

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
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- 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
- 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.

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index

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

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

THE
CANADIAN
CHRISTIAN EXAMINER,
AND
PRESBYTERIAN REVIEW.

NUMBER 1.

MARCH, 1837.

VOLUME 1.

CONTENTS.

<p>THE CHRISTIAN EXAMINER, THE INSTITUTION AND PREPARATION OF THE CHRISTIAN MINISTRY, MISSIONARY INTELLIGENCE, from the Rev. Mr. Gardiner, CONGREGATIONAL LIBRARIES. Letters from DOCTOR BURNS, and Mr. Rintoul, ADDRESS TO ELDERS, TEMPERANCE.—Review of a Sermon by the Rev. T. C. WILSON, Perth, U. C.</p>	<p>1 6 14 .. 15 17 23</p>	<p>ECCLESIASTICAL INTELLIGENCE. Meeting of the Presbytery of Hamilton, Meeting of the Commission of Synod, Meeting of the Presbytery of Toronto, Annual Returns, Presbyterian Books, Synod Library, Hint to Contributors, Notice to Correspondents,</p>	<p>27 28 29 30 31 ib. 32 32</p>
---	---	---	---

The profits of this work will be devoted to the extension of Missionary labour in Canada.

NIAGARA U. C.

PUBLISHED BY

WILLIAM D. MILLER, GENERAL AGENT,

QUEEN-STREET.

To whom communications may be addressed, POST PAID.

PRINTED BY THOMAS SEWELL.

1837.

THE CANADIAN

CHRISTIAN EXAMINER,

AND

PRESBYTERIAN REVIEW.

NUMBER 1.

MARCH, 1837.

VOLUME I.

THE CHRISTIAN EXAMINER.

The main object of the Christian Examiner will be to supply the Presbyterian population of Canada, with such illustrations of the doctrinal views of Divine truth, and of the scheme of Christian polity taught and followed by the Church of Scotland—with such information of the agents at work in various parts of the world for the propagation of the gospel—and with such reflections on local affairs, as may seem worthy of a place in a periodical, having the spiritual interests of men more immediately in view.

The circumstances of the Presbyterian body in this Province seem, on many accounts, to require the aid of the press. Numbers of that communion are scattered throughout various parts of its extended territory, who cannot, for the present, enjoy that pastoral superintendence with which they were blessed, in early life, in their native land. Set-

tled in thinly peopled districts, and among persons collected from various countries, and following a variety of conflicting creeds—they cannot support the ministrations of their own church, nor can they profitably join in fellowship with others from whom they may differ very widely, both in doctrine and ritual. It may be of some avail to counteract the dangers arising from such causes, to put into their hands a work, which shall assist in keeping sacred things in their remembrance—which shall preserve them united in doctrine and affection with the church of their fathers—and cheer them, by accounts of its establishment in other parts of the province, with the hope that it will ere long be planted among them.

Even to those who are blessed with the regular ministration of christian ordinances, such a work, as that now proposed, may be of much advantage for bringing before them the discussion of many important topics, which can sel-

dom be treated of, with equal propriety, from the pulpit. Pulpit instruction, as we conceive, ought always to have a very direct bearing upon the particular character and circumstances of the individuals to whom it is addressed—and when skilfully applied by the pastor, and carefully attended to by his flock—will far surpass in efficiency every other mode of religious instruction. But there are questions of great importance which involve the welfare of the community, rather than the individual, which are more connected with future generations than the present, and which, on that account, belong more properly to the press than to the pulpit. There are points connected with our government and discipline—with the civil relations of the church in a land where the practice of legislation is new, and the principles of it not well understood, which admit of a freer and fuller discussion in this form. Here we may enforce with greater liberty the relative duties of the ruler and the subject; we may animadvert on such legislative measures, as affect religion in general; we may offer admonition against prevailing sins which threaten the general corruption of the people; and we may take advantage of that wider latitude which the press enjoys, to advocate every thing calculated to improve the mind and character of man.

In the discussion of every topic, however, it will be our constant endeavour to avoid assuming the tone and attitude of controversy. We will rather study to enforce and commend our own views of truth than expose the errors into which others have fallen; and if in doing this, it should at any time be necessary to notice the aberrations of any class from the true standard, we trust that this will always be done in the spirit of meekness and forbearance, and

with that enlightened candour which knows how to make every allowance for those causes which modify the opinions of men. It may sometimes be necessary to discuss a controverted question, but we shall carefully avoid entering into polemical warfare with individual sects; and when in less essential points we differ from any one, it will never be with the neglect of pointing out the high responsibility that all, who advocate truth, are under to cultivate Christian charity, and to maintain brotherly regard, even when they are “not perfectly joined together in the same mind, and in the same judgment.”

In the conducting of this work, it will be our endeavour to procure articles worthy of being preserved in the families which may honor us with their patronage—articles to which an intelligent father may direct his children, as containing a fair and full view of the question discussed. As it will be our aim to render this publication worthy of higher honour than that after which the weekly periodical aspires, we trust our contributors, on whom we depend, will never offer any thing for insertion, save what has been the result of mature reflection.

In the filling up of our pages we may occasionally have recourse to extracts and compilations, but, if our contributors fail not, the bulk of the composition will be original. Instead of favoring general and abstract disquisition, we should prefer articles that keep in view, and urge, the practical application of acknowledged principles to the circumstances of those for whose benefit this work is intended. Besides those more strictly religious subjects of permanent and universal interest, which it will be our duty to illustrate and enforce, there are certain questions peculiarly interesting to us as British Canadians, to which

we request the labours of our contributors; such as schemes and endowments for education;—reviews of laws more directly affecting the moral and religious character of the people;—the best means of improving what is amiss, and perpetuating what is good in our civil and religious institutions;—nor would we altogether discourage our contributors, even from questions of a political nature, provided the discussion be conducted with a Christian spirit, without regard to party, and free from local and temporary prejudices.

Happily for us, though we live in times of political change and agitation, it is not an era of religious controversy. But it is an age in which the outward frame-work of the temple is minutely scrutinized: some parts of it have been discovered to be antiquated and rotten, and because of this, its enemies are disposed to advance, with rash and impious hands, to pull down the whole fabric to the ground. It will be our task to restrain their violence; to allay unholily excitements; to discriminate faithfully between what ought to be preserved, and what removed; to advocate the preservation of what is useful, and to cherish the admiration of what is venerable; to admonish our readers, rather to profit by the wisdom and experience of the servants of God in former ages, than to join in the hazardous schemes of those, who, confident in their own sagacity, would overthrow, on account of some blemishes, what has been of acknowledged benefit, without being able to erect any thing in its room that shall not be liable to more serious objections.

We confess that we feel the deepest solicitude on account of the present state and prospects of this, our adopted country. Our population is increasing with immense rapidity; already, in Upper Canada alone, it verges on half a million;

and if the same influx of emigration continue, we may, within half a century and with the affectionate concurrence of the parent state,—the benignant power that so kindly nurtures our rising greatness—be prepared to assume a distinct place among the nations of the world. A reflecting mind cannot resist anxiously forecasting what character we shall assume! Nor can we fail to perceive that this will depend much upon the character of our present population. There is much in its present religious aspect to awaken our fears. Religion in every country must exist under some definite form. But of the mass of older settlers among us, it would be difficult to say to which of the party coloured sectaries they ought to be referred; nor do they themselves know their own standard. Many of the more recent population which have a British origin, have forsaken the religion of their fathers, if not in name yet in fact, and have not embraced any other in its room. Of a great part of those who are daily coming among us, it may be safely affirmed, that having had no religion in their native country, they have not brought any to this land of their adoption; and whether they were disaffected to the system established in the former, or were attached only by the loose tie of national predilection, when placed in this new world, they wait to receive the form into which new circumstances shall cast them.—What that shall ultimately be—who can tell? The serious part of the community—for we have a serious part—is divided into numerous fragments, following systems very different, at least in their external forms and practical economy. Amongst different religious sects, there will always be a degree of rivalry and zeal for proselytism, which will often endanger the existence of

Christian charity. This will not be favourable to the progress of unity in the church, and must bear inauspiciously on the religious institutions of the country. But still greater evils are to be apprehended from that larger part of the community, who are wholly disconnected from every branch of the christian church, and are equally indifferent or perhaps contemptuous to all. Their children, it is probable will imbibe their sentiments, walk in their footsteps, and aggravate the irreligion of their neighbourhood. Should these gloomy presages be well founded, what hope can we entertain of the future well-being of our country? Its laws, its character, will result from its opinions and its religion; and should these be unsettled or erroneous, how can we anticipate for our descendants, the glory of forming an enlightened and virtuous nation!

It affords much consolation, however, to be assured that the divine providence which watches over the rise of nations may bring agencies into play to impress on us a national character, such as he will own and bless. An influence may be exerted, which will unite the scattered families into one spiritual commonwealth, and convert division into unity. But it rests with those who have any power in guiding the sentiments of others, to labour for this end; to repair the breaches; to cast the sweetening branch into the waters of bitterness; and to endeavour not only to make Christians, entertaining different views, to dwell in peace, but to promote their unity on a foundation of truth. In so far as this work may receive the patronage of the public, it will be our study to deserve it, by acting in conformity with those principles.

But we shall more directly labour for an object less general, the unity and extension of that branch of the church

which acknowledges the same standards of doctrine and discipline with ourselves. Unhappily, there are divisions here to be healed: and even among our own brethren we need to extend the olive branch. From many causes, to which we need not now advert, the Presbyterian body has been rent into divisions in the mother country; and these have been maintained on this continent, where the causes that gave rise to them never existed. Our attempt to promote unity shall begin here. By tracing these divisions to their origin, by explaining their causes, and demonstrating that they have now ceased; by setting forth the evil to the church of perpetuating divisions, in a new country, where we require all our strength united, to obtain for ourselves and for our children the benefit of a Christian ministry, we may hope, through the blessing of the God of peace, that we shall persuade not a few to "love, unity, and concord," and remove, in some degree, that reproach, which the enemies of christian liberty have cast upon us, on account of the licentiousness wherewith we have abused it.

Although to diffuse religious intelligence among the Presbyterian population, already settled in these Provinces will be our chief aim in this publication, we are too lately separated from our father-land to have forgotten our obligations to it, and our connections with it, by the ties of kindred and friendship; and it will form one part of our design to communicate such information, as, while it may be interesting here, may also serve to convey an accurate account of our circumstances to those whom we have left behind. To exhibit the actual circumstances of settlers; to point out the eligibility of emigration, with reference to religious, as well as temporal advantages or disad-

vantages, to compare Canadian scenes of life and manners, with other scenes which are still fondly remembered, will prove, we trust, no uninteresting or unprofitable portion of our labours.

