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THE  
Presbyterian Magazine.

VOL. 1.

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No. 8.

TO THE EDITOR OF THE PRESBYTERIAN MAGAZINE.

SIR.—The following article appeared some time ago in the *Secession Magazine*. It produced considerable excitement among some of the Establishments. As the intolerant spirit is at present rampant, the republication of it may do good.

P.

TOLERATION, in regard to religion, is inconsistent with an established church and a gross insult to dissenters.

An established church has a creed sanctioned and a clergy paid by the state. The clergy are engaged upon the express condition, that they preach and interpret the Bible in consistency with the state creed. With them the Bible is not the standard of religion, for the state creed is made the standard of the Bible, and the ultimate standard of all religion. An assembly of all the state clergy, though they be convinced that the state creed is not consistent with the Bible, cannot, without the consent of the state, make the least alteration in the creed. They may connive at, but they dare not sanction a departure from it. If any clergyman have the conscience or the audacity to preach according to the Bible, but not in consistency with the state creed, and persevere in the practice, the General Assembly will have no other alternative than to depose him.

According to the natural constitution of an established church, the subjects are to believe that the state creed is perfect; and that every departure from it is error. When a state therefore tolerates a departure from its own creed, or, in other words, makes the preaching of error legal, it treats the creed with contempt, and departs from its assumed duty, as guardian of the people's religion.

The state which sanctions the creed acts the part of a tutor or governor towards the subjects, who are treated as minors, incapable of judging for themselves. From the manner in which the clergy are paid, and the supposed incapacity of the people, the state naturally, and as in duty bound, chooses the clergy.

Among the Jews, it is said, there was an established church; that church, however, was far different from any of the modern established churches. It is true that the political and ecclesiastical states of that nation were connected, were under the same government. The nation

constituted the church, and the church constituted the kingdom, which was of this world. The choosing of the priests, the people, and the place of worship; and the framing of the creed and all the laws of that church, were the work of him who alone is infallible; even Jehovah who was their king, and chose David to rule under him. He who established that church gave no toleration to the least departure from the creed or any of the laws; but said, "Cursed is every one that continueth not in all things which are written in the book of the law to do them." That church was typical of, and preparative to the Christian church. Jesus whose kingdom is not of this world, as mediator, now sits on David's throne; namely the throne of the Christian church, which has never been constituted a nation or kingdom of this world. The members of the church, as men, are subjects of various kingdoms, and in duty bound to observe the laws of their respective kingdoms; but as Christians, they are the subjects of Him alone who is King of kings, and Lord of lords. As the surrounding nations had no right to make laws for, or to interfere with the arrangements of, the Jewish church; so the nations in which Christians reside have no right to make laws for, or interfere with the government of the Christian church. The choosing of the people and the rulers, and the framing of the creed, and all the laws of the kingdom of Christ is the prerogative of King Jesus alone.

They who imagine that the higher powers of every nation, after the example of God, should establish a church, seem not to be aware that the task requires infallibility; and that He to whom all power in heaven and earth is given, has not required any such thing from the hand of man.

Churchmen frequently say, that dissenters have a toleration, an unlimited toleration, what more would they have? What more can they reasonably desire? Would it not be a gross insult, were the state, after robbing a man of affluence of his all, and then supporting him in a poor-house, to say to him, you have plenty of food and clothing, what more would you have? What more can you desire? \*

The state after it had assumed an illegitimate authority and thereby robbed the people of their inalienable right, did, by the toleration act, restore to dissenters that of which they had been robbed, with the character of being weak in the intellect, and of having departed from the truth. The Bible is a message from the *most high* to man, which every one should read and endeavor to understand. It is the duty, and the inalienable privilege of every man, not only to peruse his Bible, but also to receive religious instruction from those who seem best qualified to give it. We are not aware, that any state has a delegated authority from Heaven to interpret the Scriptures; or that any power on earth has a right to interfere between man and his Maker. The extent of the magistrate's authority is satisfactorily defined in the thirteenth chapter of the epistle to

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\* Some of the dissenting ministers in Edinburgh have actually had their furniture sold to pay the established clergy.

the Romans. The inspired writer, after saying, "Let every soul be subject to the higher powers," and stating the various reasons why they should be subject, in verses 7, 8, and 9, specifies that which every Christian should do, and that which he should not do, in subjection to the civil magistrate: "Render, therefore, to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor. Owe no man any thing but to love one another; for he that loveth another hath fulfilled the law. For this, thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, thou shalt love thy neighbor as thyself. The duties here specified, which, the Apostle says, include every thing that is required of Christians, as subjects of the higher powers, are merely and only the civil duties between man and man. After rehearsing the latter five commandments of the decalogue, the inspired writer adds, "If there be any other commandment" (the observance of which falls under the cognizance of the higher powers,) "it is briefly comprehended in this saying, thou shalt love thy neighbor as thyself." From this we have unquestionable grounds for believing that the observance of the first, second, third, fourth and fifth commandments do not come within the province of the civil magistrate. The higher powers, therefore, assumed an illegitimate authority, (that is went beyond their province,) and thereby robbed the people of their inalienable right when they made and enforced laws respecting the creed which the subjects should believe, and the places of worship which they should attend. By the toleration act dissenters are *permitted* to enjoy their inalienable right. Toleration, which is an allowance given to that which is not approved, implies that dissent is an evil, an evil which the state has a right to suppress. When a tutor declares that he gives one of his pupils a licence to depart from propriety, if we do not question the tutor's fidelity, we naturally believe the pupil to be weak in the intellect. In like manner, when the state which assumed the guardianship of the people's religion, passes an act of toleration in favor of dissent from the state religion, churchmen naturally believe that dissenters are weak in the intellect. About thirty years ago when a Rev. churchman who had succeeded his father in one of the Western isles of Scotland, heard a dissenting minister preach, he was astonished, and said, "I always thought the dissenters were silly, ignorant people, but that is a sensible man."

Justice to dissenters requires, that the state renounce its illegitimate authority, and keep within the province which the Sovereign of the universe has assigned to it by taking cognizance only of the civil duties between man and man. It is readily admitted that every magistrate should act the part of a Christian. When he acts the part of a christian, he uses the weapons appointed by the Captain of Salvation which are all defensive, except the sword of the spirit which is the word of God. When he acts as civil magistrate, he uses the weapons appointed by the state, which are

all compulsory. Ecces. 8 : 4. "Where the word of a king is, there is power."

PHILALETHES.

