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THE  
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CHRISTIAN EXAMINER,  
AND  
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NOVEMBER, 1837.

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CONTENTS.

RELIGIOUS COMMUNICATIONS Etc.  
Remains of the Rev. Dr. William  
Hamilton, . . . . . 297  
Practical Sermons—No. III. . . . . 307  
American Education Society, . . . . 315

ECCLESIASTICAL INTELLIGENCE.  
General Assembly of the Church of  
Scotland, 1836—proceedings in refer-  
ence to the Synod of Ulster, . . . 319  
Claims and Rights of the Presbyterian  
Church in Canada—letter of Princi-  
pal Macfarlan, . . . . . 327  
Answer of Sir George Grey, . . . . 33  
Presbytery of Hamilton, . . . . . 33

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THE CANADIAN

# CHRISTIAN EXAMINER,

AND

## PRESBYTERIAN REVIEW.

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VOLUME I.

NOVEMBER, 1837.

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### RELIGIOUS COMMUNICATIONS ETC.

FOR THE CHRISTIAN EXAMINER.

LIFE AND REMAINS OF THE LATE REV.  
WILLIAM HAMILTON, D. D., MINISTER  
OF STRATHBLANE. 2 vols. 12mo.  
Glasgow; Ogle & Son, 1836.

*From the Edinburgh Presbyterian Review.*

If we repeat the hackneyed saying that the lives of men of letters are generally uneventful, it is only because we wish to add, that, of all literary labourers, the country clergyman is the one, in whom this remark is most emphatically verified. The man who makes philosophy or poetry, jurisprudence or general literature, his sole or supreme pursuit, may—in perfect consistency with his grand object—mingle much with the busiest and the gayest; and his life has thus a chance (if, after the manner of men, we may say so) of contain-

ing somewhat of that strange—stirring—undefinable thing, which the world calls incident. There is at least a presumption, that he may be thrown into some of those scenes, or concerned in some of those occurrences, which general consent has invested with especial attractions. And the measure of public activity, which marked the lives of Milton and Franklin and Sir William Jones, shews that the presumption is not unfounded. The enquirer into nature may make a discovery in science, or an invention in art, that shall stamp immortality upon his name; and the record of his research may stimulate and enchain, as the successive steps of his progress are observed, and his new thought is seen to be gradually advancing from its first imperfect rudiments to its full maturity. The life of Newton, otherwise most barren of events, draws

an interest from his discoveries; and any account of it must arrest and detain the attention, if it but comprise an intelligible statement of the process by which he was led, from the falling apple, to an explanation of the movements of circling worlds.

But even this charm—the charm arising, not from exciting adventure, but from successful contemplation—the memoirs of a country clergyman can but rarely possess. Not that his profession unfits the mind for the profoundest scientific enquiry, or the highest literary attainment. It involves, on the contrary, the noblest exercise of intellect of which man is capable; calls him to reflect on the loftiest of all subjects; fills his soul with the grandeur of those heavenly relations, on which angels gaze admiring. Its tendency, therefore, is to expand, invigorate, and exalt the mind. But such meditations engross as well as strengthen; the soul is satisfied in them; and all the time that can possibly be devoted to them is deemed but a poor acknowledgment of their supreme importance. And then, again, the active exertions of a parish minister, among those to whom he is called to dispense the word of the gospel, are (if he would be faithful) so heavy and unremitting, that he cannot, except in very peculiar cases, press forward to the front rank among the candidates for literary and scientific fame. Unmarked, therefore, in general, by variety of incident, or by rapid and startling vicissitude,—and seldom, from the very nature of his labours, distinguished by any extraordinary effort to seize a pre-eminence among the men whom the world calls wise,—his days flow on with a quiet and unbroken tenor, and the history of his noiseless course can have little attraction for those readers—we fear,

the majority—with whom interest is measured by excitement.

But, happily, the true value of a life is to be estimated by no such standard. Our bounteous Creator intends that the best of his practical lessons in providence shall be for the benefit of the whole race; and he has therefore lodged them, not in those things which can happen only to a few, but in the peacefully persuasive example of a godly conversation, which may be held forth by many, and urged upon the imitation of all. Thus it is, that striking and surprising events are not, as every one's experience will attest, of necessity the most instructive. To a well regulated mind, they are not even the most pleasing. We may borrow an illustration of their effect from the more mechanical province of the poet's art. The wild and irregular measures of *Thalaba* may captivate for a while; but the tamer rhythm of blank verse or of our old heroic couplet will better bear the trial of the purest taste,—and the ever-varying cadence of the *Paradise Lost*, or the exquisite melody of the *Pleasures of Hope*, will continue to delight, long after the enchantment of the other has been broken. And in like manner,—if we may press so far the comparison of heavenly things with earthly,—the record of a holy life, revealing the upward breathings of a renewed spirit, may convey to the soul a soft and mellowed harmony, more truly and permanently delightful than the impression produced by all the marvels of the most eventful career. The subsiding flood always leaves a sediment behind it. Strong excitement is never free from the hazard of a recoil. And those of our pleasures, which are the most peaceful in their origin and character, are generally the most satisfying and enduring. The history of Napoleon's

life may assume the complete mastery of our feelings, and hurry us onward, with an impetuosity like his own, from field to field of blood-stained renown; but the simple narrative of the toils of some devoted though secluded minister, like Charles of Bala, will, if our souls are disposed aright, teach us more, and that more pleasantly,—will fall upon our hearts, like rain upon the mown grass. If, indeed, our element is agitation and storm, and we prefer the uncontrolled rush of feeling to its mild and chastened flow, we shall dwell on the recitals of remarkable and stirring deeds; if a literary curiosity is our prevalent impulse, we shall find our chief delight in reading of those whose names have been enrolled among the aristocracy of genius; but, if we would have our hearts made better,—while we refuse not their due place to these other sources of enjoyment, we shall repair more frequently, and with a deeper satisfaction, to the calm and soothing pages, which disclose the secrets of a life hid with Christ in God.

Born of pious parents,—at Longridge, in the parish of Stonehouse, in 1780,—Dr. Hamilton was early destined by them for the ministry, and consecrated, we doubt not, by many a prayer. The few things that are recorded of his early years give presage of that ardour of mind, which afterwards constituted so important an element of his usefulness. In the emblematic action of the boy, who,—when his monthly pilgrimage to the quarters of the Edinburgh carrier, for the Evangelical Magazine, was performed on so rainy a day, that he could not read it on his return,—placed the treasure beneath his garments, that it might be nearest his heart,—we discern the early promise of that zeal for God's house which afterwards consumed him.

Intending, from his first entrance on an academic life, to devote himself to the ministry, the subject of this notice transferred into energetic action the remark of Jeremy Taylor, that 'an ignorant minister is an head without an eye, and an evil minister is salt that hath no savour.' He was enthusiastic in the pursuit of every branch of learning; and, when he had only reached the age of eighteen, he commenced a diary, and began to exercise himself in the regular scrutiny and diligent keeping of his own heart.

'The country parson,' it was said long ago by Herbert, 'is full of all knowledge. They say, it is an ill mason that refuseth any stone; and there is no knowledge, but, in a skilful hand, serves either positively as it is, or else to illustrate some other knowledge.' Throughout his life, Dr. Hamilton acted the part of one who knew this truth, and felt it. Not satisfied with the minimum of learning which could bear him safely through his examinations, he walked nearly the entire circle of the sciences. When at College, he attended the classes of Anatomy, Chemistry, and Materia Medica; and, in addition to the easier languages of France and Italy, he acquired the German, at a time when it was but little studied. Lighter and pleasanter pursuits were not overlooked. He had a keen relish for sacred poetry; his mind was early stored with it; and he spoke much to himself in psalms, and hymns, and spiritual songs. Even after he was fixed down to the constant and weighty duties of a parochial charge, his application was unabated. Let our readers mark the task which the man of forty-one prescribes to himself, and which, as we learn from a subsequent entry, was very nearly fulfilled.

1821, Jan. 1. Resolve, in order if possible to enforce future diligence, in the course of the present year to read over the Bible in English, having this morning, in course, read the epistle of James—to read over the Bible in Greek—to read the Bible in Hebrew from Job to Malachi—to read fifty volumes at average octavo size, in French or English—to read a thousand pages of Ernesti's edition of Cicero, beginning to-day at the 186th page, first volume—to prepare for publication 200 pages of letter-press duodecimo—to spend fifty days in visiting and catechising the congregation—to lecture over forty chapters, beginning at the 21st of Genesis."

Habits of study, early formed, and so happily sustained, continued with him to the close of life. Although his constitution was feeble, the willingness of the spirit supported the weakness of the flesh. In order the better to redeem the time, he adopted a practice in which all students would do well to follow him,—to note, at the end of every week, the hours in it which had been lost or misemployed. His last publications show how well he kept up with the theological literature of the day; and the reader, who observes the references, in his books on Pardon and Assurance, to the most recent writings on the subject, cannot fail to wonder how he found time to peruse them. His conversation took the colour of his learning,—although, as we shall afterwards have occasion to remark, it drew a still deeper tincture from his piety. He had the rare art of breaking down his knowledge to the capacity of the young, while it had compass and depth enough to instruct the old. And all was communicated with scarce the seeming consciousness of its possession; there was a singular ease and nature in his artless scattering of information; he was always teaching, and never pedantic.

The opinions of such a man respecting books were likely to be most valua-

ble. Just enough of them, however, is preserved, to make us wish that there had been more.

"In acquiring clear views," he says, "of the Christian system, I have been under the greatest obligations to Edwards, Williams, Scott, and Fuller. Amongst the practical writers on religion it is not easy to specify those who have contributed most to my edification and enjoyment. Those who dwell most on the unsearchable grace and matchless glories of the Redeemer, have long been my principal favourites. I cannot express my admiration of the Scotch Covenanters. Single sentences in the writings of Durham have often been food to my soul for days. The works of Rutherford, Brown, and Gray, were often exceedingly sweet and savoury. William Bridges, Richard Allein, and some parts of Flavel, frequently proved like marrow and fatness. Hervey and the Erskines many a time delighted and instructed me. I loved the theology and the spirit of Owen. But the man in whose writings I found the most massy and precious matter was Boston. The greatest part of his writings are merely the loose and undigested effusions of his mind on the text from which he was intending to preach next Sabbath. But though without revision, polish, or enlargement, they are stored with the most sublime and elevating views of the person and grace of the Redeemer that can be found in any uninspired composition. They are such as none but a man of a vigorous mind, and who lived near to God, could have produced.

"Such works have long been my greatest luxuries, and I have felt the strongest reluctance to be obliged to abandon them for secular business, ecclesiastical wranglings, or the contentions of controversy. It was like the suburbs of heaven, when, on the Sabbath evening, relieved from worldly cares and distraction, I could sit down for hours to such volumes."

But his care for the adequate furnishing of his intellect was at least equalled by his solicitude to have always a conscience void of offence. At an early age, as has been already mentioned, he began to keep an early register of his frames; and the first entry in it shews a very distinct appreciation of the way in which the keeping of such a

record might be made most subservient to spiritual improvement. With great humility—that fairest ornament of the young disciple—he seems to have sat at the Redeemer's feet. 'I am young in grace,' he says, September 9, 1798, 'little acquainted with the knowledge of Jesus, and less how to solve these difficulties. The best way is to wait with patience the Lord's own teaching.' The extracts from his diary afford many specimens of a severe scrutiny of his own soul. They betoken the existence of a hard—because a faithful—struggle against secret faults. And it may be remarked of him, as it has been of other eminent Christians, that the sins for which he most upbraids himself, are just the very last with which another would have thought of charging him. Of his spiritual exercise respecting these, we would do well to ponder the following rich and instructive specimen; it may help us to comprehend what is meant by wisdom and spiritual understanding.

"Knowing that it is the duty of every rational creature to attend to the things belonging to his own everlasting peace, and finding, from melancholy experience, that if I have any religion at all, my progress has been lamentably slow; I this evening enter before the Lord into the following resolutions:—

"1. I am passionate, fretful, and peevish: resolve, as a cure to this, according to the directions given by Dr. Colquhoun in his Treatise on Spiritual Comfort, to endeavour to excel in the contrary graces, meekness, gentleness, forbearance.

"2. I am lifeless and formal in my studies and ministrations; resolve to compose my discourses, and to preach, as if I saw the eye of God fixed on me, and were immediately to give an account of the exercise at his judgment-seat. Ah, how soon and suddenly may I find myself there! But if I am accepted in the Beloved, it can never be too soon or too suddenly.

"3. I often trifle with my subject in the pulpit: resolve to bear in mind that I seldom deliver a discourse but there is some person or other who will never hear ano-

ther sermon from me, and will never see my face till we meet at the judgment seat of Jesus.

"4. When time hangs heavy on my hands, and my mind feels depressed, resolve to exert myself more diligently in the duties of my office, in endeavouring to do more service for God in the gospel of his Son.

"5. When agitated and distressed by temporal trials, sickness of friends, or any other trouble, resolve to go to God, and pray that he would unfold to me more of his all-sufficiency, raise me more above created comforts, and enable me to live on him as my portion, whom I hope to possess as my eternal ALL."

In his journals we meet with not a few examples of the use to which his reading was applied by his religion. The duty of fasting, in connexion with prayer and devout mediation, which he found enforced in Boston's Memoirs, he began, at an early period in his ministry, steadily to observe; keeping, for many years, the forenoon of Saturday as a fast, and giving the morning hours to supplication for a blessing on the exercises of the coming Sabbath. He adduces, sometimes, with much discernment, particulars from the experience of other believers to match his own, and thus gains for himself lessons both of guidance and of comfort. When discouraged by the stubborn scaredness of heart which some of his people displayed, he was revived by the saying of Rothwell in regard to a certain charge, that, 'if he did not expect to meet the devil there, he would never go to the place.' Thus his piety made application of his knowledge. It extracted some spiritual profit from every acquirement; it turned all into gold.