Nor can we forget that we have left friends behind in our native land, who continue to regard our religious welfare with solicitude, and who will rejoice to hear of our steadfastness in the faith, and of our success in diffusing that light which we have brought away from their sanctuaries of Hall and Temple—ever to be held by us in grateful remembrance. To them, the Presbyterian Church of this land must always look with reverence, as the guides of our youth; and from them, for years to come, we must look for ministers to break to our congregations the bread of life. Among the benefits which we anticipate from this work, we hope to enumerate a deeper concern in our spiritual welfare awakened in the hearts of our fathers and brethren in Scotland, and a more liberal zeal in the relief of our spiritual destitution. A publication supported, as we trust this will be, by those who have the best means of judging of the actual state of things in this country in reference to religion, and which must necessarily pass through the ordeal of public opinion in Canada, will perhaps, have greater weight in Britain, at least in regard to its ecclesiastical statistics, than any private communications can have. Nor are we without hope, that our representations of the wide spread irreligion, and spiritual destitution of these Provinces and of the neighbouring Republic, notwithstanding the fervent zeal and munificent liberality of many private Christians, in themselves, always inadequate for the religious education of a people, in the absence of a national provision—may endear to our fellow countrymen at

home, those institutions, by which their spiritual necessities have been for ages supplied, and their religious character raised to a high esteem among the nations of the world.

We have been encouraged to project this undertaking by the example of the principal religious denominations of Britain and America, and by the recorded experience of the benefits resulting from the employment of the press, in this form, as a means of disseminating truth. Many of the religious periodicals of Britain occupy a high rank in the literature of the day, and exert a powerful influence in directing those christian and philanthropic movements by which our age is distinguished. And although we cannot hope to equal their excellence in this recent country, to which little of the learning and talent of Britain has yet found its way, and where few of those on whose assistance we might reckon have leisure to write for the press, we are resolved, nevertheless, to attempt the undertaking, in the hope that it will continue to improve with the improving character of the country, and that it may, in the mean time, be useful for diffusing information among many who might otherwise remain in ignorance.

We wish it to be distinctly understood that this periodical is in no sense the organ of the Presbyterian body.—It is no more than a vehicle prepared to be set in motion by a few persons desirous of promoting the interests of truth and religion. The name has been fixed on as descriptive of the object, and to secure the patronage of those who are attached to it. We are rather candidates for the favour of Presbyterians than the appointed organ of expressing their sentiments. We have thought it expedient to make this declaration to free from all solicitude, those of our

brethren, who may be inclined to distrust and fear, as if they could be made responsible for what we publish, or as if the reputation of Presbyterianism were materially connected with the success or failure of this project.

We have only further to say—that the publisher renounces all views of individual profit, and that whatever may be realized, beyond the expense of publication, will be devoted to the extension of Missionary labour in Canada—a motive which we hope will not be powerless in obtaining for the *Christian Examiner* an extensive sale.

May the Divine Head of the Church, the author of truth and righteousness, whose cause we seek to promote, honour and bless our undertaking; and in that day, when every man's work shall be tried, may it appear that ours has been wrought in God. Amen.

For the Christian Examiner.

ON THE INSTITUTION AND PREPARATION
OF THE CHRISTIAN MINISTRY.

We cannot doubt that the divine author of our religion has designed its universal promulgation, and that he has appointed a sufficient agency for this purpose. Let us inquire what this agency is, and into some of the essential circumstances, connected with its constitution, privileges, and preparation.

The first intimation that we find of our Lord's design on this subject, is connected with the calling of the twelve apostles: Luke ix. ch. v. 1-5. We have here stated (1) their miraculous qualifications;—Christ "gave them power and authority over all devils, and to cure diseases:"—(2) the object of their commission—"to preach the kingdom of God, and to heal the sick:"—(3) their authority to claim a maintenance from those among whom they laboured

—"into whatsoever house ye enter, there abide, and thence depart:"—(4) their power to denounce judgment, wherever this maintenance was denied—"whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them."

This apostolic, however, was not the ordinary ministerial agency of the church. These twelve messengers were chosen and qualified for a specific and temporary object—to proclaim the Kingdom of God, or the approach of the gospel dispensation to the Jews.—The duration of their mission did not exceed, perhaps, a few weeks, when they returned to their master, again to accompany him on his journey, and to wait on his instructions.

Yet, altho, this first mission was only of a temporary character, and was merely a preparatory step to the introduction of the gospel, we are able to discover in it certain essential and fundamental principles, which must enter into the constitution of every scheme of agency, designed for the dissemination of truth and the spiritual discipline of men,—namely, that no one be employed as a teacher unless he be previously qualified,—that he should devote his time and abilities to promote the object for which he is set apart—that, thereupon, he is entitled to claim from those to whom his services are rendered, all necessary temporal support, and that this claim implies a moral obligation on the part of the people to regard it. Had our Lord commanded his disciples to enter into a house and stay there, when they had no moral right to do so, the act would have partook of the meanness of sponging, or the impudence of sturdy begging, and would in many supposable instances, have been an actual injustice on the part of the intruder.

But when we consider that Christ, as the Lord of all, had power to give authority to his disciples to enter into any house in the course of their mission, and to make it the duty of the members of that house to receive them, then the whole matter seems plain, and the imprecation of the disciple against the inhospitable, was the imprecation of his Lord and Master. These principles are fairly deducible from the first agency that Christ employed to herald the advent of his kingdom. The commission given to the seventy (Luke x. ch. v. 1-12) had precisely the same object in view, and was regulated by the same principles.

The next case of ministerial agency, appointed by our Lord, brings us within the precincts of the Christian Church, the kingdom of God. It was ordained immediately before the ascension.—Mark xxi. ch. v. 15-20. These words contain a command to the apostles,—the grand principle of the gospel dispensation, salvation by faith, which they were to preach,—and the promise of miraculous signs to accompany their preaching, and stamp it with the seal of Heaven. But there is not here the slightest allusion to temporal things, as in the former instances, though without these, the fulfilment of the commission would have been impracticable. We have the spiritual constitution of the Church only, not its secular or prudential. Indeed, the circumstances of our Lord and his apostles, at the sublimely interesting moment when this commission was given, would have rendered it incongruous to speak of the latter. On the eve of ascending to the throne of his Father, he spoke to his astonished followers, not on things subordinate, but on their immediate duties, and the grand essential principle of his spiritual kingdom.—

The time would come when temporal things would obtrude upon their attention: but it behoved, that the hour of the Saviour's departure from earth, should be devoted to things pertaining to the kingdom which was not of this world.

After the Ascension, we are introduced to a new era in the Church, and we must learn the principles on which its agencies were conducted from its history. The notices of them obtained from the sacred writings are very brief. It appears that the Apostles did not enter on the duties of their commission until after the day of Pentecost, waiting at Jerusalem, as they were commanded, for the promise of the Spirit; that they resided together, probably in the same house; that they followed no secular employment, subsisting, as it would seem out of some common stock—the proceeds of former possession and industry. After the miraculous effusion of the Spirit on the day of Pentecost, a new plan of temporal administration seems to have been adopted; Acts ii. ch. v. 41-47. From it however, no certain principles can be deduced, of the economical polity of the Church universal.—We may learn from it, indeed, the power of the gospel in promoting a highly disinterested spirit, and when the emergency requires it, a magnanimous superiority to all temporal considerations: but the whole of this scheme of a partial community of goods, arose from the peculiar circumstances of the Church: it does not appear to have originated with the Apostles at all, altho' for the time, it had their sanction; it seems to have been the spontaneous movement of a benevolent community to provide an extemporaneous supply for the wants of the poor, and for other exigencies, for which no stated provision was made. Accordingly this scheme

which is practicable only in a small community, did not subsist long in the church: there soon arose murmuring and dissatisfaction, and the persecution which happened shortly after at Jerusalem, put an end to all that remained of this temporary economical arrangement.

The subsequent part of the inspired history, whether as contained in the Acts of the Apostles, or as it may be gleaned from the Apostolical epistles, does not cast much light on the economical system of the primitive Church. We see almost nothing of the Church, but its spiritual aspect, the whole scope of the sacred writers manifestly impressing us with the idea that it was a purely spiritual confederation. Altho there must of necessity, have been many financial transactions, it is but seldom a hint is given on the subject—as if it were too trivial to occupy a place in that volume designed to instruct man only in great truths and principles. From what source the Apostles and other evangelical labourers obtained support during their long and expensive journies among the heathen nations, we are nowhere expressly informed. It is, incidentally, recorded that Paul and Barnabas sometimes maintained themselves by the labour of their own hands, while Peter, and the brethren of the Lord, John and James, and the other Apostles, reaped carnal things, when they sowed spiritual things: but beyond this, we have little information of the practice of the Apostles, which might lead us to any certain conclusions as to the manner in which the ministerial agency is to be maintained throughout the church in other ages, and in other circumstances than those in which the primitive Confessors were placed.

But though our information be thus limited as to the economical system of

the Apostles and the primitive Church, there are general principles laid down in the sacred volume, which may serve to guide us in this particular. A notable passage is found 1 Cor. ix. ch. v. 4-14. It is manifest from this that all the Apostles except Paul and Barnabas, who for special reasons declined to be chargeable to the Church—lived of the things of that temple in which they ministered.—This they doubtless did, not simply because it was their *right*, but because it was necessary to the free and unfettered exercise of their ministerial office. Their time, their care, their life was devoted to the preaching of the gospel; they had no resources for temporal support but the liberality of the Church, and their rightful claim of maintenance from their spiritual children. It is worth while carefully to advert to the secure foundation on which this right rests. (1) It is consistent with reason that men should live by that employment to which they are devoted: v. 7-11. (2) It is agreeable to the wise institutes of the Mosaic economy, under which provision was made for the regular succession of the priesthood v. 13. (3) It forms one of the express laws of the christian religion, “even so hath the Lord ordained, that they which preach the gospel, should live of the gospel.” v. 14.

Waiving for the present, the illustration of the general principles contained in scripture, which might serve to direct the temporal and prudential affairs of Christian societies, we feel warranted to conclude from the previous argument, that the Lord Jesus Christ has ordained, that there should subsist an order of men in his Church, who shall be exclusively devoted to the preaching of the gospel, and the celebration of its ordinances; this is demonstrated, from our Lord's practice in his commissioning first twelve disciples,—and then seventy,—having first

separated them from all secular employments, to proclaim the gospel of his kingdom;—by the reappointment of the Apostles to preach the gospel to every creature;— by the general principles stated in the 9 ch. of the first epistle to the Corinthians;—and by the uniform practice of the Apostles, who ordained elders in every city where they founded a Church, and invested them with a right to reap in temporal, while they sowed in spiritual things.

An arrangement of this kind has been deemed necessary, it would appear, by the founders of every system of religion, whether true or false, for all have had their constituted priesthood. We discover this fact in the systems of idolatry of which the scriptures speak; in the imposture of Mohammed, and the superstition of the Hindoos; in the festive ceremonial of the Grecian temple, and in the dark and cruel orgies of the Druids grove. Nor ought any objection to be made against the institution of a priesthood because idolatry has adopted it. The only legitimate inference deducible from this fact is, that every religious ritual must have an order consecrated to maintain it; and it is very poor reasoning to say, that because heathenism, in almost every form, had a consecrated priesthood, therefore, Christianity should have none! With equal truth it might be asserted, that because the heathens had temples, therefore, Christians should have none! or because the heathens had days set apart for their public worship, such as it was, therefore, Christians should have none! —The juster conclusions surely would be, if the heathens had temples consecrated to idolatry, let Christians have temples consecrated to the worship of the true God; if the former had days of solemn festival, devoted to the observance of impure and superstitious rites, let the latter have their sacred day to offer up a

B

pure incense to the Father of spirits; if idolatry had its phalanx of priests devoted to corruption and error, let the gospel have its phalanx of priests maintained for the advancement of purity and truth. Since, therefore, the universal experience of mankind in every clime, and of every creed, has found the institution of a priesthood necessary to the existence and preservation of religion, whether true or false, it need not surprise us that such an institution should have received the sanction of God, in both of those dispensations of religion, which he has revealed to the world.