### THE DEITY OF CHRIST,

*And particular Redemption proved from Romans 8 : 32.*

"He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"

It is utterly impossible, I humbly conceive, to reconcile this text with the principles, either of Socinians, Arians or Armenians. Socinians say, God has given us a Man, and therefore, he will give us all things. Arians say, God has given us an Angel, and therefore he will give us all things; both say, God hath given us a creature, and therefore, he will give us all things. How absurd such inferences! Does not every person see that, God might give a man or an angel, or any other creature, and yet not give all things. If he give the greater, he will doubtless give the less; but it does not thence follow, that, because he gives the less, he will give the greater. To reason thus, my benefactor has given me a penny, and therefore he will give me a thousand pounds; or, he has given me a small garden, and therefore he will give me a large estate, would surely be very absurd and inconclusive. Still more absurd and inconclusive would the inspired Apostle's reasoning be, according to Socinians and Arians. Hence we are brought to the following conclusion, that if we would not charge the Apostle with the most absurd and inconclusive reasoning, we must reject as erroneous the Socinean and Arian systems. The Calvinistic system on the contrary, exhibits the Apostle's reasoning as beautiful and conclusive. Whilst the Socinian says, God has given a man, and the Arian says, God has given an angel, the Calvinist says, and with him the Arminian here agrees, God has given his own Son, his equal in all divine perfections, and therefore, he will give us all things. He hath given us an Infinite Gift, and therefore he will give us all minor gifts; He will give grace and glory, and will withhold no good thing from them that walk uprightly. He gives like a King, he gives like a God. Viewing in this light the forcible reasoning of the Apostle, well may we join with him in his pious and devout exclamation: "thanks be unto God for his unspeakable gift." From the names, titles, attributes, works and worship ascribed in Scripture to our Lord Jesus Christ, his eternal power and Godhead may be completely established. His Supreme divinity may be also inferred from a multitude of detached portions of Scripture. It is very remarkable that, the above text gives indirect but powerful evidence, in support of another doctrine of the Calvinistic system,

viz., the doctrine of Particular Redemption. In maintaining this doctrine, the Calvinist stands alone. He says, that God, in sending his son designed the salvation of those and those alone, who shall be ultimately saved; he affirms moreover that Jesus Christ, in dying upon the cross, designed the salvation of those only and none other. The Arminian, on the other hand, maintains that God, in sending his son, and Christ in dying, designed the salvation of the whole human family. Now, if this be so, it appears that, the sinful conclusion would inevitably follow, that the designs of God the Father and of Jesus Christ his son, are frustrated; that these divine persons are disappointed, and consequently, they must be unhappy. It appears a self-evident truth, that neither the Deity, nor any other intelligent being, can design to do that which he knows at the same time will never be done. God knew from all eternity, with a certain and infallible knowledge, that all mankind would never be saved, and therefore, it was in the nature of things impossible, that he should design and intend the salvation of all mankind. Let any man try to design to do, what he believes he will never do, and he will find it impossible.

Besides this argument taken from the reason and nature of things, proofs of the doctrine of particular redemption, at once clear and numerous, may be derived from the sacred volume. I shall quote only one text, which, though a superficial thinker might suppose to be against us, nevertheless is quite sufficient of itself, to establish the doctrine. The Apostle argues that, if God has given the greater gift he will also give the less; if he has given Christ he will give all things. The Arminian denies the conclusiveness of this reasoning; he affirms, that God may give the greater and not give the less; that he may give Christ, and not give all things; that he may give Christ, and not give Heaven. He affirms that God has given Christ for all mankind, but denies that he will give Heaven to all mankind. Thus it appears that the Arminian doctrine of universal redemption contradicts the reasoning of an Apostle. If therefore, the Apostle's doctrine be true, the Arminian's doctrine must be false. The Arminian may ask, did not God give his son for us all? yes, certainly, for all those mentioned in the antecedent context, for all those whom he foreknew, predestinated, called, justified and glorified. These are the *all* for whom he gave his Son, and these are the *all* to whom he will give all things. He gives not all things to any but these; and therefore, it was for these only that he gave his well beloved Son. Let none then, deny the doctrine of particular redemption,—a doctrine which Scripture proves and reason demonstrates,—let none cavil at it as if it put a barrier in the way of their salvation. Let none say, that if God did not give his son for me, and if Christ did not die for me, I cannot be saved. Were a rope thrown to you when drowning you would not thus cavil, you would not thus say, if this rope were not designed for me I cannot be saved, No! you would seize the rope immediately and struggle for your life. Shew the same wisdom with regard to your soul. Christ is offered to you freely,

accept God's unspeakable gift; receive the Redeemer as offered to you in the Gospel, and then you may say with the Apostle and all the Saints, "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things."

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### MOTIVES TO YOUTHFUL PIETY.

*It is commanded by God.* "Remember now thy Creator in the days of thy youth." Whose ordinance is this? God's. The eternal and omnipotent God interposes with his authority, and enjoins the practice of piety upon every youth of either sex. And he is a rebel against heaven, and setting out in life a traitor to the Most High, who is not giving his heart to love God—his life to glorify him. Religion is not only your duty at some time, but your duty now. It never will or can be more binding upon your conscience than it is at this moment.

*Youth is the only season of which you can be certain.* You may die, as millions have done, in the morning of your life. Your sun may go down ere it is yet noon; and, in that case, should you neglect religion, no other opportunity of attending to its momentous duties will ever be afforded you. There may be but a step between you and death; and from death to the bottomless pit is but one step more, for all who die without religion.

*If you should live, and live to old age, the great probability is, that if you neglect religion in youth, you will neglect it for ever.* The mind is never likely to be more at leisure, nor more inclined to religion than it is at this moment; on the contrary, its impediments and its disinclinations are sure to increase. Moreover, nothing short of the grace of God can convert the soul; and is he likely to bestow that grace hereafter, which is refused and despised now? By far the greater part of those who ever become pious, are made so in their youth. If, therefore, you decide to put off this concern now, you will put it off, in all probability, for ever. You ought to feel as if this were the only accepted time; as if all eternity depended on the present hour; for it probably does.

*Youth is the most favorable time, and that on every account.* Cares, anxieties, and perplexities are few—the faculties of the soul are vigorous—the senses and energies of the body are lively—the heart susceptible—the conscience tender—the habits flexible.

'Tis granted, and no plainer truth appears,  
 Our most important are our earliest years;  
 The mind improvable and soft, with ease  
 Imbibes and copies what she hears and sees;  
 And through life's labyrinth holds fast the clue,  
 That education gives her, false or true.

COWPER.

When the mind is full of the cares of a family, or of a business, or the heart hardened by a long course of sin, or the conscience benumbed by repeated acts of resistance, or the soul grown carelessly familiar with all the most solemn topics of religion, is it then a more suitable or likely time for beginning attention to piety?