The most prominent feature in his devotion was probably its loftiness—a certain indescribable elevation and grandeur. But this by no means excluded the gentler quality of pathos. The union of the sublime with the tender

was conspicuous in his prayers—whether he was conducting the devotions of a congregation, or pouring out his soul to God in the bosom of his household. So that we may transfer to him, what Bates said of Baxter:—"His prayers were an effusion of the most lively melting expressions, and his intimate ardent affections to God; from the abundance of the heart the lips spake. His soul took wing for heaven, and rapt up the souls of others with him. Never did I see or hear a holy minister address himself to God with more reverence and humility, with respect to his glorious greatness; never with more zeal and fervency, correspondent to the infinite moment of his requests; nor with more filial affiance in the Divine mercy."

The same spirit, which impressed such a character on his approaches to the throne of grace, communicated a peculiar savour to his familiar intercourse with others, whether by word or by letter.\* Of the former, we can say truly, that it was "always with grace"—"good to the use of edifying."—Here religion, apparent yet unobtrusive, strict yet without constraint, lived and reigned in mingled dignity and sweetness. Dr. Hamilton was one of the few men, into whose company the writer of these remarks never entered, without hearing something which had a direct and manifest bearing on personal religion. Exactly similar seems to have been the strain of his correspondence. Those of his letters which are given in the Memoirs shew on what his heart

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\*Some months previous to my departure for Canada, I had the happiness to spend part of three days at the manse of Strathblane. Dr. Hamilton was expected to be absent on ministerial duty and I was requested to supply his pulpit. From some cause his absence became unnecessary, and I thus enjoyed a taste of his society, a privilege—for even an hour's fellowship with an enlightened and holy man deserves the name—which fell to my lot but once. My recollection of his manner, spirit and conversation is distinct—and all indicated how much his soul dwelt in habitual communion with things invisible. I had accepted a call to a congregation in Canada and our conversation naturally turned on the probable result of that step. I remember his discourse was designed to impress upon me the *openness* of the church and people of God—that the being useful to it in any quarter was the highest honor—that distance in the sphere of labor was a transient and insignificant accident, since we are all one in Christ Jesus, and where he is we shall shortly be;—and while I listened to him I felt that I looked upon one, who, though Providence had assigned to him but a narrow sphere of labor in a strath of his native country, was yet prepared in spirit to go far hence among the Gentiles to proclaim the unsearchable riches of Christ. Having then but just commenced my exercise as a preacher of the gospel, I was gratified to receive his prudent and affectionate counsels—some of which were new to me. Being led in the course of conversation on the Sabbath evening to remark on the character of Dr. —, of B—, as a preacher, he spoke to this effect—"Yes, he is a man of superior abilities, but he has not improved them. I have known him above 20 years. At College he took his place among the first rank of scholars, and was even acknowledged to possess genius. I have associated with him occasionally since. His mind has always been filled with some great project—just conceiving the plan of some important work—but there it ended. He had talents, but they are wasted. Destitute of application, he has accomplished nothing. Even as a preacher he has come immeasurably short of what he might have been, and although not aged, I am afraid—his day is passed." The estima-



was set; they betoken an uncommon measure of spirituality of mind. We regret, however, the extreme uniformity of their subjects. Being almost all letters of consolation, they exhibit their author's mind only in a single aspect. Still this light is one of the most amiable and engaging in which it could be shewn; and, although deficient in variety of topics and occasions, these letters present a most instructive view of his care to redeem the time, his concern about the salvation of those around him, the yearnings of his heart over his nearest relatives, his fervent aspirations after ministerial usefulness, his strong and deep impressions of the riches of Christ, and his habitual seeking of a city yet to come. Out of a multitude of others equally beautiful and affecting, we give two extracts, both from letters to his father,—the one shewing how his heart was stayed on the exhaustless provisions of the covenant,—and the other, with how unfaltering an eye he could contemplate the putting off his earthly tabernacle.

"Good books suggest good thoughts; they help to fix the wandering mind, and furnish it with rich and suitable food for sacred mediation. In the Bible we have a never-failing fund of consolation and of joy. The promises are all founded in the

love and kindness of Jehovah; they are fulfilled by his faithfulness and power, and they extend to all things, comprehending the life that now is, and also that which is to come. To be heir of the promises, is to be heir of all things: 'all things are yours.' The first and leading promise in the Bible is, 'I will be your God, and ye shall be my people.' To assure us of its certainty, it is repeated more than fifteen times. And if the Lord be the portion of our souls, what can we want? He will give us grace and glory, and no good thing will be withheld. His heart is infinite, but every corner in it is filled with love and kindness to them who know his name, and have embraced him as their treasure and their all. This is a portion which will last. The mountains may depart, and the hills may be removed, but his loving kindness will not depart from us, neither will the covenant of his grace be broken. He rests in his love. He hates putting away; and long after the heavens and the earth have vanished from the face of being, we will be folded in the arms of his mercy, and drinking immortal vigour from the river of uncreated goodness and love. Till the happy time come when we shall see him as he is, let us strive to be near him, let us labour to be like him, endeavour to sit at his feet, and to do the things that please him. Blessed are those servants whom the Lord, at his coming, shall find watching."

"Our own time is short. Yet a little while, and those that weep shall be as though they wept not, and they that rejoice as though they rejoiced not. We must soon enter the world of spirits, and appear before our God and Judge. And, oh! what a blessed and glorious appearance will it be to the Christian. Then he

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ble man on whom these strictures were made is since dead, and he has left no memorial of his gifted mind behind him except such as may be found in the regards of a few surviving contemporaries. Dr. Hamilton, on the other hand, endowed with talents inferior to his, but cultivated and directed by a sanctified spirit—has done much for his own generation—and being dead, he yet speaketh. Without "minding high things," or esteeming himself great, he has acquired an honorable name among those whose honor is of the purest value. His works will continue to occupy a distinguished place among those composed for the edification of the serious. I trust they will become better known throughout our church in Canada, particularly his Treatise on the Law and Gospel, and his Young Communicant's Remembrancer. My affectionate remembrance of this "faithful witness" induced me to take this earliest opportunity of presenting these extracted notices of his life.

shall bid farewell to all affliction and sorrow; then he shall be filled and encompassed with an ocean of bliss; then we shall see Jesus as he is, and be made like unto him. We shall be forever with one another, and forever with the Lord. That is a glorious prospect, and it is near! Yet a very little time, and it shall be disclosed to us in all its extent and beauty. The consideration of this should lead us to be resigned to all the appointments of Providence, and instead of mourning for those who have gone before, to be daily preparing for our own departure."

The calm and peaceful view of death, which the last of these extracts presents, he was enabled by Divine grace, to take, when it was no longer a matter of distant prospect. In October 1826, he thought he felt the first attack of a deadly disease. 'The sensation,' he says, 'produced a very solemn feeling. The first thought that passed through my mind was, Must I really die when I have done so little? And the second, Nothing can be more just than to cut me down at this time; for I have been a great sinner, and a most unprofitable servant. From the weakness of religious principle, and the strength of natural affection, I felt great regret at leaving my young family. But, on the whole, felt more resignation to the adorable will of God than I had anticipated. The will of the Lord be done.' And when, not in appearance merely, but in reality, a fatal disorder came, he was ready. Those near him had perceived a character of deeper earnestness in all his occupations, which rendered him (to use the beautiful expression of the editor of these volumes) 'like one who had already found himself in the twilight of the dark valley.' 'I can now lie down every night,' were his words to a dying parishioner, 'and feel no anxiety whether I awake in this world or in the world of spirits.' What a blissful comment on the words of the Psalmist, "When I awake, I am still

WITH THEM!" Summoned into eternity, after only four days illness, calmly and cheerfully he obeyed the call; and among the last sounds that escaped his lips, were the words 'GLORIOUS GOSPEL,' repeated again and again in seeming ecstasy. Thus he died, as he lived, preaching the word of the kingdom. Like the Spartan who had fallen in honourable battle, he was borne home on his shield—the shield of faith.

Need we say that, while he lived, his Master preserved him as the apple of his eye? Several remarkable instances of this are recorded in the chapter on providential deliverances and answers to prayer. One of them gives so striking a view of the goodness of God, in doing more abundantly than his servant asked, that we cannot refrain from inserting it.

"On the Lord's day, August 6, 1815, my eldest child, who was little more than eight months, and who had been seriously ill for many days, seemed in the morning to be growing worse. As the case was not desperate, I went to the church and proceeded through the forenoon service, in the hope that his complaint would take a favourable turn by the time that it was over. On my return I found him worse. I had left the people in the expectation of sermon in the afternoon, and therefore was again obliged, though with a painful heart, to ascend the pulpit. On the close of the last service, he appeared to be rapidly sinking; and on asking the surgeon his opinion of the case, he declared that the child could not long survive sunset. This confirmed all my fears; but since my dear child's decease was so near, I rejoiced that I had received warning of its approach; requested the surgeon to withdraw, and fell on my knees, with my wife by my side, by the bed of our infant. I cried to God that we would not contend with him—that our child and ourselves were wholly his—that we gave our infant as a free-will offering—that we were thankful that he had given us warning of his pleasure, and were glad, since such was his holy will, to have the privilege of surrendering voluntarily such a child into his hands. Again and again I cried, 'Father, glorify

thy name.' My ambition was, that his name should be glorified. And, like a God of infinite grace, he speedily glorified his blessed name far beyond all that we could expect. He guided the skill of the surgeon in another way by bleeding, to preserve our infant: and within forty-five minutes after he had enabled my wife and myself to surrender our infant into his hands, we saw decided symptoms of the abatement of inflammatory attack. O, who is a God like unto our God: and what must eternity be like in the presence of him who spared not his own Son, but delivered him up for us all; and on earth hears our prayers, and treats us with such ineffable gentleness and tenderness. During the season of agitating suspense, I enjoyed uncommonly elevated views of the majesty, love, and all-sufficiency of the Lord; and saw most powerfully that though my child were removed, his power, and grace, and glory would remain unchanged, and that in the riches of his grace and all-sufficiency of his nature, there was still an infinite fulness from which to supply all my need, and replenish and delight my soul with every consolation and joy."

The son here spoken of, the child of so merciful a dispensation, still lives,—and, in editing the 'Life and Remains,' has enjoyed the melancholy pleasure of raising a monument to his father's memory.

We hasten now to give some account of Dr. Hamilton's public labours as a minister of the gospel. He was licensed to preach on the 4th December, 1804; and, after being assistant successively at Broughton and New Kilpatrick, he was ordained, on the 23d December, 1807, as minister of St. Andrew's chapel, Dundee. There, at that time, the Lord had much people. He sent a shower of blessing upon the labours of his servant,—who, to his dying day, spoke with grateful recollection of the comfort and enlargement with which he had been favoured in that charge. There, in his labours of preaching, visiting, and catechizing, he would willing-

ly have lived and died, but for the hopelessness of then obtaining, as a chapel minister, a seat in the judicatories of the church. Anxious to testify for Christ in these as well as in the pulpit, he accepted, in 1809, a presentation to Strathblane,—the parish with which his name is identified, and in which, we are persuaded, it will long be revered.

Dr. Hamilton's ministry, in all his charges, but especially in Strathblane, where he had most time to mature and execute his plans, was that of a man who was penetrated with the feeling of what a pastor ought to be—'the deputy of Christ for the reducing of man to the obedience of God.' Duty with him became delight. Knowing that he could not love Christ too ardently, he reduced to constant practice the inference that he could not be too assiduous in the feeding of Christ's sheep. He annually visited and catechized the whole parish. He was to be seen at every sick-bed; and never was visitor more feelingly welcomed. He was filled with a holy indignation against intemperance, as one of the great obstacles to the success of his ministry, and was a strenuous advocate of societies for its suppression. He founded a parish library and savings' bank, introduced and encouraged Sabbath schools, superintended a class of young people, and induced his flock to unite in Bible and Missionary Societies. Nothing was overlooked that could be brought to bear upon the success of his ministry. As he was meditating, one evening, what new plan he could devise for the good of his people, it occurred to him to commence a course of popular lectures on science,—persuaded that, if he could in any way expand their minds, his reasonings respecting divine things

would obtain a readier entrance. These lectures were continued during part of four successive years. They excited an unusual interest; and not a few were induced, by listening to the address of the week-day, to place themselves under the influence of the ministrations of the Sabbath.

Dr. Hamilton's last sermon was preached before the Glasgow Corresponding Society for prayer just one week before his death, and afterwards published at their request. It may be regarded as his last testimony to the preciousness of that truth which he had spent his life in proclaiming. Although it is a mere fragment,—intended, manifestly, to be filled up in the course of delivery,—it bears a most impressive witness. Like Moses, he was removed, before his eye had become dim, or his natural force abated. The clearness of his view of things divine, and the arresting manner in which he sets forth truths that are often overlooked through their very obviousness, appear—unimpaired—in this last effort in his Master's cause. The text is that humbling—yet cheering—message sent by Zechariah; 'not by might, nor by power; but by my Spirit, saith the Lord of hosts.' The Christian church is first represented as having in trust the word of life for the whole family of man,—as having a great work to perform, one far beyond the compass of all human energy, the diffusion of a knowledge of God's name to all the ends of the earth—the conversion of the world. Next, the certainty of this work's completion, in spite of the most appalling difficulties, is shewn, from the all-sufficiency of Christ's sacrifice and the omnipotence of the Spirit, with the warm feeling and in the burning words of one who was confident that the Lord would hasten it

in his time. And then the preacher enumerates those means, which, if diligently used, might be expected to draw down a plenteous effusion of holy influence. Among these, he assigns a prominent place to social meetings for prayer,—from their tendency to affect individual hearts, to foster a brotherly love among the members of a congregation, and to speed the time—which must come in answer to the entreaties of those who favour the dust of Zion—when the Lord shall appear in his glory to refresh his heritage. The whole discourse is replete with those abasing views of man's weakness, and those lofty conceptions of the divine grace and sufficiency, which held so prominent a position in Dr. Hamilton's preaching. And if it is mere imagination, (which yet we cannot believe,) it is an imagination we could love to cherish, that these thoughts, so familiar to his mind, appear here in more colossal dimensions than in any other of his works,—that the increasing elevation of his preaching, as well as the deepening solemnity of his character, gave a premonition of his speedy entrance upon nobler scenes,—that heaven shed an unwonted portion of its brightness upon the last footsteps of his course on earth.

