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Mrs. M. Gillmore

THE
CANADIAN
CHRISTIAN EXAMINER,
AND
PRESBYTERIAN REVIEW.

NUMBER 4.

JUNE, 1837.

VOLUME 1.

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THE CANADIAN
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NUMBER 4.

JUNE, 1837.

VOLUME I.

RELIGIOUS COMMUNICATIONS ETC.

FOR THE CHRISTIAN EXAMINER.

ADDRESS OF THE PRESBYTERY* OF HAMILTON, TO THE CONGREGATIONS UNDER ITS CARE, ON THE OBSERVANCE OF THE SABBATH.

DEARLY BELOVED BRETHREN,—

As your spiritual guardians, earnestly desiring your welfare, and bound to watch over you as those who must give an account, we feel ourselves called to

exercise the authority with which we are invested, in warning you against a sin, which threatens to become the ruin of our Church, as it is the disgrace of the land in which we dwell—the sin of profaning God's holy Sabbath. And we affectionately beseech you to suffer the word of exhortation.

We trust, Brethren, that it is not necessary for us to prove to you, the divine origin and perpetual obligation of the Sabbath, but there is reason to fear that many of you do not lay sufficiently to heart, the solemn considerations by which the command to keep the Sabbath holy unto the Lord, is enforced. The Sabbath was instituted by God, when first the heavens and the earth were made, and prepared as a glorious dwelling place for the sons of men; it was promulgated to the Old Testament Church, as one of the con-

* At Hamilton 12th April, 1837, the which day the Presbytery of Hamilton met and was constituted.

Inter alia—

The Presbytery called for the draft of an Address on the Observance of the Sabbath, ordered to be prepared at last meeting, which was given in and read: and the Presbytery, having maturely considered the same and approved of it, ordered it to be printed and distributed, under the direction of the clerk, and enjoined the ministers of this Presbytery, to read it from the pulpit to their respective congregations.

Extracted from the Records of the Presbytery of Hamilton, by Alexander Galt, Presbytery Clerk

mandments of the unchanging moral law; and it has been sanctioned, and invested, if possible, with still deeper sacredness under the Gospel, not only by the example of the inspired apostles and disciples of our Lord, but by its being consecrated to the commemoration of the work of man's redemption. And while the Sabbath is thus sacred and binding, as an institution of divine appointment, no less sacred and binding is it, as an institution fraught with divine beneficence, and intended for the welfare of our race. The regular return of the day of rest, furnishes to man, doomed to eat his bread by the sweat of his brow, a grateful season of relaxation from toil. It affords him time for seeking after that blessing of God, which alone maketh rich, and addeth no sorrow. And by enabling him to withdraw his attention from the distracting business and cares of the world, it places him in most favourable circumstances for attending to the things which concern his everlasting peace, and laying up treasures in Heaven, where neither moth nor rust doth corrupt, nor thieves break through and steal. And, Brethren, is it a light thing to profane a day, thus set apart and sanctified, to the remembrance and worship of him by whom we were created, and by whom we have been redeemed, and to the advancement of our own spiritual and eternal well-being? Or in what light are they to be regarded, who fail to fulfil the ends for which the day has been instituted, but as enemies of their own best interests, and contemners of the benevolent intentions of Heaven. We would therefore, dearly Beloved, address you on this momentous subject with all plainness and fidelity.

By the law of the Sabbath, it is imperatively required of you, that on God's holy day, you abstain from all

ordinary work; from every work, which an enlightened and tender conscience cannot clearly see to be a work of necessity and mercy; that you forget the amusements and recreations, which are allowed on other days of the week; that you refrain from the reading of worldly books, the utterance of worldly speech, and the thinking of worldly thoughts; and that you devote yourselves exclusively, in public and in private, to the great business of religion. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

Such is the law of the Sabbath, promulgated by God himself. Nor is it either a hard or unreasonable law. The spiritually minded man—the man who is really in earnest in the pursuit of salvation—far from accounting the Sabbath a weariness, cannot fail to hail its return as a privilege, and to count its employments a delight. Yet, Brethren, is it not the case, that by many of you the law of the Sabbath is disregarded, and God's holy day profaned? Are not some of you chargeable with the sin of not wholly suspending your worldly occupations on the Sabbath? Are there not some of you, who devote the Sabbath almost exclusively to recreation or amusement? Are not many of you to be found among the crowds,

who are seen as regularly as the Sabbath returns, travelling along the roads for business or pleasure? Nay! are there not many of you, who frequent the society of those who mispend and dishonour the Sabbath, amid the gossip and dissipation of the tavern? And among those of you, Brethren, who do not go to such a length in the outward desecration of the Sabbath, are there not multitudes, who habitually fail to sanctify the Sabbath unto the Lord, by unnecessarily absenting yourselves from the public ordinances of religion—by the neglect of family worship—by inattention to the religious instruction of your children—by forgetfulness of closet devotions—and by spending the Sabbath as if it were only intended to be a day of indolent abstinence from labour, and not a day to be actively consecrated to the service of God? And, alas! Brethren, even among those of you of whom we hope better things, and things that accompany salvation, is there not too often a want of watchfulness over your thoughts, speech, and behaviour on the Sabbath—a want of tenderness of conscience, in drawing the line of distinction between works that are lawful, and works that are unlawful, on that day—and a want of zeal in discountenancing the sin of Sabbath breaking, in your own families, and in the world around you?

Brethren, we say not these things in anger, but in sorrow. We seek not to provoke you, but to amend. As God knoweth our hearts, "our desire and prayer is that ye may be saved;" and therefore we seek to arouse you by a plain and faithful appeal to your consciences, to a sense of the guilt which you incur, and the danger to which you expose yourselves, by breaking the holy commandment of him who is the Lord of the Sabbath, and who hath denounced judg-

ments against those by whom the Sabbath is profaned. It were no proof of kindness to throw a veil over your offences, knowing and believing, as we do, that while these things are allowed among you, it is in vain for you to call yourselves by the name of the Lord, or to hope that his blessing will rest upon you, or to expect that religion will flourish in your own souls, or in the Church to which you belong.

Let each of you, then, be exhorted to search out and forsake the sin of Sabbath profanation, with which you may be chargeable. To all of you, of every rank and degree, we say, put away the evil of your doings; profane not God's holy day, by engaging in any unnecessary labour; mispend it not in amusement or recreation; insult not God, and vex not his people, by devoting it to travelling, whether for business or pleasure; waste not its opportunities in unnecessary visits to your neighbours or friends; let your reading, your speech, your thoughts, be all such as the sacredness of the day demands; and let the business of religion be prosecuted with all diligence and devotedness, in the house of God, in your families, and in your closets.