*Early piety is propitious to our temporal comfort*, as well as to our eternal welfare. "Godliness is profitable to all things, having the promise of the life that now is, and of that which is to come." 1 Tim. 3.8. If, on the contrary, it were inimical to all our interests in this world; if it prevented us from ever gaining wealth, and doomed us to abject poverty; if it drove us out from society, and confined us to convents and monasteries, yea, to caves and dens of the earth; if it made us objects of universal dread and detestation; if it impaired our health, and required us to end a miserable life by the agony of martyrdom; if it converted earth into a wilderness, where not one spot of verdure, nor one spring of consolation was to be found; if, in short, it transformed our world into a purgatory, and our sojourn in it, into a term of unmixed torment; still, if it were necessary for the eternal salvation of our immortal soul, we should be fools to neglect it; how much more then, when it blesses us for time, as well as makes us happy for eternity; when it softens the cares, sweetens the comforts, protects the interests of earth, as well as guides us to the felicity of heaven. It guards our health, by keeping us from those vices which impair it; plants a fence around our property, by saving it from those sins that waste it; preserves our peace of mind, by restraining us from those actions which disturb it; makes us frugal, industrious, and trust-worthy; and thus spreads its wings over all that is most valuable in life; while, on those very wings, it raises us to glory, honor, and immortality.

*It is the most happy life*, and can you be happy too soon? Its ways are ways of pleasantness, and all its paths are peace. Its privileges and its duties, its present influence and its future prospects, all lead to happiness. If it could make Clementine and Martha peaceful, composed, happy in death; if it could enable them, and thousands like them, to turn with a smile from the altar to the tomb, to accept with tranquility the shroud instead of the bridal attire, and to quit with unmurmering acquiescence the most brilliant prospects, for the dark valley of the shadow of death; if its capacity and power to bless could not be destroyed even by these circumstances; if it can make the soul joyous under the uplifted dart of the King of Terrors—can it be otherwise than a never failing spring of delight amidst the scenes, the trials, the comforts, and the activities of life?

*It is the most honorable life*: and can you be invested with its rich and valuable distinctions too early? It is said, that "Jabez was more honorable than his brethren. 1 Chron. 4. 9. And why? Because he was more pious. God bears the same testimony, where he says, "Since thou was precious in my sight, thou hast been honorable, and I have loved



thee." Isaiah 43. 4. The pious are honorable in their *birth*; for they are born from above, born of God, and are his sons and daughters by regeneration. They are honorable by their *titles and relations*; for they are the citizens of Zion, the servants of Christ, the wards of angels, the children of God. They are honorable by their *character*, for they are the possessors of truth, the conquerors of Satan, the competitors for the crown of glory, and the imitators of God. They are honorable in their *destiny*, for they are going on to sit down with Christ on his throne, even as he overcame and is sat down with his Father, on his throne. They are honorable *now*; their glory shall shine forth at *the last day*, when the honors of earth and time shall set amidst the smoke of a burning world; and their honors shall flourish upon their brow with amaranthine beauty and freshness *through eternity*.

*Piety is the most useful life*: and can you too speedily begin to be a blessing to others? Religion will keep you from doing harm by the poison of bad principles, or the silent pestilence of an evil example. It will keep you as you pass along the path of life, from seducing others into the bye-paths of immorality and infidelity; from increasing the groans and multiplying the tears of humanity: from blasting the temporal interests and ruining the immortal soul of your fellow creatures. "My principles," said a dying infidel, "have poisoned my friend, my extravagance has beggared my wife, and my example has corrupted my boy." Horrible confession! Religion would have prevented all this. It leads none by its influence to the hospital, to the work-house, to the jail, to the hulks, to the gibbet, or to that last general and eternal receptacle of lost souls—the bottomless pit: on the contrary, it tends to keep from all these. It is a source of instruction to the ignorant, of alms to the needy, of consolation to the wretched, of virtue to the immoral, of holiness to the wicked, and salvation to the lost. It blesses by the silent yet potent influence of example; by the efficacy of prayer; by the diffusion of property; by the active power of a holy life; and the *passive* power of a happy death. Would you begin the world and pass through it, then, a blessing to your species, "Remember your Creator in the days of your youth."

Religion in youth will, if you should live to be old, *accumulate upon you, the comforts, the honors, and the respects of an aged disciple*. Yours will be the hoary crown of righteousness, the old man's glory. Yours will be the calm summer evening of a long and holy day. The young will look up to you with veneration, the middle aged for counsel, and all with affection. There is something both of awful and of amiable goodness in a disciple of Christ, that has passed in honor the probation of seventy or eighty years. Not only is he esteemed and valued in the church, but even the infidel is abashed before his august and God-like presence.

It is a powerful motive to early piety, *that it would gladden the hearts of your parents* by putting an end to the most distressing solicitude concerning you, answering their most fervent prayers, gratifying their most

forwent wishes, rewarding their most anxious labors, and awakening their most exalted hopes. O, gladden the soul of your father, and cause your mother's heart to sing for joy.

*Multitudes have regretted that they were not pious in youth, none have regretted that they were.* From the midst of deep and complicated cares, sorrows, sins and reproaches on earth; and from the midst of still deeper and more complicated torment in hell, many have exclaimed with a horrid emphasis of wo, "Would to God I had remembered my Creator in the days of my youth." On the other hand, how many, during the trials of their pilgrimage below, upon the bed of death, and surrounded by the excellent glory in heaven, have said, in a rapture of gratitude, "Adored be that grace which led my youthful feet into the paths of piety."

*Religion commenced in youth, and sustained through a long life, in unvarying consistency, will be followed and crowned with future honors in the heavenly world.* There are different degrees of glory in heaven; the nature of the case proves it, and the word of God confirms it: and the fact is presented in scripture as an incentive to diligence, a stimulus to exertion. Salvation I know, is all of grace; and justification before God, is by faith, without works; no man will have the smallest ground for boasting that he has deserved or obtained heaven by his own doings: one universal shout of "*Grace, grace,*" will burst from the lips of redeemed millions as they turn their eyes to the Lamb who has bought them with his blood—but still, there, will be degrees of glory. Look up by faith into the heavenly kingdom, as it is revealed in the book of God; see the many thrones that are set, and the many crowns that are prepared for the people of God,—ask the question, whose are the highest seats, and the richest diadems? and the oracles declare, *theirs, who live longest, and do most for the glory of God in Christ Jesus our Lord.*

WHEREFORE, REMEMBER YOUR CREATOR IN THE DAYS OF YOUR YOUTH.—*Christian Magazine for 1840.*

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From Harris's "Great Commission."

### TEMPORAL BENEFITS

CONFERRED UPON THE HEATHEN BY THE INTRODUCTION OF CHRISTIANITY  
AMONG THEM.