There is a deep—a thrilling interest in such a dying attestation to the truth. It comes to us as a voice from the land of the invisible,—an assurance, from one who has entered into the presence-chamber of the King of kings, that his designs are unrecalled—his thoughts of compassion established in faithfulness—the Lord of hosts willing, as ever, to pour water on the thirsty. It is interesting to mark the progress of the warrior, as, victory succeeding victory, he advances in his career of glory; but it is a finer spectacle by far to see him, at

the end of his course, witnessing to the joy which his country's service yielded, and shewing, in death, the workings of a quenchless enthusiasm for her weal. But there is a loftier love than the love of country, a higher contest than those in which this world's champions gather their laurels,—the love of God, the good fight of faith. If, then, we would enjoy the noblest sight which the world of sin affords, let us turn our eyes to the Christian soldier, when life is ebbing,—and behold him, as in the case before us, exalting the Captain of salvation, testifying that his heavenly battles are no vain and fruitless enterprises, and manifesting, to his latest hour, an unabated ardour in setting forth the glory, in contending for the rights, in labouring for the extension, of his kingdom.

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#### DEATH OF A CHRISTIAN.

How sweetly parts the Christian sun,  
 Just like the summer monarch set,  
 'Midst cloudless skies his journey done,  
 To rise in brighter regions yet.

O where the Christian ends his days,  
 Lingers a lovely line of rays,  
 That speaks his calm departure blest,  
 And promises to those who gaze,  
 The same beatitude of rest.

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### PRACTICAL SERMONS.

#### No. III.

By the Rev. Robert Macgill of Niagara.

THE CHARACTER OF THOMAS (AN ILLUSTRATION OF THE PRINCIPLE THAT THE FAITH FOUNDED ON TESTIMONY IMPLIES HIGHER MORAL EXCELLENCE THAN THE FAITH FOUNDED ON SIGHT.) John 20, v. 29.

An attentive reader of the sacred scriptures cannot fail to be struck with the vast variety of character and incident contained in them, from which the most important lessons may be drawn. Almost every page presents a view of human nature and life in some one of those striking forms, which are best fitted to enlighten and impress minds of every order. From this manifest peculiarity of the inspired writings we may safely hazard the assertion—that the man who has studied them most thoroughly, however reclusive his manner of life, and narrow the range of his actual observation, will yet know infinitely more of human nature and of what is commonly called “the world,” than those who have trodden the foulest and fairest of its labyrinths, without asking counsel of His oracles who knoweth what is in man.

The passage we have read as a text, in connexion with the history of the disciple named in it, may afford one of these very instructive lessons. It is evident that Thomas was a person slow of faith. We can discover too in what is recorded of him evidences of a suspicious and obstinate temper, not at all amiable. “Except”—he declares to the other disciples who had just testified to him, “we have seen the Lord”—except I shall see in his hands the print of the nails, and put my finger into the print of

the nails, and thrust my hand into his side, I will not believe—v. 25. There was no good reason for this obstinate caution and incredulity. Did it imply a doubt of the veracity of the witnesses? Or did it imply a resolution that he would believe no fact unless he saw it with his own eyes? I am inclined to the opinion that neither of these was very distinctly intended. But under the influence of doubt and disappointment, he had viewed too strongly the inexplicable mysteries connected with the fate of his crucified Master, and could not now confide in any thing unless his eyes saw it; and, therefore, though half persuaded of the Lord's resurrection by the testimony of others, his *heart* would have treated it as a thing unproved, unless some clearer manifestation had been given him.

It was to a disciple laboring under this imperfection of character that our Saviour condescended to make the discovery that should remove it, v. 26—29;

and the use which I propose now to make of this subject, is to point out some of the evils resulting from that unreasonable scepticism which Thomas avowed, and the reasons of that blessedness which the Saviour here pronounces upon them 'that have not seen and yet have believed'.

I. I shall point out some of the evils resulting from that unreasonable scepticism which Thomas avowed:—

1. The man who acts upon the principle of believing nothing but what he sees—a principle that may be implied in the avowal of the doubting disciple—cuts himself off from some of the most valuable and interesting knowledge. He must remain ignorant of the origin of the world; for it is by faith, (not by sight,) we understand that the world was framed by the word of God. Without this principle the history of all past ages would be to him an utter blank, or

would seem peopled not with verities but with fictions. Even the contemporaneous transactions of distant lands would share the same fate, and the present and actual history of Arabia, and the East, for instance, would be regarded as we do the tales of the Arabian nights. The light of science too would be extinguished as well as the light of history; for to the great mass of mankind its discoveries are what their eyes have not seen, nor can see. Is there one in a hundred thousand, even of those who have embraced the system of modern astronomy, who have seen the five moons of Jupiter, or who are able to distinguish that planet from the other radiant points that adorn the sky? Even among scientific men, how terrible would be the curtailment of their knowledge, if they admitted nothing, but the actual results of their own investigations (!)—But without proceeding into the higher regions of knowledge for illustration of evils that would arise from such an unreasonable scepticism, I would say, that books would be rendered useless by it, for books are chiefly the records of past things; that human testimony would be annihilated, on which we are dependent for half our safety and enjoyment; that he who doubted the testimony of competent and veracious witnesses—declaring they had seen their risen Master—might on the same grounds have doubted whether the man he called father, or the woman he called mother, were really deserving of the name.—The avower of such a scepticism cuts himself off from some of the most valuable and interesting knowledge.

2. Again, to act on such a sceptical principle, that we will believe nothing except on the evidence of our own senses, would introduce innumerable evils into the ordinary transactions of life.—

It would overthrow courts of justice, for if human testimony is not a credible thing their occupation would be gone—it would put an end to the profession of medicine, both on the part of the practitioner and the patient, for faith in the history of his profession is as necessary to the one, as faith in the practitioner's skill and experience, and the efficacy of his drugs, is to the other—it would lay an effectual embargo on them that go down to the sea in ships, that do business in the great waters, for not one in a thousand of those that navigate them know any thing of the scientific principles on which the rules of their art are founded. I need not say to you, my hearers, how miserably the stream of life and enjoyment would be frozen up, were we to give way to the humor of believing nothing but what we had seen—of receiving even the unbiased statement of facts made by each other as so many idle and deceptive words. I need not say, that though the confidence we repose in others is sometimes deceived and sometimes abused, yet the friendship, and the love, and the good neighborhood, to which it gives birth, to say nothing of the rapid current of human activities, of which it is the moving cause, are some of the happiest ingredients in the cup of our existence; and he who destroys within his own heart that confiding principle of faith which is as essential to the well-being of the natural, as to the spiritual, life, prepares a grave for his own happiness and improvement.—Beings of such a nature, and in such circumstances, as man, must be guided by higher principles than those of sight.

3. Again, the prevalence of such a sceptical humor is evidence of an unamiable and diseased mind, and always brings in its train many vices. We are born with the love of truth. No

child will tell a lie until it is perverted by example or mismanagement. Nor does any child suspect that others will deceive it. The cautious, the jealous, the suspicious temper, that some men acquire in after life, results from often deceiving and being often deceived; it is one of the melancholy effects produced on a nature born for better things, by intercourse with a world, which an apostle describes "as foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another." When the young first begin to tell untruths, they put a constraint upon themselves. The practice is not easy or natural; and in this at least, we might receive the testimony of those who have most inveterately followed it—that no man can be a liar without first doing violence to his nature. It is the same with the suspicion of deception. When first awakened it is painful, and perhaps there is no period in the life of a good man when he does not feel unhappy at this suspicion being forced upon him. To imagine when we stand in conversation with a fellow-creature, that the smile which plays upon his countenance is only a decoy—that the bland and courteous phrases wherewith he greets us flow from a heart disposed to do us unkindness and wrong—Ah me, is not the very thought as thorns in the eyes? I allude to these things, my hearers, to impress upon you the fact that deceit and suspicion are not natural to man; that they flow from the perversion of our nature; that they are strong passions only in the worst of our race, or of such as have been placed in the most unhappy circumstances; that the enlightened, the good, the candid, the generous are most free from them; that the man who is inspired with the charity which hopeth all things, and believeth all things

—an attribute, not of weakness, but the highest perfection of a moral being,—will not, except on the most urgent grounds, doubt the veracity or reject the testimony of another even in the simplest matter; far less when that testimony is born by honest men, by men who love truth—who feel their responsibility to the God of truth; by men who have no motive to deceive the person addressed but every motive to lead him in the right way; by men who are ever ready to do us kindness. To doubt in such a case is to do injustice to the narrator, and to trample under foot the constitution of things that God has appointed. And if the practice were followed out, it would sever the bonds which unite man with man, and man to God; it would not only subvert religion, but would banish truth, and harmony, and repose, from the world.

Enough has been said, I trust, to expose the unreasonableness and evil consequences of the principle—avowed in a particular instance by the doubting disciple—of refusing belief to every fact unless we have seen it without our own eyes. It would deprive us of some of the most valuable and interesting portions of our knowledge—it would unsettle the ordinary transactions of life—it would extinguish in the human bosom some of its best affections—it would do injustice in innumerable instances to veracious men—it is in direct opposition to the constitution of man's nature and of society—it would undermine not only religion but social order. Whatever leads to such consequences cannot be of God. Thomas, therefore, spoke unreasonably and sinfully when he said, 'except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.'

II. Let us now proceed to point out

the reasons of that blessedness which the Saviour has pronounced upon them who have not seen, and yet have believed.

Even the faithless disciple was blessed when, invited to put his finger into the print of the nails, and thrust his hand into the side of Jesus, he was constrained to cry out under an overwhelming conviction, "my Lord and my God." It was a tardy conviction truly, but it was complete. It was impossible to resist the evidence of his own senses as to the fact "that the Lord was risen indeed." We cannot however praise any one for believing on these resistless grounds. It may be, and often is, unconnected with any ingenuousness of temper—with any candid investigation—with any love to the truths thus forced upon the mind. Such a conviction, and faith, might be wrought upon the grossest, the most ignorant, and most unreasonable. It is a blessing surely to be convinced of truth in any way; but the conviction that flows in through the senses possesses not in itself one trait of superior excellence, intelligence, and refinement. We have, therefore, nothing to praise in the character of Thomas, thus constrained to make the confession referred to. But, as we shall now explain, we would rather adopt the language of Jesus—blessed are they that have not seen, and yet have believed. For—

1. Belief founded on valid testimony possesses a higher moral excellence than belief founded on the present evidence of sense, inasmuch as the confidence is honorable to the veracity of the witness. It is a poor compliment to the veracity of a man to say to him, I shall believe your statement when I see it. Would not this be tantamount to an impeachment of his credibility? Would not most men of honor regard it as an insult? On the contrary would it not



be gratifying to a witness to perceive that the person to whom he has addressed himself has a perfect confidence in the truth of his statement—that he has not the slightest suspicion of deceit or even mistake—that he would be as ready to peril all his well-being upon what is declared as if he had seen it with his own eyes. No one will dispute, that this would be paying the highest deference and honor to the character of the witness. Now, my hearers, this is the case with all those who embraced the gospel of our Lord Jesus Christ, on the testimony of its promulgators. The fact of our Lord's resurrection was as completely authenticated to Thomas by those credible witnesses who declared they had seen him, as by that disciple's own manual examination of the body of Jesus; nor was their evidence the less true because he disbelieved them. His unbelief indeed dishonoured their testimony, but did not invalidate it; and it would have redounded more to the honor of his name in after ages had he yielded his assent to the testimony of these faithful witnesses, instead of avowing the absurd principle, except I shall see, touch, handle, I will not believe. In like manner it may be affirmed that those who now receive the testimony that God has given concerning his Son—through the prophets and apostles—do more honor to the Divine veracity than if they had seen with their own eyes what these witnesses declared. By reposing confidence in the messenger who brings with him an indubitable commission from his Divine Master, we do the highest honor to both; and by reposing confidence in the accumulated testimony of the church to the Divine authority of the gospel record, we pay our highest tribute of respect to the witnesses for the truth, and to its Eternal author whose servants they were.

2. Again to believe where we have not seen, presupposes voluntary examination, a more careful study and love of the truth, and therefore implies a higher excellence on the part of the believer. To exclaim my Lord and my God in the circumstances of Thomas needed little examination and no study, and no love; the proof stood up palpable to every sense, and the Divine teacher himself was there to enforce it irresistably. But it is far different with those who have not seen, and yet believe. If they would attain to an enlightened belief of the facts in the gospel history, they must study that history, examine into its authenticity, inquire into the manner in which it has reached us; they must examine into the character of the original authors, and bring every thing connected with their life and doctrine to bear on this question—"were the apostles indeed the accredited messengers of heaven?" This requires much diligence, candor, faithfulness and honesty; and when we consider how averse the multitude are to such enquiries, how apt they are to be engrossed with the business and pursuits of a present life, and how remote (as they commonly reckon) such subjects are to the pressing wants and interests of man—we should be led to acknowledge it a striking proof of their love for the truth—if they bestow on them any considerable share of their attention. It is not wonderful that a man should believe an important fact that starts up in palpable evidence before his eyes; but that he should trace out an important fact that is remote, spiritual, unseen—that he should overcome the native indolence of man, and the thousand prejudices with which we are surrounded, and earnestly explore and firmly embrace the truth amidst numerous conflicting opinions—manifestly implies such a love to

truth itself, as is closely allied to the purest virtues. Blessed are they that have not seen, and yet have believed.

