heart, a sense of what is owing to the rights of the venerable Church in which I bear office, and of the ancient Kingdom from which we have sprung, a sense too of what is owing to the prevalence of the immutable principles of justice, and above all, a deeply impressed conviction of the momentous consequences to the spiritual well-being of the many coming millions of men of our blood and lineage, which the measures now having place must in all human probability produce, strengthen me, in execution of the charge which has been committed to me, to lay before your Excellency, with the utmost respect, and briefly but also in full truth and sincerity, a summary of the wrongs which the Church of Scotland in Canada has sustained, and a detail of the grounds of this our solemn protest against recent violations of its rights.

It is doubtless known to your Excellency, that the first trans-atlantic settlers of this Colony were Scotchmen; that during many of the years of its earliest history, Scotchmen constituted the great mass of British emigrants, and that, from the spreading of these and their descendants, Scotch Presbyterians form a large part of the population of Upper Canada.

Your Excellency will not hesitate to believe, that our countrymen, while thus devoting their lives and fortunes to the enterprise of reducing a remote and desert dependency of the Empire to a fertile Province, rested in full confidence that the guardian power of the parent State would be watchfully extended over them; that they entered on their arduous and important undertaking with hopeful and cheerful hearts, from the reflection that, though at a distance from the land of their fathers, they were yet in regions which the blood and energies of those fathers had largely contributed to place within the limits of the Empire, and might, with perfect security, rely on being upborne in their dangers and difficulties by its sustaining and protecting arm.

In these their just expectations, they have unhappily been grievously disappointed. In one most important particular, in all that concerns their religious rights, Scotchmen have been in Canada as exiles from their own realm—as aliens in the land of the stranger.

This, it has been authoritatively told us, is a Colony of England. The Church of England, we are told, is the religion of the State, and rightfully claims the whole countenance and support of the Government.

A seventh of the lands is set apart for a Protestant Clergy. The Church of England takes possession of them, and holds them—thousands are granted every year for the support of religion, they are granted to the Church of England—Government chaplains are appointed, they are of the Church of England—Scotchmen form no undistinguished portion of the soldiery of the Empire, no provision is made for Scotch soldiers receiving the ministrations of their own Church, as in the case of their comrades from England. We have remonstrated against being thus placed in subjection to the church of the sister kingdom. The mode in which these remonstrances have been treated, has served to make us more bitterly sensible of the complete and humiliating subjection to that Church, in which it has been sought to place and hold us.

In answer to our remonstrances, Mr. Hagerman, the then Solicitor, and immediately thereafter Attorney General, in a harangue, which the Archdeacon of Toronto characterizes as a splendid display of eloquence, in defence of his church and government, taxes us with presumption in daring to remonstrate.

"How," this the legal adviser of the Government of the Colony is reported, in his place in the House of Assembly, to have said—"how can you possibly place yourselves in comparison with the Church of the State, or imagine yourselves any thing else in Canada than a merely tolerated sect? Has the Government viewed you in any other light? Does it recognize you as a body corporate? Can you in that capacity hold half a dozen acres of land? Nay, are you not tied down by degrading disabilities? Can your clergymen perform the marriage ceremony, even among their own people, without having to dance attendance on the contemptible Court of Quarter Sessions? Does not every thing shew, you are meant to be and must be, simply a dissenting sect—existing at all in Canada, but by mere sufferance?"

When, ourselves regarding our actual condition, we have been compelled to acknowledge, with sorrow, that the picture drawn of it by the Attorney General, is not unlike the reality—for the effects are melancholy. With sorrow we acknowledge the degraded condition under which we exist; we admit that the general bearing of the government towards us, has been adverse. Hence it is, from these untoward and discouraging circumstances, that many, many thousands of our countrymen, dispersed over these extensive regions, are pining under deprivation of the religious ordinances of their father-land; that many of them alas! from their long continued deprivation of these ordinances, have ceased to feel the want of them, and it is to be feared, have lapsed into a forgetfulness of the duties and privileges of religion itself.

Hence, too, arises the difficulty in procuring clergymen of our church from our native land. Our brethren at home, though cheerfully devoting themselves to the duties of a laborious life, and contented with no very abundant portion of this world's goods, are not accustomed to occupy a humiliating position in society, to be slighted and regarded with jealousy, by those in authority in the land, or placed in opposition to them. Hence it is, also, that the clergy of the Scottish Church in the Canadas number so few, and instead of sixty, we do not amount to three times sixty.

But even though we have been obliged, in sadness of heart, to acknowledge the humiliating and discouraging condition in which adherents to our national church exist in Canada, we have also ever asked ourselves, is it right, or fit, or just, that such should be our condition? Is there really a just cause why Scotchmen should not enjoy equal privileges, why they should be held inferior in Canada to Englishmen? Why the one sharing at least equally the toil, should not equally share the reward?

For any such cause we have looked in vain. We have recurred to the records of history; we find our country there gloriously distinguished, as maintaining its liberties and independence entire, through many an arduous contest. We see England, first consenting to receive from us a king, and then seeking to be incorporated with us as a nation.

Neither in our previous history, in the history of the union, nor in the instrument of union, can we find any thing indicating inferiority or subjection. On the contrary, we find ourselves placed on a perfect equality with our brethren of England; a community of all rights, privileges and advantages that do, or may belong to either, being guaranteed, by the treaty of union, to the natives of both kingdoms.

We have looked around; we see a flourishing province gained and preserved from the enemies of the Empire by successive contests, in which the blood and energies of Scotchmen were expended in no scanty measure—reclaimed from the wildness of nature, by exertions in which our countrymen have borne no small part. We have cast our eyes over the wide Atlantic to our native land; we have seen our Church honoured and respected as the great sustaining pillar of whatever there is good and praiseworthy, and as contributing in no small degree, to the general peace and prosperity of the empire.

In all this, we have seen nothing that should render us inferior in Canada, nothing that should withdraw from us the assistance granted by Government to others, nothing that should expose us to degradation or insult. We have accordingly turned from Canada and those directing the councils of the Colony, to the Imperial Government.

We have represented to the British Parliament that Canada is a British, not an English Colony, and that

we are not colonists of England, but of the empire of Great Britain.

We have claimed, therefore, in terms of the treaty of union, to have in Canada possession of a community of all the rights, privileges, and advantages, enjoyed by the colonists of our sister kingdom. We have claimed, consequently, to be held, as well as the Church of England, an Established Church, and as such to have the protection and support of Government.

We have claimed as one of the established Churches of the empire, as one of the protestant Churches recognized by the laws of the empire, to share equally with the Church of England, in proportion to our numbers, in the lands set apart in Canada for the maintenance of a protestant clergy. In all these respects, our claims have been fully admitted.

We had in the first place, the satisfaction to learn, that in 1819, before any proper representation of our situation was laid before the Imperial Government, the legal advisers of the crown had given an opinion in which they held our claim to rank in Canada as one of the Churches of the empire to be unquestionable, and the right derived of consequence from it, to share with the Church of England in the lands set apart for the maintenance of a protestant clergy to be perfectly valid.

In this opinion the committee of the House of Commons in 1828, in their report concided; and in January 1832, his late Most Gracious Majesty, King William IV. by message, gave it the sanction of his Royal word in the following terms: when, speaking of changes to be effected, he limited them as such—"as may be carried into effect without sacrificing the just claims of the established Churches of England and Scotland. The waste lands which have been set apart as a provision for these venerable bodies, have hitherto yielded no disposable revenue."

To pass by other sanctions, we have the following recent correspondence between Lord Glenelg, principal Secretary of State for the Colonies, and Principal McFarlane, Convener of the Committee of the the Church of Scotland on churches in the Colonies.