INDEPENDENTLY of the direct and spiritual benefits, a host of minor & magnificent temporal advantages have been gained, and which alone would have amply repaid all the cost of the missionary effort. This is, as if in attempting to estimate the benefits of the Saviour's mission, a contemporaneous inquirer who had only heard of him as a teacher sent from God,

and had only thought of spiritual results, should have had to make his way to those results through the thronging and grateful ranks of those who had been healed, and who insisted on presenting themselves first, as a part of the fruits of that mission. And, indeed, what was the character of Christ, but the character of his dispensation?—and what was the design of his divine mission, but that it should be the source and type of all the good attending the march of his Gospel through the earth?

Accordingly, we find, that even where Christianity has, for obvious reasons, produced but slender spiritual results, the inferior benefits which it has scattered have rendered its progress through the nations as traceable as the overflowing of the Nile is by the rich deposit, and consequent fertility which it leaves behind. This is a well-known subject of devout exultation in many of the inspired epistles. The apologies of the fathers prove it; and the records of profane history unintentionally, but abundantly confirm it. Every city which the Gospel visited presents itself in proof of its corrective influence; and every nation we enumerated in the preceding chapter stands forward as a witness to the same effect. It produced charity even in Judea, humility at Athens, chastity at Corinth, and humanity at Rome, cleansing her imperial amphitheatre of human blood, and evincing that her boasted civilization had been only a splendid barbarism. Softened by its influence, the Armenian, says Jerome, lays down his quiver, the Huns learn to sing the praises of God, the coldness of Scythia is warmed by the glow of faith, and the armies of the Goths carry about tents for churches. Theodosius and Justinian took much of their codes from its inspired lips; and thus the Gospel may be said to have read laws to the Visigoths and Burgundians, the Franks, and Saxons, Lombards and Sicilians. On the Irish, as well as on many other nations, it bestowed a written language, and made Ireland for centuries the university of Europe. It raised the German barbarian into a man; and elevated the wandering hordes of the Saxons, Marchomani, and Bohemians, into civilized communities. It approached the Dane, and he forgot his piratical habits; and the Swede and Norwegian stayed within their own boundaries, and ceased to be a general terror. It called the Russians, Silesians, and Poles to take rank among the nations, won the Livonians and Portuguese from their idols, and taught the Lithuanians a worship superior to that of reptiles, or of the sun.

Virtue went out of it in every age, and wherever it came. The Roman empire was rushing to ruin; the Gospel arrested its descent, and broke its fall. Nearly all the nations of Europe which we have named were sitting at a feast on human flesh, or immolating human victims to their gods: it called them away from the horrid repast, and extinguished their unholy fires. The northern invasion poured a new world of barbarism over Christian lands; the spirit of Christianity brooded over the chaotic mass, and gradually gave to it the forms of civilized life. Where it could not sheathe the sword of war, it at least humanized the dreadful art. U

found the servant a slave, and broke his chains. It found the poor, the mass of mankind, trampled under foot, and it taught them to stand erect, by addressing whatever is divine in their degraded nature. It found woman, one half of the species, in the dust, and it extended its protecting arm to her weakness, and raised, and placed her by the side of man. Sickly infancy and infirm old age were cast out to perish : it passed by, and bade them live, preparing for each a home, and becoming the tender nurse of both.

Yes, Christianity found the heathen world without a single house of mercy. Search the Byzantine Chronicles, and the pages of Publius Victor ; and though the one describes all the public edifices of ancient Constantinople, and the other of ancient Rome, not a word is to be found in either of a charitable institution. Search the ancient marbles in your museums ; descend and ransack the graves of Herculaneum and Pompeii, and question the many travellers who have visited the ruined cities of Greece and Rome, and see, if amid all the splendid remains of statues and amphitheatres, baths and granaries, temples, aqueducts and palaces, mausoleums, columns, and triumphal arches, a single fragment or inscription can be found "telling us that it belonged to a refuge for human want, or for the alleviation of human misery." The first voluntary and public collection ever known to have been made in the heathen world for a charitable object, was made by the churches of Macedonia for the poor saints in Jerusalem. The first individual known to have built a hospital for the poor, was a Christian widow. Search the lexicons for interpreting the ancient Greek authors, and you will not find even the names which divine Christianity wanted by which to designate her houses of charity—she had to invent them. Language had never been called on to embody such conceptions of mercy. All the asylums of the earth belong to her.

And, be it remembered that Christianity has accomplished much of this under circumstances the most unfriendly to success. As yet it has had but a very limited influence even in what are denominated Christian countries. But yet, while bleeding herself at a thousand pores, she has saved whole tribes from extermination, and comparatively stanchèd the flow of human blood. Though a prisoner herself, and walking in chains, she has yet gone through the nations proclaiming liberty to the captive, and the opening of the prison to them that are bound. Even when Popery had converted her creed into a libel on her name, it yet contained truths which eclipsed the wisdom of Greece, and which consigned the mythology of Rome to the amusement and ridicule of childhood. Even there, where her character was most misunderstood, so high had she raised the standard of morals, that Socrates, the boast of Greece, would have been deemed impure ; and Titus, the darling of Rome and of mankind, would have been denounced a monster of cruelty. When disfigured to a degree which would have made it difficult for her great apostle to have recognised her—yet, like him, she went about "as poor, yet making many rich ; as

having nothing, and yet possessing all things." Herself the victim of universal selfishness, she yet left on every shore which she visited everlasting monuments that she had been there in the hospitals and edifices of charity, which lifted up their heads, and in the emollient influence which stole over the heart of society.

We are warranted in affirming, then, that, as far as the temporal welfare of man is concerned, the history of the past demonstrates that even the worst form of Christianity is preferable to the very best form which heathenism ever knew. Who has not heard, for instance, of the atrocities which men called Christians, committed in her abused name in South America? Yet even there, though her pretended priesthood was an army, and though they hewed their path with the sword, her humanizing influence was quickly felt. No longer are wives buried with their deceased husbands in Gongo; nor do the Aborigines of Florida quench the supposed thirst of their idol with human blood. At Metamba they no longer put the sick to death, nor sacrifice human victims at funerals in Angola. No longer do the inhabitants of New Spain offer the hearts of men in sacrifice, nor drown their children in a lake to keep company with the idol supposed to reside within it.