To parents and masters, we say, be careful to abstain from making unnecessary demands on the time or the services of your children and dependants; recommend to them the observance of the Sabbath by the influence of a blameless example; and exert the authority which you possess, in exhorting and commanding them to walk in the ways of the Lord, and restraining them from seeking their own pleasure and doing their own will on the day of the Lord.

And, above all, to you who are rulers in the Church, we say, faithfully and fearlessly exert the power with which the great Head of the Church hath invested

you, in opposing and putting down the sin of Sabbath-breaking. While you are careful that your own example is such as becomes the high and holy office which you hold, see that the sins of others be not allowed to pass unnoticed or uncensured. Remember that unfaithfulness in this respect, though it may save you from the enmity and censure of man, will render you traitors to Christ. Let no Sabbath-breaker, therefore, be admitted to the enjoyment of Church privileges, until he has rendered satisfaction to the Church, and turned from his evil ways. Let it be an understood thing, among the people under your care, that if any will not submit to the law of the Sabbath laid down by God, but will dare to lay down a law for himself, ye are, nevertheless, firmly determined that ye will please God rather than man.

These things, Brethren, we exhort you, as your spiritual guardians, to do; and our exhortations we address to you, in the name of him from whom our authority is derived. As if Christ did beseech and exhort you by us, we beseech and exhort you, to take heed to the things which we have spoken, and wherein any of you are conscious of profaning the day of the Lord, to repent—to turn from the error of your ways—and to devote yourselves to the service of Christ, in a perpetual covenant, never to be forgotten. By the mercy which Christ is ever ready to extend to the believing penitent; by the terrors of that fiery wrath, of which his adversaries shall be consumed; by the joys of that eternal Sabbath above, for which the Sabbaths of earth are intended to prepare us: we would adjure you to remember the Sabbath day to keep it holy.

Brethren, ye are the children of them who loved and revered the Sabbath:

and although abounding transgression tells, that many have sadly fallen from the faith and the holiness of their fathers, we think that the time is not yet come, in which ye will turn a deaf ear to the voice of him whom your fathers taught you to honour as the Lord of the Sabbath. No! Brethren, we will rather hope that in answer to his call, ye shall be seen as one man, returning to the Lord with weeping and with supplication; enquiring after the good old paths in which your fathers walked; and resolutely following their footsteps, to that land of rest whither they have gone, and where they now spend an eternal Sabbath, a day of ceaseless enjoyment, in the exclusive service of God.

Now unto Him who is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy; to the only wise God, our Saviour, be glory, and majesty, and dominion, and power, both now and ever. Amen.

ON THE UNIVERSAL DIFFUSION OF CHRISTIANITY.

No event is more clearly predicted in Scripture, than the arrival of a period, when the prevalence of Christianity will be universal. "All the kingdoms of the earth," we are told, "shall become the kingdoms of our Lord and of his Christ." "All ends of the earth shall remember, and turn unto the Lord; and all the kindreds of the earth shall worship before him." "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." "From the rising of the sun even unto the going down of the same, God's name shall be great among the Gentiles; and in every place, incense shall be offered unto him, and a peace of-

fering." These are a few of the most explicit predictions, which occur in Scripture, relative to the universal dissemination of pure religion, and which, with many others, are so indisputably prophetic of such a happy consummation, that it is impossible otherwise to explain them. But apart from such scriptural intimations, the event of which we speak appears so glorifying to God, so signal a triumph of the Truth, such an evidence of its divine original, such an indication of its superiority over all other religions—a result, in fine, so worthy the unspeakable importance of Christianity, that even were we unfurnished with such inspired declarations of its certainty, it would still be to Christians an object of as sanguine anticipation, as of ardent desire; and while we have every reason to lead us to hope for such a glorious era, we have no ground to doubt that it shall arrive. It will certainly imply a signal interposition of the Almighty, but not more signal than that by which pure religion has been, from the commencement of the world till now, preserved amid elements armed for its destruction; an interposition not more remarkable than that the bush, which so much excited the awe and astonishment of Moses, should burn and not be consumed.—What more signal display of divine agency, than the preservation of the piety of Noah and Enoch, amid the prevalence of a gross and universal depravity; the call of Abraham from the midst of an idolatrous world, to the service and worship of the true God; the continuance of the divine knowledge and worship for so many ages among the Israelites, notwithstanding their extreme proneness to idolatry, their frequent relapses into its impure customs, and their vicinity to nations which knew not God. Religion was

thus preserved, in the early ages of the world, among a distinct people, for these important reasons among others, viz: to manifest the power of God, in preserving it amid so many hostile and destructive influences; that the divine oracles might be kept inviolate for the confirmation of the Saviour's mission, and for the benefit of the Church in every succeeding age; that there might be a greater facility afforded for the introduction and establishment of Christianity, than if all traces of former revelations had been swept away; and that a people, (namely the Jews) might be kept distinct, to afford another proof of divine power, and of the truth of Scripture prophecy, in bringing them over to the Christian Church at a future period. It is not more wonderful that Christianity should advance from its present state of partial dissemination to universal prevalence, than that it should have advanced from its first origin to its present extension; or that its principles should be thoroughly transfused throughout that world which it has already to such an extent impregnated, than that by the feeblest instrumentality, it should have been made, in the early ages, to triumph over all the resistance which a combination of the greatest power with the most inveterate hostility could bring to bear against it—to triumph, too, not in this and the other corner, but in every quarter of the known world—not by a slow progress, but with astonishing rapidity. It will not be more remarkable for the "sun of righteousness" to irradiate with his beams every spot of the habitable globe, than that, at the era of the Reformation, after Christianity had become almost extinct under a mass of errors and debasing superstitions, the light of divine truth, issuing from the gloom of a monastic cell, should, with a rapidity cor-