The Committee, through Dr. McFarlane, thus address Lord Glenelg:—"Edinburgh, 21st March, 1837. "The Memorialists beg leave to repeat the assertion of a principle which they apprehend cannot be controverted, viz: that by the treaty of union, the ministers and other members of the Church of Scotland are entitled in every Colony settled or acquired since the year 1706, to be on a perfect equality, in all respects, with those of the Church of England, in proportion to the number, belonging respectively to each denomination."

To this, Sir George Grey replied on May 31st, 1837, "His Majesty's Government see no reason to dissent from the general principle asserted by the Memorialists. They are desirous of giving it the fullest

practical operation which the means at their disposal, for this purpose, will allow."

In addition to these assurances, and until other arrangements could be effected, in 1827, the annual sum of £750 from the proceeds of lands sold to the Canada Company, was appropriated to the aid of our church. Meantime, the whole question of the manner in which the lands, set apart for the benefit of a protestant clergy, were to be disposed of, was referred to the decision of the Provincial Legislature. We patiently and dutifully waited for the decision of the question in this mode, or, failing it, in any other in which, in the opinion of the government, it might be most advantageously disposed of.

Satisfied that the principle that we had a right to rank equally with the Church of England as an established Church in Canada, had received the fullest sanction, we murmured not at the immediate disabilities and vexations under which we laboured. We reposed in confidence on the justice and honour of the Imperial Government, convinced that it must be as eager as we could be to have those disabilities and vexations wiped away, since, this principle having been admitted, in proportion as they were a grievance to us—and a heavy grievance we found them—in the same proportion were they an opprobrium to it.

In the whole course of the procedure, there was only one doubt which could possibly have shaded the clear conviction established in our mind of the ultimate triumph of our cause; there was only one argument on which our opponents could insist—only one plausible objection which they could raise. By certain clauses of the Act of Parliament 1791, it is declared to be lawful for the Sovereign to authorize the Governor, with the advice of the Executive Council of the Province, to establish over the whole Province of Upper Canada, rectories of the Church of England, endowed from the lands, reserved by the same statute for the support of a protestant clergy, "the incumbents of said rectories to hold the same, and all rights, profits, and emoluments, therewith granted, as fully and amply, and in the same manner, and on the same terms and conditions, and liable to the performance of the same duties as the incumbents of a parsonage or rectory in England." It has been held by the party desirous of giving supremacy to the Church of England—the party which has ever had a preponderating influence in the colonial administration, that these clauses do, in effect, give a real establishment to that church as a dominant church of the Colony, and place the adherents of the Church of Scotland equally with other denominations, in the class of dissenters from the ecclesiastical establishment of the country. It has on the contrary ever seemed to us, and we have ever maintained, that these clauses have no such effect; because, in the first place, like other clauses in the Act, they are by no means positive, but only possible and contingent, establishing nothing, but only giving the power under conceivable circumstances to make certain establishments.

It has seemed to us, that they no more establish the Church of England as a dominant church, than the 6th, 7th, 8th, 9th, 10th clauses establish a hereditary nobility. The power is, indeed, we have considered by the terms of the Act, granted to the Sovereign of Britain, in the case of the nobility to establish a body of titled and hereditary legislators, whenever it shall seem proper to the Sovereign so to do.

In like manner, in the case of the Church of England, the Sovereign has also, by the terms of the Act, the power to authorize the Governor, with the advice of the Executive Council, to establish the Church of England as the dominant church, in every township in the Province. But, until the actual moment of the establishment of both, it has seemed to us, that both church and nobility, and their powers and claims, must be held to be merely conceivable, and not actual existences. We were confirmed in this view by the tenor of the 41st clause of the Act which admits of whatever relates to ecclesiastical endowments being altered or repealed by act of the Provincial Legislature; such act having previously obtained the Royal assent.

Secondly, the actual establishment of the Church of England as the dominant church of the Colony, has seemed to us so inconsistent with the spirit of the imperial constitution, as,—unless under barely conceivable circumstances, such as a general conformity and amalgamation of the two nations in laws and religion—never to be capable of having a valid existence.

Thirdly, we conceive the recognition of our claims by the Imperial Government, to be of itself, an ample security, against any attempt to give effect to the provision of the act. We feel persuaded that, acknowledging we held of right the same rank in Canada as the Church of England, it never could be the intention of the British government to bring our rights into controversy with the extensive but ill-defined claims, that might be drawn from the attempt to give a real existence to the English clergy, whose possible and ideal existence, seems to have been contemplated by the framers of the Act referred to.

Besides, and in the fourth place, had we conceived there were any grounds for mistrust in this matter, we should have been completely reassured by the declarations of members of the Imperial Government, of which the sentiments of the Right Hon. R. W. Horton, expressed before the committee of the House of Commons in 1827, may be cited as an instance.

The question being put, "Should you not be disposed to say that government and the legislature of England should be very cautious of doing any thing that could give rise to the slightest suspicion that there was any intention of establishing a dominant church in that country?" Mr. Horton in his reply states, "that he conceives the words Protestant Clergy to refer to the clergy of the two recognized establishments," and concludes by saying, "It appears to me quite conclusive, that there was no intention of necessarily estab-

lishing the Church of England as a dominant church, inasmuch as the 41st clause gives a power to the local legislatures, with the consent of the crown, of altering all the provisions which are contained in the 36th, 37th, 38th, 39th, and 40th clauses."

Finally, after taking all these considerations into account, could any remaining doubt have lingered on our minds, it must have been dispelled by the reflection, that the disposal of the funds on which the possible existence of a dominant church depended, and the adjustment of the ecclesiastical institutions of the country to its condition and wants, were then placed by the Imperial Government, as already stated, under the award of the colonial legislature.

We could not be supposed to imagine that while these questions were unsettled, they should be taken out of the hands of the appointed arbitrators, and virtually decided in favour of one of the contending parties. Had we required any considerations to add force to our preceding convictions, all these would have presented themselves to us; but, in reality, we sought nothing further than the pledge of the Imperial Government, and in loyal and confiding faith, we rested on its reiterated assurances of some effective remedy being afforded us. Thus were we waiting, when the astounding intelligence was communicated to us, that by authority of the Imperial Government itself, the standing in the Colony, on the seeming possibility of some day attaining which, the Church of England had hitherto grounded its extravagant pretensions, had been actually granted it: that the clauses in the Act of 1791, empowering the Sovereign to authorize the governor, with consent of the council, to establish rectories of the Church of England, to be held as fully and amply, and on the same terms and conditions as parsonages or rectories in England, had been actually carried into effect, and that the endowment had been made out of lands—the clergy reserves—the allotment of which, as has been stated, had been previously assigned to the Provincial Parliament.

The intelligence was of such a nature, that at first, it seemed to us incredible; and when the fact was known, and it was publicly declared that rectors had really been appointed, and endowed, over all the province, we felt convinced that the measure must have been executed without sufficient authority and would turn out to be ineffective and null. We were confirmed in this belief, from the despatch of Lord Glenelg to Sir Francis Head, in which he states, that the Home Government knew nothing of it, and therefore, could not have authorized it, and we were prepared to expect the decision which the law officers of the Crown gave, when they declared the act neither legal nor valid. Our minds were, in consequence, just beginning to recover from the surprise—the consternation, which the extraordinary attempt had excited, when they have been agitated afresh, by the unexpected information, now confirmed to us by your Excellency's recent communication, that the law officers of the Crown have

reversed their former opinion, affirming the establishment of rectories which they before held to be neither legal nor valid, to be now legal and valid; and that the rectors of the parishes so erected and endowed, have the same ecclesiastical authority, within their respective limits, as is vested in the rector of a parish in England.