But why do we speak of other lands? Britain itself owes everything, under God, to the influence of the Gospel. The cruelties of Rome did not humanize, nor the northern superstitions enlighten us. The Missionary who first trode our shores found himself standing in the very temple of Druidism. And wherever he turned he heard the din of its noisy festivals, saw the obscenity of its lascivious rites, and beheld its animal and human victims. But Christianity had marked the island for its own. And although its lofty purposes are yet far from being worked out on us, from that eventful moment to the present, the various parts of the social system have been rising together. Even when most at rest, its influence has been silently penetrating the depths of society. When most enfeebled and corrupted itself, its authority has been checking the progress of social corruption, rendering law more protective, and power more righteous. When most disguised and repressed, its wisdom has been modifying our philosophy, and teaching a loftier system of its own. A Howard, sounding and circumnavigating the ocean of human misery, is only an obedient agent of its philanthropy. A Clarkson and a Wilberforce have only given utterance to its tender and righteous appeals for the slave. A Raikes, a Bell, and a Lancaster, have simply remembered its long neglected injunction, "Suffer little children to come to me." While all its Sabbaths, Bibles, and direct evangelical ministrations, are only the appropriate instrumentality by which it has ever been seeking to become the power of God to our salvation, and preparing us for the office to which Providence is now distinctly calling us, to be the Christian ministers and missionaries of mankind.

**Abstract of the Proceedings of the United Secession Synod.**

On Monday, the 1st May, the Synod of the United Secession Church met in Broughton Place Church, Edinburgh, and was opened by a sermon by the Rev. John Smart, Leith, the retiring Moderator, from Matt. 5: 14. "Ye are the light of the world." The court, having been constituted, and the names of those ministers, who, since last meeting had died having been taken from the roll; and the names of those who had been ordained since last meeting, having been added to it, made choice of the Rev. Andrew Elliott, Ford, to be Moderator.

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*Professors Mitchell and Duncan.*

Communications from the Rev. Doctors Mitchell and Duncan—the former of whom had conducted for seventeen years, and the latter for nine years, respectively, two departments in the Theological Seminary—were read, the purport of which was, that in consequence of severe affliction, they now believed to resign their sacred trusts into the hands of the Synod. There was but one feeling of deep sympathy pervading the court on the painful occasion. It was deemed the most respectful mode of receiving these communications, to appoint a committee to meet and suggest such measures to the court as the solemn occasion obviously demanded. In the evening the Committee reported that there was no reasonable hope that Professors Mitchell and Duncan would be restored to their wonted health and usefulness, and that they felt themselves constrained to recommend to the Synod to accept of their respective resignations—which the Synod did; and also appointed a committee to write a letter of affectionate condolence to each.

On Friday the Synod proceeded to fill up the vacant Professorships of Pastoral Theology and Biblical Literature. The list for the first of these contained the names of Dr. Marshall, Dr. Heugh and Dr. Harper. Dr. Heugh declined on the ground of deficient health, and Dr. Marshall, because he had outlived the period of eligibility. "I thank my friends," said he, "for putting me in nomination. Although a useless compliment, I still regard it as a very high one." Dr. Harper was elected.

The list of candidates for the Chair of Biblical Literature contained the names of Rev. John Eadie, Dr. King, Rev. Wm. Johnston, Limekilns, and Dr. Marshall. Dr. King and Mr. Johnston declined the appointment, Mr. Eadie was chosen.

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*The case of Mr. Rutherford.*

A complaint was laid before the Court that Mr. Rutherford had violated an order of Synod, prohibiting their members from holding ministerial intercourse with Mr. Morrison, of Kilmarnock, who was deposed for heresy. Mr. Rutherford acknowledged that he had preached for Mr. Mor-

ison since he had been deposed, and farther, that he had assisted at the ordination of Elders in Mr. M's. congregation. Mr. Rutherford entered into a defence and justification of his conduct. After a long discussion, the Synod unanimously agreed, "That as Mr. R. fully admits that he had preached for Mr. Morrison, and done all that is above alleged; and done it in direct and wilful contravention of the enactment of the Synod,—he is guilty of gross contempt of the authority of this Synod, aggravated by the circumstances in which he is placed as appellant against the sentence of suspension pronounced upon him by the Presbytery of Stirling and Falkirk; and, therefore, that unless he shall now, or at the commencement of next Sederunt, acknowledge the irregularity of his conduct, express sorrow, and submit to a solemn rebuke for said offence, the Synod cannot proceed to consider any question in which he is a party, or acknowledge him as a minister or member of this Court." Mr. Rutherford then read the following statement,—“I bow to the authority of this Synod in the Lord, and while retaining my private opinion of the nature of the regulation which I violated, I admit that in violating it I did act irregularly; and I deeply regret the irregularity, more especially because it appears to many that I thereby contemned, intentionally, the authority of this Synod, an idea which I utterly disclaim; and I do regret the trouble which this act of irregularity has occasioned the venerable fathers and brethren of this Synod.” Mr. R. farther added that, if the Synod thought it necessary, he was quite willing to submit to a rebuke. The Moderator then solemnly rebuked him, and cautioned him to guard against any such irregularities in future.

The Synod then took up the protest of Mr. Rutherford against a finding of the Presbytery of Stirling and Falkirk, the nature of which will be understood from the following detail. At the last (preceding) meeting of the Synod, a declaration of principles was given forth, authoritatively condemning various errors on points of faith and doctrine, which in substance relate to the matters in controversy in Mr. Morrison's case. When Mr. Rutherford's case came to be tried before the Presbytery they agreed to judge of the orthodoxy of his doctrines by the standard of this authoritative declaration. Against this finding of the Presbytery, Mr. Rutherford protested and appealed, on the ground that this declaration was not a standard of the Church, but the mere declaration of the opinions of a particular Synod.

Mr. Rutherford was heard in support of his appeal, and two members of Presbytery on its behalf, after which, the Synod agreed, without a vote, to refuse the appeal lodged by Mr. Rutherford, and to sustain the judgment of the Presbytery as regards the declaration of principles, it being held to be an authoritative document. In the prosecution of the case, Mr. Rutherford stated the doctrinal views which he held on the subject of the atonement. He did not deny that the atonement secured salvation to any,—he believed that it did secure salvation to the elect; but

he viewed the atonement in two lights,—first, as to the providing of it, and second, as to the applying of it by God. In reference to the first view, he believed that the atonement did not secure salvation to any, but rendered it equally possible to all; but regarding the second, he believed that it did secure salvation to the elect. God proposed to provide an atonement for all, but to apply it only to some. In the course of discussion, Mr. McDowall of Alloa, quoted a passage from a work of Mr. Rutherford's, in which he expressly asserted, that the atonement secured salvation to none—that God might have provided the atonement and stopped there, without saving a single soul. Mr. Rutherford farther explained, that when he said the atonement did not secure the salvation of any man, he meant, that the atonement was not the cause but the means of salvation; that it was the love of God, displayed in his eternal purpose, that secured the salvation of his people by means of the atonement. He stated that there were two classes of Divine purposes, in relation to this matter, which might be called prior and posterior; that the former had respect to the atonement simply as a means of saving sinners generally; and that the latter class applied to the atonement, when made to the salvation of his elect people—that all these purposes, however, exist together, and are inseparably connected with each other.

Parties having been removed, the Synod dismissed the protest and appeal, and sustained the sentence of the Presbytery, suspending Mr. Rutherford.