Yet though this institution has thus been sanctioned by almost universal experience, as well as revelation, infidels, and many professing Christians too, continue to cavil and scoff at religion, on this very ground. They are wont to rail at it, as the invention of priestcraft; as having had its origin in their selfish cunning, and its perpetuity in their selfish zeal. In regard to every false religion, the charge must be admitted. These all have had their origin in human device. They have sprung from the blind credulity of the multitude, and the cunning of their leaders; and have been perpetuated by the causes in which they originated: and if the infidel scoffer could prove the Christian religion false, we would be compelled to acquiesce in the charge, that it too sprung from the same polluted source, and that his invectives against priestcraft, had no exception, even in the religion of Jesus. But because we believe the gospel true, and the institutions of pastors and teachers of divine appointment, we repel his objections, and protest against his sarcasm. Even if the gospel were no more than a cunningly devised fable, we might be fairly entitled to call upon the scoffer to treat its authors and its advocates with reverence: for none can deny that there

is embodied in the Christian system, the sublimest truths, the purest morality; that we are mainly indebted to it, for the civilization, refinement, and science, which distinguish Christendom; that it has been the source of peace in life and hope in death, to countless myriads since its first promulgation in Jerusalem; while it is impossible to point out a single evil essentially connected with it. Oh then! —is not the world most deeply indebted to the inventors of such a blessed fable, whether they were priests or fishermen! If it has originated in priestcraft, and been maintained by it, we might appeal to the candour of an infidel, and make him confess that amidst numerous impostures one has been lit upon, which has for 1800 years conferred, and is still conferring, the greatest blessings known to man! But if we might thus stop his railing, on the supposition that the gospel is a fable—how much more when it is confessed the truth of God! Its teachers claim no merit for any of the excellencies of the doctrines which they teach, nor for any effect which accomplishes them. They are only the deliverers of a message of which God is the author; and had it not been ordained, in the volume of his Book, that the gospel should be preached by human instrumentality, by a regular succession of qualified agents consecrated and set apart to this high office, the array of the priesthood, against which the opposers of religion are so prone to vent their sarcasm and indignation, might possibly not have existed to provoke them.

While we thus speak in vindication of a pure Christian ministry—such a one as “has renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, commend themselves to every man’s conscience in the sight of God”—we are

not inclined to deny, that those who act contrary to this, and suppose that gain is godliness, merit the severest castigations of invective and sarcasm, that have ever been inflicted on hypocrisy and priestcraft. It is time, however, to return from this digression, to the conclusions we have reached:—that the Lord Jesus Christ has ordained that there shall continue to be an order of men in his Church, separated to the work of the ministry; that as the Jewish economy, which is the type of the Christian, had its priestly orders to attend on the service of the temple, and without whom it could not have been perpetuated, so in the Christian Church, a similar order is instituted for the preaching of the gospel, and the celebration of its ordinances. The harmony of design in both dispensations evinces the one designer, and may lead us to discover other analogies, which shall reflect light on the nature, and qualifications of that priesthood which has been ordained under our more perfect dispensation.

We may now dismiss the subject of the divine institution of the Christian ministry, and proceed to inquire into the manner in which its agents are to be prepared.

Now there seems to be four supposable methods of effecting this object, and of preparing an agency for the preaching of the Gospel. First—God might qualify men by an immediate inspiration, and call them forth by a distinct miraculous summons, to the work of the ministry:—or without the institution of any particular order, it might be enjoined on every member of the Church to preach the gospel with the abilities, and according to the opportunities afforded:—or the institution of a particular order being ordained, its ranks might be left to be filled by such as might fortuitously be found qualified,

without having undergone any special training for the ministerial office: or lastly, the institution of the ministry being ordained, it may also be rendered the duty of those already invested with the office to raise up, by careful training, those who shall assist and succeed them, as pastors and teachers. Let us examine, in order, each of these methods, and determine which is most agreeable to scripture and reason.

I. It is supposable, that ministers might be prepared by an immediate inspiration. This was the method at first employed: for the Apostles wrote and spoke as they were moved by the Holy Ghost. They discoursed with fluency and power of the wonderful works of God, in languages which they had never learned; and they were empowered to give the divine attestation of miracles to the truths which they delivered. By this heavenly guidance and energy, they were rendered superior to all the wise men that the world had ever seen. They were made familiar with truths, beyond the natural reach of the uninspired mind; and thus, though for the most part, they were taken from the lower classes of society, they were so qualified by the spirit of God, that they became the most skilful linguists, the most profound philosophers, the ablest theologians, and better skilled in the art of teaching divine things, than all who preceded or came after them.

Why— it may be asked— did not God qualify all the preachers of the gospel in the same way?— This would have been the most easy and expeditious method of preparing a qualified agency for the dissemination of divine truth.— So it might seem to us, and yet we know that God has not employed it. The main reason we can assign for this is— that the gospel, though attested by miracles at its first announcement, was

not designed to be maintained by miracles: that being revealed through men inspired, it was not necessary it should be promulgated by men inspired. This is consistent with every thing we know respecting the divine procedure. God does not interpose in any case by miracle, when the result can be accomplished by ordinary means.— Miraculous interposition was necessary to reveal and attest the gospel, but it was not necessary to disseminate it, and therefore, God has left this to the ordinary means of human agency, acting under his own superintendence and blessing. Its teachers must now convince, not by miracle but by argument; and instead of trusting to an immediate inspiration, now, no longer vouchsafed, they must seek for the requisite qualifications of learning and wisdom by study and application; their minds must be formed by a proper education; they must give themselves to reading, meditation, and prayer, that they may be workmen not needing to be ashamed, rightly dividing the word of truth.

These principles have been known to enlightened Christians ever since the age of the Apostles; for ever since that period, ministers of the gospel, excepting now and then some wild enthusiast, have made no pretensions to inspiration, but have always declared themselves the humble interpreters of the inspired volume: and, up to the degree that circumstances permitted, the Church has required in all her teachers, whatever qualifications education can confer, in room of the gifts of inspiration, which are no longer bestowed.

It is not a little surprising, however, that many, and a few not among the rudest, should still continue to speak and act in reference to the Christian Ministry, as if a supernatural inspira-

tion were still to be expected, and as if the church might repair to the fishing boat, and the receipt of custom, and there find teachers competent to enlighten the world with the knowledge of the truths revealed for our salvation. They say, the first teachers of the Christian religion were persons in the humblest conditions of life, uneducated, who had never seen Colleges, and they ask, why may not the same thing be now?—For the plainest reason possible—the circumstances are essentially changed. Get us the fisherman or mechanic, who has attended three years on our Saviour's personal instruction; listened to his doctrine; witnessed his miracles, life, death, and resurrection; who has received power to cure diseases and even raise the dead, by a word; to speak in foreign tongues, and to know the mysteries of revealed truth, by the immediate inspiration of God—get the church such men, and the most eminent of its present instructors, might well give place to them. But surely if men thus qualified cannot now be found any where, it is absurd to reason, as if they were to be thickly strewn in the common walks of life. All sober persons will admit that teachers ought to be qualified. If they are not so by the higher mode of inspiration, they ought to be so by the lower mode of education. If it be not now their high privilege to reason unerringly by the guidance of the Holy Ghost, they must be taught to reason as well as human beings can, by study and logic; if they be not now endowed with "the gift of tongues," they must acquire such languages, as may be necessary, by the more tedious process of grammars and dictionaries; if the high philosophies of nature and religion are not supernaturally revealed to them, they had better repair to the halls of learning, to attain that humbler

degree to which their discipline may conduct them. To conclude then the illustration of this point, since God does not now qualify men for the work of the ministry, as the Apostles were, by an immediate inspiration, they who aspire to the office of Christian teachers, must prepare themselves by the use of ordinary means.

II. It is supposable, that without the institution of any particular order, qualified and set apart for the Christian ministry, the Divine Head of the Church might have enjoined every member to preach the gospel with the abilities, and according to the opportunities afforded.

According to this scheme, every Christian man and woman might become teachers, and dispense ordinances; the gospel would be without charge, and infidels would have no reason to object to the avarice and ambition of priests, seeing there would be none. These are the principal merits of the scheme: let us look at its demerits.

It is manifestly, not adapted to the circumstances of mankind, and impracticable. Where is it possible to find any community of Christians in which all, even of those who have reached mature age, are qualified to teach even the plainest truths of Christianity. The multitude in every community require themselves to be taught. How ridiculous, then, that system which supposes that all have a constituted and equal right to teach!—Or if it is to be understood that the right to teach exists only when the qualifications are attained, who shall determine the point where any one shall be raised from the class of catechumens into the rank of teachers? And in the congregation, met for worship and instruction, who shall determine the rule of precedence among the teachers, where all are equal? It is

needless to enlarge on the absurdities of such a scheme. It is inconsistent alike with the word of God and the nature of man. It has never been, to any extent, tried, because it is no where, to any extent, practicable, and never can be brought into general operation, while the nature and state of man continue as they are.

The nearest exemplification of this system may be found among the Quakers. This body of Christians have not among them any regular ministry. They assemble together for sacred worship, but for the most part it is conducted in silence. Occasionally some one is moved, as he supposes, by the spirit, to deliver an address; but the practice is not common, and it may be affirmed generally that they have no public religious instruction. Now the pernicious effects of the system may not be very visible among the Quakers themselves: they are a very small body, and they are acted upon, to their advantage, by the surrounding influences of the more enlightened portions of the Christian community. But suppose that their system were to become universal, which it ought to be, were it true and scriptural, what then would be its consequences? Were the assembled multitudes to meet in silence throughout the Christian Church; were the voice of the living instructor never to be heard, except when some enthusiast supposed himself to be moved by a divine impulse, what would become of the young, and the poor, and the ignorant, who require oft-repeated instruction to impress on their hearts and memories the simplest truths?—Or still worse, what would become of them, were our public assemblies to be made the arena, where, on the day of peace, the presumptuous and self-conceited might hazard their conflicting notions? There are few who have been in the habit of attending popular assemblies, in which every orator is at liberty to display his gifts, who have not often retired with mortification and disgust, at seeing the ignorant and self-confident roar out their crude fancies, while the wise and modest who alone were competent to guide the opinions of the multitude, were glad to shrink away in silence from the popular clamour.—And might we not fear that these scenes would be too common, even in the houses of God, were all permitted to be speakers in the promiscuous congregation of the universal Church, in which the quiet taciturnity of the present race of Quakers might not be the fashion? Perhaps, there is no annoyance more intolerable to intelligent men, than to be compelled to listen to the harangues of such, as either do not understand the subject on which they discourse, or labour to pervert it; and if such annoyances were often to be encountered in the sanctuary of God, which they would undoubtedly be, were its altars not surrounded by the wise and good, the more enlightened would have no resource, but to absent themselves from the temple, and mourn in solitude, that the confusion of the builders of Babel and their impiety too, had taken possession of its walls.