Against this evident violation of the rights of the Church of Scotland we protest, and that on the following grounds:

1st. The authority in which it is asserted they rest, is said to be derived from a despatch transmitted by Lord Bathurst, in the reign of George the IV., in 1825, but the existence of which was not known, and which was not acted on till the reign of William IV., in 1836. To us, it appears that this is an authority, under any other circumstances, insufficient for the purpose, a simple letter from the Secretary of State, communicating his opinion in favour of the measure, not constituting the full royal sanction indicated by the terms of the act. But, should it, nevertheless, be maintained that this is a sufficient sanction, the minister being to be held the organ through whom the royal purpose authoritatively emanates, it must at least be granted that this purpose can only so emanate, when guarded by those securities which are constitutionally provided for its being thus truly conveyed, uninfluenced by misrepresentation of arguments or misstatement of facts.

The securities constitutionally required for the voice of the minister, thus validly conveying the royal will, are his responsibility to his Sovereign and his country. He is responsible to the former for conveying it truly and exactly; he is responsible to the latter for any thing contained therein prejudicial to the subject, proceeding, as in such a case, is constitutionally to be presumed, from the royal ear having been abused by his own misstatements or misrepresentations.

This constant responsibility of the minister, one of the guiding principles of our free and enlightened constitution, gives, it is acknowledged, great authority to all acts of his, that have been guarded by it; but in the case before us, the sanction which ministerial acts thus receive, is entirely wanting. In the first place, there is no security that the missive of Lord Bathurst in 1825 really contains the will of His Majesty, George IV.; for, it is first made public, and cited as authority for the most important changes, now when that monarch has been laid in the tomb. Secondly, it issues without being subject to the constitutional check of the minister's responsibility to his country; for it issues long after Lord Bathurst's retirement from office, when he has no longer those consequences to dread to which that minister subjects himself, who is known to have given his Sovereign culpable advice, or advice that incurs the just odium of the people.

On these grounds, therefore, we maintain, that the despatch of Lord Bathurst in 1825, cannot in any sense,

be held to convey a trust-worthy or valid expression of the royal will, and cannot, consequently, communicate that authority which the act requires.

Such a course of procedure is also, we hold obviously at variance with the enactments of this statute of the 31st George III, from which it should derive its force.

The statute empowers "His Majesty, His heirs, and successors, to authorize the governor or lieutenant governor, or the person administering the government in Upper Canada, from time to time, with advice of such executive council, as shall have been appointed by His Majesty, His heirs and successors, to constitute and erect," &c.

The phraseology clearly indicates a coexisting Sovereign, governor and council. But, if the despatch of Lord Bathurst of 1825 be assumed as valid authority for establishing the rectories, it is assumed, contrary to the evident meaning of the expressions of the Act, that the authority is valid, though given by one Sovereign, operated on in the reign of another—given to one governor, neglected or disobeyed by him—executed by a succeeding governor, acted on, not with the advice of councillors previously appointed, but with the advice of councillors not in office till long after: Such a course of procedure, as it is evidently informal, must be held to be void.

Our objections, however, on this head, are not merely formal; they are grounded upon a careful examination of the obvious intentions of the Act, and inevitably arise from a due consideration of its provisions. All analogy justifies us in maintaining, that when the laws appoint different powers as necessary to the execution of any measure, they do so that these powers may serve as checks on each other.

That they may effectually do so however, it is always provided that the agency of these powers be concurrent. So only, it is obvious, can their mutually restraining influence be effectually exercised. Not to enlarge on an admitted principle, we may ask what irreparable damage to British legislation, and what interminable confusion to its procedure would be produced, were it competent for the House of Lords to pass any bill which had ever passed any preceding House of Commons, or for any Sovereign to assent to any bill which had ever thus slipped through both Houses!

The obviously mischievous tendency of the introduction of such a mode of procedure into the legislature of the empire, but faintly images its evils in this case; for, not only would it render the provisions of the statute nugatory in the prevention of error, but, by removing the necessary publicity of the earlier stages of the process, and the check on human passions and prejudices which publicity furnishes, it would make

these very provisions the instruments prompting to a commission of error.

It is obvious, that were it authorized, a colonial minister restrained from advising certain measures, by a salutary dread of the public odium and the personal inconvenience likely to arise from them, were they to be carried into immediate operation, might yet be easily led to procure the regal authority for their being effected, were he sure that this could only happen at some remote period, when he would no longer personally have reason to fear the consequences. Is it to be believed that any minister can thus indefinitely lock up the royal prerogative? That the royal will is to be sought for, not in the breast of the living and breathing monarch, but in the musty folds of some old document deposited in the archives of a colonial executive council—that from thence, to the astonishment of the reigning Sovereign and his ministers—to the dismay of the people, it is to issue for the purpose of changing the whole ecclesiastical condition of a province?

Such a supposition seems to us an insult to common sense—a libel on the well guarded and intelligent, the open and straight forward course of British legislation.

Finally, we hold the establishment of the rectories invalid, from the superior countervailing force of the articles of the treaty of union of the kingdoms of England and Scotland.

We maintain, that no act can truly emanate from the Sovereign of Great Britain, destructive of the principles from which the monarchy derives its existence and on which it rests; that the articles of union of the two kingdoms of England and Scotland, being the very basis of the monarchy, can in no way possibly be infringed or violated; and that, therefore, whatever pretends to violate or infringe them, is to be esteemed essentially powerless and void. We maintain that this measure is thus essentially powerless and void, because it can have neither power nor reality but through a flagrant violation of them.

The articles of this treaty, solemnly ratified by the delegates of both nations ere they merged themselves into a united kingdom, secure to the natives of both, a community of all rights, privileges, and advantages, which do, or may belong to either.

Canada being a colony, conquered by the arms of both kingdoms, subsequently to their union, every advantage which it presents ought consequently in virtue of these articles to be available alike to Scotchmen and Englishmen.

In contravention of this great and fundamental principle, it is pretended that a despatch of Lord Bathurst gives valid authority to the governor and executive council of the province to portion it out into

rectories of the Church of England, and to divide among the incumbents of these rectories the whole provision made for the support of a protestant clergy, amounting to a seventh part of the lands of the country.

Before such authority, in any measures that may have taken place in dependence on it, can have validity, we demand that it be shown what equality of right it allows between Scotchmen and Englishmen, when it pretends to have power not to leave the former a spot to put his feet on, where he shall not be subject to a rector of the church of the latter, having according to the opinion of the law officers of the crown, "the same ecclesiastical authority as is vested in the rector of a parish in England." We demand, that it be shown what equality of advantage it would permit to Englishmen and Scotchmen, when it would bestow one seventh of the colony on the church of the former, and would not leave a single acre for the church of the latter?

Until this be shown, we utterly deny the possible validity of the authority. We solemnly protest against any proceedings that may have taken place in reliance on it, and hold them ineffective and null, as being in direct opposition to the fundamental laws of the monarchy.

To all which I respectfully crave your Excellency's attention.

In name, and by appointment of the Commission of Synod.

(Signed)

ALEX. GALE, Moderator.