Mr. Rutherford protested against the sentence of the Synod, by which he had been suspended from the office of the holy ministry on grounds the most unjust, for holding what he conceived to be the truth of God; and he should hold himself at liberty to exercise the office of the Holy ministry notwithstanding the sentence of the Synod.

The Moderator then, in consequence of Mr. Rutherford's protest, declared him to be no longer a minister or member of the Secession Church.

Thus ended one of the most objectless heresies which for a long time have troubled the Christian Church. If Mr. Rutherford thinks that he has found out the secret of reconciling the purposes of election with the free call of the Gospel, he is much mistaken; the difficulty is just where it was, and as it was, for him. His theory explains no scripture, removes no difficulty, clears up no obscurity.—It is one instance more, of the folly of erecting religious opinions upon a metaphysical basis.

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*Mr. Guthrie's case.*

The Rev. Mr. Guthrie of Kendal, having protested against the deed of Synod regarding Mr. Rutherford, laid on the table the following reasons:—1st. Because the alleged error, on the ground of which Mr. Rutherford was suspended, is *not an error*; for if the atonement, *as an atonement*, secures the salvation of one, it must as an atonement for all, secure the



salvation of all. But it does not secure the salvation of all—there being many for whom it was made who finally perish. Therefore the atonement as an atonement, cannot strictly be said to secure salvation to any. 2nd. Because Mr. Rutherford distinctly admitted in his reasons of dissent given in at last meeting of Synod, and subsequently in his statement of doctrine laid upon the table of his Presbytery, and further in his pleadings at the bar of Synod, at its present meeting,—that *viewed in connection with the divine purposes of application*, the atonement does secure the salvation of all who shall be ultimately saved.

Mr. Marshall of Cupar Angus, moved, That the Synod appoint a committee to consider these reasons and report, and to take into consideration also, two pamphlets lately published by Mr. Guthrie, the one entitled “The new views true views,” and the other “The new views—how met,” and report; which was agreed to.

The committee reported, that the reasons of dissent asserted doctrines at variance with the Standards of the Church,—that they had come to the same conclusion with respect to the pamphlets, in which Mr. Guthrie holds, that the only consequences arising from the condemnation of Adam and his posterity, on account of the first sin, and the breach of the covenant of works, were merely temporal evils and temporal death, and that those who are saved in a state of infancy are indebted to the Saviour only for deliverance from these temporal evils.—That Mr. Guthrie seems to deny, that the special saving love of Christ to his people had any share whatever in giving birth to the purpose of his death, or that the saving love of God the Father, as contradistinguished from mere general benevolence in reference to the whole human race, had any share whatever in giving birth to that purpose,—that Mr. Guthrie wishes it to be understood that the salvation of the people of God, did not enter into the original purpose of God in appointing the atonement of his Son, and consequently it secures the salvation of none, but merely opens a door of mercy to all.—That Mr. Guthrie holds, that saving faith is nothing more than an individual’s believing that Christ died for him as he died for all other men, and that this belief is always accompanied with the assurance of salvation.—And, that Mr. Guthrie, while professing to hold the necessity of the Spirit’s influence, seems at the same time to contend for a species of natural ability in man viewed as a sinner, inconsistent with this doctrine.

Mr. Guthrie having been allowed to examine the report in order to his preparing a defence, and having met with the committee, was heard at full length in support of his views, and for more than an hour he replied to various questions put to him by members of Synod. The following motion was then proposed, and carried by a large majority, That Mr. Guthrie holds views on the subject of saving faith, and the atonement, &c. inconsistent with the Standards of the Secession Church, and that a committee be appointed to deal with him; and failing their obtaining satisfaction, that

they draw up and report to next Synod a full statement of the grounds of charge,—in the mean time, suspending Mr. Guthrie from the ministerial office.

On the passing of this resolution Mr. Guthrie protested, on the ground that the doctrines for which he had been condemned were Scriptural truths and that he considered himself bound to teach God's love to fallen man in spite of the sentence of Synod. Thereupon the Moderator said, that as Mr. Guthrie had disowned the authority of the Synod, it was his duty to declare him no longer a minister of the Secession Church, and to forbid all ministers and licentiates from holding ministerial communion with him.

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*Case of Mr. Walker.*

The Rev. Robert Walker, Comrie, was one of the three who protested against the decision of Synod in the case of Mr. Rutherford. This case consisted of three protests and appeals by Mr. Walker, against findings of the Presbytery of Perth, and a reference of the whole case to the Synod by said Presbytery. After considerable discussion it was resolved to appoint a committee to communicate with Mr. Walker and the Presbytery, and having examined the facts, to report, whether, in their conviction, there be any cause of complaint which the Synod may take under their consideration.

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*Home and Foreign Missions.*

A very gratifying report on Home Missions was read by the Rev. D. Thomas, the Secretary. It was stated that there were altogether 63 home Missionary Congregations and Stations connected with the Synod. These congregations of a missionary character were scattered over the more destitute parts of Scotland, some of the border counties of England, the Orkney and Shetland islands and the Northern and Western Highlands. 15000 of all classes were dependant on the home missions of the Synod, for a supply of religious instruction and the ordinances of the Gospel,—of these about 12000 were ordinary hearers of the word—2833 were now members of the United Secession Church, and 3000 young persons attending Sabbath and Bible classes, who were receiving the benefits of religious training and instruction. The expense of the Home Missionary establishment connected with the Synod, last year, amounted to upwards of £5000, of which £2550 were contributed by the Missionary stations and congregations themselves,—and the rest by the Synod's mission fund, including the sums advanced for the special support of particular stations and city missionary operations, by different congregations belonging to the body. The whole amount collected, last year, for, both the Home and Foreign missions was upwards of £9000.

Several of the Missionaries addressed the Synod at considerable length,

and gave a very encouraging account of this department of the Church's operations.

The Synod instructed the Mission Committee to print and circulate their report—and the Foreign Mission Committee to introduce into their report as full a statistical account of their stations as practicable.

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*The Bicentenary of the Westminster Assembly.*

Our readers, perhaps, generally know, that for some time it has been in contemplation by those who hold those views of Scripture doctrine exhibited in the Westminster Confession of Faith to commemorate, in some suitable way, that celebrated assembly. It is now 200 years since the Assembly sat, and the present year is judged proper for the commemoration.