But farther, this method, which provides no regular instruction for the people, is as unfit to extend the dominion of the gospel as to perpetuate it.—It could not perpetuate it where it is known, for without the ordinance of preaching, what would serve to keep it constantly before the minds of the people? Under this system, the gospel would soon become little more than a matter of history—a thing to be found in printed books—but not a thing incorporating itself with every day life,

and breathing in all the sentiments and institutions of society. Far less could it extend itself throughout the more remote and destitute parts of a country, and penetrate into heathen lands.—Who ever heard of a Quaker missionary to a savage tribe?—In all that has been done for carrying the gospel to the heathen what part have they taken?—Could it be expected from a body who have no consecrated order to break to themselves the bread of life, that they would commission any to go into all nations, teaching and baptizing them? The Apostles and their immediate successors in the ministry accomplished great things, because, among other reasons, they were an organized body, and entirely devoted to this work. The Roman Catholic missionaries are at this day found in every land, and although we cannot commend the corrupted form of Christianity which they labour to establish, we may nevertheless acknowledge the zeal, perseverance, self-denial, and unity of effort, which they have displayed in this cause; and these have arisen and been maintained chiefly in consequence of their being an organized body. In like manner it may be affirmed that the extended labour and success of the Moravian missionaries, the Baptists, the Wesleyans, and several others, have been promoted, by their acting on the principle of the scriptural obligation of a regular ministry. But in any system in which this principle is not recognised and acted upon, there will not be found an agency by which the gospel can be perpetuated and extended. We conclude therefore, that the second supposable method, of which Quakerism is a type, is unscriptural and impracticable as a system of agency for extending religion throughout the world.

To be continued.

For the Christian Examiner.

MISSIONARY INTELLIGENCE.

Mr. A. Gardiner, Preacher of the Gospel from Aberdeen, came to the Province last autumn, highly recommended by the Rev. Abercrombie Gordon of that city, and was engaged as a Missionary by the Presbytery of Toronto. Mr. Gardiner's labours have in a great measure been confined to the township of Markham; and they have been so successful, and acceptable to the people there—the Presbyterian part of them especially—that, the Presbytery at their late meeting in Vaughan, gave a reluctant consent to the termination of his Missionary service, for his settlement over the Congregation at Fergus.

From a brief outline of Mr. Gardiner's labours drawn out by himself we make the following quotation:

—“Without specifying minutely time and place, I may mention that my practice has been to preach in general three times on the Sabbath, in different parts of the Township, besides weekday sermons, when circumstances would permit. More or less of every week has been spent in visiting the several Presbyterian families, of which, there are upwards of eighty. It affords me much satisfaction to state, that, the cause of Christ seems to be daily flourishing more and more among the Presbyterians in this township. They bid fair to produce much fruit to the glory of God.

That they have duly appreciated the labours of the short period I have been among them, has been attested by their regular attendance on the preaching of the word—their personal kindness in private—the subscription which is now on foot in aid of the Presbytery's Mission Fund—and by a general meeting held this evening, when ninety-five

pounds were subscribed by the individuals present, for the purpose of forthwith erecting a Church in the village, for a Congregation in communion with the Church of Scotland.

The people of the IV Concession, whom the Presbytery has already engaged to assist with pecuniary aid, have also called a meeting for the same purpose, and, as the greater part of the lumber is now ready, they intend commencing operations as soon as the weather permits.

From what I have seen of the Presbyterians in the Township, there is no doubt but matters will soon be matured for organizing a congregation, and having a Clergyman permanently settled among them. I beg most cordially to recommend them to the particular notice of the Presbytery; and, humbly pray, that Almighty God may by his Spirit keep alive and deepen the religious impression, that now seems to be made on their hearts."

Mr. Gardiner had been little more than three months in Markham. The amount of subscriptions paid to the Mission Fund was fifty Dollars. A. Barker Esq. besides rendering other important services to the Missionary, received him at his house during his stay in the Township. The Presbytery have recorded their esteem of Mr. Barker's kind services, and instructed their clerk to thank him in their name.

Mr. Gardiner made a short excursion to the Township of Darlington; where he preached and was kindly welcomed. A collection made by him for the Presbytery's Mission Fund, amounted to seven Dollars. Here also, a subscription for the erection of a Church is in progress: and it already amounts to one hundred and eighty pounds. Mr. Gardiner earnestly recommends this station to the attention of the Presbytery.

Mr. Gardiner, like other Missionaries of the Synod, shared the kind attentions of Robert Fairbairn Esq. P. M.

To the Editor of the Christian Examiner and Presbyterian Review.

SIR,

Towards the end of October last, I had a letter from Mr. Tarn, Secretary to the LONDON RELIGIOUS TRACT SOCIETY, informing me, that that Society had shipped for this Province, five Libraries, and Tracts to the value of Fifteen Pounds Stg. The Tract Society had allowed these Books and Tracts for half price, and that price was to be paid by that staunch friend to our Presbyterian population—the Glasgow Colonial Society. About the same time I received a letter from Dr. Burns, informing me of the same interesting benefaction; and, as his letter mentions the details of the plan for disposing of the libraries, I need offer no apology for communicating a portion of it to your readers.

Paisley, August 26th, 1836.

MY DEAR SIR

I have the pleasure of notifying to you, that the Religious Tract Society of London have, by an arrangement of a money nature between us and them, agreed to send you five of their libraries, and fifteen pounds worth of tracts, for the Upper Province (the same number having been sent Mr. Clugston for the Lower.) The Tracts are wholly at your own disposal, and may be circulated gratis, or at reduced prices, as you may think best. The Libraries we wish to give at the reduced charge of £2-10 each: and you are authorized to offer them to the stations at that price. We think, that by charging a small sum in this way, the books will be more

prized. You will please acknowledge the receipt of the Tracts and Libraries, with thanks, to the Secretary of the Tract Society. * * * * *

This experiment (for it is of such a nature) was suggested to us by our illustrious East India Missionary Dr. Duff; and, although our Committee will require to lay out a considerable sum, in the mean time, for twenty such libraries, yet we anticipate great good from the circulation of so many valuable volumes of Religious Instruction. I will thank you to pay particular attention to the details of this matter, and let me know how the experiment succeeds."

The arrival of the IONA, for such was the name of the ship that was bearing the tracts and books hither, was eagerly expected by me, until the approach of winter forbade the hope of receiving them, until our internal navigation should again open. Towards the end of November, however, I read in a Montreal paper that the IONA from London was wrecked. And in the absence of any further information, I now conclude that the precious consignment, which the Christian zeal and love of English and Scottish friends had destined for us, has perished.

If any of your readers in Quebec, or Montreal, can give, either through your columns, or in a private communication to myself, any information respecting this portion of the IONA'S cargo, I shall esteem it a favour.

These publications might happily have been the means of speaking peace and comfort to many a weary soul. But even if the greedy Deep has taken them never to give them up, it will be chargeable on our own heedlessness of spiritual things, if the liberality of the London and Glasgow societies, in this matter, be lost upon us. I recollect

hearing when a youth, of a consignment of Bibles, which met with a fate like that of our Tracts and Books, very adverse to the immediate intentions of the Donors, and which yet in the end accomplished a greater amount of good, than what they had contemplated. A ship, bearing amongst other things, a large package of copies of the Scriptures from the British and Foreign Bible Society—to British America, I believe,—was captured by a Privateer, and carried into a Port in New-England. The cargo of the Prize was soon advertised for sale. Surprise at the announcement of so many Bibles being found on board a British vessel, gave way to pain, in the hearts of many, when they learned what their destination was. They immediately united and purchased the Bibles for gratuitous distribution, and soon after formed a Bible society.

Our Congregations, which would have been benefitted by the libraries, may and should be roused to anticipate the exertions, which it is probable will be made at Home, to renew the benefaction. I would therefore respectfully suggest to those of my Brethren whose Congregations are yet without Libraries or require to have their Libraries enlarged, the propriety of immediately raising funds for either of these objects. If they would obtain the aid of the Glasgow Society in purchasing books for them, or would invite a grant from that Society, they may report directly to Dr. Burns the amount of their collections, or I shall be happy to be the medium of the correspondence, as the Society had committed to me the distribution of the publications which they were sending to the Upper Province.

I shall esteem it a favour to obtain publicity to these lines through your columns. And cordially wishing you the Divine blessing on your important

and arduous enterprise, I am
 My dear Mr. Editor
 Your's with Christian regard,
 WILLIAM RINTOUL,
 Streetsville, February 17th, 1837.

To the Editor of The Christian Examiner and Presbyterian Review.

MR. EDITOR

The announcement of the CHRISTIAN EXAMINER AND PRESBYTERIAN REVIEW, and of the early day for the appearance of its first number, has taken me, and probably others of the brethren, not a little by surprise.

Willing to help its Editor in his arduous undertaking, and yet, being somewhat slow in the art of writing for the Press, as well as beset with many engagements, I content myself with the following humble offering for its first pages—AN ADDRESS DELIVERED LATELY TO SIX ELDERS ON THEIR ORDINATION.

The subject at least is not unsuitable for your Journal; and imperfect as the Address itself is, it may, through the Divine blessing, be useful to some of your readers.

The EXAMINER, I fondly trust, will allure many of our Ministers to study and write for those amongst whom it is to circulate. There is very much relating to our own principles, and the duty of the Church at the present crisis, which should be brought before our people for their information, and excitement to action.

Humbly praying, that the great Head of the Church may direct and sustain you, in your undertaking for making known his truth, and advancing his kingdom,

I Remain, Yours &c.
 PRESBYTER.

T.—T.—

February 16th, 1837.

C

ADDRESS TO ELDERS.

Fathers and Brethren,

You have now been solemnly set apart to the office of Elders in the Church of Christ: and are not, as I well believe, without some becoming sense of the new and weighty responsibility, which is devolved upon you. I do the rather therefore, tender to you a few words of counsel and exhortation.

Allow me then to exhort you, *First; to magnify the office with which you have been invested*

I may call on you to entertain high and honourable thoughts of the Eldership, without tempting you to pride; and I would have you to entertain such thoughts of it, only that you may be the better fitted for the discharge of its duties, and may exhibit a humble deportment in it. For, though men who seek office for self-aggrandisement, become proud or vain-glorious, according as they think highly of their office; those who enter on office in the Church of Christ, with a becoming sense of the honour of being connected with the administration of His kingdom, will be influenced to a correspondent humility.

Consider, then, that the Great Head of the Church has instituted the office which you now fill. He has set "Governments" in his Church: (1. Cor. 12, 28.) And those who administer its government are known as Guides or Rulers:" (Heb. 13, 17.) Now I trust you may regard the call and designation to the Eldership, which you have received in this congregation, as the appointment of Christ himself; and so, I would have you to regard yourselves as the servants of Christ in His Church.