responding to its first dissemination, have been diffused throughout the Church, and popish darkness dissipated, like the shades of night before the radiance of the sun. No: the overthrow of the obstacles which have stood in the way of it, hitherto, only partial progress, is as wonderful as the removal of these can be which obstruct its universal propagation. Even were it otherwise, there are still no limits to divine power; and if such a glorious result as we speak of be in the highest degree worthy of God—such as might be expected from his mercy; if it be a triumph of Christianity, suitable to its origin and invaluable blessings; and, above all, if it be predicted in Scripture, all doubt and unbelief should vanish. What is impossible with man, is possible with God. The power which is leagued with Christianity, is divine, and therefore perfectly adequate to accomplish such a result. “Not by might, nor by power, but by my spirit, saith the Lord of hosts.” In this the religion that has God for its author, differs from all others, that while the latter can triumph only over a certain measure of opposition, obstacles and hindrances are nothing to that supreme power to which the Gospel owes equally, its origin, continuance, and progress. While the success of other religious systems depends wholly upon circumstances, the most unfavourable aspect of these, affords no ground for despairing of this cause; for that supernatural agency which is involved in the very existence of Christianity, has only to be brought to bear upon them, and they become as though they were not. When we think of the mighty obstacles which obstruct the universal spread of the Gospel, we are apt to despair. We see not how every valley can be exalted, and every mountain and hill can be made low; how the

crooked can be made straight, and the rough places plain. We see Heathen idolatry entwined around the affections of its votaries, by its subserviency to their lusts, enslaving them by superstition, and almost impregnable to the assaults of truth through an intractable ignorance and barbarism; the Mahometan imposture, nurturing in its dupes a hatred of idolatry, and arming them against Christianity, which, from its doctrine of the Trinity, it represents as idolatrous, while its pure precepts farther excuse their dislike as slaves of sensuality. We see popery dazzling men through the medium of the senses, favouring by its indulgence the practice of vice, and having a firm hold on its followers through the influence of superstitious fear. We see the followers of Jewish Infidelity, whose inveterate and almost insuperable prejudices against the Gospel, may be estimated by the sacrifices they submit to, in preference to espousing Christianity. We see, in addition to these great barriers to the progress of truth, despotism in various forms, with its host of selfish interests and passions: and in the contemplation of this formidable array of obstacles, we are apt to abandon the cause in despair. But we should, when so disposed, recollect that the spirit of God has only to move over the face of this moral chaos, and order and beauty will be educed from its darkness and confusion. He has only to pronounce the word, and the region and shadow of death will be illuminated with celestial light. The progress which the Gospel has already made—its dissemination, to a certain extent, in every quarter of the globe—is at once an encouragement and pledge of its universal diffusion. And that expansive benevolence which it inspires—that desire it excites in those who share its blessings, to extend to

others a participation of what is so unspeakably valuable, affords a special guarantee for the arrival of the Millennial era. In this respect, also, Christianity differs from all other religions. What false religion inspires such a benevolence? We hear of no votaries of such a religion landing upon our shores, with the well-meaning but ill-directed aim of converting us from our pure faith to their superstition, from light to darkness, from truth to error. We hear of no institutions among Heathen nations, whether ancient or modern, for propagating their superstitions in distant lands. But the faith of the Gospel inspires such a noble philanthropy, that they, in whom it exists, are not content with enjoying themselves the invaluable blessings it confers, but they are fired with an ardent zeal, and prompted to the most strenuous exertions, to extend this happiness to others. Now, this spirit of benevolence, this tendency in Christianity to extend and communicate itself, is at once a proof of the strength of the principles it inspires, and a guarantee for its universal ascendancy: for who cannot perceive that if, into that mighty apparatus of plans and operations for the spread of the Gospel, the animation of more zeal were infused, the result would be astonishing. More countries would be visited with the Gospel, and in those where its joyful sound has been already heard, it would obtain a wider extension—such an extension as would, in many cases, lead them in their turn to co-operate for its diffusion in other lands; and only admit the supposition, which is exceedingly probable, that many nations on which the light of Christianity has little more than dawned, shall be ere long inspired with a zeal for its propagation elsewhere, and the speedy introduction of the Mil-

lenium must appear under God, a natural and necessary result.

This happy event is further probable, from its accordance with the main design of redemption, which was to glorify the divine attributes, especially God's mercy, power, and holiness.—Now, all these attributes are more signally manifested by the universal than by the partial diffusion of the truth. His mercy is; for as this attribute is displayed in conferring on our race the blessings of redemption, the more extensive the participation in these, the more must it be magnified; his power also; for one great aim of God's administration has been to vindicate his superiority over the dominion of evil and its agents; now, if this superiority has been signally displayed in the partial emancipation of our race from the reign of darkness, what an illustrious triumph would his power and grace obtain, in the eyes of the intelligent universe, by the subjection, to the influence of the Gospel, of the whole world. And, lastly, his holiness; for nothing would be more calculated to raise it above suspicion, or be a more decisive proof of his love to it, than that there should not be a spot of the habitable globe where it was not to be found, through his agency, displaying its lovely fruits, and prolific of the choicest blessings. Should it be asked, why, if the universal prevalence of Christianity be so glorifying to God, has it been, for so long a time, deferred? One reason of this is, to furnish a striking proof of the evil of sin, which has been the only obstruction to its universality, as divine knowledge has been repeatedly communicated to men, in circumstances so favourable to its extension throughout the world, that its not having been long ere now so extended, has been simply owing to

that depravity which was opposed to it, and which it is designed to destroy. This partial influence of the truth has been necessary also, to render our world a theatre for the display of the noblest graces of Christianity, as faith, patience, love, devotedness to God, and the like; and when God has, by leaving men for a sufficient length of time to the bias of their own corruption, afforded scope for its display in all its revolting forms, to shew more fully the unspeakable value of his grace, which rescues man from such an evil, and clearly exhibited how incapable man is of rescuing himself from his misery; and also sufficiently magnified Christianity by displaying its illustrious graces in contrast with a general depravity, and in the noble attitude of resistance to it—then we may expect that divine benevolence, meeting with no obstacles to its spontaneous diffusiveness, will delight in pouring out those rich blessings on our race, to which prophecy directs our expectations.