It is proposed that delegates from all churches, Foreign as well as Domestic, who hold the doctrines of the Westminster Confession of Faith shall meet in Westminster, sometime during the currency of the present year.—But what they are to do when met, is a difficulty which has not been surmounted. Some have proposed, that they should draw up a testimony in support of the Orthodox faith to be signed by all present. A little reflection will convince any man that such a proposition is wholly impracticable. It would lead to endless disputes, would produce alienation instead of union, and convert forbearance into hostility. Another proposal is, that the meeting should testify against prevailing errors, such as Popery, Socinianism, &c., in which all could agree,—that the testimony should be negative, not positive. It is easy to see that such a document would contain very strong condemnations of errors which every body condemns, and very weak condemnation of certain articles about which there would be a difference of opinion. The negative proposal will, in spite of the greatest caution, run into the positive one, and be followed by most of its bad effects. Our opinion is, that the manifold denominations who hold generally by the confession, owing to sectional peculiarities, are not in a condition to meet to any good purpose, and that such a meeting if it ever take place will prove a failure.

The subject was introduced into the Synod by Mr. Renton, who said, he was sure it would be matter of after and deep regret to them all, if the projected meeting should take place, and that the Synod should, through an oversight, have neglected to make provision for being duly represented at it. He submitted the following motion, “That in the prospect of a meeting this summer of the representatives of the various Churches in Great Britain, Ireland, and America, which hold the doctrines of the Westminster Confession of Faith, to celebrate the bicentenary of the Westminster Assembly, with a view to the cultivation of harmony and union among the Churches, a special committee should be appointed by this Synod, with authority to co-operate with other churches, or their

commissioners, for an object so interesting and desirable, and to act in the matter as they shall deem most conducive to that end, and consistent with the honour and edification of this Church. And the Synod farther direct the attention of Presbyteries to this matter, that they may take such steps as they deem best.

The above motion was unanimously adopted and a numerous Committee was forthwith appointed.

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We must confess, says the Presbyterian Banner of Nova Scotia, that we have risen from the perusal of the proceedings of the Synod with feelings of a somewhat painful nature. We are afraid that the contagion of the Morrisonian heresy has spread more widely within her pale than many of her friends are willing to believe. But the wholesome discipline which she is exercising, and her obedience to the injunction of the Great Head of the Church, "put away from among yourselves that wicked person," affords gratifying proof of her faithfulness. We trust she will long continue "to rule with God, and be faithful with the Saints."

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**On Voluntaryism in connexion with Christianity regarded as a  
System of Moral Government.**

It is remarkable, even as a matter of philosophical speculation, that Christianity, when emancipated from the bondage of Judaism, its CHRYSALIS state, left behind it, with the husk of its former self, every trace of those temporal sanctions which thoroughly encased the earlier system. Springing out of an economy avowedly temporary and local—an economy which nevertheless contained, mysteriously folded up within it, all the elementary principles which, since its transformation, have become developed—it spread its beauteous wings, if we may thus pursue the figure, without effort, and entered, without a single remnant of its former earthliness, upon that wider and more ethereal sphere of influence and exertion in which, until this day, it has its home. It moves in another element altogether. It retains none of the characteristics which, however well suited to the stage of its imperfect organisation, are out of keeping with its maturity.

Regarded as a scheme of moral administration, it has merged the temporal in the eternal. The rod which hung up over the mantel piece is removed—the playthings and prizes which, in the infancy of human nature, tempted and rewarded obedience are put aside. Christianity knows nothing of them. Its rule is of an entirely different order. The whip does not immediately revenge the offence—the larger mass of potage is not now the reward set before the compliant. No! Human

character has passed this stage of childishness—and the world, released from nursery trammels, is, as it were, bidden to rule itself, to govern its own passions, to pursue its great ends, guided only by a consciousness that every deviation from truth is, to the same extent, a deviation from happiness—that there is no sin without its punishment, be that punishment ever so remote—and no virtue without its appropriate reward.

With a system thus free, thus elevated and spiritual, a compulsory maintenance of its institutions cannot, by any possibility, be made to harmonise. They who contend for securing a competent provision for the ministers of truth by means of legal enactments, and who, to a scheme of moral government of the highest order, would adapt an apparatus of physical force—seem to us to be seeking the amalgamation of elements which cannot mingle. They would have the structure of the butterfly united with the habits of the grub. They appear to be utterly ignorant of the use of wings. They wish to confine to earth what was meant to fly in air—to feed on dirt what is designed to sip nectar from flowers—to localise what is capacitated to range abroad in joyous freedom. Their ideas of Christianity cannot get beyond the mark of burrowing. They would have it still a chrysalis which they can watch and tend, and fancy dependent upon their officious intermeddling. They cannot trust it out of sight. They can frame to themselves no notion of Christianity getting its own sustenance. Like school-boys they construct a box for it, and fetch it leaves, and do all but force them down its throat—and then wonder that it pines. Ignorantly, and, in many cases, with the kindest intentions, they nurse it into sickness. To trust it abroad they regard as the acme of insanity. They would not leave it to its own instincts for the world. Under their management it is a gorgeous and many-coloured butterfly, living the life of a grub—doomed to crawl in the dust—to forego every natural tendency—to soil its own splendour—and to come under subjection to laws which suited only the earliest stages of its being.

The fact is, that nothing has so completely jarred with the designs of revealed truth, as the effort of rulers to further them by temporal rewards and punishments. The compulsory principle, which, if we take their word for it, is alone worthy of our confidence, introduces into a system of moral government an order of pains and penalties, which to have discarded as gross and beggarly was one of the main distinctions of its constitution. It is now, in consequence, altogether misunderstood. Its glory is not recognised—nor its spirituality discerned. Men who altogether mistake its sphere overlook, of course, the exquisite suitableness of its structure to move in that sphere. It is a beautiful object out of place—a polished mirror in a dark lumber room—a sceptre, grasped by a pedagogue, and employed as a rod. Far humbler materials would better have answered such mean uses.

It speaks well for the principle of voluntaryism, that it does not, in this respect, more than others, jar with the general tone of that scheme of

truth it is designed to subserve. Between it and Christianity itself there is, herein, no dissonance. It is interwoven with the whole fabric of revelation. It does not attempt the anomaly of blending together the moral and the physical. The warp agrees with the woof. It establishes no antiquated code of temporal rewards and punishments, and wisely refuses to fence about the outposts of religion with penalties utterly inconsistent with the nature and scope of religion itself. It has its sanctions—but they are spiritual rather than secular. Neglect of its claims will be followed by chastisement—but it is chastisement inflicted by a natural and inevitable sequence of events, not by the arbitrary rule of man. The order of discipline under which it places the professed votaries of truth, is of a kind calculated to deepen moral impressions, and to strengthen, by habitual exercise, moral tendencies and principles. It is never oblivious of the fact that Christianity aims to bring about, in every individual case, *self-government*—government, the main-spring of which must be within man, the laws of which are to be enforced by conscience, rebellion against which is punished by self-inflicted disquietude, and hearty submission to which is rewarded by internal peace. The voluntary principle, like the system of truth it is enlisted to support, is for the long run, not for a limited period only—for the world, not for a nation—for mind and heart, not for mere external action. The forced culture, by means of legal penalties, of religious institutions, may give a temporary and seeming impulse to the cause; but those very penalties obstruct the development of sound spirituality, and create a false idea of the power under which the human family are to be eventually brought in subjection.