And surely you cannot think of the glory of the Master whom you serve, without feeling that you are highly honoured. If men esteem civil or military office honourable in proportion to the

greatness of the State, or the Prince whom they serve, then, how high should our estimation of the Eldership be; seeing that in it, we are the servants of the Church of the living God—the agents of Him who sits on the eternal throne, and has all power in Heaven, and on earth. Every individual Church member has an exalted honour in his connexion with that kingdom which is presided over by Christ, and which shall, throughout eternity, bring a peculiar glory to the Godhead; and Church-officers, such as you Fathers and Brethren, and I, are, should feel, that we are eminently honoured, seeing that we are not merely the subjects of this kingdom, but are commissioned to watch over its interests, and to further its progress in the world. The honour of your office is seen also in the design and end of it. It contemplates nothing less than the promoting in men a conformity to the character of God, and their enjoyment of God for time, and eternity. You are called to a certain conjunct oversight of the flock with me, its unworthy Pastor, and you must study in your station, to promote the knowledge, the comfort, and the holiness of the members of it. Thus, does your office point beyond all interests merely temporal, to the eternal interests of man, and the glory of the Godhead, as manifested in securing these. On this account also, you may well feel, that your office is eminently honourable. I now call on you to recognise this, that you may feel at once your unworthiness of it, and your need of Divine aid for the performance of its duties, and that you may also study to exhibit a deportment becoming it. There is an elevation, a purity and dignity of character, that are proper for those who are the servants of the Son of God, and who serve him in promoting, the purity, peace, and joy of His people.

I would exhort you; *SECONDLY, to cultivate personal piety as being indispensable, not less to the faithful discharge of the duties of the Eldership, than to your own salvation.*

You know, I trust, that true piety consists in the right exercise towards God, of all the affections of the soul; that it is the result of an enlightened knowledge of God, and owns as its author the Holy Spirit.

And I need scarcely remind you, that without this, you can have no connexion with the Kingdom of God: you cannot know Christ. Your Christian profession must be an empty name,—the mere symbol of your hypocrisy.

And so, Fathers and Brethren, you must possess and exercise this piety if you would also approve yourselves as faithful servants of Christ, in the Church—“Elders who rule well.” For what interest, can you, let me rather say, can we feel in the prosperity of the Church of Christ, if we have no true love to him? How can we in the exercise of discipline, show ourselves jealous of the honour of God, and prompt and courageous in vindicating it, when it is injured by the offences of his professing people, if we have no reverence for His holiness, no zeal for His glory.

How can we devote ourselves to the spiritual interests of the flock, and pray and labour in our several stations to promote them, if we are void of realizing views of eternal things, and of love to the souls of men? Our piety indeed must be, not merely genuine, but exemplary, if we would approve ourselves faithful in the oversight of the flock. Our whole deportment must show that the fear and love of God prevail in our hearts, if we would have men respect and honour the ordinances of Christ. We shall obtain little credit for zeal for the honour of God, and love to the souls of men,

if we admonish or reprove others for some sins that are open and flagrant, while our own characters afford very doubtful evidence that we ourselves have been renewed in the spirit of our minds.—Nay, the sacramental ordinances of the Church, designed for the edification and comfort of Christ's true followers, may be shunned by them, and resorted to, only by the ignorant and self-righteous, if we make it apparent, that our own religion is merely external and professional; that it does not purify our tempers, and elevate our affections above the engrossing cares and love of the world.

To be faithful in the Eldership, then, approved of in the Church, and accepted of Christ, we must cultivate true piety, yea, our piety must be above suspicion.

THIRDLY, I exhort you *to cultivate an affectionate regard for the flock of which you are henceforth to take a certain oversight, and let this be shown in frequent prayers for them, as well as in such labours of love, as it may be competent for you to perform.*

Keep in mind, Fathers and Brethren, that the edification of the Church is the proper end of your office. You are set apart for attending—not to those interests, which to some extent, it has in common with any secular corporation—our Trustees, or Deacons as they should be called, have these confided to them—but to the spiritual interests of its Members. You are constituted **GUIDES AND RULERS**: and, though you are not called to labour in word and doctrine, you must yet be ready to help the Pastor by your counsel, and to admonish, encourage, and comfort the members, as you have opportunity. You must concur in the exercise of a discipline over them, according to the laws of the Saviour's kingdom. And so, love to the flock is one indispensable qualification of a good Elder. You must

love Christ, and love his sheep, and love his lambs. Too many go about their services in the Church from a mere sense of official propriety; and, whatever self-complacency they may feel, when they act up to their own low standard of duty, they have no elevated joy and delight in their work; they do not feel that they are fellow-workers with God, and instruments for conveying to men the blessings of salvation. But, Fathers and Brethren, be it our aim to honour the Saviour in our offices. Let us cultivate love to him; and sympathise with him in that compassion which he felt for sinners, whom he came to seek and save, by dying for them. Let us love all his followers, and study to promote their edification. And see that you, who have just been set apart to the Eldership, show your love to the flock, by praying much in their behalf. Let your families and households, yea, and the walls of your closets bear witness, that you do not forget the congregation and its Minister at a throne of grace. Pray that the Spirit of God may be sent forth to revive, and extend his own gracious work amongst us—to bless the ordinances of the Gospel for the conversion of sinners, and the peace and comfort of believers. Thus shall you hold up the hands of your Pastor, and the spirit of power will rest on his Ministry.

Further, I would have you manifest your love to the flock, by visiting such of them, as may be in affliction. In worldly prosperity, or even in that condition of life which permits the intense love and pursuit of worldly enjoyment, the mind is often shut to the reception of Divine truth, and so, the instructions of Ministers, or of private friends, are addressed to it in vain. The mind then resembles the soil baked with the scorching sun, in which vegetation is suspended. But affliction ordinarily disposes the soul to

receive Divine truth; as the genial showers of Heaven mollify the earth, and cause seeds and plants to sprout and grow. Now, though in many cases you may be repelled from tendering counsel or reproof to the careless professor, when he is under the sunshine of worldly prosperity; you may yet go with encouragement to the dwelling in which affliction spreads a gloom, and reckon securely on being welcomed, whether you drop a word of comfort, or a hint of counsel, or lead the mourners to pour out their sorrows at a throne of grace.

The ordinary visitation of the congregation by your Pastor, is another occasion on which you may, by your company and counsel, at once assist him, and show your interest in the flock. So too, the Sabbath School, and Bible Class, are interesting departments for the exercise of Christian love and zeal.

You are not set apart, as I have said, for attending to the secular interests of the Church; yet, let me remind you, that you will not be out of the way of duty, if you seek out any of the members of it, who may be afflicted with poverty, and exert yourselves in promoting their relief.

FOURTHLY. Study to combine faithfulness with tenderness, in exercising the discipline of the Church.

The sacramental institutions are primarily designed to promote the edification of the followers of Christ, and to distinguish them from the men of the world, who know not God, and reject the claims of his Son. And thus, when they are properly administered, they give a visibility to that community, the Church, which is in itself spiritual and invisible. It is of infinite moment that the sacraments should be dispensed to those only, who make a credible profession of repentance and discipleship.— For as they exhibit to our view God in

all the glory of his character, entering into terms of reconciliation with his rebel creatures, the participation of them by those who have no contrition for sin, no desire for friendship with God, and no love to his character, is highly insulting to God, and provokes his righteous indignation. That solemn announcement which God made to Moses, "I will be sanctified in them that come nigh me," expresses a law of his spiritual kingdom under every dispensation. But the evil attendant on a participation of the sacramental ordinances of the Church, by ungodly men, does not terminate with themselves.— Their conduct, when manifestly at variance with the laws of Christ's kingdom, gives the keenest pain to those who truly love and honour him, while it ensnares the merely nominal Christian, it may be, to his utter destruction, as he is disposed by it, to think lightly of the evil of Sin and to give way to his own peculiar temptations. Nor does the injury stop here. The men of the world are emboldened in their ungodly ways, and reproach the Gospel itself, as a system of superstition or falsehood, when they see its professors allowing themselves in covetousness, dishonesty, or sensuality.

The exercise of a scriptural discipline can alone avert or restrain these evils, and prevent the Church, the congregation of faithful men, from being merged and lost in the world. A Church without discipline is like a garden without a fence: the plants and shrubs which grow in it for ornament or beauty, if not choked with rank and noisome weeds, are speedily devoured or trodden down by the beasts which pass through it. Now it belongs to us as the Rulers of the Church, to preserve a certain line of separation between it and the world, to keep up the fence around the "Trees

of righteousness which the Lord hath planted." And we are to do this, by requiring of those whom we admit to the sacramental ordinances, a scriptural profession, and a holy character. And if any of those, who have been formally numbered with the followers of Christ, should renounce his truth, and openly break his laws, then, must we counsel and admonish, or rebuke them in order to their repentance: and should this end not be obtained, we must suspend, or cut them off from the communion of the Church. An ardent desire to honour God in his own institutions, can alone render us faithful in administering the discipline of the Church. If we seek to please men, we shall be tempted to lower the standard of the Christian profession. We may rebuke some offenders, and that "with all authority," yea, we may rebuke some "sharply." But recognizing what we are, and what we have been, we must cultivate a tender and compassionate spirit to offenders themselves, so as to show that our severity is directed only against their sins; and thus, our rebukes must ordinarily be with "all long suffering," we must "in meekness instruct those who oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth."

I exhort you in the **FIFTH AND LAST PLACE**, as you would prove yourselves servants of Christ, *to study diligently to promote the interests of the Church in general, and of that branch of it in particular, with which we, as a congregation, are connected.*

Ah! My Fathers and Brethren, how indispensable are the obligations which bind Christians to devote themselves to the service of their Lord and Saviour—to become fellow-workers with him in establishing his Kingdom in the world. The salvation of men from sin and

Hell, and the Glory of the Godhead as manifested by this salvation, are the objects which of all others are dearest to his heart, and constitute the grand end and design of his Kingdom: and so, all who have any enlightened regard to Christ, must study to promote these objects. We however, who are Elders in the Church—officers in Christ's Kingdom—are more especially bound to do so. All the duties of our several offices call us to pray and labour for the advancement of his Kingdom. However inconsistent and criminal in others, indifference to this object may be: in us, it is positive treachery to our Master, and perjury to our engagements. It is our high duty, to acquaint ourselves with the circumstances and condition of the Church Universal, and to cultivate an interest in it, and to support as we are able, every measure that is designed and fitted to extend it. And the cause of Missions and Education, of Bible and Tract circulation, of Sabbath and Temperance Reformation, should all be interesting to us, and should be prayed for at a throne of Grace, and pleaded for with our fellow-men, and aided by our pecuniary offerings, as we have opportunity.

The constitution of the Presbyterian Church, which recognizes every several congregation as an integral part of the whole Church, affords us peculiar opportunities of general usefulness. Her Courts for judging causes, and deliberating and deciding on questions of general interest, in which each of you may one time or another have a seat, may allow your individual influence to be felt throughout the whole Church. And, as you would honour its Divine Head, and advance his kingdom, you should attend the meetings of the Presbytery and Synod, when severally appointed to do so, and take part in their business

with a single aim to promote the purity, peace, and enlargement of the Church.