It is evident that much important instruction is taught by the prospect of this glorious era; but no lesson it teaches is more interesting than that of the obligation it lays Christians under, to increase their zeal and exertions for the propagation of the Gospel. Though the spirit of God will be the great agent in bringing about this event, still it will not be effected independent of human instrumentality. The omnipotent calls us "to his help against the mighty;" and when we think of the comparatively small progress which the Gospel has made since the primitive ages of Christianity, we cannot infer the speedy arrival of the Millennial period, without supposing a very remarkable increase to take place, of effective operations for the spread of the Gospel. If this period is destined to arrive soon, then assuredly

there must soon be a vast accession made to the zeal, liberality, and exertion, which are at present at work, for the conversion of the nations. And it becomes every Christian to enquire, whether he is setting an example of such a zeal for the dissemination of divine truth, as if generally followed by his fellow-Christians, would, by the blessing of God, be likely to bring about the speedy arrival of the Millennial era. It becomes each of us to enquire, whether our zeal and liberality in this cause, bear any proportion to the value of salvation, the gratitude we owe for its blessings, and the spiritual wants of the world. And judging by such criteria, are none of us chargeable with deficiency? And what is the cause of this deficiency? It proceeds, alas! from an engrossing worldliness of mind; a want of trust in the divine mercy, and of faith in the divine promises. Filled with narrow and selfish desires, we have no room in our souls for the expansive feelings of pity and benevolence. Not firm in our confidence that we are ourselves the objects of the divine mercy, how can we be zealous in showing pity towards others. So appalled by obstacles in the way of God's cause, we are naturally discouraged. Here lies, we are persuaded, the secret of our defective zeal. The apostles were dead to the world; unseen realities engrossed their souls; they knew in whom they believed; they firmly trusted in the divine mercy; they deeply felt the value of salvation; they were confident of the triumph of the cross, and therefore, they held not their lives dear unto them.—They endured privations and sufferings for the advancement of truth, and glori- ed in them: and so in regard to us; as long as we continue rivetted to the world and weak in the faith, so long shall we afford to men a spectacle of inconsisten-

cy, and protract, by our indolence, the spiritual thralldom of mankind; but were the spirit of the world to be subdued in us—did the same faith which quiets the terrors of guilt, present to our view the glory of thielatter days—then the Apostolic flame would be rekindled in our bosoms, and our duty, in regard to God's cause, would be no longer a matter of cold calculation. May it be an unceasing object of our prayers, that He will grant to us and the Christian world in general, such an increase of the Apostolic spirit as will prompt all to exertions more proportioned to the spiritual wants of the world.

T.

A.

OF THE ARMENIAN CLERGY.

Extracted from Researches in Armenia, by the Rev. E. SMITH, and the Rev. H. G. O. DWIGHT.

It forms a very interesting occupation to the student of the Christian History, to compare the effects which the Gospel has produced upon different nations, and to investigate the causes which may have given origin to the peculiar opinions, customs, and corruptions, that may now be found existing among them.

We intend no more at present than to make such selections from the Researches, &c. as may convey an accurate view of the state of the Clergy in the Armenian Church.

Next in importance, to the history of the Romish Church, we may place that of the Greeks, of which the Armenian is a branch.

“ Armenia is an inland country at the eastern extremity of Asia Minor, lying at short distances from the Mediterranean on the southwest, the Black sea

on the northwest, the Caspian on the northeast, and at a much greater distance from the Persian gulf on the southeast. Its western boundary is not far from six hundred miles east of Constantinople. On the north are the ancient Albania, Iberia and Colchis, or the modern Georgia and the adjacent provinces; on the west, Pontus and Cappadocia; on the south, Mesopotamia and Assyria; and on the east, the ancient Media Atropatene, or modern Aderbajjan. It extends about four hundred and thirty miles in longitude, and about three hundred in latitude.

“ In the most flourishing period of its history, it was divided into fifteen provinces, which again were subdivided into almost as many cantons as there are valleys in that mountainous region.— In the centre of them all was the province of Ararad (Ararat), distinguished for its extent and fertility, and which, from its having been almost invariably the residence of the Armenian court, is uniformly mentioned in the Bible instead of Armonia itself. On the mountains of this province, Scripture tells us, the ark rested after the flood. Here was the second cradle of the human race, and from hence were scattered over the face of the earth, the first progenitors of every nation.”

The Gospel was introduced into this country early in the third century, and was eagerly embraced by the court and the whole nation. Its professors sustained a very severe persecution, A. D. 377, in consequence of an attempt made by two powerful chiefs, who had renounced the Christian religion for that of Persia, and who were promised the sovereignty of Armenia by the Persian monarch, provided they should succeed in converting their countrymen to the religion of Zoroaster. The bishops and

priests were carried in chains to Persia, where many perished by torture, and in prison; and Magi, accompanied by executioners, were stationed in the Armenian towns and villages, to convert the people to the worship of fire. But they made a determined resistance, performed prodigies of valour, and facing with equal firmness the force of superior numbers, and the influence of secret treachery, not only prevented, during two persecuting reigns, the Armenian Church from becoming entirely extinct, but finally brought the Persian king, A. D. 484, to make peace, upon terms of the most complete toleration of Christianity, and the renunciation of every effort to make converts to the faith of the Magi.

“We hear much of the church during the dark ages, but little that is grateful to the evangelical Christian.—As evidence of her prosperity, we are told of numerous churches and convents built, of new ceremonies and precious relics introduced, of multitudes of legendary and scholastic books composed, and of incredible miracles performed; while disputes about the council of Chalcedon, the ambition and rivalries of Catholicoses, and the introduction of demoralizing heresy, give proof of the low state of religion. We hear nothing of eloquent preachers going through the nation and stirring it up to salutary reform; or of the establishment of schools for the education of the common people in religious knowledge and useful science. The best fruit of religion that is presented to us, is the unyielding steadfastness with which Magian and Mahomedan persecutions were endured, to the loss of property, of liberty, and often of life.

“The Armenians are known at the present day, as a scattered race, and one cannot rise from the perusal of their

history, without wondering, not that they are so, but that they should still be found in considerable numbers in their own country. We have already noticed their existence in the north of Mesopotamia, their emigration to Armenia Minor and Cilicia, their settlement in Constantinople, and their forcible removal by Shah Abbas to Persia. We are also told that the Saracens and Greeks, while contending for their country, each took away multitudes of captives; Toghrol and Timoor carried thousands to unknown countries; the Egyptians removed sixty thousand to Egypt; and it is known that the Persians in every war, even to the last with Russia, have always carried their captives into servitude. Multitudes, moreover, have at various periods been induced by oppression at home to seek voluntarily an asylum in distant countries, to say nothing of other multitudes that commerce has enticed away. We are not surprised, therefore, at finding them, not only in almost every part of Turkey and Persia, but in India, as well as in Russia, Poland, and many other parts of Europe.”