3. Again, to believe on Christ (without having seen him) on the credible testimony of others indicates a becoming candor and humility. For in this state of imperfection, where the evidence of sense must necessarily be so limited, and where strict demonstration can seldom be attained, it becomes us to yield our assent on that kind of proof which the nature of the thing admits, and which is adapted to our attainments. The youth readily believes his parent, and we approve his filial confidence. The pupil, unable as yet to comprehend scientific reasoning, assents to the dicta of his master, and we praise his docility: and why should we not praise a similar disposition when brought into religious investigations? If God speaks to us on his simple authority, does it not become us reverently to listen? If he command us by his accredited messengers, does it not become us humbly to obey? If they exhibit to us proofs that they came from God, as satisfactory as we commonly act upon in the ordinary concerns of life, what excuse can we have if we discredit them? If some things should be revealed and taught by them which seem to us perplexing and mysterious, ought not the conviction that we are but of yesterday and know nothing, to silence every doubt in the presence of inspired teachers? All sacred history declares that whenever God has spoken to man, he speaks with the voice of sovereign authority; and when he speaks through prophets and apostles they are commonly commissioned, not to reason but to deliver a simple testimony, which on the authority of their office, the addressed are obliged to receive. Had revelation been given otherwise, in long and intri-

cate reasonings, it would have been less adapted to the multitude—to the poor, the weak, the ignorant; and a rigid demonstration of its higher mysteries, might even have surpassed the reach of the strongest intellect. It has pleased God, therefore, for this, and other wise reasons, to speak to all men as a father to his children; to require their confidence in what he declares, and simply because he declares it. But this is not at all gratifying to the pride of man. It levels the little distinctions founded on individual attainment. It calls into play the qualities of the heart as much as those of the understanding. Hence it is so often declared that we must receive the kingdom of heaven as little children—intimating that their confidence and docile disposition is essentially necessary to the reception of the testimony of God; and the possession of it, constitutes one of the reasons, why Christ pronounced them “blessed who have not seen, and yet have believed.”

4. Another reason for this benediction is, that to receive the gospel of Christ, on the evidence of testimony, evinces a holy disposition. There are many things in the gospel that cannot be cordially embraced by an ungodly man. For the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know because they are spiritually discerned. The views therein presented of the character of God, of the laws of God, of the dreadful nature and consequences of sin, of the method of a sinner's reconciliation with God—of the doctrines of self-denial, of crucifixion to the world, of heavenly mindedness, of the necessity of universal holiness—these are truths which cannot be received except by a prepared mind. The scripture definition of faith which sur-

passes all other in point and beauty, is "receiving the truth *with the love of it.*" Now the love of such truths as those we have adverted to, evidently indicates a state of mind on which Divine grace hath already wrought a holy change; for, to love things not naturally loveable by a corrupted being, to yield a cordial assent to truths that are condemnatory of one-self, are qualities of a soul only in which a good work is begun—in which the germs of many excellencies have already appeared. If, therefore, the believer, in respect to the grounds of his belief, has already overcome in his reception of the gospel some very formidable hindrances, and manifested some very peculiar excellencies, we discover another reason for the saying—"blessed are they that have not seen, and yet have believed."

5. I shall advert only to one other reason of our Lord's benediction—that from the nature of the evidence on which the gospel, in these latter ages, is received, it becomes more closely interwoven with all the believers thoughts and feelings—and its moral influence must consequently be the greater. Had it been possible to awaken in the soul a belief in Christ from one or more sights of his real person—vouchsafed to every individual believer, we may safely affirm that this belief would have been transient and inoperative, had no other means been employed to deepen and preserve the impression. We may easily understand, for example, from what we know of the nature of man, how even Thomas, who was permitted with his own hands to touch the risen body of his Master, might within a very few weeks have regarded him with that dim recollection which we have of the departed, and which in process of time fades away as the faint remembrance of a dream. It is not the most vivid impres-

sion upon the sense, which makes the deepest impression upon the mind. But on the contrary—where sense is most engaged, the mind is generally the most inattentive. It is when we reach truth by some laborious and difficult examination; when it is linked with a numerous train of connected ideas; when it has long engaged our most serious and devout attention; when it is associated with sentiments of admiration, gratitude and love; when it is preserved by an economy of means, such as the institutions of the gospel, which are fitted to exhibit it in numerous interesting aspects, and to kindle the corresponding sentiments—then, through the influence of Divine grace, it becomes the means of effecting that spiritual regeneration which is the end of Christ's mediation. Such a system of spiritual efficiency—in which sensible impressions have no part—is adapted to our spiritual and moral nature; it affords scope for the habitual exercise of the highest virtues, at the same time that it produces them; and whether we view the gospel abstractedly in its nature, or practically in its effects, we may discover the most valid reasons for our Lord's benediction—"blessed are they that have not seen, and yet have believed."

What has been advanced, my hearers, is sufficiently obvious in its application. For there have been times, perhaps, when you were inclined to adopt the language of the unbelieving disciple, uttered it may be however in the milder form of a wish—Oh that I had been permitted to be a companion of Jesus, the pupil of his doctrine, and the witness of his resurrection—that my faith founded on the evidence of sense might have possessed a greater, more constant, more controlling influence over me. In addition to what has been said

to expose the vanity of such a wish, let me remind you, that there were many who saw Christ and witnessed his miracles who did not believe on him; that there were multitudes who admired his doctrines who did not obey them; and many who exclaimed with the Roman Centurion who guarded his cross—"surely this was the Son of God"—who never inquired farther into the purposes for which he lived and died. The crowds of Jerusalem often saw the heaven-descended and beneficent stranger—and on not a few of their diseased he made the blessings of health again to flow—yet misled by their own blind and worldly prejudices, they received him not, but joined in the cry—crucify, crucify him—and persisting in impenitence and unbelief, were overwhelmed in the calamities which He predicted would overtake their devoted country. And think you that the case would be materially changed were the Son of God now to visit, in the same lowly form, even that portion of the world professedly Christian? Would those who cherish pride in opposition to his precept, be more in love with humility when they saw it, in his example? Would the children of the world in the present generation receive his threatenings and rebukes in a better temper than those of old? Would the young, the gay, the busy, leave the scenes that habitually charm and detain them, and go forth to the mountain, the sea-shore, or the temple, to listen to His divine wisdom? The voice of all experience says, No—for human nature is now just what it was then. There are multitudes doubtless who would follow His footsteps. The poor in spirit—the broken in heart—the souls in which the better aspirations of a new nature were kindled—the loftier minds that felt enfeebled reason needed a Divine guide—the weary and heavy laden that sought a rest

which the world cannot give—these might go forth to meet him. But even though Christ were once more personally to sojourn on earth, these could not always personally follow him. The duties of their station would require them at home. The duties of his office would require him to go about doing good—seeking to save the lost. So that even on this supposition, his continued personal ministry to each of them would be impossible? But let us suppose that the great physician were to say to those who crowded to him for the benefits he had to impart—"read *my book*—obey it—and all will be well!"—Then might those who seek him dispense with his personal ministry, and yet obtain all the blessings of his redemption. It is thus that Christ has delivered His gospel to the world. His personal ministry ended with his ascension. But he commissioned faithful witnesses to preach repentance and the remission of sins in His name. The writings which have been delivered to the church through them have been preserved for its guidance. The testimony which they bore, is in our hands. It belongs to us to examine, compare, and inwardly digest, the words of eternal life. If we do this with minds free from sinful prejudices—with an earnest desire of knowing the truth—with an humble submission to it as it gradually breaks in upon the understanding and the heart—we shall speedily attain as complete a conviction that the Bible is the word of God, as that the universe is the work of God; we shall discern the wisdom and power and goodness of God as manifest in the one as in the other; our judgment will be so much at rest in its convictions that we shall neither need nor desire any proof palpable to sense; we shall receive with meekness the engrafted word which is able to save our

souls; its sanctifying effects will add the evidence of experience to the evidence of testimony—and every believer shall feel within himself his Master's benediction—"blessed are they that have not seen, and yet have believed."

May God of his infinite mercy, enlighten, and save us, through Jesus Christ, Amen.

..AMERICAN EDUCATION SOCIETY.

The American Education Society has now been in operation more than twenty years, and by the blessing of God has risen from small beginnings to its present extended movements.

The receipts of the society from year to year, as appears by the annual reports, are as follows, viz. 1816, \$5,714; 1817, \$6,436; 1818, \$5,971; 1819, \$19,330; 1820, \$15,148; 1821, \$13,108; 1822, \$15,940; 1823, \$11,545; 1824, \$9,454; 1826, \$16,596; 1827, \$33,094; 1828, \$31,591; 1829, \$30,034; 1830, \$30,710; 1831, \$40,450; 1832, \$42,030; 1833, \$47,836; 1834, \$57,818; 1835, \$83,062; 1836, \$63,227; making \$579,144. It appears by the above statement, that a greater sum of money has been received during the last five years, than during the fifteen preceding years.

The results of the society have been as follows:—It has assisted, since its formation, 2,495 young men of different evangelical denominations, from every state in the Union. The number aided in each succeeding year, from 1816 to 1836, is as follows:—7,138, 140, 161, 172, 205, 195, 216, 198, 225, 156, 300, 404, 524, 604, 673, 807, 912, 1,010, and 1,040. Of those who received aid from the funds of the society during the last year, 223 were connected with seventeen theological seminaries, 507 with thirty-five colleges, 310 with 107 academical and public schools; making in all, 1,040 young men connected with 159 institutions. About eight hundred individuals who have re-

ceived its patronage, have already entered the christian ministry, about fifty of whom have gone forth as missionaries to heathen lands.

The whole amount which has been refunded by former beneficiaries, is as follows:—during the eleven years preceding April 30, 1826, \$339 60; in 1827, \$90 00; 1828, \$864 22; 1829, \$830 91; 1830, \$1,007 84; 1831, \$2,617 63; 1832, \$1,312 77; 1833, \$2,113 27; 1834, \$1,947 78; 1835, \$2,957 14; 1836, \$4,332 53; making \$18,113 69.

The sum of earnings by the beneficiaries for labour and school-keeping, reported from year to year, for the last ten years, is as follows, viz.—1827, \$4,000; 1828, \$5,149; 1829, \$8,728; 1830, 11,010; 1831, \$11,460; 1832, \$15,568; 1833, \$20,611; 1834, \$26,268; 1835, \$29,829; 1836, \$33,502. The whole amount is \$166,125.

The sums allowed to beneficiaries are loans; during the past year the rules of the society have been so altered, that the notes given by the beneficiary are made payable after five years from the completion of his preparatory studies for the ministry, with interest from that time, and a discount at the rate of twelve per cent per annum, if paid within the five years.

During the present year this charitable society has had under its care 1125 young men in different stages of preparation for the ministry. Of these 500 are under the patronage of the Presbyterian Board. In consequence of the commercial distress the contributions to the funds of the society have fallen so far short that serious apprehensions have been expressed by the Executive Committee, lest they should have to dismiss some of their beneficiaries, and thus cut off that prospect of a supply of ministers which the domestic and foreign operations of the church so urgently demand. We trust that their earnest appeal to the community will be duly

responded to, and that their very important operations will not sustain any material or long continued check.

This peculiar state of things in the American church, however, cannot but strike every one as very remarkable, contrasted with what may be observed, for example, in Scotland. There the supply of candidates for the church is redundant. This is a great benefit; for out of the number, it is probable the best qualified will be selected—and thus congregations will be supplied with more efficient pastors; while many of those who are not called to pastoral charges, will find useful employment, and a respectable livelihood in the parochial schools, and from their superior education, they will assist in raising the standard of education throughout the country. This supply is drawn, in general, not from the families of highest rank in the country, but certainly from the more respectable, who are able with an effort to educate at least one of their sons for the church. There are no eleemosynary students in Scotland, if we except a few bursars connected with some of the Universities. Now it may be inquired what causes render the supply more than adequate to the demand? These will be found, in the highly respectable status of the parochial clergy—in the sure and competent stipends connected with their cures—and in the prospect of a life of quiet usefulness—a motive not the least influential over pious minds. Hence it prevails as an object of honorable desire in many of the worthiest families to educate one of their sons for the service of the church.

But how stands the matter in the United States? It appears that candidates for the sacred ministry are with the greatest difficulty procured—that it but rarely happens that the wealthier

classes within the church think of educating their sons for its services—that the supply falls lamentably short of the demand—and that too with all the forcing of the vast eleemosynary system which every denomination has been compelled to adopt. The causes of this are not to be found in any defect in the religious character of the people. For the American church contains, we believe, within its communion a vast number who not only do not fall behind their brethren in other parts of the world in every good work, but surpass them in zeal, liberality and devotedness. The fault is to be found in the constitution of their religious society. It is broken up into innumerable contending factions. In almost every village there are three or four meeting houses, and as many or more sects—none of which are able competently to maintain a stated pastor; and what with internal feuds and the action and re-action of one sect upon another, they are as unstable and fluctuating as a hillock of sand in the desert. The writer is informed that the salaries of village and country ministers in the state of New York, rarely exceed \$600, and fluctuate between this sum and \$400—while not a few fall short even of this sum. No one—unless some avaricious and illiberal soul—will deny the utter inadequacy of such an income for the wants of one exposed to numerous incidental demands which do not fall on others in the same station of life. But when to the inadequacy of the income—you add its insecurity from the very frequent dissolution of the pastoral relation—it is easy to perceive that the ranks of the ministry are not likely to be spontaneously filled by persons who have sustained the expense of their own education.

To provide for this exigency Education Societies have been instituted—

and as it is very evident that without them the pulpits of the land would soon be empty, they are supported with amazing liberality. But when we look narrowly into the system we can discover nothing in it to admire. Many of the beneficiaries, we are assured, are admitted at what must be considered too late a period of life for commencing classical and liberal studies; and the consequence is, if they should persevere in the new course, which is not always the case, that after a few years they are sent out upon the church with very superficial acquirements—to encounter all the evils which arise from its distracted state—the uncertainty of finding a strong congregation able to support them, and the still greater uncertainty of holding it, if they should find it. Then after they are engaged as “stated supplies,” or “installed as pastors,” they are bound, in many cases, to repay the benefactions which they received while pursuing their studies, and this too must be deducted from an income in most instances confessedly inadequate for their present support. The result of all this—as we have heard one who had been a beneficiary pathetically deplore—is long continued, distracting penury and embarrassment. Is there not great danger that ministers in these circumstances—even though they obtain a good session to act as a balance wheel—should fall into a too supple and cinging temper—into relaxation of discipline—and into a suppression of many important truths, because they may happen to be disagreeable. We are quite aware that such a firmness of principle, and such a fear of God may be attained as shall effectually counteract these temptations; but considering what man is, even in his best estate, is it not our duty to remove, as far as possible, every stumbling-block out of the way, that he may

not be tried beyond what he is able to bear.