Our Church in this Province is as yet in a state of feebleness and immaturity; and if it is to become vigorous and large—to enclose within its fold, and feed in its pastures, multitudes of the successive generations of the people—then must its present members, especially Elders and Ministers, show themselves men of prayer, of enterprise, and labour. They should study to raise up Ministers from amongst the rising generation, and to found a School for the education of Ministers, as well as obtain additional labourers from the Mother-Church.

While there is a vast amount of property in the Province expressly set apart for the maintenance of the Protestant Religion; and while the people are confessedly unable to support Ministers to the extent of their necessities—that property ought, in all fairness and mercy, to be made available towards relieving those necessities. But, if the Legislative voice of the Province demands, the alienation of what are called the Clergy Reserves to secular purposes, or if it allot them to religious purposes, on conditions that are inconsistent with the independence of the Church, and its efficiency for holding forth the light of Divine Truth, and bearing a consistent testimony against the corruptions and usurpations of the MAN OF SIN, then, may the Presbyterian Church decline any such endowment. Let her remain strong in her own independence, when the patronage of man would enfeeble her, and rich in her own poverty, where the liberality of man would bribe her to a compromise with that, which her great Head abhors.

All of you may be so well acquainted with the constitution of the kingdom of Christ, and the history of the Pres-

byterian Church in particular, as to know, that the success of the Gospel depends, to a great extent, on the character of its Ministers; and, that it is only when they are men of piety and prayer, and are accomplished with the gifts of knowledge and utterance, that they are successful in communicating the truth to inquirers, and stopping the mouths of gainsayers.—And, consider well, I beseech you, that in order to such Ministers being found, they must be maintained, I do not say in affluence, yet, I may say in those circumstances, that shall save them from the engrossing occupations of manual labour, the temptations to covetousness which are connected with trading, as well as the vexations and privations of poverty.—And remember also, that if public aid for the maintenance of a Gospel Ministry be refused when offered; or if it be withdrawn, or withheld, when it might have been honourably received; then, those obligations which bind you to serve Christ and his Church, must be discharged chiefly by your exertions to maintain a laborious and efficient Ministry.

In closing this address, I would remind you, that, your great strength for the new duties to which you are called, as well as for all the virtues of the Christian life, is to be found in the consciousness of your own weakness, and in a single dependence on the Son of God, who is ready to manifest his omnipotence in you. If any of you, alas, be only nominal Christians, and shall yet prove yourselves to be the enemies of Christ under the guise of his servants, and friends—then, yours shall be the doom of the wicked and slothful servant—banishment from the home and the household of the Great Lord of all, throughout the last, the unending age which is near at hand, and that “to the

place of outer darkness, where there is weeping, and wailing, and gnashing of teeth." But if—as our hopes are—you endeavour to prove yourselves faithful in the Eldership, then, your prayers shall be heard and answered; and, even those which have chiefly respected others, shall yet bring down blessings on yourselves. Your services to the Church however humble, shall be requited even here. The light of God's countenance, which gives health to the soul, shall shine upon you. And in the Judgment day, Christ himself shall recognize and honour you as his faithful servants and friends, and summon you to enter into his joy.

May God grant that all of us may be found worthy of this blessedness.—And to Father, Son, and Holy Ghost, be blessing and honour, and glory, and power, now and ever-more. Amen.

REVIEW.

(*A Sermon, Preached by the Rev. T. C. WILSON, Perth, U. C. on behalf of the Perth Temperance Society, October 2, 1836. Published at the request of the Society. Montreal: Printed by Campbell and Becket.*)

The pious and respected author of this discourse, has ventured to appear from the press on a subject, respecting which, he has long felt a deep interest, in common with very many of the moral patriots of the day. The sin of drunkenness is a very proper topic of pulpit admonition, and its very general prevalence warrants the employment of the most energetic efforts to counteract it. Such efforts have been very extensively made in the United States, and partially in other countries, by means of Temperance Societies—associations, the rules and objects of which are so well known as not to need any description here. It is pretty gen-

erally admitted, that they have produced a very extensive abatement of the evil against which their efforts have been directed, and so far as yet appears, no incidental evil, of great magnitude at least, has sprung up in consequence of their operations. Many, however, who have watched their progress with pleasure, have been offended not a little, with the folly and extravagance of some of their advocates, and with the intolerant strain of censure and denouncement, which they have directed against that portion of the Christian community, who for reasons, satisfactory to themselves, have declined connecting themselves with such societies; and they have observed, with pain and disapprobation, certain very absurd notions which have been put forth and defended, by some of their more enthusiastic supporters. Thus: it has been set forth with a terrific array of experiments and instances, that distilled liquors, wine, beer, cider—to which even tea and coffee are sometimes added—are each veritable poisons of different degrees of virulence; that they who drink them are implicated in the guilt of suicide; that they who distil, sell, or offer them for use, are implicated in the guilt of murder; that consequently, all use of these deleterious articles ought to be entirely abandoned in social life, and that the use of wine in the sacrament of the supper, is a question not to be touched for the present, rather, because it is inexpedient to shock the prejudices of the Christian world, than that there is any doubt, that the cup presented them, contains a poison, and its use is hurtful to morality. Such principles, no matter with what fervency of declamation they be maintained, can never compel the assent of the sober and enlightened, and so long as they enter into the creed of Temperance Societies, or that of their

ruling powers, the most reputable will avoid them. Besides, it is painful to see the unscriptural trust which so many repose in them, as an instrument of reformation; as if they alone were sufficient to effect that general renovation of mankind, which can be accomplished only by the divine power of the gospel. We hear them styled "a work of God;"—"the most efficient means of moral improvement that have been employed since the first introduction of the gospel;"—"the precursor of the Millennium;"—and lauded in many other pompous descriptions. This is extremely offensive, not only because it seems to verge on the profane, but because it leads the mind away from their proper design.—It cannot surely be imagined that they shall ever become permanent institutions in a Christian land. Their object will be accomplished, when they have fairly stirred up the Church to direct her doctrines, discipline and influence against the sin of drunkenness; and when they have moved the national Councils to pass such statutes, as shall bring the whole competent weight of the civil magistrate to the counteraction of this evil.—We are disposed to think that this is their only legitimate object, and that its attainment ought to be the signal for their dissolution.—This desirable object, however, is yet far from being attained; and therefore we wish to see the advocates of Temperance increase, rather than relax, their exertions. But we, also, most fervently wish, for the sake of that cause which they have taken in hand, that they were a little more discreet and temperate both in their speeches and measures; and more sparing by far in the invention of anecdote, which we hold to be nothing else than a genteel method of telling lies. They place the genius of Temperance in a most faulty posture, when they set her

down as a stern inquisitor at mens tables, with scales and minim glass at her right, to measure the quantity, and a host of chemical agents at her left, to determine the quality of our meats and drinks.—We are much inclined to the opinion that the purposes of nature and morality, as to them, may be very well answered without graduated measures, and chemical analysis. But we must not enlarge.

As to the discourse itself, we are hardly justified, perhaps, in bringing it, by any critique of ours, under public notice. It was published, at the request of the Society to whom it was addressed, and this request was probably made, from an opinion that what was profitable in the hearing, deserved to be stereotyped. We doubt the justness of the opinion, and question the propriety of ministers yielding to such requests, from such quarters, at least, in reference to discourses, which have been hastily prepared for one of the occasional claims of ministerial duty. Although this discourse bears many marks of haste, it is nevertheless manifestly not a milk and water thing, but contains a large quantity of ardent material, some of which, however, has not, we fear, been regularly distilled through any authorized logical alembic, and hence it contains some ingredients which it would have been better without. It would be an unprofitable task for us to separate these. We think the discourse may be useful in despite of such adulterations.—The author, to support the lawfulness of abstinence from intoxicating drink, has adduced the case of the Aaronical priests, of the Nazarites, and of the Rechabites. We cannot gather from his argument whether by *lawfulness* we are to understand a thing permitted, or a thing enjoined.—If it mean permission merely, then no instances were needed to prove it: if it mean, that because abstinence was en-

joined in these particular cases, therefore, it is a duty of universal obligation. we feel compelled to dissent from the conclusion. Yet this last seems to be the sense of the author. He thus reasons: p. 5.

"The Lord spake unto Aaron saying, Do not drink wine, nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die; it shall be a statute forever throughout your generations." And are not Christians now a royal priesthood unto God, to offer up spiritual sacrifices acceptable to him by Jesus Christ? And ought they not, as such, to abstain from those intoxicating drinks, by the influence of which, they also, like Aaron's sons, may be led to offer strange fire unto the Lord?"

Now we hold it to be an unsound inference from these words, that Aaron was enjoined to total abstinence, or that he was—to use a barbarous word, very common in Temperance publications, and which we are resolved never again to tolerate in our pages—a teetotaller. He, and his sons, were indeed positively prohibited the use of wine, when they were about to enter on the public duties of their office; but it is by no means implied that they were prohibited from its use at other times: and even although it could be shown, that the prohibition was unlimited, as to them, it would not therefore follow, that it extended beyond their order, far less, to members of the Christian Church. The author's conclusions from the case of the Nazarites, and Samson, and John the Baptist, are equally gratuitous. Christ came after a very different fashion from John the Baptist; "he came eating and drinking." The case of the Rechabites, and the arguments drawn from Rom. ch. 14.—and from the noble principles contained in 1 Cor. 8. 13—are much

more to the point; and whatever we may think of the present organization of Temperance Societies, the commendableness of abstaining from needless indulgence, for the benefit of our brethren, may safely be deduced from them. In connection with this point we give the following extract with pleasure, although some may be disposed to see in it a little declamatory exaggeration.

"Building upon the Heavenly principles of self-denial, love to our neighbour, and charity to all, we desire no better arguments, nor motives, nor ground upon which to go forward in the Temperance cause, having Paul for our advocate, love for our motive, the Bible for our groundwork, and the glory of God for our end. But farther, the success which has followed the institution and operations of Temperance Societies, and the manner in which they are still spreading and taking root in the world, prove them to be of God, and not merely the counsel or work of men. Not only have the efforts of many enemies been directed in vain against them, they have both directly and indirectly, been productive of a vast amount of good, temporal and spiritual, to the interests of mankind. In some places they have operated like the preaching of John the Baptist, preparing the way of the Lord; in all they have led to great reformation in regard to customs and practices, which tend to encourage drunkenness and all its woes. Drunkards have been reclaimed, families rescued from want and misery, and shame, and discord; and restored to plenty, and happiness, and honour, and peace, and respect: property to a large amount has been saved; crime been diminished; prisons made empty, churches filled, religion been sought after, and best of all, souls have been saved; yes, many a once perishing sinner has had reason to rejoice,

and will rejoice through eternity, that ever Temperance Societies were formed, for to many they have been blessed in being made the first means of leading them away from temptations which Satan was using for the ruin of their souls; and of bringing them to the Sanctuary, within hearing of the Gospel of peace, and under the influence of that Heavenly light which now shines upon their souls, and by which they will shine more and more, unto the perfect day. And with all due deference to those who are still on the opposite side, we count it no mean argument in favor of Temperance Societies, and in proving them to be of God, that by far the greater proportion of those who seem in earnest in following Christ,—men of Heavenly wisdom, piety and prayer, accustomed to search the Scriptures, and to seek counsel from God,—have united together in this good cause. If it be an advantage, or any argument in our favour, to have the people of God on our side, then may we lay claim to this advantage, and this argument on behalf of the Societies for which we now plead; for surely we have more of God's people on our side, than there are of them fighting against us, and these Societies are spreading, and taking root, and sending forth branches, and bearing good fruit, wherever the Gospel of peace is made known. And have we not reason to rejoice that this is the case? and to thank God that He has blessed our humble efforts so much, and to take encouragement from the past, and to cherish good hope for the future, believing that our counsel and work is of God, and cannot be overthrown, and looking unto Him for the continuance of his blessing?"