#### MEETING OF THE SYNOD.

While borne homewards on and against the boiling flood of the mighty St. Lawrence, we sit down to pen for our readers a short account of the meeting of Synod which has just closed. The members of our congregations, we believe, feel a growing interest in the proceedings of the Church courts; and those of the recent Synod are of a kind, that may well increase that interest, and occasion to such as are praying for the enlargement and prosperity of our church, thanksgivings to God on her behalf. An abstract of the minutes of the Synod will ere long be printed, and, we doubt not, that our



faithful and laborious clerk will take care to furnish ministers with copies sufficient for supplying one to at least every elder and trustee, or deacon, in their several congregations. The sketch of the proceedings which we are now to supply, is taken from a few notes, and so we cannot pledge ourselves to perfect accuracy in all our statements. There are 53 ministers on the roll of the Synod: of these, there were only 25 in attendance—obviously on account of the great expense of travelling to a place so remote as Montreal is from the residence of the greater number of the ministers in the Upper Province. Of the 13 ministers in the Lower Province there were 10 present; from the Midland and Niagara districts 1 each; from the Eastern, Johnstown and Gore districts 2 each; from the Home district 3; and from the Bathurst district 4. Our friends in Britain may estimate the sacrifices which must be made on such occasions, from the fact that Niagara and some of the places within the bounds of the Toronto Presbytery, are 400 miles from Montreal. Of elders in attendance, there were only 8—3 from the upper and 5 from the lower Province. The urgent claims of the harvest, we know, prevented some from being with us on the present occasion.

Dr. Cook of Quebec was elected Moderator. As he has been only a short time among us, some, like ourselves, we believe, gave only a reluctant consent to his election; but, at the close of the business, we came to look upon that act as one of the most auspicious, which the Synod had done, as the Doctor's mild, firm and ministerial-like deportment, and the zeal with which he entered into all the proceedings and urged them to a conclusion, materially contributed to good order and despatch. Of Mr. Gale the Clerk, and Mr. Mowat the Treasurer, if we were writing a formal review of the proceedings, we would also speak in terms of un-mixed commendation.

A larger portion of time was every day devoted to public religious exercises than at any former period. But they who rightly estimate the relation which subsists between prayer and every department of ministerial work, will see that the hours of business in a church court may often be very profitably diminished by lengthened exercises of devotion.

The subject of Sabbath profanation was brought before the Synod, through the reports of presbyteries; and the urgent need which exists for open testimony against this sin was felt the more vividly by all the members when they read in handbills on the walls in Montreal, advertisements of "PLEA-

SURE TRIPS" by steamboats on the Lord's day. The Moderator was appointed to prepare an address on this subject to the members of the church, and certain instructions to sessions, were agreed on. The admission into the church, of licentiates and ministers of the Synod of Ulster was brought forward by the presbytery of Toronto; and we are happy to have it in our power to intimate to our congregations, that the Synod, *without one dissenting voice*, agreed to this important measure. The movements of the general assembly at home towards that respectable body, and the urgent need of labourers in these provinces, silenced opposition. To the actual admission of such ministers and licentiates, they must produce extracts of ordination and license, certificates of having subscribed the confession of faith, certificates from presbyteries as to their good standing up to the time of their leaving Ireland—if they have done so within twelve months from the date of applying to presbyteries, and in the event of their having been absent from it for a longer period, they must afford other satisfactory evidence of their good standing, and finally, they must subscribe the formula of this church. Our Moderator is to communicate this resolution to Dr. Cooke of Belfast, for the information of the Synod of Ulster. We cordially congratulate the members of our church of Irish origin on this important measure. We trust, that the additions to the ministry, that we may receive from their beloved isle, will enable us more effectually to meet the spiritual destitution that prevails to such a mournful extent around us.

The subject of presbyterial visitations was taken into consideration, on the appeal of a member of the presbytery of Toronto against a decision of that presbytery for the adoption of a scheme of presbyterial visitations, being a modification of that which is laid down in acts of the General Assembly. The Synod dismissed the appeal on account of informality, and enjoined this presbytery to suspend for the present, *ordinary visitations*, and to report to next Synod on the expediency of having such visitations in the church, and, if they be deemed expedient, on the best mode of conducting them.

Another subject of still higher importance than any of these engaged much of the attention of the Synod. This matter was brought up first, by an overture made from the presbytery of Toronto for increased exertions towards the establishment of an institution for theological education, and for increased encouragement and direction to those who are studying for the ministry; and secondly, by a report of the presbytery of

Hamilton on the studies and attainments of four young men under their charge who are aiming at the ministry, and also an overture for direction in regard to them. The report referred to, will, we trust, find a place in the printed minutes. It is highly satisfactory as to its matter, and from our knowledge of the brethren in that presbytery, as well as from what we ourselves know of the attainments of the young men we can assure our readers that it is not too highly coloured. That, at a time when few of the preachers in our native land, are disposed to listen to the importunate cry "come over and help us," which our destitute population has sent forth—so many pious youths should offer themselves for education, for the work of the ministry, is, to us, a plain indication of our duty, to look to our own churches for at least some supply of spiritual labourers. He who in the days of Eli, when "the word of the Lord was precious in Israel, and there was no open vision," raised up a prophet, to be himself a teacher of prophets, and who has continued pastors and teachers to his people, even though for a time, they have been obliged to betake themselves to hiding places from the persecutor, will not, if we are faithful to his cause, leave us without the means of extending and perpetuating it in these lands. The hearts of all men are in his hands, and the gold and silver are his, and he can, and we doubt not, will dispose multitudes to help us in founding an institution for the training of ministers; and enable us to send forth many whom he will own and bless in his own honourable service. A plan for the education of aspirants to the ministry is transmitted to presbyteries for their consideration, to be reported on to next Synod. And, in the meantime, the Synod has declared its readiness to direct and encourage the studies of such young men as presbyteries shall approve of. The Moderator is to communicate with the Moderator of the General Assembly on this subject.

The immediate raising of funds for a theological seminary was recommended by the committee, and will, we trust, be vigorously prosecuted under the direction of presbyters. A new committee for forming a library was appointed—the Rev. W. T. Leach of Toronto, Librarian, and Mr. John McMurrich Esq., Treasurer, by whom, or any members of the Synod, contributions of money or books will be received. John Mowat Esq., of Kingston, was elected Treasurer of the Synod fund. Presbyteries are to send in their statistical returns to the Synod Clerk. These are of great importance in pleading the civil claims of the church, and we trust that they will be forwarded to the Clerk without any delay.

On an overture from the presbytery of Bathurst respecting the reading of the Holy Scriptures at every diet for public worship, the Synod enjoined ministers to attend to the directions on this subject in the directory for public worship. The Synod appointed the last Thursday of January to be observed as a day for solemn fasting and prayer. And sure we are, that all who wisely consider the state of the church, and of the world, and the solemn admonitions of God in his Providence, will admit, that the people of God are called to earnest and frequent prayer, both in private and in public, for the outpouring of the Holy Spirit, and for divine guidance and protection; not that we have not also as a church and community grounds for thanksgiving; we can find abundance of these in the history of the last eight months, and, in the proceedings of the Synod which we are now narrating.

We close this hasty sketch, referring our readers for further information to the printed minutes which the clerk will soon, we trust, be enabled to issue. Yet, we must add a copy of the resolutions which were adopted on the subject of the civil relations of the church. From these, it will be seen, that the government adheres to a policy, which all but a few of the interested party in these provinces, has pronounced to be unwise, and even unjust in supporting the exclusive claims of the Church of England, and thrusting us, notwithstanding our status in the mother country, and the rights derived from the treaty of union, down to the condition of dissenters from that church. Our readers, too, will notice the course of action which the Synod is about to pursue.

That this Synod being deeply aggrieved by the unjust treatment, which, as a branch of the Established Church of Scotland, they have received, and are continuing to receive in this British Colony; and seeing that no effective steps have been taken by the Imperial or Colonial Governments, to relieve the Church of Scotland from her present degraded condition in these Provinces; and to secure her in the full and unequivocal enjoyment of her status and rights as heretofore asserted by us—Resolved

1. To renew their recommendations to all presbyteries, sessions, and congregations within their bounds to assert by every proper and constitutional means, their claims to the protection of the Government, and to an equality of all rights, privileges and advantages with the Church of England within these Provinces.