These facts should teach our Canadian church a lesson. It will be admitted that our community must be supplied with ministers. Our numerous wants together with the experience of the last two or three years, ought to convince us that we must not hope that the parent church will continue to supply them. Of the ministers of the Presbyterian church in Canada, a considerable number have been sent out at the charge of societies in Scotland, and several continue to derive a portion of their support from that country. But in this province provision has been made by our gracious Sovereign and the Imperial Legislature for the support of religion—and it should be made to bear the burden without drawing upon the charity of the liberal minded at home. Yet strange to say, with all these facts staring them in the face, not a few around us would sweep away the provision made by law for the support of religion, and leave it to shift for itself—that is—according to all human calculations—to perish. We cannot induce ministers to come to us from the parent state from the inadequacy and insecurity of the temporal support that we can give them; and so soon as we are able to establish a Theological College the same cause will prevent native students from entering it; and yet, as if the evil were not sufficiently aggravated, the rude, uninformed, and irreligious multitude, would destroy those legal endowments on which our hopes of amelioration rest; while they themselves will give no help, “no, not with one of their fingers.” Such persons commonly appeal to the United States for an example. We consent to the appeal—and what do we learn? That the church—we mean principally the Presbyterian—

unendowed, cannot find ministers—that to remedy this evil she has *allured* into her colleges 1125 young men at a charge to herself of about £20 a-year each—that it is very uncertain whether one third of the number thus supported by her bounty will make efficient ministers and render her any return—that even with this amazing effort numerous congregations cannot procure pastors—that the pressure of the times is endangering this source of supply—that the laborious exertions by which it has been sustained during the few years of its existence, and the disputes and schisms now prevailing in its boards of management may justly awaken the fear that this desert fountain may soon fail and disappear—and that after a protracted and aggravating destitution, some new device must be fallen upon—by and by to share the same fate. Such is the result of our appeal. The laity of our Canadian churches, who know by experience the difficulties of meeting the expenses incident to the maintenance of sacred ordinances, have already profited by it. But the multitude who belong to no church, and care for no religion, are yet uninstructed, and still cry out against the church, as the Jews did of its Lord—“crucify her, crucify her.”

Why should we not rather appeal to our native country for an example to guide us on the question—what a CHRISTIAN state owes to religion—both on the ground of policy and duty? Its sanctuaries are moderately endowed. Its religious instructors are raised up from the bosom of the worthiest families at their own charge. There is nothing in the legal provision there made for religion to foster pride in its ministers, but enough to secure to them that independence which is so necessary to the honest and bold discharge of their duty in the admonishing of offenders of every

degree. The parochial system—and next to it endowments granted on just and Christian principles—have a tendency to prevent those divisions in the Christian community from which so much strife is engendered. And thus, besides its superior moral efficiency, viewed as a question of mere political economy, it will be found, that the revenues of the state are best administered the more she expends in the education and religious instruction of her people.

It gives us most sincere pleasure to observe that even those persons in this province who would strip religion of her endowments, profess a wish that they should be devoted to the purposes of general education. This affords an evidence that their physical toils and wants have not quenched within them the conviction that the mind is worthy of their care. But they ought to remember that the world affords no instance of an educated people, who were not indebted for that education to a previous religious influence. The true church of Christ will always prove the best, and we may venture to say the only successful, promoter of education among the people. The school will thrive only when erected within the shade of the temple—and the infidel politician who attempts to build the former on the ruins of the latter, and yet raves about the light of science, and the march of intellect, is not less blind and bewildered in judgment than the poor toper lighting his wick at a moonbeam.

But passing away from the *present advantages* of true religion diffused among the people, as a reason for its being maintained at the public charge, “why should it be imagined, that an object of such pre-eminent importance as the *future happiness* of the people, should meet with no attention from a



civil ruler? That he should arrogate to himself any supremacy over the church, or control her courts in the discharge of their peculiar duties, or propagate her doctrines by compulsory measures, I am very far from wishing. But what should hinder him from providing the requisite means of supporting in an adequate style, efficient ministers, of sending approved missionaries into all the neglected districts where multitudes are perishing in ignorance, and of instituting, if necessary, theological seminaries, in which an annual succession of well-qualified preachers may be trained for the most *useful* of all functions. Surely, while he commissions judges for the regular administration of justice in all the provinces of his kingdom,—while he despatches consuls to foreign ports, to watch over the transitory interests of their commerce,—and while he supports, at an enormous expense, thousands of mercenary soldiers for the protection of their civil privileges, would it be a crime to support, in actual operation, the means requisite to bring within their reach the higher blessings of salvation, and the nobler immunities of heaven? To my mind there cannot be a finer image conceived of a country, than one spacious nursery in which men spend the infancy of their spiritual existence in duties preparatory to an everlasting manhood in the heavens, or one vast temple, in which they offer the acts of spiritual homage, preparatory to a higher service in the celestial sanctuary.”

MACINOE.

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GENERAL ASSEMBLY OF THE CHURCH  
OF SCOTLAND--1836.

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SYNOD OF ULSTER.

Dr. Dewar, as convener of the committee appointed to confer with the deputation from the Synod of Ulster, gave in the following report:—

“ The committee report, that after several conferences with the deputation of the Synod of Ulster, and from official documents submitted, it appears, that a large proportion of the Synod have actually subscribed the Westminster Confession of Faith; and that at a meeting of the Synod on the 12th of August 1835, which was, *inter alia*, adjourned for the special purpose of considering the subject, an overture requiring unqualified subscription to the Westminster Confession of Faith was approved of, and a formula enjoined in the following terms:—‘ I believe the Westminster Confession of Faith to be founded on and agreeable to the Word of God, and as such I subscribe it as the confession of my faith.’

“ The committee report as their opinion to the General Assembly, that the ministers of the Synod of Ulster may hold ministerial communion with the Church of Scotland, on their producing an extract minute of their ordination, bearing *in grammo*, that they have given an unqualified subscription to the Westminster Confession Signed in name and by appointment of the committee,

D. DEWAR, *Conv.*”

Dr. Lee expressed a hope, that the respectable deputation would excuse him for the difficulty he had thrown in the way of the recognition of the Synod of Ulster; a difficulty which might be regarded as an over-scrupulous mode of conducting the business of that House; but he rejoiced to say the result of the inquiry had been far more satisfactory to him than he could previously have anticipated, and he cordially concurred in the recommendation of the report.

The report having been unanimously

approved of, The Moderator addressed the deputation, which consisted of Dr. Hanna, Dr. Cooke, and Messrs. Brown and Carmichael. He did not know that he had ever been called on to discharge a duty more in accordance with his own feelings than that which now devolved upon him. The union which had just taken place, he believed, would be hailed as matter of satisfaction and joy by the two hundred and fifty churches, and the people of those churches of whom the Synod of Ulster was composed. He might also be permitted, from his personal acquaintance with the Synod of Ulster, to state, that he did not think there was any Synod of the protestant church which possessed within its pale a more talented, a more pious, or a more hard-working class of ministers than the Synod of Ulster; and he did hope, that, in the connexion which had been that day established, they should have every successive year greater cause to be proud of their union. He begged, however, to express his own views on an important subject, which was, that until the gospel be preached to the natives of Ireland in the language which they understood, the progress of the true faith in that country must be comparatively slow. But when that day arrived, Ireland would rise as the green isle of the ocean, and prove herself the first gem of the sea.

Dr. Cooke of Belfast having been called on by the Moderator, proceeded to say—Instead of returning thanks to this venerable Assembly for the vote they have so unanimously and so cordially passed, and instead of returning thanks to yourself personally for the paternal address on which the vote has been communicated, I feel bound to address our thanks to 'the God of our fathers,' who has spared us, and honoured us to behold this 'high day,' when my brethren and I stand at your bar, and are publicly and officially recognised—true sons of the Church of Scotland. I must, however, express some regret that my Rev father, Dr Hanna, has, through partial indisposition, declined this

honourable duty, and devolved it upon me. One who has done so much public service, by his valuable labours as their theological professor, would have offered before you, for the Synod of Ulster, a much more worthy and appropriate representative. And, though another fellow-deputy, Mr. Brown, has likewise declined the office, it is not because he is surpassed by any in the services he has rendered to Presbyterianism in Ireland. To him the Synod of Ulster stands largely indebted for the irresistible arguments by which they have been restored to their original condition, and induced to receive the Westminster Confession as fully as it has been received by the parent Church of Scotland; and to him, more than to any other, has it been owing, that our Synod has ceased to be stationary, and has sprouted on every side into new and vigorous shoots, until our congregations and ministers are increasing at an annual average of *ten*. But while those who are resident in the centre and stronghold of Irish Presbyterianism, are fitted to represent our church in her full-grown and palmy state—my other fellow-deputy, Mr. Carmichael, may well represent her in her infant and destitute condition. He is a licentiate of your own—imbued with the learning of your universities, within reach of the honour and emoluments of your church—yet, in the truest and best spirit of a missionary, he has left his native land to dedicate his talents and his energies to the cause of the gospel in Ireland. He has been located in one of our frontier settlements,—that is, where the outskirts of Presbyterian Ulster approach the dense masses of popery in Connaught. His congregation inhabit a mountainous district, where a presbyterian church has not yet been erected—and, in other times, would never have been contemplated. They were originally a Scottish colony from Ayrshire, and constituted an appendage to one of our congregations; but their distant and scattered condition rendered it impossible for the most zealous and laborious minister sufficiently

to attend to their spiritual wants. Their temporal condition had through various causes, been long neglected, so that they had, with a few exceptions, sunk into deep poverty, and consequent ignorance. Yet in this place my friend has been contented, if men will so call it, to *bury* his talents; no, to this 'forsaken lodge in a wilderness' he has *dedicated* his talents: in this place of comparative darkness and poverty he has commenced an imitation of the Scottish parochial school system, and will in time become, through the medium of education, as well the temporal as the spiritual benefactor of his people. While obeying my fellow-deputies in conveying their thanks, and the thanks of the Synod of Ulster, to this venerable Assembly, may I be permitted to trespass for a short time in glancing at the history of Presbyterianism in Ireland. The Presbyterian settlement commenced in Ireland about 1611; and from that time till 1642, continued, by a peculiar ecclesiastical comprehension, to constitute a part of the Established Church of Ireland. We learn from the authentic documents contained in the "Life of Livingston," that the Scottish Presbyterian ministers who emigrated to Ireland, acknowledged the Irish Prelates as Presbyters, joined with them in that character, in the Act of Ordination, being permitted to model the forms of the service-book, according to their own views of discipline and church government. In this state of mutual forbearance and charity, the two branches of Protestantism continued till a few years previous to 1641. At this time our Presbyterian fathers were, through evil counsels, expelled from their churches and exiled from their people; but Presbyterian order and worship continued uninterrupted, through the zealous labour of the Regimental Chaplains who accompanied Munro. By these the first Presbytery in Ireland was constituted at Carrickfergus, in June 1642; and from this little seed sprung up the General Synod of Ulster—now embracing in its jurisdiction twenty-four Presbyteries—and extending its mi-

nisters and congregations into every province of the kingdom. But as the ministry of the Regimental Chaplains was necessarily confined to the neighbourhood of the garrisons, the destitute condition of the country parishes was, in 1642-3, brought before the Venerable Assembly of the Mother Church, and a mission of six ministers, including Livingston, Enillie, Blair, &c. was deputed to Ireland, by whose indefatigable labours in daily preaching, and frequent administration of ordinances, the lamp of the gospel was kept burning in those dark and troublous times. It is perhaps not unworthy of remark, that, in the earnest petitions addressed to the Scottish Assembly, our Irish forefathers expressed an humble hope that "the day might come when a General Assembly in Ireland might return the first fruit of thanks" for the seed and the plants they then begged from their mother's garden. This day, their hope—I had almost said, their prophecy—stands realized; and the mission your fathers commenced by the loan (as the petition expressed it) of six, now returns you "the first fruit of thanks" from a General Assembly of 250 ministers, with large and flourishing congregations. Through the period of our history, like most other Churches, we have been assailed by "divers doctrines; but from the first, our fathers have continued to recognise either the Scots or Westminster Confession, as the exhibition of their faith. Our records anterior to the Revolution are lost; but in a protest by one of our ministers, he testifies that he subscribed the Westminster Confession in 1680, and that such he had always heard to have been the law and practice from the original organization of our Synod. In 1698, 1707, and upon various other occasions, our Synod continued its adherence to the same Confession; and now, as you have heard, confirms that adherence by a constitution which, I trust and believe, will remain immutable through all the fortunes of our future history. May I be permitted to add a few words on the present state, and op-

erations of our church? As to our numbers, they are variously estimated. I have myself calculated the Presbyterians of Ireland at 700,000; others have estimated them at a million. One of my fellow-deputies, not negligent of statistics, calculates the people of the Synod of Ulster at 800,000. The late government census, however, estimates the Presbyterians of the kingdom under 700,000; and somewhat, if I rightly recollect about 663,000. Of the worth of this census I shall furnish two recent specimens. Did time permit, I could multiply them by dozens. The presbyterians of an entire county were returned in the public census at fifty. My brother deputy, Mr. Carmichael, visited and preached in one of its mountainous districts; searched after and discovered the presbyterian population; found them far from a place of worship, yet longing to possess one; reported their destitution to the presbytery, who founded a congregation, and ordained an active young minister. And, within a few months from the time of his ordination, where the government census gave fifty presbyterians to the whole county, he discovered and returned an authentic and admitted roll of upwards of six hundred within a single parish! I well recollect when Mr. Carmichael gave our Synod an account of his labours in his own parish. He told us how the people increased when he had time "to excavate" them. I thought at the time I saw him with pickaxe and spade assailing the overwhelming lavas of Herculaneum or Pompeii, and extricating a presbyterian population from beneath the ruins: And so it was. In the government census the presbyterians of his parish were returned under 100; by the process of excavation he raised above 600. By such processes of discovery, by the necessary division of our larger parishes, some of which even yet contain above 1000 families—by the influx of population into our towns, the Synod of Ulster is encouraged—nay, compelled to increase and multiply. And it may, per-