The sermon closes with fervid admonitions to the avowed opponents of Temperance Societies—to those employed

in the traffic of ardent spirits—to moderate drinkers—and lastly, to the members of Temperance Societies.

This particular species of reforming agency has made little progress in Canada. Notwithstanding the high and decided patronage of the Lord Bishop of Quebec, we believe few of the Clergy of the Episcopal Church have taken any strenuous part in the establishment of them; and a very few only of the ministers of the Presbyterian Church have stood forth as their advocates. An indiscriminating supporter of such associations might be disposed to affirm that this is a sad dereliction of duty on the part of the ministers of religion, and, perhaps he might presume to address them, in such language as this: "If you refuse to give us your names, are you not refusing to help the Lord, and the Lord's people, and hindering the advancement of Christ's Kingdom, and the saving of souls! Christ himself has said, he that is not with me is against me, and he that gathereth not with me scattereth abroad."—And thus without much ceremony, and with a misapplication of the sense of scripture, might the censorious Rechabite, denounce as the enemies of religion and morality, men, who during a long life, had never once been flustered with the cup of inebriation; men, who had brought talents to bear against the vices of the age, with which the talents of the most distinguished advocates, of what has been somewhat pompously called the Temperance reformation—are not to be compared. There is something extremely indecorous, not to say unjust, in that licentiousness of denouncement, in which very many of the advocates of Temperance Societies indulge, against such as refuse to be connected with them. Surely they might perceive that, what they call "the demon," may be assailed

in more forms than one; and that the sincere and consistent Christian must always be opposed to excess, whether he has signed the pledge or not. Let them not confound Temperance Societies, with temperance, or imagine that all who look upon such associations with some degree of distrust, are therefore hostile to the virtue.

We presume to say to them, discriminate more accurately. The virtue of temperance has more advocates in the world than those who have joined the societies; and the associated act unwisely when they rail at, and denounce, the auxiliaries—more numerous by far, and not less powerful—than the forces within their little encampment.

There is a point which has been too much overlooked in the efforts of the friends of sobriety in this province, that drunkenness is not only a moral but a civil offence—for as such it is regarded by our law. It is not unbecoming in a Christian who reveres the law of his God, to do what in him lies to secure respect and obedience to the laws of his country; or to endeavour to procure their amendment when they are defective. The first wish of every good subject, and the first care of every patriotic Legislator, should be, to preserve the morals of the people, for this is the only sure basis of order and happiness in a state; and if there be any cause which might endanger public morality, it is one of the grand duties of legislation to counteract it. If drunkenness be injurious to the character and well-being of a people, if ardent spirits be an incentive to the crime, then ought the importation, and manufacture, and vending, of such an article to be subjected to proper restrictions. This might be done the more easily in reference to ardent spirits, inasmuch as it is never pretended that they are a necessary of life. It seems, there-

fore, to be within the proper sphere of legislative enactment to regulate the quantity that shall be imported, or made; to place such a duty upon it, as shall operate as a prohibition of its common use; to subject the places where it shall be sold to a strict municipal superintendence; and thus the statutes of the land might be rendered subservient to its moral improvement. We greatly fear, that the labours of the good in this cause will never be completely successful, until the authority of the civil magistrate shall give due support to that moral influence which the advocates of temperance are exerting on the community. Individuals, societies, and the Church, may exert their influence, and it will undoubtedly be felt; but if the legislature, from the paltry motive of adding a few thousands to the revenue, encourage the importation, manufacture, and vending, of this pernicious article; if they allow taverns to be erected at the corner of every street, to ensnare the weak and lure the straggler; if they do not value the morals of the people above all financial considerations; then, we fear the flood will swell over every barrier that may be erected, and the abominations of drunkenness will often meet the eye, and its consequences often disturb the peace, of the community.

ECCLESIASTICAL INTELLIGENCE.

THE PRESBYTERY OF HAMILTON.—An ordinary meeting of this Presbytery was held at Ancaster on the 11th of Jany. A letter from the chairman of the Trustees of the Church at Fergus, intimating the election of the Rev. Alexander Gardiner to be the Minister of that charge, was read; and copies thereof were ordered to be transmitted to Mr. Gardiner, and the Presbytery of Toronto, under which he is now employed as a Missionary; further proceedings were of course postponed until an-

swers should be received; when, if necessary, the Moderator was empowered to call a pro re nata meeting.—A petition was presented from North and South Easthope, which set forth that these townships have been settled principally within the last four years; that they now contain a population of about 500—of whom the majority are Presbyterians, speaking the Gaelic language; that they are using their best endeavours to build a Church, and obtain a Minister; that besides their own subscription for these purposes, they have the promise of a grant of land and pecuniary aid, from the Canada Company; but that their means are still altogether inadequate. The petition, with the letter accompanying it, exhibited, in striking colours, the spiritual destitution, not merely of the petitioners, but of many neighbouring settlements. It was remitted by the Presbytery to the Commissioners for managing the Church building fund. The Rev. Donald Mackenzie of Zoria was appointed to visit and encourage the Petitioners, to ascertain their progress, and report to the Commissioners their state and claims.—In considering the Synod's injunction to Presbyteries respecting the observance of the Sabbath, several members gave a melancholy picture of the state of religious principle and feeling in the country, of which, perhaps, there is no better criterion than the fourth Commandment. "Considering, to use the language of the Synod, that the sanctification of the Sabbath, is not more positively enjoined in the law of God, than connected in His Government with individual and national piety and happiness"—no Christian can witness the gross and unblushing profanation of God's holy day, which our community exhibits, without the most anxious forebodings; and these are greatly aggravated by the fact, that all ranks in the land from the highest to the lowest, including no small portion, even of professing Christians, are involved in the guilt of this sin, both directly and indirectly. The members who took part in the deliberations, without overlooking the aid to be derived from the authority and example of rulers and Magistrates, seemed to be of opinion, that the remedy of this evil was to be looked for mainly from the influence of the Church itself. A committee was appointed to prepare an address on this subject to Sessions and congregations within the bounds of the Presbytery.—On proposing a motion for the appointment of a committee, to digest a scheme for more efficient Missionary exertion, Mr Gale animadverted on the feebleness which had characterized the past efforts of both Synods and Presby-

teries in this matter—attributed their want of vigour and efficiency to a too exclusive reliance on foreign aid, and the want of a proper organization for collecting and combining the resources of the country under the direction of the Church courts—urged the duties of the Presbytery especially, as the guardian of the spiritual interests of its people, to use every means in its power to remove or alleviate the religious destitution so extensively prevalent. His plan seemed to consist in the formation of Missionary Societies in each congregation, and in the appointment of Agents to visit the various destitute settlements and families within the bounds of the Presbytery, with the view of forming these into convenient Missionary circuits, each having a society within itself, whose funds should be exclusively devoted to the support of their own Missionary—with the understanding, if this were insufficient for his full maintenance, that the Presbytery would use its exertions to make up the deficiency from its own general funds, or any other available source. The lateness of the hour prevented the full discussion of this scheme; but, in the meantime, it was recommended to the several members to carry the above suggestions into effect, as far as possible, and to report their proceedings to the next ordinary meeting.

Among a variety of routine business the Presbytery examined Mr. Angus McCole—a young man who has views to the Ministry. He is pursuing his classical studies under Mr. John Rae, teacher of the Gore District School. He acquitted himself in a manner highly creditable to himself and his instructor.—The Rev. John Tawse, the Presbytery's Missionary, was instructed to labour in the Niagara District during the ensuing three months. The next ordinary meeting will be held at Hamilton on the second Wednesday of April.

THE COMMISSION OF SYNOD—This body met at Toronto on the 15th January: present, the Rev. William Rintoul, Moderator, the Rev. Alexander Gale, and the Rev. William T. Leach, Ministers; and the Hon. Archibald McLean, and Edward Thomson Esq. ruling Elders.—This is a bare quorum.

The business specially devolved on this executive committee by the Synod was first to receive reports from Presbyteries, respecting such young men within their bounds, as may have views towards the Ho-

ly Ministry, and in the event of their being desirous to proceed to an University in Scotland, to aid and direct them in the attainment of their object, and to furnish them with recommendations to the committee of the General Assembly on Colonial Churches—or to the Universities, or in any other way, that might seem meet to them. On this subject no reports were received.

Secondly—On the endowment of a Theological College. The instructions of the Synod to the Commission are contained in the following resolutions :

3. That in several congregations within our bounds, young men have expressed a desire of devoting themselves to the work of the ministry, & have sought information from their Ministers, what steps they ought to take for this purpose ; and inasmuch as the means of obtaining such a classical and philosophical education as is required by this Church previous to entrance upon the study of Theology, will soon, it is believed, be enjoyed in this Province, the Synod declare it to be highly expedient to employ every means in their power to obtain the establishment of a Theological College, at which young men may enjoy the means of preparing themselves for the work of the Ministry in this Church.

4. That copies of all the papers on this subject received from the different Presbyteries be transmitted to the Committee of the General Assembly on Colonial Churches, and the Commission be instructed to correspond especially with the General Assembly's Committee on this subject, and to afford them the amplest information respecting the requisite modifications of the declaratory enactment to be obtained from the General Assembly, together with all other assistance it can yield towards carrying the measure into complete effect.

5. That the several Presbyteries of this Synod be enjoined forthwith to take all measures in their power to procure subscriptions for the endowment of Theological Professorships, under the direction of this Synod ; and that the Commission be instructed to collect and digest the views of Presbyteries on this subject ; to correspond with the Parent Church, in order to obtain the advice, concurrence and aid of the General Assembly, and that Presbyteries be enjoined to report, from time to time, their views and progress to the Committee.

The Commissioners deemed it advisable to suspend the proceedings which they were about to institute in pursuance of the Synod's Resolution—in consequence of a Bill that had been submitted to the Legislature for amending the Charter of King's College—a copy of which was submitted. A committee was appointed to watch its progress through the Legislature, and to use all diligence to secure a due regard to the interests of the Church therein.