2. To appoint the Moderator to transmit to His Excellency the Governor General, a copy of the protest addressed by the late Moderator to Sir George Arthur, and to endeavour to direct his attention to it; as also to signify in writing to His Excellency the Governor General, the protest of this Synod against the style assumed by the clergy of the Church of England, in their recent address to His Excellency at Toronto, wherein they call themselves "the Clergy

of the Established Church of Upper Canada;" and moreover, to address a pastoral letter to the members of this Church, cautioning them, however much they may feel themselves aggrieved by the conduct of Government, to continue to maintain those principles of loyalty and obedience which have always characterized them, and which are enjoined in the word of God.

3. To continue more energetically their correspondence with the General Assembly and other friends in Britain, and with other Presbyteries and Synods in other British Colonies, inviting them to co-operate for the vindication of a great national right, based on a treaty, the fundamental principles of which, cannot be infringed without subverting the Constitution of the British Monarchy, viz.—the right of our countrymen, throughout the Colonies, to an equal participation with the people of England, of all civil and ecclesiastical privileges and advantages.

4. To instruct specially the Commission of Synod and the Moderators of Presbyteries, to give all diligence in the performance of the duties involved in the preceding resolutions—to endeavour to disseminate as widely as possible in this country and in Great Britain right views of these questions—and to prepare petitions, if necessary, for both the Colonial and Imperial Legislatures.

Congratulatory Addresses to their Excellencies the Governor General and Lieutenant Governor were prepared, and deputations of Synod appointed to present them.

On Tuesday afternoon the Synod was closed, after receiving an impressive address from the Moderator. The next meeting was appointed to be held at Kingston, on the first Thursday of July, 1839.

---

#### ECCLESIASTICAL INTELLIGENCE.

### GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND.

THURSDAY, MAY 21.

REPORT BY THE COMMITTEE FOR PROPAGATING THE GOSPEL IN INDIA.—Dr. HUNTER said he would not detain the Assembly with any preliminary remarks, but at once proceed to read from the Report, which he would do as shortly as was consistent with the greatness of the subject, and from its nature he was satisfied it could not be without interest to all who listened to it. (The Reverend Gentleman then proceeded to read a long and deeply interesting Report from which we select a few passages.)

"On no former occasion have your Committee brought their Report before you, with deeper feelings of thankfulness to Almighty God for the success which He hath been pleased to bestow upon your

great undertaking, or with better prospects of wide-spreading usefulness.

"At each of the three Presidencies of British India, your scheme is now in effective and most vigorous operation.

"I. *Calcutta*.—In Calcutta, your establishment has assumed an appearance of permanence greater than before, by the completion of the buildings for its accommodation; of which the commencement was announced in the Committee's Report to last Assembly. The seventh examination of your institution was held within the new building, on the 12th January last. The attendance both of the European and of the influential native population, appears to have been more numerous than on any former occasion; and the approbation expressed to have been increasing and unmingled. One of the most striking and most encouraging features in every such exhibition, is the perfect quiescence—to say the very least—with which Hindoo parents witness the examination of their children on the history and the doctrines of the Bible. This is avowedly and unshrinkingly made a conspicuous feature in the exercises of each class, from the most elementary to the most advanced; and the public exhibition of it neither excites any mark of disapprobation from the audience, nor diminishes the number of pupils who crowd for admission at the next enrolment. On the contrary, every room in the new buildings is already filled; and there are above 200 petitions for admission, which cannot be granted. The number, however, which is actually on the roll, is nearly 800; a number which, your Committee doubt not, you will consider as sufficient for the superintendence which can be exercised under one roof. All of these children of the heathen are daily trained in the reading of the Word of God, and in exercises which insure their full understanding of its import. In aid of this—the highest and holiest teaching which they can receive, blessed be we have reason for hoping, in many of them, to a thorough change of mind and heart—all of them have the advantage of a training in European science, which entirely destroys the influence of the native superstition. The doctrines of European science are utterly irreconcilable with the fables of Hindoo mythology. Before the light of the one, the shadows of the other must necessarily fade, and thus, even in those who may have resisted the direct influence of what is Christian in their teaching, is there introduced into the mind an element in which the fables of the native creed find it utterly impossible to retain their power. Fraud and force may alike be employed by the Hindoo parent, to destroy in his children the effects of what was directly Christian in their education. But here is an element, of whose power he is unconscious, against whose impression he seeks no safeguard; yet which is of incalculable power for the pulling down of strongholds, and for the preparing of the millions of India for the utter

subversion of their idolatrous creed. How mightily this vantage ground will be made to avail for the future preaching of the Gospel throughout that vast empire, must be matter of prayerful and rejoicing anticipation to every mind which loves the growth of Messiah's kingdom; for this element is one, of which the influences are every day diffusing themselves, unsuspected and triumphant. Even from distant provinces, the demand is rapidly increasing for teachers who have been trained in your seminary. The experience of the past hath given little ground for fearing that such teachers will themselves neglect, or will be controlled in exercising the directly Christian instruction which they had been accustomed to associate with every literary or scientific attainment. But even although it should be so in some of their number, there remains, as inseparable from the instruction which they bestow, this tendency to awaken inquiry, to banish delusion, and, so far as the utter destruction of error and rooted prejudice can avail, to prepare the native mind, under the providence and the grace of God, for the enlightened and dispassionate reception of the truth as it is in Christ.

"II. *Bombay*.—The accounts which your Committee have received from both the branches of your establishment at Bombay, continue to shew the devoted zeal of Dr. Wilson and Mr. Mitchell. Mr. Nesbitt's health is so feeble as to oblige him frequently to absent himself from Bombay, and very much to limit his exertions while he is there—highly qualified as he is otherwise for his work, and most thoroughly anxious for its advancement. Your Committee have great satisfaction, therefore, in stating, that they have secured for this station the services of Mr. John Mitchell, a gentleman who seems to them in every respect admirably fitted for missionary labour; and who will, they trust, be ready to sail for Bombay before the close of the present season. Your Committee are quite aware of the desirableness of having another labourer at Poona also; and they will carefully keep this object in view, when the state of their funds is such as to justify this extension of your undertaking.

"The seminaries at Bombay and Poona are conducted upon the same plan as that at Calcutta; and are already rivalling it, both in the number and progress of the pupils. At Bombay alone—in the English and native schools combined—there are above 1000 Indian children enjoying the benefits of Christian education. Nothing can be more satisfactory than the reports which have been transmitted to your Committee of the public examination of these seminaries. So rapidly are they growing in favour, that in Bombay, as well as in Calcutta, it has become necessary to erect buildings for their use. Two-fifths of the cost will be defrayed by subscriptions at Bombay; but the remaining three-fifths bring upon you funds a burden of not less than £3000.

"But the most striking feature in this year's intel-

ligence from Bombay is, that there the first step has been taken for putting in motion the mighty engine of Native Teaching! William Chapman—a native of the south of India, of distant European descent on the father's side, and of pure native descent on the mother's, trained under Dr. Wilson's care, and by him encouraged in self-devotion to the Christian ministry, has, after full examination, been authorized by the Presbytery at Bombay to exercise the office of a missionary catechist. This is an office which the Presbytery have wisely assigned, for at least one year, to every candidate for license to preach the Gospel. No better test could have been selected of steadiness and probable efficiency. Indeed, the whole of the suggestions made by the Presbytery upon the subject of native teaching, as embodied in the minute, appear to your Committee to be characterized by great extent and soundness of view. The high standard of qualification which the Presbytery feel themselves entitled to propose, must be matter of thankfulness to all who, estimating aright the ministerial office, desire to see it intrusted only to those whose personal respectability may command attention to their teaching.