haps, be gratifying to this Venerable Assembly to learn, that the kindness of the Government in granting endowments continues to keep pace with the necessities of our people. The government know that our Scottish forefathers were planted in the wildest and most barren portion of our land—where the malediction of O'Neill was pronounced upon the man that would cultivate a field or build a house. The government know it was the most rude and lawless of the provinces, where resistance retired as to her last fortress; and the government know that Scottish industry has drained its impassable bogs, and cultivated its barren wastes, has filled its ports with shipping, substituted towns and cities in its hovels and its *claghans*, and given peace and good order to a land of confusion and blood. The government know, while nearly twenty regiments are required for the three southern provinces, the northern province of Ulster is garrisoned by three. And in these "piping times of peace," these enjoy their "*otium cum dignitate*," while their brethren in the south may equal them "*in indignitate*," but enjoy a very moderate share of military or philosophical "*otium*." My friend, Mr. Brown, when conversing on the claims of the Presbyterians of Ulster, observed to a late Lord Lieutenant, that we formed a "*a cheap police*." His Excellency was struck by the peculiarity and justice of the phrase; and in giving our deputation an assurance of good-will to the presbyterian body (an assurance he amply verified,) he observed on their withdrawing, "You may depend on it, Mr. Brown, I'll remember the *cheap police*." On another occasion, through an oversight, our application for endowments was not presented till the annual Parliamentary estimates had been prepared; and according to ordinary Parliamentary rule, it could not be granted that year. When our application came to be made, there was consequently an accumulation of two years. The Chief Secretary observed to our Moderator, "I suppose you will require

endowment for twelve." The Moderator replied, "It would be nearer twenty-four." The answer was "The more the better," and the whole was endowed accordingly. As the report of your committee has made reference to the present state of our *ministerial education*, and as the subject has, with much propriety, been again touched upon in the Assembly, I may be expected to furnish some public account of the matter. Perhaps our Church is unequal—if you will, too poor—to expect a ministry whose University attendance must extend, as yours does, to a period of eight years. At present, however, were we disposed to come up to your standard, the spiritual demands of our people would not permit us. We have of late received several students and licentiates from sister churches, educated as our own; we have received both students and licentiates from you; still our demand outruns our supply—so that to extend our college course for two or three years, would be to deprive our congregations of ministers for an equal period. Our college entrance examinations, conducted by committees, require a thorough knowledge of English and Classical literature; our literary and philosophical *curriculum* embraces *three* sessions—our theological studies *two* more. All these are *full sessions*. To these are added, not merely trials of sermonizing in the Presbytery, but prescribed readings and examinations, making an attendance upon ministerial studies equal to *six full sessions*. From this date our Hebrew studies will commence with the *first session*, and continue through the *whole course*; and our last sessions include attendance upon a professor of *Biblical criticism*, under whom all our licentiates must study the general principles of Hermeneutics, but in detail the difficulties of the Hebrew text and Septuagint. To carry into effect our doctrinal reformation, we have organized one general committee for theological examination; before the committee every student must appear. The Westminster Confession, as our text-book, is laid down upon the table; the Bible,

from which it is extracted, is laid down beside it; nor is there a single leading chapter or article omitted in the examination. I see round me reverend brethren who have been present at our examinations; and I think I may venture to appeal to their concurrence, when I say that for the particularity of our examinations, and the scriptural attainments of our students, we may stand in fair and full comparison with any other Protestant Church. Our present labours for our country are first directed to the overgrown masses of our own congregations, and amongst these we are multiplying churches and ministers; our next object is the frontier Presbyterians to whom I have already alluded; and our third, the scattered emigrants from Ulster and from Scotland, who are found to a greater or lesser amount in almost every town and rural district of the kingdom. Our last object is our country generally—and especially those Roman Catholics who speak exclusively or generally in the native Irish tongue. For this end we have joined, not in rivalry, but in imitation, of the Irish Society for propagating the reading and knowledge of the Scriptures. At our last report our Irish schools amounted to forty—they are since increased—and the announcement still is, "the schools can be increased to any extent to which you can furnish the means." May I be pardoned if I detail to the Assembly a portion of gossip upon this subject, especially as it refers in the end to some names hallowed in past remembrance, or living affection? Not many months ago a genuine Irish mountaineer introduced himself to me in my library, told me he had travelled about forty English miles, and asked me for the loan of a shilling. I was well aware that though an Irishman might need a silver shilling, he was not generally deficient in brass—I therefore told him I should like to know who he was before I parted with my money. "Oh! am I not one of your own schoolmasters!" was the reply. "Well, have you any letter or certificate?" He had never dream-

ed of it. But he had half-a crown, his whole treasure, and with that he had travelled forty miles to buy Dr. Chalmers' Scripture References with the text in full. He had the book in figures—but he lost so much time in searching for the texts, that he determined to have it not by reference, but full quotation. But alas! the price was three shillings and sixpence, and he came to borrow the shilling to make up the deficiency. I had no means of testing his truth but by taking down an Irish Testament. He read, translated, and explained fluently and intelligently. I did not lend him the shilling, but I furnished him with a book. This, however, was not enough; he wanted a book on baptism. He was often posed with the doctrine of baptism as removing original sin. He was tried by other controversies on the subject, and he wished for information. He wished for another book on the Lord's Supper. I gave him a Catechism on Baptism, and another on the Lord's Supper, the work of one who often shone as a star in this Venerable Assembly, but who now shines brighter in the assembly of the saints of glory. He poured out an Irishman's thanks warm from the heart; he left home a Roman Catholic, but returned to his mountains and his teaching, I verily believe, on the fair way to the knowledge and profession of Protestant truth. For advancing and perpetuating this part of our work, the Synod has lately enacted, "that all her students must study the Irish language." You have, Sir, yourself witnessed our first fruits, and I am happy to tell you the prospect of our harvest is still improving. And I trust you may yet be spared to see the day when, on visiting the Synod of Ulster, you may adopt the tongue of your native hills in addressing us, and not be necessitated to inquire at any of us, *an leabhran tu gcalig?* Such, Moderator, Fathers, and Brethren of our mother Church of Scotland, such are a few facts of the past history, present state, and future objects of your daughter church in Ireland. We derive our origin from

your bosom; we have adopted fully your doctrine, government, and worship. We have partaken in other days of your weal and woe. Our fathers have found with you an asylum when the storm fell upon Ireland, & they have furnished an asylum when the storm fell upon you. When the comprehension by common faith was superseded by the act of uniformity, our fathers, like the non-conformists in England, retired from the churches and endowments, but retained their principles and good consciences. They clung to Presbyterianism, because they believed it to be scriptural, and because they found it to possess within itself all the elements of Church power which was wanting in other forms. They did not think it incapable of sustaining injury or of falling into error; but they saw it possessed within itself that *vis medicatrix nature* by which, under the divine blessing, it was capable of working out its own cure; and we stand at your bar to-day, a Church so restored, demonstrating by experience the practical blessings of Presbyterian organization. In returning our thanks to this Assembly, I dare not confine myself to say they have conferred a *favour* upon us; I should rather say they have done a *duty* to themselves. "I dare not give flattering titles to men, else the Lord would take me away." The Assembly, as our parent, have done their duty to-day, as they did to our fathers in days gone by. But this Venerable Assembly owe still farther duties to Ireland. The education going forward in Ireland—it may be partly of good will, and partly of envy—partly to enlighten the people, and partly to secure them from being enlightened—that education, I must say, is scarcely producing light, but sure I am it is preparing for light. The state of Ireland may be compared to the approaching state of your own city. When we look upon it in the evening, its mid-day splendours are gone. Your noble streets appear in dim and dusky indistinctness, and the battlements of your citadel seem to rest as a rude and uninhabited mountain-mass against

the background of the clouds. But beneath your streets, and around your palaces, within the saloons of your aristocracy, and the emporiums of your commerce; ay, and around and within the lanes, and, as it were, inhabited ravines, of your ancient and honourable city, there circulates a fluid pressed forward to every quarter by a resistless *vis a tergo*. That fluid is not light—but it is the material, it is the food of light; and, just as darkness is about to commingle and swallow all things, at the movement of a single stop, and the application of a tiny taper, your city flashes into light and splendour—night again flies away, and day resumes its empire. It is just so with Ireland. “Our night is dreary, and dark our way.” But the laboratory of education, and especially the education in the Irish tongue, is working beneath the surface. The retorts are charged, the purification is advancing, the pipes are laid, the pressure is applied, the fluid is circulated, though as yet it is not light; but just in the moment when darkness thickens—we call on you for a few lamplighters with tapers to touch the gas. The *Earse* of your own Highlands is so nearly akin to the *Scalig* of Ireland, that a few months would enable many of your preachers to proclaim the gospel to our countrymen. Find them and send them, we will receive them and aid them, and Ireland may yet resume her early title, and become, not in name, but in reality, an “island of Saints.” The Church of Scotland having this day resumed her maternal care of Ireland, we look forward with hope to the day when she will sit as a venerated matron amongst her many children. One of the late voyagers to the North, remarks, that to whatever land his vessel sailed, whatever bay or inlet he explored, he everywhere found a Scotchman; and he wittily adds—“If we be fortunate enough to reach the Pole, I make little doubt we shall find a Scotchman astride upon the axle.” It is Scotland’s highest honour, that her parochial schools and her learned universities, quali-

fy her sons for every office of honourable employment; send them out sometimes as *adventurers in the lottery of life*; but bring them home again to their native hills the improvers of other lands, and the benefactors of their own. And I trust the day is coming, when, wherever the Scotsman is found, whether at the Pole or the Equator, the Church of Scotland will be found planted beside him. I trust wherever a Scotsman is found, he will carry the Church of Scotland in his heart, will bear her up in his petitions at the Throne of Grace, and pray for her peace and prosperity. And I trust the day is coming, when, wherever Scotsmen are found, there the Church of Scotland will spread her mantle over her sons, lay upon them the bonds of her hallowed discipline, while she opens to them the bosom of a mother’s affection, and extends to them the hand of a mother’s care. I feel bound, Sir, to apologize to this venerable Assembly for the length of their time I have occupied or wasted. May I be borne with for a few closing words? Some of our fathers, more observant than we of the times and the signs of them, might perhaps have drawn some encouraging omens from the circumstance of finding in the Chair a Scotsman with an Irish tongue and an Irish heart. I see on your left a venerated brother, who was, I believe, the first to awake attention to the gospel might that slumbered in the Irish tongue. Others have since laboured in the same cause; and to yourself, under Providence, Ireland will soon be indebted for a gift that will awake her music and her poetry to the strains of the gospel. The Shamrock-wreathed harp of my country has hitherto responded to the *coronach* of sorrow or the record of blood; by you it will be entwined with the roses of Sharon, and your hand will awake its cords to the strains of mercy and love. You have visited our country, not to spy out the nakedness of the land; but you have returned with the best bunches of our *Escalop grapes*, encouraging others to come

over and help us; and you transmit by them the strain and the harp with which David expelled the demon visitant of Saul, as an antidote to the discords of our country, and as the anticipated celebration of our victory and peace. Again, I trust, you will visit our land. We will receive you into the heart of our humble hospitality, brotherly kindness and gratitude, and the *cach mile failte romhad* with which Ireland will meet you, will flow as warm from heart as from the spirits of your Highland clansmen. A word, and I relieve you. In the name of my brethren, who have deputed me to the office, in the name of the Synod of Ulster, whom we here represent, I return to you, and this venerable Assembly, our deep felt thanks. After years of separation, we are re-united; and, though in different lands, and in different outward circumstances, we form, in spirit and communion, one Presbyterian Church. I trust the Synod of Ulster will never give you cause to regret this day's kindness; but will ever continue to walk in "the good old ways," a faithful fellow labourer in the cause of truth and godliness. And if it be the will of a mysterious Providence, that, in these days of rebuke and aggression, your venerable edifice should be assailed by the storm; or if, in times to come, some new and fiery trial should await you, may the God who attracted Moses to the vision of Horeb, and shewed him the emblem of the universal Church—the Bush in unscathed greenness subsisting in the devouring flame—may He still dwell with you—your protection and your glory; and may the page of your history, as it tells of your labours, your victories, and your "faithful contendings," ever continue to append to her imperishable records, the motto of your Church's effigies—"NEC TAMEN CONSUMEBATUR."

The renewal of communion with our brethren of the Synod of Ulster, is one of the few events in the proceedings of this Assembly to which we look back with sensible gratification. It is highly pleas-

ing in itself, and is, we hope, the evidence of a more catholic spirit towards other Christian churches who hold the faith in purity. The Act 1798, which is now rescinded *quoad* the Synod of Ulster, is perhaps the most sectarian and unchristian act which the Church ever passed. It actually provides, that no minister shall be capable of preaching in any pulpit of the Established Church, who is not qualified to accept a charge in Scotland; that is, who has not gone through the peculiar and prescribed course of study in our own universities, necessary to obtain a licence in our Church. It is, in truth, an act of non-intercourse with the whole Christian world. We are far from maintaining that we should hold communion with every church that calls itself Christian, but we hold that communion ought undoubtedly to subsist between all rightly constituted churches, who hold the truth as it is in Jesus. Communion ought to be the rule among Christians—non-communion the exception. With us, however, non-communion has been the rule, since the date of the act referred to, and till now, without even an exception. We have now, however, one exception, and we hope the number will be increased ere long. To mark the peculiar closeness of our connexion with the Synod of Ulster, we should have done more than we have done; and we would have wished, at all events, that this act restoring communion, should have been conveyed to the Synod of Ulster by a special deputation, with our eloquent Moderator at its head—feeling confident, that a public and open recognition, and his heart-stirring addresses, would have done more to promote cordiality and friendship between the members, than even the passing of the act itself. It was ascertained, however, that an influential individual on the moderate side of the house, would have opposed this; and it was thought better not to bring forward any proposition in which the house would not have been unanimous. Still, a great step has been made, and we cordially rejoice at it.



**CLAIMS AND RIGHTS OF THE CHURCH OF SCOTLAND IN CANADA AND THE COLONIES.**

*From the Church Review.*

It is known to most of our readers, that the efforts of the General Assembly's Committee on Colonial Churches have been, for a considerable time past, directed to procure a recognition of the right of the Church of Scotland to stand on a footing of perfect equality in all respects with the Church of England, in the British Colonies. The following correspondence, extracted from the appendix to their last report, (pp. 13 to 23,) will shew what progress has been made towards the attainment of this object. It is satisfactory to add, that £500 have been advanced by Government to relieve the destitute Presbyterian clergymen in Lower Canada.