The conclusion to which these remarks conduct us is tolerably obvious. Christianity, as a system of moral administration, has purposely displaced and wholly superseded temporal rewards and punishments, as any part of its means. They are incompetent to produce that high condition of mental enlightenment and moral refinement at which it exclusively aims. The compulsory principle tacks on to this plan of spiritual renovation, a code of penalties at war with the entire design of revelation. Christian willinghood, on the other hand, knows no sanctions but those of Christian truth; and, confident in its vitality and resources, comes to its aid, not as a co-ruler to command, but as a servant to obey. It presumes not to add to the laws of the moral world a little appendix of its own, drawn from the political one. It deems what is divine to be quite perfect without admixture of what is human. It is not guilty of the mistake, after the parent has spoken of his disfavour as the consequence of neglecting his injunctions, to threaten, in true menial style, that he will beat him. It judges, and judges wisely, that in as far as the first fails of its end, the second is not very likely to compass it.—*Nonconformist.*

**The Character of the Lord Jesus.**

THIS world never saw but one character in whom all the varieties of intellectual and moral greatness centered, blending in that divine and ravishing harmony which may be termed the music of the soul. There never was but one who reconciled the extremes of universal excellence; in whom the vastest intellect and the most tender sensibility—the calmest judgment and the keenest feelings co-existed—without disturbing one another: in whom magnanimity was not tinctured with pride: in whom humility was never meanness: whose charity was never consumed by the fierce fire of zeal, nor an honest zeal damped by the excess of charity; whose pity for the wretched never mitigated abhorrence of vice, nor the sternest regard for the majesty of truth deminished the most touching compassion for human frailty; in a word in whom greatness and lowliness, courage and fortitude, zeal and patience, incorruptible truth, and more than human gentleness and a thousand opposite virtues more were divinely attempered; uniting the various rays of moral excellence in one glorious emanation of wisdom and love. That Character was Jesus Christ, in whom dwelleth all the fulness of the Godhead: and whose humanity was but a veil through which streamed in softened radiance, the otherwise insufferable effulgence of Deity. Any merely human character approximates towards perfection just as he approaches this great example; and by it we may safely take the measurement and proportions of any given specimen of human excellence.”

HENRY ROGERS.

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**Factories Bill.**

IN the House of Commons, Sir James Graham made a statement, explanatory of the feelings which have induced the Government not to press the educational clauses of the Factories' Bill during the present session.—The powerful hostility of the Dissenters to the clauses, as they originally stood, had induced him to endeavour, by modification, to make them more acceptable, an attempt which had entirely failed. Seeing therefore, that the hostility of the Dissenters remained unabated, and that the Church, though it had acquiesced, did not give the measure its cordial support, and feeling that though the Bill could be carried, yet that without general concord and co-operation, it would be practically a defeat, and worse than inoperative, inasmuch as it would engender strife and animosity, the Government had come to the resolution of withdrawing the clauses relating to education.

Dissenters may well rejoice that they have defeated a measure calcula-

ted to degrade and injure them. But this is not the only good that will result from the struggle. They must have learned that from an Established Church their rights are ever in danger and that there is a necessity for being ever on the watch. And this they have learned, and more than this. They have learned that their rights and privileges will never be secure until there be a complete severance of the Church from the State. And moreover, that the time is fully come for Nonconformists of every denomination to commence in right good earnest, an agitation, not merely against isolated measures like the Factory Bill, but against that which is the source of all attacks made upon religious liberty,—a State Church with an endowed hierarchy.

And verily the time is fully come, for the Factory bill is only one of not less than five bills now proposed, all designed to increase immensely Church and State patronage, and to diminish the liberties, or add to the civil disadvantages of Dissenters.—The Pauper Education Bill,—The Bill for endowing national churches,—The Church Maintenance Bill, and The Bill for the health of Towns. These bills, if passed, will place Dissenters under many fresh disadvantages and disabilities, “They seem intended to make separation from the Church annoying to dissenters, and to enslave the minds of the rising generation to superstition before it could learn to detest it.”

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STANZAS.

I would I were where my fathers sleep,  
 In the land, beyond the wave  
 Where morn and even o'er kindred weep  
 Above their lonely grave.

I feel that my spirit, insensate, clings  
 To the ashes that mingle there  
 And memory still, in the twilight brings  
 Their voices upon the air.

Oh, their graves are green in my fatherland  
 And the wild flower scents the gale !  
 And at evening 'lone, side the mossy stone  
 The blackbird tells his tale !

There's a little spot I remember well  
 Where the spring's first daisies bloom :—  
 Scarce three span long,—with gentle swell—  
 It is my sister's tomb !



And side by side are the coffins laid  
That hold my parents' clay,  
And there I at last would lay my head,  
From the noisy world away.

For after long years of sorrow and pain,  
When the spirit begins to fail ;  
Sweet thoughts of home, o'er our hearts will come,  
Like a long forgotten tale :

And then we remember the lost on earth ;—  
Their gladsome notes recall,—  
While the vacant seats round our own sad hearth  
Will speak of the Past to all.

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### Make the Bible your Companion.

OBEDY the divine precepts of this holy book, and every thing will go well with you. Here you will find a balm for your affliction, consolation in distress, and a friend in every time of need. You will be comforted in sorrow, and encouraged in despondency. Nothing will more directly tend to promote your happiness, than a studious perusal of the holy Scriptures. Here you may learn what heaven requires of you ; here be taught those holy precepts, which if obeyed, will make you wise unto salvation. Here, too, that religion, which the blessed Savior came on earth to promulgate, is revealed to guilty man. And here you may learn to drink of the fountain of life till your souls are ravished with delight. Religion is a friend that will never forsake you ; it will direct you in each event of life, and buoy up your sinking spirits in every moment of sorrow. Millions have been made better and happier by it. They have rejoiced and triumphed in death. As you are all drawing nearer and nearer to the confines of the grave, what is so desirable—what so necessary as this ? Seek then, this invaluable treasure, and you will be guided and blessed by Omnipotence, and when your perishable bodies return to the dust whence they sprung, your spirits will be rejoicing in the presence of your Father above.—*Portland Tribune.*

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### TO OUR SUBSCRIBERS.

OUR subscribers have no doubt remarked with pleasure, that the number for July contained an extra half sheet. It is the Publisher's design to make an equal addition to every alternate number for the remainder of the year. As this is intended in confidence of the steadiness of our patrons, it is hoped they will not belie the good opinion entertained of them,