"III. *Madras*.—The youngest branch of your Indian establishment is already giving unequivocal proofs of a resemblance to the other sister institutions. The Rev. Mr. Anderson, your missionary at Madras—of whose arrival your Committee had not heard when they reported to you last year—reached that station in the end of February. He entered immediately with energy and devotedness upon the duties of his office. Strengthened by the support of the Rev. Matthew Bowie, and of the other numerous and influential friends of the Church of Scotland at Madras, Mr. Anderson has been most eminently successful. His exertions have been somewhat interrupted by bodily indisposition. But your Committee trust that this is only the temporary effect of change of climate; and that his recovery, of which his last letters announce the commencement, is, in Divine mercy, completed long ere now.

"Your Committee have been waited upon by a deputation from a Missionary Society in Glasgow, which, in consequence of a recent change of its constitution, is now founded upon an adherence to the principles of the Church of Scotland. It is designated 'The Glasgow Missionary Society' adhering to the Principles of the Church of Scotland, and the scene of its foreign operations is in Caffaria. Your Committee cherish every feeling of good-will to this Society, and trust that its labours may be abundantly successful. They entertain a hope that a time may soon come, when a closer relation may be formed between the Society and your Committee.

"Your Committee beg leave to subjoin a state of their funds. These have been materially benefited by Dr. Duff's visits to various parts of the country,

and to his powerful advocacy of the cause, which fills his whole heart. In such undertakings, indeed, your Committee fear that his zeal has gone beyond his strength. But a thorough examination of his health, which has lately been made with the view of ascertaining whether he might return to India during the present season—though it has shown the impossibility of yielding to his earnest wishes on this head, and the necessity of his spending some time in undisturbed quiet—has only strengthened your Committee's hope, that his recovery will, under the blessing of God, prove thorough and permanent."

*[The Rev. Doctor here stated that Dr. Duff was not affected by any new ailment. It had become, he said, more necessary to inquire into his case, and when we say, as the result of this inquiry, that under God's providence he will be fully restored to us, we are stating not a random hope of our own, but a hope the result of a constant and confidential correspondence with his medical adviser, who, from his great knowledge of the nature of Indian disease, gives us every confidence in his opinion, and thus we have just hope of the restoration of Dr. Duff to the great cause to which he has devoted his whole heart and soul.]*

"From accidental circumstances, the annual contribution in London is rather smaller than it was last year, yet it amounts to no less than £507 11s. 11d. The zeal of the Presbytery in your cause is unabated; and their anticipations are very cheering.

"When the extent is considered of the obligations under which your Committee have already come, and the strong expediency which demands an increase in the number of your Missionaries, they trust that you will warmly recommend the interests of this great work to the bounty and the prayers of the people of Scotland."

*COMPARATIVE VIEW of the Income of the General Assembly's Foreign Missions, as at 20th May, 1838:—*

Amount of Receipts from 31st July, 1836, to 20th May, 1837,	£3990 0 11
Do., from 31st July, 1837, to 20th May, 1838,	4089 18 2½
Increase,	£99 17 3½

Dr. DUNCAN rose to move that the report they had just heard read be received and approved of. It was impossible for any member of that House to hear the progress which had been made in this great cause without deep emotion and thankfulness. He felt that a peculiar and personal necessity lay on himself to come forward on this occasion and express his feelings. It was known that when this scheme was first introduced to the notice of the Assembly in 1824, he had felt it his duty to oppose, not the principle of a mis-

sion to India, but the manner in which it was brought forward, and the plan so far as it was then developed. The eminent individual who proposed it appeared to hold the opinion, that before the Gospel could be successfully propagated, it was necessary to expand the mind by human science, and his plan seemed to be, to erect a magnificent college, in which the principles of philosophy, and not Christianity, should be taught; no doubt with an ultimate view to the conversion of the Hindoos to the Christian faith. Now he had read the history of the Church of Christ very differently. From the earliest times of our holy faith, it appeared to him that one great feature of Christian history was that the Gospel was preached to the poor—that it first took hold of the middle and lower ranks of society, and then rose through its various grades to the highest, whence it was reflected back again over the whole community. This had been the process which the Holy Spirit had uniformly exhibited in his operations in the conversion of the heathen; and in opposition to the opinion held by Dr. Inglis, he had contended, that in order to civilize we must first Christianize the dark places of the earth. This had been his cause of jealousy. He was afraid lest the spirit of the Gospel should be forgotten in the secular magnificence of the contemplated scheme. He now freely confessed that his fears had long been dissipated. From the very first the mission had been conducted in a Christian spirit, and the evils which he apprehended had been altogether avoided. He could not pay too high a tribute to the memory of that eminent man by whom the scheme had been introduced and matured. The plan originated in a desire of doing good. As the views of the projector expanded, he saw more and more clearly the great Christian principles on which it ought to be conducted. Charity, it has been truly said, is twice blessed—blessed to the receiver, and blessed also to the giver. It is reflected back on the giver in the most general influences. "It is more blessed to give than to receive." This is peculiarly true in Christian objects, because the blessing of Heaven is there; and he doubted not that the labour of love was blessed to the lamented individual in question, in preparing him for that place to which he has been translated, where love glows in every heart and animates every action. But the Assembly was peculiarly favoured in the agent whom the providence of God raised up and endowed with the rarest qualifications for carrying this scheme of Christian benevolence into effect. With the zeal of an Apostle, Dr. Duff possessed the enlightened mind of a philosopher. To deep Christian principle, he joined a strong and cultivated understanding. Both of these qualifications were necessary for accomplishing his arduous task. Without the one, the scheme would have been secularized; without the other, he would have been unable to cope with the subtle genius of those whom it was his object to convert. India was peculiarly situated, and difficulties of no common nature had to be encountered. Before success could crown the labours of our Missionary,

he had to break what was called the golden chain of *Casté*. This extraordinary system was founded deep in the religion of the natives, and affected all the relations of life. But this was not all. The Hindoo was acute and argumentative. He delighted in the exercise of his ingenuity, and he required to be met with equal acuteness, and to be fought with his own weapons. This the Assembly well knew Dr. Duff was eminently qualified to perform. Another quality of Hindooism was, that this superstition enters not merely into the common relations of life, but into their history, their philosophy, their literature—all their feelings, their actions, and their views, are artfully bound up in this one principle. It coerces the mind and absorbs the faculties; but this very circumstance afforded an opening to an enlightened Christian Missionary. He who is versed in European learning and science knew how to assail the very foundations of Hindooism, by assailing the facts, or rather the palpable errors on which it is founded. He could show to demonstration that their history, their philosophy, their literature, were utterly false and frivolous; and thus, as their minds gradually opened to the truth on these subjects, their religious creed, before they were aware, was wrested from them. This had been admirably illustrated in this place on former occasions by Dr. Duff, and it was unnecessary to dwell on it. He (Dr. Duncan) mentioned it now, merely to show that such a man as our first Missionary was required for the situation to which the Great Head of the Church had raised him; and then all these rare qualities required, above all, to be sanctified by religious principle. There were elements at work sufficient to secularize a common mind. Among these was the very position of the Indian government, which was at last disposed to give facilities to his Christian enterprise. An ordinary mind might have been seduced by the worldly prospects and views which were thus presented to it. Not so Dr. Duff. He held on in the even tenor of his way looking only to the one glorious object he had in view—the salvation of immortal souls, perishing for lack of knowledge. And now see the fruit of his Christian labours—all the barriers which opposed his progress had been successfully assailed. The Scottish Mission had been placed on a remarkable vantage ground, acknowledged even by its enemies. The effect of European instruction was such that we were confidently assured that in a few years the capital of India will no longer be Hindoo, and in a few years longer, perhaps, but not less certainly under the continued enlightening operation of our Mission, it must become Christian. But our task was not yet accomplished; it was but beginning. There was everything indeed to encourage us. Heaven was smiling on our labours; and if we were not wanting to ourselves, we could not but succeed. [The Rev. Doctor here referred to the Report, and noticed some particulars which had especially struck his own mind in hearing it read. He then proceeded.] One thing more he must notice before he concluded, and that was