*To the Right Honorable CHARLES LORD GLENELG, His Majesty's Principal Secretary of State for the Colonial Department, &c.*

*The Memorial of the General Assembly's Committee for promoting the Religious interest of Scottish Presbyterians in the British Colonies respectfully representeth, that,*

Your Lordship's memorialists, before reporting to the General Assembly their proceedings during the year, feel it their duty to bring once more under the consideration of his Majesty's Government, the state of the churches composed of their countrymen in the British colonies, both generally, and in reference to the particular circumstances of several of their number, to which the attention of the committee has been immediately called.

The memorialists beg leave to repeat the assertion of a principle which they apprehend cannot be controverted, name-

ly, That by the Treaty of Union, the ministers and other members of the Church of Scotland are entitled, in every colony settled or acquired since the year 1706, to be put on a perfect equality in all respects with those of the Church of England, in proportion to the number belonging respectively to each denomination; and that, even in those colonies which, having been settled before the Union, may be regarded as more particularly English, they are entitled at least to the favourable consideration of Government, in preference to those bodies who belong to neither establishment, and for whose principles no public or permanent pledge can be given.

The memorialists beg leave again to solicit the attention of Government to the application of the proceeds of the clergy reserve lands in Canada. The principle already laid down seems, to them to establish fully the rights of the ministers of the church of Scotland officiating in that colony to a share, proportioned to the number of their flocks, of a fund reserved expressly, by its Parliamentary charter, for the support of a Protestant clergy. They regret to find, from the representations of their numerous clerical brethren officiating in the Upper Province, that even there the English Church has received more than its fair and legitimate share of the proceeds of that fund, while the Church of Scotland has enjoyed only a precarious and very inadequate provision. And they lament that a proposal should have been made and entertained in any quarter, for admitting to a participation in the same source of emolument, the Roman Catholic clergy, as well as those of other nondescript bodies, who, however respectable they may be as individuals, are not recognized by the authorities, or incorporated

with the constitution of the empire. Against what they conceive to be a misapplication of this fund, the memorialists, as representing an established Protestant Church, must enter their solemn protest; and express their confident hope that it will never be countenanced by the government of a Protestant Sovereign.

The memorialists must be forgiven for urging still more earnestly on your lordship's attention the case of their brethren and countrymen in Lower Canada, for whom, with the exception of a single clergyman, no public provision of any kind is made. Notwithstanding that an assurance was given by the then existing government, so far back as in 1827, "That in all cases where a suitable place of worship is erected, and a sufficient congregation assembled, the government would supply any deficiency in a moderate income for a minister, which the small means of the poor inhabitants of a newly settled district could not supply:" and that, in order to give effect in part to this undertaking, a special instruction was sent by Lord Goderich to Lord Aylmer, on the 29th December, 1830, "To apply £500 a-year, a proportion of £850, out of the casual and territorial revenues to this purpose," still no such payment has been made; and "when application was made by the Presbytery of Quebec to Lord Gosford on the 23d of February, 1836, for payment of the said sum, an answer was received from his lordship to the effect that the instructions contained in the despatch alluded to, were set aside by subsequent arrangements made between the imperial authorities,—and this, while all the other items contained in that despatch were paid, and have been continued to the Episcopal and Roman churches."

The consequence has been, that the

clergy in the Lower Province are reduced to not only poverty, but extreme distress. A sum of £200 has been lately remitted from Scotland, from the scanty funds under the management of your memorialists, to relieve them from sufferings of the greatest severity. Some of them have already, and most of the others must, ere long, of necessity abandon the charges which they had undertaken. The people amongst whom they have laboured, with others in like circumstances, constituting a very large proportion of the inhabitants, must be left in absolute ignorance and heathenism, or abandoned to the perilous ministrations of vagrant and unqualified teachers; and all this while there exists a considerable and increasing fund, to a share in which they have a clear right, and demands on which proceeding from other quarters, and resting on claims no better founded, have been freely admitted. The memorialists feel confident that they have only to state these incontrovertible facts, in order to call forth the interference of Government, for correction of a state of things so anomalous and unjust.

They lament deeply that they have a similar statement of distress and destitution to make on behalf of their brethren in Nova Scotia, New Brunswick, Cape Breton, and Prince Edward's Island. The Presbyterians in those colonies are very numerous, and their number is daily increasing. They are scattered over a wide extent of country, and their clergy, about thirty in number, are unable to extend their clerical duties, except to a very limited share of those who demand their ministrations and pastoral superintendence. The support of the ministers in these provinces is derived entirely from the voluntary contributions of their people, and proves in most instances altogether in-

adequate to their comfortable maintenance. A small donation, to the extent of £100, out of the funds put by the contributions of their countrymen at the disposal of the memorialists, has been allowed towards the relief of their immediate and urgent necessities, but this can only afford a temporary and trifling alleviation of their sufferings. Without some public provision, their number, instead of being augmented in proportion to the demand for their services, must be inevitably and rapidly reduced; and the same consequences may be anticipated which have been already predicted as about to flow from the existing system in Lower Canada, and than which none can be more earnestly deprecated by every man of pious and patriotic feelings.

The memorialists would farther beg leave to call your lordship's attention to the situation of their countrymen in other colonies, whose spiritual destitution, though not so excessive as in those already referred to, is still very great, and calls loudly for the consideration of an enlightened and Christian government.

In Jamaica, a moiety of the white, with a large proportion of the coloured inhabitants, are Presbyterians, and yet the Scottish Church at Kingston is, so far as is known, the only permanent Presbyterian place of worship in the Island. The Legislative Assembly have passed an "act to extend the means of public religion in this Island by ministers of the Church of Scotland," to the effect, "that it shall be lawful for the justices and vestry of each parish in this island, and they are hereby authorized and empowered to raise, by a tax on the inhabitants of each parish, in the same manner and form as the other parish taxes now are or may hereafter be raised and collected, any sum

that may be necessary for the support of a clergyman of the Established Church of Scotland, not exceeding the sum of £400 per annum. Provided, nevertheless, that such stipend for a minister shall not be so raised until the inhabitants of each such parish shall have first provided, at their own expense, or by private funds, a place of worship for the purpose of this act."

This measure, adopted by the popular branch of the Legislature, as right, fair, and reasonable, stands opposed in the council, not, as is believed, from any direct objection to its being adopted, but because they are not at liberty to accede to it, without instructions from the government at home.

The intercession of the Church of Scotland with your lordship on this subject has been earnestly requested, and the memorialists cannot entertain a doubt of your acquiescing with entire approbation in a proposal originating with the colonists themselves, burdensome, if at all, to them alone, and promising to contribute so powerfully and extensively to the best interests of all classes of the inhabitants.

The good offices of the Church of Scotland with Government have also been requested on behalf of Presbyterian churches at present existing in Grenada and Tobago, and others now in progress at Antigua and Mauritius, for public aid to enable them to pay adequate salaries to their respective clergymen. The memorialists beg leave to recommend to your lordship's favourable consideration the claims of all these societies of their fellow-Christians, but especially that of the inhabitants of Mauritius. Their application is subscribed by a large body of the most respectable settlers of all denominations, many of them being members, and some even clergymen of the Church

of England. Their object is to provide with public worship and religious instruction, not only resident natives of Scotland, but the crews of the numerous Scottish vessels which resort to the harbour. It appears from their statement that a large congregation may be expected; that the progress of sin and irreligion requires to be counteracted by the most vigorous exertions, and that a want of the means to provide an adequate remuneration for the labours of a clergyman well qualified for the duties of the situation, is the chief obstacle with which they have to contend.

The memorialists beg leave, lastly, to entreat your lordship's attention to some additional representations which have been made to them by the Scottish inhabitants of Van Diemen's land. It appears from these, that of date the 8th August, 1836, a petition was presented to the governor and council of that colony, praying, "The honourable council, that for the due support of public religion in Van Diemen's Land, the four Presbyterian churches now in existence in the colony, may be placed in a situation equal in all respects to that held by the existing Episcopal churches, and that their ministers may receive support from the public revenue, equal in amount to that received by the present Episcopal ministers."

On this petition the council, after a lengthened discussion, came to a resolution in the following words:—"That it is the opinion of this council, that the ministers of the Church of Scotland be placed on the same footing, as to salary and allowances, as the chaplains of the Church of England establishment."

Notwithstanding of this resolution, the act for appropriation of the revenue, promulgated a few days after, was

found to keep up the same disproportion as had formerly existed between the grants to the clergy of the two establishments, and on a remonstrance to the governor, the petitioners were informed, that "the resolution in question was passed subsequently to the estimates being laid upon the council table, and that previously to its being carried into effect by the local government, it must be submitted for the approval of the right honourable secretary of state."

Of the probable effect of this reference to the colonial office in Britain, no explanation was, or perhaps could, be given in the colony. Your Lordship's memorialists have great pleasure in acknowledging the indulgent attention which has been paid to their former applications on this subject, and in bearing testimony to the grateful sense which is entertained of the parental care of government by their countrymen in Van Diemen's Land. Still they trust they will be forgiven for repeating that the principles often maintained, and stated once more in the commencement of this memorial, fully justify both the resolution of the colonial council, and the hope which they would respectfully express, of its being carried into fair and complete operation, under the directions of the important department of His Majesty's administration, over which your lordship so ably presides.

The memorialists have finally to apologize for trespassing so frequently and largely on your lordship's attention and patience, and at the same time to express their hope of being excused, in consideration of the importance of the subjects embraced in their application, the deep interest they take in the spiritual welfare of their countrymen now settled in the colonies, and their knowledge of the pious and benevolent sympathy with which your lordship is ac-

customed to regard all that affects the best interests of every class of your fellow-Christians.

D. MACFARLAN, *convener*.

Edinburgh, March 21, 1837.

(Copy.)

SIR GEORGE GREY, Bart. to VERY REV. PRINCIPAL MACFARLAN.

*Downing Street, May 21, 1837.*

Sir,—I am directed by Lord Glenelg to acknowledge the receipt of your letter of the 26th ult. transmitting a Memorial of the General Assembly's Committee for promoting the Religious Interests of Scottish Presbyterians in the British Colonies.

This memorial has engaged Lord Glenelg's serious attention, and I am to address to you the following observations on the several points to which it refers.

His Majesty's Government see no reason to dissent from the general principles asserted by the memorialists. They are desirous of giving to it the fullest practical operation, which the means at their disposal for this purpose will allow.

With regard to the application of the proceeds of the clergy reserves in Canada, Lord Glenelg directs me to observe, that, notwithstanding the extent of these reserves, the profits derived from them were, for many years, only sufficient to defray the expense of management, and that it was not until after the passing of act 7 and 8 George IV. c. 62, authorizing their sale, that any net sum was realized from them.

While Lord Glenelg is prepared fully to admit the right of the ministers of the Church of Scotland officiating in the colony, to participate in the proceeds of the fund raised from such sale,

he regrets, that, owing to doubts formerly entertained on the construction of the act of 1791, on this subject, there is not at present any unappropriated revenue derived from those lands in the Upper Province, out of which stipends could be immediately assigned to ministers of the Church of Scotland. In that province, however, the annual sales are so considerable, that his lordship sees reason to hope that this difficulty may, at an early period, be overcome, even if no steps should previously be taken by the provincial legislature for setting at rest the questions respecting the clergy reserves.

As Lord Glenelg has not yet received the journals of the Council and Assembly, he is unable to ascertain the exact steps which have been taken on this subject during the late session; but with reference to the protest which the memorialists have made against what they term a "misapplication of this fund," I am to call your particular attention to the 41st clause of the constitutional act, by which a power to vary the provisions of the Imperial Parliament, in regard to the clergy reserves, was especially delegated to the provincial legislature, subject to certain specified restrictions.

It is not difficult to understand the feeling which dictated this provision, nor is it possible to question the wisdom of that law which, while it sets apart a fund for the purposes of religious instruction, contemplated the probability of such a change of circumstances, within the province, in the course of its future advancement, as would render it expedient that the specific appropriation made by the act of 1791, should be revised and altered at a later period by the local legislature, to whom were to be confided the general interests of the province.

His Majesty's Government, therefore, have neither the power nor the inclination to interfere with the proceedings of the Upper Canada Legislature on this subject, since those are founded on an enactment of the Imperial Parliament specially designed to meet such a contingency. Nor can they hesitate to express their opinion, that an attempt on the part of the executive Government to maintain, in exclusive privileges any particular communities of Christians in the North American continent, in opposition to the expressed wishes of the representatives of the people, would lead to results far from advantageous to the general interests of Christianity.

Lord Glenelg, however, has every reason to hope, that whatever arrangement may ultimately be made in Upper Canada as to the clergy reserves, the claim of the Scottish Church to a fair participation in the proceeds of these lands, in proportion to the number of the members of that Church in the province, will be as fully and cordially admitted by the provincial legislature as by his Majesty's Government.

In Lower Canada, the sale of the clergy reserves has been very limited, and the proceeds of such sales are, consequently, of comparatively small amount; but as no specific appropriation of the dividends arising from the investment of such proceeds has yet been made, Lord Glenelg trusts that he shall be enabled, without delay, to direct the appropriation of a certain sum arising from this source, in aid of the ministers of the Church of Scotland in that province, and that such aid will be continued so long as the distribution of this fund shall be left by the provincial legislature in the hands of his Majesty's Government.

His lordship fully admits that the ex-

pectation held out by Lord Bathurst in 1825, to the General Assembly of the Scottish Church, entitled the ministers of that Church to the most favourable consideration in the distribution of any funds applicable to religious instruction, nor is he disposed to question that the instruction conveyed by the Earl of Ripon to Lord Aylmer in the month of December, 1850, was intended in some degree to give effect to that expectation.