1. *Of the Armenian Patriarch.*

“He has so intimate a connection with the state of the Armenian church throughout the empire, that I will not only relate to you our intercourse with him, but will also present some general facts respecting his patriarchate.—We were first conducted to his *wekkel* (vicar), an officer corresponding to the chief secretary of a civil governor. He was a gentlemanly and intelligent ecclesiastic, about thirty five years of age. His inquiries showed that he detected our object before we had time to declare it; and he soon put the direct question, whether we were to preach to the Jews, or, since there were already some missionaries for them, whether we should not attend to the Armenians. The se-

veral Armenian ecclesiastics, who have been connected with us at Beyroot and at Malta, immediately came under review, and no doubt remained in our minds, that the patriarch of Constantinople keeps himself constantly informed of our operations among his people.—The patriarch himself, to whom we were soon introduced, betrayed even more extended information, by remarks respecting Mr. Wolff's proceedings in Persia. He was a corpulent man, of about forty five, remarkably kind and flattering in his address, and seemed to tax his countenance and his tongue to the utmost, to make us understand how much he loved us and was delighted by our visit. In fact, we could with difficulty civilly avoid spending the night at his palace. Our conversation at each visit, covered considerable ground, and the information it elicited will be presented, as it shall be called for by the introduction of the several topics, in the course of our journey.

“The *origin* of this patriarchal see, as you may learn from the Introduction, dates at the capture of Constantinople by the Turks, A. D. 1453; and was owing to the appointment of the Sultan, Mohammed Second.—The *nomination* of its incumbent is exercised by the Armenian primates of the capital. The person whom they elect, receives from the Sultan a ferman of confirmation, and is then patriarch. His removal from office is like his appointment. Very rarely does the Sultan attempt it, unless solicited by the primates; then he deposes one and confirms another at their will.

“In *rank*, the patriarch does not differ, as to spiritual matters, from the other bishops. He can no more ordain a bishop, nor consecrate the *meiron* (holy oil), than they. But in a more secular sense, he is the head of the Armenian

church in Turkey. Through him alone can that church, or its officers, or members as such, communicate with government; and only through him, also, does the government control the church establishment. In a word, he is regarded by the Sultan as the responsible head of his sect. Of course he must be clothed with considerable powers. They are defaced by the most solemn fermans of the government, which, as the office is one of its own creation for state convenience, is interested in maintaining its authority. In his own diocese, as bishop of Constantinople, the patriarch exerts his authority over the priests and people directly. An instance occurred while we were there, of his imprisoning two priests for having turned papists. One claimed Russian protection, and was consequently delivered up to the Reis-efiendy and released; the other remained in the patriarchal prison till his recantation opened its doors. In other parts, the direct exercise of his power extends only to the bishops; but they are so dependent upon him, that his influence in their dioceses must be very great. He appoints, recalls, and even banishes them to distant parts of the empire. A special ferman for every such act must, indeed, be issued by government; but a hint from him, with a few piasters, is sufficient to obtain it. Besides thus controlling the bishops, he also divides or unites dioceses, so that their number and limits are never fixed. The city which had a distinct bishop last year, may this year be subject to the bishop of some other city, which then formed part of still another diocese.

The *extent* of the patriarch's jurisdiction is the same with that of the empire, excepting only so much as is embraced in the patriarchate of Jerusalem. The *Catholicos* of Sis, the history of whose see has been sketched in the Introduc-

tion, presents the singular anomaly of a superior placed in dependence upon an inferior. In spiritual rank he is one grade above the patriarch and other bishops, inasmuch as he can ordain bishops and consecrate the meiron. But he is regarded by government only as a high metropolitan, pays to the patriarch, instead of the Sultan direct, his annual tribute, and can only obtain through him, like other bishops, the *fermans* for which he has occasion. Only for his election he is not dependent. That rests with some ten or fifteen primates, (of his diocese, I believe,) and the bishops and monks of his convent. The Catholicos of Aghtamar is probably as independent of the patriarch, as the Kurds, in whose country his *see* is situated, are of the Sultan. Of this whole system, indeed, it ought to be remarked, that, in such a despotic and unsettled government as Turkey, it must be subject to many irregularities. The patriarch's power being borrowed from the Sultan, wherever the latter is unable to execute his orders, there will the authority or protection of the other cease to be felt.

"The *fiscal concerns* of the establishment must not be overlooked. The patriarch pays to the Sultan an annual tribute, called, from its being paid at different times, *mukattaa* (installment); and it is the only regular contribution expected by the government from the Armenian church, or its officers in their ecclesiastical capacity. To obtain his *ferman* of confirmation, however, every new patriarch is obliged to distribute among the chief officers of the Porte a large amount in presents. Such pecuniary obligations, are sources of no small embarrassment; but the patriarch will not throw them upon the primates and bishops, for he would thus lose the advantages of power and profit derived from the collection of the *sans* necessa-

ry to meet them. As the *see* has no glebes nor funds, it becomes important to inquire from whence it derives an amount equal to this tribute, these presents, and its current and incidental expenses. As bishop of Constantinople, the patriarch has, within that diocese, all the sources of episcopal income, which are common to other bishops, and will be hereafter specified. From every other diocese the incumbent bishop pays him an annual *mukattan*, reserving to himself its collection. Upon being appointed to a diocese, also, every bishop gives the patriarch a present more or less liberal according to circumstances. Occasionally recourse is likewise had to sources of income that are extraordinary. When the patriarch gets too deeply in debt to extricate himself, the wealthy Armenians of the capital sometimes contribute liberally to his relief.

"Let us see how a hierarchy, originated and upheld like this by a Mohammedan power, operates.—*The choice of a patriarch, or, as the case may be, his deposition, is a fruitful source of intrigues, strifes, and corruption.* The voice of the primates cannot always be unanimous, nor nearly so. Indeed, as they are not a regularly appointed body, nor their numbers fixed, it may easily happen that more than one candidate will claim a majority. In such a case, as the patriarchate is an object of ambition, parties must almost necessarily run too high for either to submit, except to the voice of an authoritative arbitrator. That arbitrator is of course the Porte, and the only weight, that will move the balance of its decision, is money. The candidate that offers the highest present for confirmation is confirmed, and as often as his unsuccessful rival offers more, the confirmation is recalled and given to him. Even the *mukattaa*, though its amount is consi-

dered fixed, does not always escape at such times without being increased.— Thus the highest office of a Christian church is virtually set up at auction, a moslem holds the hammer, and takes the offer of the highest bidder. In this case, as in most others, a quarrel among Christians becomes a direct source of income to the Turk. How can he be expected then, especially as his religious prejudices coincide entirely with the interest of his purse, to check the evil? There is, however, an important check, in the fact that the primates, in whose divisions the evil originates, are ultimately called upon to contribute heavily from their own purses, when the amount of the bribes exceeds the patriarchal resources.—The actual history of the patriarchate is, in fact, little else than a history of intrigues. During fifty years in the seventeenth century, fourteen persons were raised to the office of patriarch, one of whom was elected and deposed no less than nine times, the whole number of elections and depositions was nearly forty, and one priest held the office for six years, (including one in which he was supplanted by an individual raised directly from the humble employment of baker,) before he was ordained bishop. Four times the primates, instead of electing a patriarch, kept the office in their own hands, and on one occasion, increased the mukattaa from 100,000 to 140,000 akcheh, that they might be allowed to retain it. A *vartabed* (clerical monk) supplanted them by increasing it, in addition to large presents, to 400,000 akcheh, and hired a Turkish guard for an extravagant sum to enable him to make good his claims. But his rivals proved too powerful for him; he was thrown into the common prison, and there shortly after perished by poison.