Thirdly—They were instructed to correspond with the above committee of the General Assembly, as to the admission of probationers and ministers of the Synod of Ulster, who have duly signed the formulas.—The Clerk of the Commission was instructed to press this matter, with the view

of obtaining without delay, the sanction of the parent Church to this measure. Lastly, the Commission was instructed to take into consideration the laws respecting the solemnization of marriage in this Province, and to use their endeavours to procure certain amendments therein.—This measure was deferred.—The Report of the Committee of the House of Assembly regarding the appropriation of the Clergy Reserves was next examined and gave rise to the following resolution :—"That the Commission believing it to be at once the highest duty and interest of the state to make a formal recognition of Him who is Head over all things, for his body the Church, and to promote and maintain his cause in the world—view with satisfaction, the measure of unanimity which prevails in the Commons House of Assembly respecting the appropriation of the Clergy Reserves for the support of Christian Ministers ; but at the same time they regard with the most serious alarm, as opposed to sound principle, and injurious to the temporal and spiritual interests of the community, the proposal to appropriate lands and money to the support of any Church, or body of Christians, who do not hold and avow the fundamental doctrines of the Christian Religion, as these are set forth in the creeds and confessions of the Reformed Churches." A petition was ordered to be prepared and signed by the Moderator, in terms of this resolution, and to be presented to the Legislature.

THE PRESBYTERY OF TORONTO met in the Township of Vaughan on Tuesday the 7th February. There were nine Ministers and five elders present.

This was the first of a series of Presbyterial visitations in the several congregations under the inspection of the Presbytery, as agreed upon at a former meeting.

After hearing an excellent and appropriate sermon from Mr. George, from 1 Cor. 1, 23, first clause " We preach Christ crucified," the Presbytery proceeded with the visitation. The usual questions were put to the Minister, the Elders, and the heads of Families—and at the conclusion of the visitation, which was on the whole satisfactory, the Presbytery made a few recommendations, with respect to, an addition of Elders to the Session—the more frequent dispensation of the Lord's Supper—the promotion of Sabbath Schools—the formation of prayer meetings—the division of the congregation into Districts, &c.

Mr. Gardiner, the Presbytery's Missionary, was, at the request of the Presbytery of

Hamilton, released from his Missionary engagements, in order to his being ordained by that Presbytery to the pastoral charge of the congregation at Fergus, in the Township of Nichol, to which he was lately called.—Mr. Gardiner carries with him the affectionate wishes of the members of the Presbytery of Toronto for his prosperity and success in his new sphere of labour as a settled Pastor, although they cannot but regret that his connection with them, as a zealous and faithful Missionary within their bounds, should have been of such short continuance.

Two calls were laid on the Presbytery's table from the congregations of Whitchurch and King, which were formerly united under the pastoral care of the Rev. Henry Gordon, but are now vacant in consequence of his removal to Ganaoquo. The call from the congregation at New-Market in the Township of Whitchurch was for Mr. Leach, who accepted of it, on condition of his connection with his present charge in the City of Toronto not being dissolved until the beginning of October next.—Mr. Leach was instructed to cite the members of the congregation of Toronto to attend the next meeting of the Presbytery, and express their views in this matter.

The call from the congregation in the Township of King was for Mr. Tawse, at present the Missionary of the Presbytery of Hamilton. The Presbytery took the necessary steps for furthering Mr. Tawse's settlement at King, and agreed to request the Presbytery of Hamilton to release him from his Missionary engagements with them, as soon as possible.

The congregation of King is now enabled to support a minister for itself, in consequence of enjoying, for the present, the interest of the donation of £500 sterling, placed at the disposal of the Presbytery by Sir _____, Baronet.

Messrs. McKillican and Ferguson made a very interesting report of their Missionary tour through the country around Lake Simcoe, performed during the month of January by appointment of the Presbytery, which was approved of, and their diligence commended.—They were requested to prepare an abstract of it for publication.

The Presbytery, after transacting some other business, adjourned to meet in the City of Toronto on the first day of March.

The settlement of two out of the three Missionaries, who came to this part of the country last fall, at so early a period after their arrival, serves to show the anxious desire of the people to obtain Ministers of our Church, and ought to be an encouragement

to pious and devoted preachers of the Church of Scotland, to come out to our help in greater numbers.

A. B.

ANNUAL RETURNS.—Forms in which annual returns, should be made by Sessions to Presbyteries, and by Presbyteries to the Synod, were approved at the meetings of Synod in 1835 and 1836—and were printed in the minutes for these years. Few returns were made to the Synod in September last, chiefly it is presumed, from the want of printed forms. This business, however, ought no longer to be neglected. In consequence of various measures that have lately engaged the attention of the Legislature, it is likely, that an annual census will be taken of the different religious denominations, by public authority. But while we are disposed highly to approve of the Legislature for enquiring into this subject, in any manner that may be deemed most advisable, it is manifestly proper that the Church itself, by its own act and authority, should ascertain its state, and we presume to take this occasion of calling the attention of Presbyteries and Sessions to the subject—that complete returns may be filled up, previous to the next meeting of Synod. At present we are not possessed of any very certain information of our strength as a religious body; we do not know the ratio of our increase, nor the extent of our resources, and our wants.—Ministers we are aware, have been called upon individually by the Lieutenant Governor, to transmit answers to certain queries, contained in a printed form of Ecclesiastical Return, for the information of His Majesty's Government; but we have reason to know that numbers have neglected to reply to the Secretary's circular, and no correct representation of the state of the Presbyterian body has ever yet been made to His Majesty's Government. Were Sessions and Presbyteries careful in this matter, it will be in the power of next

Synod, to certify the numbers of congregations and members enjoying pastoral ministrations; and in a few instances, the report may embrace congregations as yet unprovided with Ministers: but there will still be multitudes, scattered throughout the Province, as yet unvisited and unknown, and therefore, not included in the Synodical return.—The Ecclesiastical census, made by public authority will embrace these—and we may at length know, with some degree of certainty, the numbers of those who profess adherence to our communion, and for whose spiritual interests we ought specially to be concerned.

PRESBYTERIAN BOOKS.—Complaint has often been made, in various parts of the Province, of the scarcity of the devotional and religious publications, which are in common use, and of standard value, among our body. Even in the principal Towns, a purchaser cannot always find our metrical version of the psalms and paraphrases, the shorter Catechism, and confession of Faith:—and many religious publications, well known in the parent Church, and admirably adapted to promote faith and piety, have not yet found their way at all to this country. It is surely worth the attention of the Church Courts to endeavour to provide a remedy. It is impossible to preserve our ancient and approved practice of general singing in the congregation, unless the people are furnished with psalm books, of a convenient and portable size. If a good supply of small pocket Bibles, were to be had, with the psalms and paraphrases, bound up with them, it might contribute to improve our congregational singing, and also preserve the good old practice, so conducive to scriptural knowledge, of turning up texts, and references made by the minister. We deem it of high importance, for these objects, that religious Book depositories be established in convenient places, through-

out the Province, under the sanction and patronage of the Church. Might it not be well for the Synod to appoint some Bookseller in Montreal or Toronto, as Bookseller to the Church, who shall engage to supply the depositories with such books as may be deemed necessary—and to recommend Sessions and congregations to purchase from these depositories. The advantages of such a general scheme are obvious. A respectable Bookseller might be induced, by the promise of general patronage, to embark with a sufficient capital in this branch of trade; he could afford to establish depositories throughout the Province, at his own risk, and furnish books to the public at a cheaper rate; the current periodical Literature of the parent Church, might thus also be disseminated among us, & we would thereby be brought into more affectionate alliance with it. Unless some such plan as this be adopted, we greatly fear, our books will be charged at much higher prices, and the supply in the principal Towns will continue to be, as hitherto, precarious and inadequate, while, in the remote districts—the cause of complaint will remain unmitigated.

A SYNOD LIBRARY.—The time, it is to be hoped, is not far distant, when there will be a Theological College in connection with the Synod of Canada. A Library will be an essential appendage to such an Institution. As it can only be procured gradually, no time can be more suitable than the present for beginning its collection.

For this purpose, ministers should use their influence with the wealthier members of their congregations, and with their friends at home. On application of the Synod, it is believed, the General Assembly, and the different Colonial Societies, would extend their prompt, and effective assistance. Were this matter fairly brought before the parent Church, many ministers might be induced to make donations of Books, now no longer useful to them,

and might, after they had ceased from their labours, devise their whole libraries to this institution. The Presbytery of Quebec might in the meantime, with consent of other Presbyteries, act as custodiers. An apartment might be found, in some one of the Churches of Quebec or Montreal, wherein to deposite the Books, as they might arrive from the Mother Country; and thus might a foundation be laid for a Library to the College.—The writer of this suggestion was particularly gratified last summer in visiting the Library of the Western Theological Seminary, located at Pittsburgh, in the State of Pennsylvania, to find that no small proportion of the Books, were collected by the Rev. Mr. Campbell, an American minister, during a visit to Scotland, and England, for that purpose. With secret pleasure he read the autographs of many names well known and beloved in his native land, and the scheme above hinted at of providing a Library for the Theological College of Upper Canada, although yet only in nubibus, occurred at once to himself, and his fellow-travellers.—We hope to have soon the pleasure of reporting that this suggestion is approved of, and will be carried forthwith into execution.

A HINT TO CONTRIBUTORS.—We have received papers, on various subjects, to which we are anxious to give insertion in some of our future numbers, but really the M. S. S. are so illegible, that we cannot find in our heart to tax the time and eyesight of our Compositors in decyphering them. If our friends judge

their papers worthy of being sent to us, they ought to judge them worthy of the labour of being legibly transcribed. To write illegibly may be well enough among fashionables, who do not care much perhaps about giving or getting an exact sense, but really it is intolerable among printers. As the old maxim, *obsta principis*, has thus early been forced upon us, we cannot resist subjoining Mr. Niebuhr's, the Roman historian, rebuke of this misdemeanor: "a bad hand-writing" he said "ought never to be forgiven, it is a shameful indolence; indeed, sending a badly written letter to a fellow-creature is as impudent an act as I know of. Can there be any thing more unpleasant, than to open a letter which at once shows that it will require long decyphering? Besides, the effect of the letter is gone, if we must spell it. Strange, we carefully avoid troubling other people even with trifles, or to appear before them in a dress which shows negligence or carelessness, and yet nothing is thought of giving the disagreeable trouble of reading a badly written letter. Although many people may not have made a brilliant career by their fine handwriting, yet I know that not a few have spoiled theirs by a bad one. The most important petitions are frequently read with no favourable disposition, or entirely thrown aside, merely because they are written so badly."

Our kind contributors will take the hint in good part; and out of regard for one or two of them whose handwriting we know to be incorrigible, we beg to say that we will try to make the best of it, on account of the maturity of their wisdom.

NOTICE TO CORRESPONDENTS.

Amicus Veritatis will perceive that he has been anticipated in most of his observations in one of the articles in the present number. Another view, however, of the important topics he has selected, might lead into a new and useful subject under the title—Hindrances to the spiritual well-being of a Church. We shall be glad to hear from him on this, or any other subject.

NOTICE TO CONTRIBUTORS

THE EDITOR R's Thoughts on Education are nearly in type, but as we had not space for the article entire, we thought it better to defer it until next number.

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

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

TO SUBSCRIBERS:

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

THE PUBLISHER has to apologize for the late appearance of the first number, which has been occasioned, principally, by the difficulty of obtaining suitable materials. He hopes to be more punctual on all future occasions.

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

Money remittances have been received from

Smithville, Niagara District.

Grimsby, Niagara District.

Vaughan, Home District.

Mersea, Western District.

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

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

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

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

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

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