the account contained in the report of the youngest of our Establishments—the station at Madras. Mr. Anderson, the missionary, who arrived at that station so late as the end of February last year, had already effected much; and he was not surprised to hear it. He was personally acquainted with that excellent individual. He knew him to be a man of God, devoted to the cause of the Cross, who was resolved to spend and be spent in the service of his Divine Master. His talents were not less eminent than his zeal, and if it should please Providence, who so eminently endowed him, to spare his life, he could not but anticipate that his labours in the great cause to which he had devoted himself would not be inferior to those of Dr. Duff himself, whom in many qualifications he resembled. Before sitting down, he must not forget to warn the house, that amidst the multiplicity and magnitude of the objects before them, there was danger lest this great object might not meet with the attention which it deserved, and the high place in their affections and patronage which it so urgently demanded. They had, by the providence of God, been this year deprived of the irresistible eloquence of the eminent individual who had on former years awakened their sympathies and animated them to active exertion. Let not his absence cool them in the prosecution of an object of such unspeakable importance! Let them remember why he was absent—that his health had broken down, for a time, under his unwearied and invaluable exertions in this great cause. But, above all, let them remember the nature of the claim which India has on their Christian sympathies, and the amazing field which Providence has opened up in that interesting quarter, which may be said, in the plan at least which has been adopted, to be exclusively their own. As a great Protestant Church they had taken the lead in Missionary labours. All the schemes were eminently worthy of support—some of them, perhaps, more nearly touched their affections, being more intimately connected with the spiritual interests of our own countrymen; but let them beware lest the very nearness of these objects should deceive their vision, and give to them an undue magnitude. India has paramount claims on the inhabitants of Britain, both in what we have achieved in our conquests, and what we have neglected in its moral renovation. Let us not forget that the providence of God has thrown so many millions of heathens under our temporal dominion, and thus laid us as a Christian country under such a fearful responsibility as to their spiritual welfare. The Rev. Doctor concluded by moving that the Report be received and approved of.

Mr. Cook of Laurencekirk rose to express the high gratification he felt at the rapid advancement of their scheme of instruction in India. He trusted he would be allowed to bear testimony, similar to that borne by the Rev. Gentleman who had just sat down, to Dr. Duff, Mr. McKay, and Mr. M'Ewan, all of whom he knew intimately. They had prosecuted their studies

at the same University with him (Mr. C.) and, had, each and all of them, acquired high distinction in their studies, and in nothing more than in their unblemished character, the undeviating correctness of their conduct, their eager and anxious pursuit after knowledge and truth in every department of science, literature, and theology. It was a matter of deep regret that they did not enjoy this day the presence of an individual, one of those faithful and devoted ministers, who have on several late occasions been permitted to advocate the cause of education in India; but in this disappointment they had an opportunity of showing that their zeal in the cause did not depend on accidental circumstances, but that having begun this high and holy work, they had resolved with all their energies to carry it on, in the faith and hope that it would ultimately triumph. They could not but be deeply concerned to know—they could not but rejoice that in India there was an abundant harvest to reap. In the exercise of that sound mind which the Church must apply in the service of its Master, it had been in former years declared that this was a scheme in which success, under the blessing of God, might be expected. The Church had begun the work; and it would not and could not abandon it. It had spent time, and labour, and means; and if it stopped now, these would all be sacrificed, and it would leave those whose instruction they had commenced, whose eyes they had begun to open, in their misery and superstition. He need make no remarks on this subject, for the Church would not abandon the cause which was gloriously progressing; but there was a way of supporting, he begged to observe, without insuring its success. If they were to support the scheme, it must be by means; and the Report showed that funds were necessary for carrying it on with efficiency. They were not to complain of parishes which contributed but seldom; but it was required that those who gave should give cheerfully. It was proper to call on the Church not merely to continue her nominal support, but to use her utmost efforts to increase the means, which, it must be gratifying to all, had increased during the past year. From one other circumstance it was constituting a strong claim to their support—he meant the success which had already attended the scheme. They had been highly favoured in the instrument which Divine Providence had furnished to them for carrying it out. The testimony borne by the Rev. Doctor who had preceded him was alike honourable to himself, and to the great men who had laid the foundation of the scheme—Dr. Inglis and Dr. Duff. In alliance with these men, let it not be forgotten, that there had been found in one of the ministers of their Church a zealous co-operator, whose labours in the cause have been unwearied and invaluable—he meant Dr. Bryce, one of the members of this House—to whose labours in the cause Dr. Duff had borne ample testimony. What now remained for the Church to do, was, having begun the good work, to go on. Let them say that they firmly adhered to those well-

founded principles which guided the exertions of the Mission. They had heard from Dr. Duff how necessary it was for preachers to speak the native tongue—the language of the country, and now they saw how far this was advantageous. They had the institution of a Presbyterial body in Bombay, who were zealously engaged in contributing to this great end. In a few years, if the scheme went on as it now promised, the Church might have the happiness of seeing, through her means, the sending forth of native preachers of the Gospel—of seeing a Christian Church founded in the land of idolatry and superstition, and countless multitudes reared and living under its blessings. (Hear, hear.) The Assembly could have no hesitation in continuing under the management of their scheme those under whose direction it had been so long placed; and they would also agree with him in another motion, in addition to that of the Reverend Doctor who preceded him, and which he (Mr. C.) most cordially seconded, that the thanks of the Assembly should be tendered to the Committee, and especially to the Convener, whose labours in the cause had been so unceasing.

Dr. Bryce rose to second the motion of thanks to the Convener made by Mr. Cook, and said he should not feel that he was discharging his duty to those whom he represented, if he could permit himself to remain silent after the flattering Report which had been read. Having witnessed the origin, and watched over the growth of the institution now the subject of discussion, he could not avoid expressing the gratification which he felt at the Report which had been laid before the House. The Rev. Gentleman who opened the discussion had made a confession on his part—he too, (Dr. B.) had a confession to make. He confessed that when he went out the first minister of the Scottish Church to India, and had his views directed to the possibility of labouring among the natives, and beyond the pale of his own countrymen there, he certainly did feel that such an attempt would be vain—that the attempt to convert the Hindoos would be a labour lost, and that any institution to which he could give his countenance might thereby be injured. A very few years' residence in that country taught him, that however little had been the success of former attempts, want of success was not owing to the prejudice of the Hindoos, but rather to the prejudice of the Christians of that country. A change, however, had taken place in the feelings and sentiments of the British inhabitants of India. In the wise dispensations of Providence, the desire of acquiring wealth in that country had ceased to be the ruling passion that it once was; the desire for conquest had ceased, and now a greater regard prevailed among that class for the propagation of Christianity; they were beginning to be inspired with different feelings; and delighted in the rising spire of the temple of God, and in the cheering sound of the church-going bell. Such an interest had been created of this nature among British

subjects in India, that there was not a station, however small or remote, in which there were not schemes going forward for the extension of religious influences through the community. The monotony of a provincial life in India, from which relief was once usually sought in the amusements of a mess-room, were now relieved by pursuits of a graver kind. The time which was wont to be idly wasted, was now spent in a manner more becoming Christians and philanthropists. Their countrymen were exerting themselves in every quarter; and to that exertion they had been greatly stimulated by the success of the Assembly's institution in the capital of India. Never was a country placed in a prouder position—never was a Church placed in a prouder situation than were this country and this Church at the present moment. The means of spreading the Gospel was placed more within the reach of this Church than ever. Let not her exertions be relaxed or enfeebled by any fears or apprehensions as to want of success. If they persevered as they had done, they would reap the great harvest which they had in view.—The motion was agreed to.