“*The appointment of bishops is also*

productive of much intrigue and corruption. The patriarch, naturally wishing to realize a large income, will generally, if there are rival candidates, as there cannot fail to be, give the appointment to him that offers the highest present. The inauguratory present, too, is a direct premium to the greatest possible instability of the episcopal office; for the oftener one bishop is recalled and another appointed, the oftener does it come into the patriarchal treasury.— One check upon these evil tendencies is, that the people of the diocese in question, from whom these bribes must ultimately come, will, when their purses or their feelings are tampered with too far, make their complaints to be heard.— Another is, that most bishops take care to secure partisans among the primates upon whom the patriarch himself is dependent, and thus have authoritative advocates at hand to countermine the intrigues that may be formed against them; circumstances having led them to imitate the system pursued by the pashas of the empire, who, as is well known, have their spies and agents in the very divan of the Sultan.

“*Dissent, also, and free religious toleration is opposed.* The idea of government is, that every sect of *rayahs*, i. e. subjects not Mohammedan, forms a distinct nation, and must have a representative and responsible head at the capital. The Greeks, Armenians, and very recently the papal Armenians, have such a head in their patriarchs, and the Jews in their chief Rabbi; and are, of course, acknowledged as tolerated sects. The Jacobite Syrians having no other representative, the Armenian patriarch acts as their agent. Other sects, existing only in certain provinces, have a local toleration, without being represented at the capital; as the half independent Maronites in mount Lebanon,

and the Copts in Egypt. With such an idea for the basis of its legislation, the government of course looks upon every new sect, other than those already acknowledged and represented, as an unwelcome intruder. Do any of the Armenians forsake their church for such a sect? The patriarch has only to report them as insubordinate to bring them into embarrassment. For the very fact that they have revolted from him, makes them infractors of a fundamental principle of the empire, and they no longer rank among its protected subjects.— This system, like every other in Turkey, is liable to many irregularities, and probably nowhere has so much force as at the capital. To the Greek islands it is hardly applied at all, they being represented by islands and not by sects.

The case of the papal Armenians illustrates its operation, and is therefore full of instruction to protestant missionaries. Their numbers at the capital and in other places were considerable; they were, as a body, more intelligent than their countrymen; among them were men to whom uncommon wealth and official station gave great influence; and European sympathy was altogether on their side. Still they were every where obliged to rank as a part of the flock of the patriarch. They could have no churches of their own; their priests could not wear the clerical garb nor be known as such, except under the shadow of European influence; and at baptisms, marriages, and burials, they were obliged to call upon the Armenian clergy, and pay them the accustomed fees.— Such, very nearly, was their situation even at Angora, where they amounted to many thousands while the Armenians were only a few hundred. The Sultan, having been informed of the part the Persian Armenians had taken in the late war of Russia with Persia,

deemed it necessary, when anticipating in the beginning of 1828, a rupture with the same power himself, to remind the patriarch that he must be responsible for the good conduct of his nation. He replied, that for all who belonged to his flock he would readily be responsible, but that there were some who did not acknowledge his authority, and for them he could not pledge himself. The names of such were demanded, and he sent them in. The persecution which came upon them, when thus placed in the predicament of an unacknowledged dissenting sect, is well known. The banishment of the laity seems to have been almost peculiar to the capital and its suburbs, and was ordered under the pretence that every one must return to his own city, and of course they to Angora from whence they had come. But the persecution was felt in the most distant parts, and even in the Kurdish pashalik of Bayezed their priests were searched out and banished.

The patriarchate of Jerusalem, when the dominions of the power that created it were united to the Ottoman empire, would probably itself have fallen to the share of the patriarch of Constantinople, had not the primates, by whom he is himself appointed, taken it into their own hands. In fact the question of its independence did for some time remain undecided; but now the two sees stand upon nearly the same footing. The patriarch of Jerusalem pays his mukattaa directly to the Sultan, and takes out fermans in his own name, for which, and for other purposes, he has an agent residing in the capital; and not only does his nomination rest with the primates of Constantinople, but they also take upon themselves to control the funds and the internal government of his diocese.— They procured the recall of the patriarch Gabriel, who is now bishop of

Smyna. By mismanagement, a part of which was attributed to him, the convent of St. James, (the patriarchal residence at Jerusalem,) had incurred an immense debt. To remedy the embarrassment, the primates sent seven inspectors to assume the whole management of its concerns, leaving to the patriarch merely the physical power of putting his seal to documents of their composition. He, unwilling thus to be made a cypher, neither acknowledged their authority nor welcomed them to his convent.—The primates, consequently, provoked by his obstinacy, sent men clothed with power from the Sultan to bring the helpless prelate forthwith to the capital.—The patriarchate extends over Egypt, and the pashaliks of Acre, Damascus, and Tripoli; and pays a mukattaa to Damascus, as well as to Constantinople.

You will naturally wish to know more of such an important body of men as the Armenian primates of Constantinople. The church universally acknowledges, to a certain extent, the voice of the laity in its government. In every place, we find individuals, who stand forth and act for their fellow-citizens. Such individuals in the capital, where questions of national interest are started, naturally act as representatives of the nation. Hence the primates are regarded by the government in this light. We were not able to learn that they are chosen in any other way, than by the general consent or opinion of the public informally expressed. Whoever by his wealth, birth, or talents, can make his influence felt as a primate, is a primate. Their number of course cannot be fixed; but it does not vary far from twenty four. They are immensely rich, and are generally connected with government, or its officers, as bankers."

(To be continued.)

PRACTICAL SERMONS.—NO. 1.