But Lord Glenelg desires me to remind you of the circumstances which prevented the fulfilment of Lord Ripon's instruction. The assistance promised by Lord Bathurst had been expressly made contingent on the sufficiency of the funds at the disposal of the Crown to supply it. In 1850, Lord Ripon, having every reason to expect that a civil list would be granted by the Assembly of Lower Canada, proceeded to explain the manner in which the surplus of the Crown revenues, which would in that event accrue, ought to be applied, and, among other changes, he specified the grant to which you have alluded, of £500 per annum to the Scottish Church.

But the contingency, on which Lord Ripon had calculated, never came to pass, the Assembly of Lower Canada having refused to grant a civil list.

It therefore became necessary to revoke the instruction of 24th December, 1850, and to apply the whole of the Crown revenues to the indispensable services of the Government; but as all the items enumerated therein, except the grant to the Scottish Church, had previously been provided from other sources, Lord Ripon, in order to prevent a large degree of individual suffering and distress, consented to apply to Parliament to provide, during the lives of the actual incumbents and no longer,

considerable proportion of the salaries which had been formerly paid to them, and on the continuance of which they had relied when proceeding to Canada.

The same unfortunate circumstances have, as you are probably aware, continued up to the present time, and his Majesty's Government are therefore, at this moment, without any other funds than those to which I have adverted, and which have only recently accrued, from which stipends could be assigned to the Scots clergy in that province.

So soon as precise information can be obtained as to the amount now available from the clergy reserves in the Lower Provinces, Lord Glenelg will direct a communication to be addressed to the Rev. Dr. Black, with whom he has recently been in communication on this subject, and who has been led to expect a farther answer to his application on behalf of the Church of Scotland in Lower Canada; and his lordship trusts that it will be in the power of his Majesty's Government, to a certain extent, to relieve, from this source, the distress to which, Lord Glenelg deeply regrets to learn, that the ministers of the Scots Church in that province have been exposed.

In regard to the other North American Colonies, I am to observe that the only means by which his Majesty's Government could give effect to the wishes which you have expressed on behalf of the ministers of the Scots Church in those several colonies, is through the medium of their respective legislatures, there being no unappropriated funds at the disposal of his Majesty's Government, out of which any provision can now be made for the maintenance of Christian ministers in those colonies. Lord Glenelg, however, trusts that the provincial legislatures will not prove un-

mindful of the important interests which depend on the due support and extension of the means of religious instruction among the numerous British inhabitants of those settlements, and it will afford him sincere gratification if the legitimate influence of the Government can be successfully exerted in inducing the local legislatures to take the claims of the Church of Scotland, in common with those of the other Christian denominations within their respective provinces, into early and favourable consideration, with a view to provide the most effectual means of relieving the spiritual destitution under which, Lord Glenelg deeply regrets to learn, that so many members of that Church are at present suffering.

With respect to the other colonies to which the memorialists have directed his lordship's attention, I am to assure you of the same disposition on the part of his Majesty's Government to use the means at their disposal, to give effect to the wishes which the General Assembly's Committee have expressed.

Lord Glenelg has not been able to ascertain to what particular proceeding in the Assembly of Jamaica the memorialists have referred, nor has he been able to discover in the records of this office, any information relative to it. I am, however, to express to you, his lordship's entire concurrence in the expediency of removing any obstacle which may be supposed to exist, to the operation of a disposition in the Assembly of Jamaica to provide, in the manner which appears to have been in contemplation, for the maintenance of ministers of the Church of Scotland in that colony; and although Lord Glenelg is not aware of the circumstances under which the bill referred to in the memorial was suffered to drop, he will not fail to acquaint the Governor of Jama-

ca of the satisfaction with which his Majesty's Government would learn that the colonial legislature is disposed to resume the consideration of this important subject, in the spirit in which it appears to have been treated by the House of Assembly, on the occasion adverted to in the memorial.

I am farther to acquaint you, that it appears from information lately received from the governor of Jamaica, that the sum of £1100 was voted by the Colonial Assembly during the last session for the Scottish Churches at Kingston and Falmouth in that island.

A despatch has also very recently been received from the Governor of Mauritius, transmitting a copy of a memorial from a number of respectable inhabitants of that colony, addressed to the Presbytery of Glasgow, praying that provision should be made from the colonial revenue for the payment of a stipend to a minister of the Scottish Church.

Although no communication on the subject of the petition has, as yet, been received at this department from the Presbytery, a copy of it has been transmitted to the lords commissioners of his Majesty's treasury with Lord Glenelg's recommendation, that the prayer of the petitioners should be complied with; and his lordship has no doubt that he will be enabled to authorize the Governor of Mauritius to issue, from the colonial treasury, an adequate allowance for the maintenance of a Presbyterian minister in Mauritius.

With reference to the Australian colonies, I am to acquaint you, for the information of the committee of the General Assembly, that it has already been determined that clergymen of the church of Scotland should hereafter be placed in precisely the same situation as clergymen of the Church of England, so

far as relates to the amount of the emolument they will receive from the colonial treasury.

In the estimates transmitted to this country from New South Wales for the year 1836, Lord Glenelg observed, that, while provision had been made for an immediate increase in the number of clergymen of both churches in that colony, the stipend voted for the clergymen of the Church of England was at the rate of £150 a-year, while that for clergymen of the Church of Scotland was only at the rate of £100 a-year. There did not appear to his lordship to be any sufficient reason for this distinction, and he consequently instructed the governor to propose to the legislative council that the latter should, from the time of their severally entering on their duties, receive the same amount of stipend as that to which the additional clergymen of the Church of England were to be entitled. His lordship has every reason to anticipate, that this recommendation will be cheerfully acceded to by the council, especially as in the colonial act which has subsequently been passed in order to carry into effect the general ecclesiastical arrangements which his majesty's Government have recently sanctioned in New South Wales and Van Diemen's Land, no such distinction is to be found.

Lord Glenelg trusts, that the nature of these arrangements is calculated to make ample provision for the religious wants of the increasing population of Scottish Presbyterians in those colonies, provided that a sufficient number of well qualified ministers of the Church of Scotland can be induced to avail themselves of the opening which is now afforded them for taking the spiritual charge of congregations of their countrymen, who have settled in that part of the British empire. His lordship has



already received from you, with great satisfaction, the recommendations of several gentlemen for this office, and he trusts, that under the existing system not only will the present deficiency of religious instruction in connection with the church of Scotland be supplied, but that the means of education and religious instruction will, for the future, keep pace with the progress of emigration from Scotland to Australia, an object to which Lord Glenelg attaches the highest importance, and in the promotion of which he is happy to have it in his power to co-operate with the committee of the General Assembly. I have the honour to be, sir, your most obedient humble servant.

GEORGE GREY.

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**PRESBYTERY OF HAMILTON.**—An ordinary meeting of this Presbytery was held at Hamilton on the 11th October, when the Rev. John Bayne minister of Galt, was elected Moderator for the ensuing six months.

Some particulars in the proceedings at an intermediate meeting held at Toronto, during the recent session of Synod, deserved to be noted. A petition was then received from certain trustees appointed by the congregation at Chippawa, praying for aid towards the erection of a church in which they are now engaged. This petition was recommended by the Presbytery to the favourable consideration of the Commissioners, of the Church Building fund; and we understand that the small unappropriated balance of that fund has been granted by them to the petitioners on the usual conditions. Mr. Mackenzie reported the election of certain individuals, as Elders, by the congregation at Woodstock, and arrangement was made for their trial and ordination. It was also intimated at this meeting that the sum of £75, had been received by the Presbytery

from the Moderator of Synod, being proceeds of a bequest by the late Miss Sarah Parsons of the town of Niagara, for the support of missionaries under the direction of the Synod. It appeared to the Synod that it was the intention of the pious bestower that the benefits of her bequest should be applied for the relief of the religious destitution of the country in her own neighbourhood and on that understanding the whole of it was placed at the disposal of this Presbytery. We may here mention likewise the postponement of Mr. Allan's ordination at his own request, and for reasons satisfactory to the Presbytery, and the annexation by the Synod of the Township of Nassagaweya to the Presbytery of Toronto, in consequence of an overture to that effect from the Presbytery of Hamilton. The business transacted at the meeting on the 11th Inst. was principally routine, and not of general interest, reports were received of the fulfilment of appointments made by the Presbytery in behalf of the settlements on the lower part of the Grand River; and new arrangements were made for the occasional supply of preaching there. Mr. Gardiner also gave in a report of his visit to Woolwich, in reference to which he thus writes "Agreeably to the injunction of Presbytery, I preached at Woolwich, on Sabbath 6th August, both in the morning and afternoon to a numerous and highly respectable audience.

This being the day fixed for their quarterly collection, contributions were received in aid of a fund for erecting a Church in connection with the Church of Scotland. You will best enter into the religious feeling that prevails among the inhabitants of this settlement when it is stated, that, as regularly as the Sabbath returns, they assemble in the schoolhouse and join together in the solemn exercises of praise, and prayer and the reading of the Scriptures. At their meetings for social worship, it is also customary to read a sermon of one of the best Protestant Divines. Nor ought it to be forgotten that those who take an ac-

tive part in leading these exercises, are individuals who formerly belonged to various denominations of the Reformed Church, but, who, having lately left the land of their fathers, and being actuated more by the spirit of genuine christianity than a rigid adherence to "questions which gender strife," are now united with one heart and with one mind in promoting the cause and advancing the glory of the Redeemer's kingdom. Would that this high tone of religious feeling more generally pervaded the hearts of professing Christians, then Churches in every quarter of this interesting portion of Christ's vineyard would rear their tops, and the sound of the gospel be heard from "sea to sea, and from the rivers to the ends of the earth."

It may also be mentioned, that on the afternoon of Sabbath 8th Instant, I had an opportunity of marking the increase of numbers, as also the progress made in the good work—although the hour for sermon was late, yet the schoolhouse was crowded by individuals in the several stages of life, waiting to "see God as they had formerly seen Him in his sanctuary." Among these were several Scotch families who, during the last four weeks, have been located in this Township and who require only the heart chilling silence of the Sabbath to be broken by the voice of Christ's ambassador fully to reconcile them to the land of their adoption.—As a proof that matters are rapidly progressing it may be farther stated that since 6th August the committee of Church affairs has been re-appointed—several names have been added to the subscription list, the amount of which is now upwards of four hundred dollars—a site for a Church has been selected out of four gratuitously offered by landholders in the first concession—a plan of the proposed frame building is already drawn and contractors will soon be wanted to carry the same into operation. It remains only to be added that, in public I met with the warmest reception from all, and in private experienced much personal

kindness from the several families that my short stay permitted me to visit."

The Presbytery was principally occupied however, with the duties devolved on them as a committee of Synod, for preparing a memorial to the Synods of the Church of Scotland respecting the religious destitution of these provinces, and it was resolved to address a circular to the several Presbyteries, calling on them to take immediate steps for collecting as full information as possible as to the religious and moral condition of the population within their respective bounds, and especially of the Presbyterian portion thereof. The Presbytery farther resolved to divide the territory within their own bounds, into districts, assigning one to each member, and requiring from him a minute account of it—and recommended it to the other Presbyteries to follow the same method. These reports were ordered to be transmitted to the clerk of the Presbytery of Hamilton on or before the first day of January next. The next ordinary meeting of Presbytery is to be held at Hamilton on the second Wednesday of January at 12 o'clock noon.

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## TO CORRESPONDENTS

The proceedings of the Synod's Committee on the Synod Library will appear in our next number; as also the account of the late meeting of the Presbytery of Toronto. Niagara, Nov. 3d, 1837.

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ERRATUM.—Page 310, 1st column, line 28, from top of the page, for "without," read "with."

## NOTICE TO AGENTS AND SUBSCRIBERS.

THE PUBLISHER is under the necessity of requesting all the Agents of the EXAMINER to collect and forward the amount of their subscriptions as early as possible. The charges incident to the publication are heavy as compared with its circulation, and much longer delay of payment will put those to inconvenience, who do not receive, and do not seek any pecuniary compensation for their labors in this work—and who are actuated only by that desire which all members of our church should feel that it may be the means of diffusing useful intelligence, cherishing brotherly love, and promoting Christian unity.

Our Agents will oblige us by sending the names of any additional subscribers they have received for the second volume, the first number of which will be published in January. We shall continue to forward copies to all our present subscribers until March next. Should any be inclined to withdraw from us their patronage, we request them to give us early intimation as we wish to avoid the expense of printing more copies than are subscribed for. We shall use every exertion to render our miscellany useful, and we trust we shall not be disappointed in the support we anticipate. Each number of volume II will consist of 32 pages super-royal octavo—fine paper—equal to nearly 48 of the present size.

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### THE CORRESPONDENCE OF THE HON. WM. MORRIS.

Those important papers have been published at the Examiner Office in a pamphlet form. They are sold by the publisher at 7½ each, and by Armour & Ramsay, Booksellers, Montreal. All agents of the Examiner who may desire a supply for sale can obtain it on application to the publisher.

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### TO THE MINISTERS AND MEMBERS OF THE PRESBYTERIAN CHURCH IN CANADA, IN CONNECTION WITH THE CHURCH OF SCOTLAND.

THE Depository of the Glasgow N. A. Colonial Society, for promoting the religious interests, &c. in charge of the Rev. John Clugston, Quebec, is furnished with a large supply, for sale, of BIBLES and TESTAMENTS, English and Gaelic, with the metrical version of the Psalms; PSALM BOOKS, English and Gaelic; CONFESSIONS OF FAITH, SHORTER CATECHISMS, English and Gaelic, &c. &c.

By order of the Committee of the Glasgow N. A. Colonial Society, &c.

ROBERT BURNS, }  
JAMES HENDERSON, } Secretaries.

Glasgow, 20th April, 1837.

N. B.—Mr. Clugston will give immediate attention to any demand which may be made on the supply committed to his charge.

Quebec, 14th June, 1837.

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### NOTICE.

PRESBYTERY CLERKS will receive through Mr. Leach, Toronto, copies of the PRINTED ABSTRACT OF THE MINUTES OF SYNOD FOR 1837, to the amount of 15 copies for each of the congregations, within their bounds. Sessions are requested to apply to the Clerks of Presbyteries for the above number of copies.

Toronto, November 2d, 1837.

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\*Money remittances have been received from Bytown, Markham, Sombra, and Streetsville.