The MODERATOR, addressing the Reverend Doctor, said—Dr. Brunton—Permit me to say, that the acknowledgments of the Assembly's gratitude to you, Sir, for the services which you render to our beloved Church in your highly important duty as Convener of the Committee on the Mission for extending the Gospel in India, are acknowledgments which belong wholly to you. Your fellow-workers in the Committee, no doubt, share in your deliberations, in your anxieties, and in your labours; but still it is on yourself, as their Convener, that the great weight of all is resting, and it is by your own unceasing care and exertion that the correspondence with our missionaries is carried on, plans are matured for consideration, and the practical results are brought out. As a member of that Committee, and a witness, therefore, of what you do, and of your manner of doing it, and when called upon to offer you the acknowledgments of this House, I may surely be allowed to mix with these acknowledgments my testimony—an humble one indeed from such an individual as I am—yet clear and distinct. I have now fully before my mind what I have witnessed; your serious and deep reflection on everything which you are called by your official duty to bring before us; your suggestions so matured and so judiciously framed as almost uniformly to command the instant assent of your Committee; the Christian wisdom and affection of the letters which you prepare in our correspondence with our missionaries; and the whole of that blandness, combined with firmness, which characterizes every portion of your mode of conducting the high trust committed into your hands. Nor can I refrain in uttering these acknowledgments to you, Sir, from adverting to the meetings of our Committee for which you prepare the business, and I seize the opportunity of telling this Venerable Court, that these meetings for advancing the cause of our Redeemer, are all so many meetings of brethren, who are united in heart, and manifesting

the spirit of that prayer of love for souls, which opens all their deliberations; and in telling this, I must be permitted to add, that while the unanimity which prevails is first of all to be traced to the Spirit, whose work is peace, as well as righteousness, no small portion of it is to be ascribed as the means in his hand, to yourself, for the wisdom, and judiciousness, and courtesy, with which you discharge your duty. Likewise, in offering these grateful acknowledgments to you, Sir, for your services, it is not possible but that there should be suggested to our minds some farther cause for congratulation and thankfulness in the hearts of all, for the encouraging circumstances of our present position. The Church of Scotland has now resumed her place among the missionary associations of Christendom—the very place which she held a century ago when the celebrated Brainerd laboured as her herald of the glad tidings among the American Indians; and surely it is a farther reason of encouragement to our Church, that she was directed, under the guidance of Christ, to send out as her first missionary in her new work of love, a man whose piety and ardour are equal to those of Brainerd, and whose talents, and genius, and eloquence, are not surpassed by those of any who ever was the herald of the glad tidings to the heathen. And surely we have cause for congratulation and thankfulness, that, under the agency of Dr. Duff, the work in India was so well laid, and so effectively begun, that, even in his absence from the beloved scene of his toils, it is still rising, month after month, into greater prosperity, and with still richer promise; and surely, when all the circumstances detailed in your excellent Report are considered, we may well bless God, take higher encouragement, and persevere in this ennobling and hallowed design. Surely in our desire for the welfare of our Zion, we may well receive all this as an additional reason of increased attachment to a Church that is thus vigorously and wisely prosecuting the work of Christ, and as a token for good from the King of Zion, that he will not leave her a prey to the untoward causes or the perverse men that may now be threatening her destruction. The safety and prosperity of our Church are inseparable from zeal and exertion for the conversion and salvation of the heathen. It is the command of Christ to the Church, that she go forth and preach the Gospel to every creature. It is the object of that perpetual prayer which she offers—"Thy kingdom come." It is giving, more especially in our scheme for evangelizing India, the only solution to that wondrous fact, that mysterious arrangement, by which Providence placed so many millions of men under the power of such a speck on the surface of the globe as our island is. Under these views and impressions, I beg leave to return you, as Convener of the Committee, and those who are associated with you, the thanks of this Venerable Assembly for all your labours of love. And Sir, there is a subject on which, knowing as I do your heart, I desire to touch with a gentle and delicate hand. But I cannot refrain from alluding to one of your dearest earthly friends, who projected the scheme which you are honoured, as his successor in the Con-



venership, to help forward, and for doing so, now to receive the unanimous acknowledgments of your Church. And while I am thoroughly persuaded that the love of Christ, and zeal for his honour, are the great motives by which you are actuated, yet with these sentiments, it is not a thing at all at variance, that in carrying on even this great work, there may mingle with them other sentiments, that have an association with dear earthly interests. It is most interesting to see and feel how beautifully all good and holy sentiments of the heart are found to harmonize. And you, Sir, cannot but feel a sacred delight at the thought, that, in doing what you do, you are following out a design, which may almost be named a dying bequest to the Church, from that man, your bosom-friend, whose voice first pleaded in this Assembly the cause of the perishing Hindoos. Your zeal for the cause unites with solemn yet delightful remembrances of your noble-minded friend. But still it is love to the Saviour that forms the constraining motive to every such work as this—it is his Spirit alone whose blessing is to render it successful—and whatever be the honourable testimony to your faithfulness that is borne to you by your brethren in the Church, the chief of honours is to be associated with Christ in the work of evangelizing the world—is having some share in forwarding the coming on of the latter day, when myriads in every land shall bow the knee unto Jesus, and call him blessed.

## POETRY.

### CORONATION HYMN.

BY WILLIAM LAING, UNDERGRADUATE OF CHRIST'S COLLEGE, CAMBRIDGE.

Bow thine ear, O God, and hear us,  
While we pray in holy mien;  
With thy favour now be near us;  
And for ever save our Queen.

Shed thy choicest blessings on her;  
From reproach her sceptre screen;  
High exalt her throne with honour;  
And for ever save our Queen.

Guard her crown from every danger,  
And from every foe unseen;  
Shield her from each hostile stranger;  
And for ever save our Queen.

Light her soul with joy and gladness,  
As thy saints have always been:  
From her palace banish sadness;  
And for ever save our Queen.

Pour thy Spirit o'er our nation;  
Fill our land with peace serene;  
Freely grant us thy salvation;  
And for ever save our Queen.

God the Father, Son, and Spirit,  
As of old hath ever been,  
Thine be glory, power, and merit;  
Thou alone canst save our Queen!

### THE CALL OF SAMUEL.—1 SAM. III.

In Israel's fane, by silent night,  
The lamp of God was burning bright;  
And there by viewless angels kept,  
Samuel the child serenely slept.

A voice unknown the stillness broke,  
"Samuel" it call'd, and thrice it spoke;  
He rose—he ask'd, whence came the word?  
From Eli? no;—it was the Lord.

Thus early call'd to serve his God,  
In paths of righteousness he trod;  
Prophetic vision fir'd his breast,  
And all the chosen tribes were blest.

CAWOOD.

## ERRATA.

The first eight pages of this number having been struck off without having undergone revision, the reader is requested to correct the following ERRATA:—

Page 225, 10 lines from the bottom, two letters dropped out, read "character as a moral agent."

Page 226, 2d col. 27th line from the top, for Christ, read *Christianity*.

— 2d col. 4th line from bottom, for transforming, read *transferring*.

227, 1st col. 10th line, for any, read *every*.

— 2d col. 1st line, for revelations, read *revelation*.

— 2d col. 25th line, for truth, read *nature*.

228, 2d col. 2d line, after attributes, insert —.

230, 1st col. 18 lines from bottom, for these, read *those*.

230, 2d col. 9th line, for one man read *some men*.

232, 2d col. 2d line, for but, read *that*.

— 2d line from the bottom, dele — ("for we know," &c.)

There are obscurities arising from the punctuation in several passages, which the intelligent reader will be able easily to remove.