From Revelations, chapter 7, verses 14-15: *They have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.*

With what soothing and sanctifying influence, do such discoveries of the world of spirits come upon the souls of Christian disciples, passing through the tribulations of time, from which the spirits of the just made perfect have escaped. It is doubtless for this purpose, that the Comforter has occasionally withdrawn the thick veil which conceals eternal realities from our view, and afforded us some momentary glimpses of them, that we might be incited to constancy and perseverance in fighting the good fight, and laying hold on eternal life, wherunto we also are called. How often, in former ages, has the martyr in his prison, and the persecuted Christian in his cave, looked upward to those arrayed in white, and his constancy received new strength, because he then discovered more clearly that these light afflictions, which are but for a moment, are not worthy to be compared with the weight of glory that shall be revealed. And as the weary spirit in its weariness turned to the heavenly rest, and the afflicted in its tears turned to the heavenly joy, and the sin-burdened gazed on the white robed purity of the temple above, hope gave an impulse which bore them onward in the right path to the world where their hopes shall be for ever realized. Let us, Brethren, for a moment contemplate these scenes, that we may be assisted in acquiring the preparation for those spiritual exercises on earth, which are designed to mature our preparation for

the purer worship of the upper sanctuary.

Consider, first, the character of the heavenly worshippers — “they have washed their robes, and made them white.”

There is a remarkable peculiarity in the manner in which the redeemed before the throne of God are here described. Even in their state of blessedness and glory, there is a constant reference to what they were, in the world from which they have been removed. They are manifestly distinguished in name, and in station, from all the sinless angelic orders. Named the redeemed, it will forever suggest the remembrance that they were once lost; named the spirits of the just made perfect, it will suggest the remembrance of a period, when this attribute of perfection did not belong to them; clothed in robes made white, they are reminded of the garments polluted by the flesh which they once wore. The presence of him that sits upon the throne, and the songs of praise which they offer up to him, will be everlasting memorials, both of their ruin and recovery—for they are redeemed by his blood, and made kings and priests unto God.

It is manifest that the change denoted by the figurative expression in the text, had passed upon them antecedently to their appearance before the throne of God, and was indeed the cause of their appearance in this exalted station. They have washed their robes and made them white, THEREFORE are they before the throne of God. In this life, consequently, they must have undergone the change, and such is the provision of that redeeming plan of which they are the objects; for in this life it holds forth the means of renovation and purity, and in this life they must be obtained.—“Christ loved the Church, and gave

himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.” “According to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour, that being justified by his grace, we should be made heirs according to the hope of eternal life.” “Ye were unrighteous, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God.” The change upon the personal character of these subjects of grace, may not now be complete, but the sanctifier has begun his work upon them; already are they made partakers of the righteousness which is by faith; they are adopted into the family, and are entitled to all the privileges of the sons of God; and among these is the promise of a grace, by which they are made partakers of a divine nature, through the knowledge of him who hath called them to glory and virtue.

It is not necessary that we should now engage ourselves with the inquiry, to what extent this sanctifying change is, or can be, carried in the present world. We are unable to determine the limits towards which divine grace may carry the believer, in his attainments, even amidst all the hindrances and imperfections of a state in which we carry about with us a body of sin and death. The utmost degree of spiritual improvement, attainable on earth, probably lies far beyond what the best of men have yet reached. But it is to the future world that we must look for the full perfection of our being. In that state, the soul of the believer, will be

completely and for ever delivered from those sinful influences which arise from the disorder of its own powers, from the pollution of the body, from the temptations of an ungodly world, and from the innumerable things around that hurt and offend. In the full enjoyment of the vision of God, they shall be made "like God;" and whatever may be comprehended in this expression, shall be perfectly attained,—for they shall have washed their robes and made them white in the blood of the Lamb.

Consider, next, the state and employments to which these heavenly worshippers are raised; "*therefore are they before the throne of God, and serve him day and night in his temple.*"

Every image under which the heavenly world is figured out to the faith and hope of the Christian, conveys the idea of its local habitation. It is called Mount Zion—the city of the living God—the heavenly Jerusalem in which are placed the throne, the temple, the abode, of the most High. And after the conflagration of this globe, the habitation of the throne and glory of God, around which redeemed worshippers shall be placed, is represented as in a new heaven and new earth, refashioned from the ruins of the old, in which "the tabernacle of God shall be with men, and he will dwell with them, and they shall be his people, and God shall be with them and be their God."

And when we consider the nature of man, we see plainly that some locality is essential to it. The soul is a distinct and limited being. In the future world, as in the present, it is destined to inhabit a material form—a nature adapted to a local habitation. With whatever new capacities it shall hereafter be endued, it must preserve all its relations to a limited space, and a successive duration. It shall resume, it is

not improbable, after the resurrection, a similar outward form, though fashioned in its glory after Christ's glorious body. It shall retain the same capacities though enlarged and perfected; it shall continue to enjoy many of the same friendships, though more spiritual and refined; it shall retain the remembrances of the past, which shall have their correspondencies in the new and perfect state of heavenly existence; and stretching over all will be the unbounded progression of perfection and enjoyment.

These views receive impressive confirmation from all the discoveries made to us of the glory of our risen Lord.—He took up with him to heaven the same material form in which he was clothed, and suffered on earth. And this glorified humanity of the Mediator, will endure co-eternally with the effects of his mediation. Arrayed in our nature, he is the object of worship to them that are before the throne; and every glimpse afforded to us of the celestial glory, conveys to us the impression that the humanities of earth will continue to exist in heaven, but refined from all the impurities by which they are here debased.

Let us beware, therefore, in our contemplations of the scriptural visions of the eternal world, of refining them into "airy nothings"—into dim and shadowy representations—which, as they cannot be distinctly apprehended, cannot make any deep impression upon the understanding and heart. For we may safely believe it to be within the reach of Almighty power, to invest the present corruptible with that incorruption and life, which will fit it for a place before the throne; and when these bodies are fashioned like after Christ's glorious body, they shall, without destroying one atom of their essential nature, be fit habitations for the immortal and sanctified spirit, then re-embodied, and pre-

pared to take its place among the highest orders of worshipping intelligences. Perfected in the resurrection, and clothed upon with the house which is from heaven, every external sense, and every inward faculty will have their proper objects of gratification; and without conjecturing that new avenues of sensation will be opened in this more perfect state of man, we may be assured that those we shall then be in possession of, shall be the means of rendering the blessed

——“Unutterably full,
Of glory and of God.”

But experienced only in our present mode of being, and in respect of the resurrection of the dead, seeing only as through a glass, darkly; we may better conceive of heaven as a state connected with spiritual character, than as a locality connected with yet unknown physical accidents. When, therefore, we speak of the vision of God, and nearness to God, and of being before the throne, and in the heavenly temple, we affirm no change respecting the Infinite Nature; but a certain perfected state of the percipient mind; a state in which the soul comprehends more of the nature and attributes of the godhead; in which all its knowledge is associated with spiritual affections; in which God communicates immediate impressions of his own glory and complacency; and all this in presence of, and through the glorified humanity of Jesus. “For to be with Christ, is to be before the throne of God.”

In these revealed glimpses, therefore, of the heavenly world, the throne and the temple are connected, because in those regions of sinless perfection the inhabitants are rather worshippers than subjects—the highest station to which an intelligent nature can be raised. Such

would have been, in a great measure, the condition of man upon earth had he continued in innocence. Inhabiting regions spontaneously producing all things, employment would rather have been worship than obedience—enjoyment, rather than labour. Trying and difficult obedience arises chiefly from the disorders that sin has produced. In the heavenly world, where all these disorders are removed; where the state of each is unalterably fixed, obedience is without effort, and contemplation and worship are felicity. Is not this the finished type of our intelligent and moral nature? Is not this the beatitude that God has reserved for it? When the disorders which sin has introduced are removed, there will then be no farther need of such obedience as we are here called to render; but the redeemed shall serve him day and night IN HIS TEMPLE.

Advert, next, to the means by which the heavenly worshippers are raised to their state and employments—“*the blood of the Lamb.*”

How bold is this figure!—It verges almost upon incongruity. Were it not that we are accustomed from early life to the language of Scripture, we could not be easily reconciled to such a figure, as washing robes in blood, that they may be made white! Yet how uniformly in fact, though varied in expression, do the Scriptures declare, that all things are purified by blood in that scheme of mercy of which God is the revealer! And as if the economy of redemption, as administered on earth, were not enough to give sufficient prominence to the fact, it is perpetuated in the language and songs of heaven. For while the Church below, in all her ministries, testifies that we have redemption through the blood of Christ, the Church above converts the doctrine into anthem, and sings, worthy is the

Lamb that was slain, for he has redeemed us by his blood; and thus, the unsearchable mystery, which is faith on earth, became adoration before the throne of God.

In contemplating the blood of Christ as the means of producing a meetness for the inheritance of the saints in light, we cannot overlook the atonement for sin, which was the end of its shedding. This design of Christ's mediation was the theme of prophesy. "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." It was announced by Christ himself as the main design of his advent. "The Son of man came to give his life a ransom for many." It is the principal theme of all the apostolic writings—"Jesus was made a little lower than the angels, for the suffering of death, that he, by the grace of God, should taste death for every man. God hath commended his love towards us in that while we were yet sinners, Christ died for us." It is not possible to attach any other consistent signification to such expressions than that, on account of the sufferings of Christ, the believer is delivered from suffering; on account of his death, the believer is delivered from death; that through his meritorious interposition with God, all that come unto him by faith obtain the reconciliation with all its concomitant blessings. We need not now stay to inquire why such a scheme of saving our ruined race was adopted in the councils of divine mercy. It is enough for us to know that God has revealed it to sinners as

the only method by which salvation is to be obtained. There may be mysteries connected with it which we cannot solve—which not even the redeemed before the throne can solve. It is enough for us that the Son of God is set forth our mediator by a divine testimony, and that God has proclaimed the remission of sins through his blood. The disciple of Christ on earth relies on the divine testimony, and experiences its power and peace. The redeemed before the throne, who have washed their robes and made them white in the blood of the lamb, confirm the experience they acquired in time, and set too their seals that God is true.

When, therefore, we speak of the blood of Christ as the means by which the heavenly worshippers have acquired their place before the throne, and the character that fits them for it—we understand that phrase as comprehending the whole system of means by which the scheme of our redemption is carried on and completed. Christ suffered and died for us. He also lives and reigns for us. Upon the cross he was the propitiation for our sins. Upon the throne, he is our advocate with God. He distributes in his constant mediation the gifts purchased by his sufferings for the rebellious, and the love which paid the ransom, ensures all its benefits to the ransomed. "For if when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his life." By his intercession in our behalf, we obtain those influences of grace in which our first movement towards God originates; and by the constant communication of the same, we are transformed at length into the image of God, and prepared for serving him day and night in his temple.

Advert, finally, to the perpetual re-

* Isaiah, ch. 53, v. 4-5.

cognition of the blood of Christ, as the procuring cause of our salvation.

Though in Heaven the salvation of the redeemed is complete, the means by which it was accomplished are not forgotten. By the rivers of pleasures which flow from the throne of God and of the Lamb, all the ransomed of the Lord in the heavenly Zion, have a perpetual remembrance of former things. The glorified spirit, in the revolution of countless ages, will never forget that he was once a sinner, once a rebel against God, once exposed to his wrath. The multitude that no man can number, will still retain, amidst the blessedness of that world to which divine mercy has raised them, such remembrances of time as will deepen their sense of obligation to him that sits upon the throne, and the Lamb that was slain. So deeply indeed, as St. John represents, does this theme engross their spirits that it absorbs every other, as if the lustre of all the attributes of the Eternal were blended into that of mercy; and the contemplation of mercy triumphant, constituted the employment and beatitude of the worshippers. Methinks in an ecstatic pause of his song, the soliloquy of some happy spirit, as Abel, or Abraham, or Paul, or Lazarus, may be heard in such strains as these—"I am not, for aught in myself, entitled to a place here; to walk these golden streets; to behold these pearly gates; to be thus surrounded with the uncreated light; thus to know the fulfilment of the oracle—the Lamb who is in the midst of the throne, shall feed them, and shall lead them to living fountains of waters; and God shall wipe away all tears from their eyes—of all this, ah, how unworthy! This intellect is now enlightened, but not by power of mine; this soul is now purified from every stain, but not by skill of mine, no guilt rests on me to

hide the light of the divine countenance, but its removal was no act of mine; I feel within me a love which will bind me for ever to the throne of God, but it was kindled from another fire—that which from eternity existed in the bosom of Deity; I see in the glorified humanity of my now exalted Lord, what it cost to purchase for me a place here; for the glory with which my Saviour is enthroned, does not hide from the eyes of the ransomed the scars of his humiliation; amazed, overwhelmed, with a love so vast, in what language can I utter my gratitude and praise; what can I do but join the ten thousand times ten thousand, and thousands of thousands who are round about the throne, crying with a loud voice, "worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing—for he hath redeemed us by his blood and made us kings and priests unto God, to reign with him for ever and ever."

Ascribing thus the glory to him that sits upon the throne, the heavenly worshippers augment their own felicity.—For judging of the feelings of the worshippers in Heaven by those which actuate the worshippers upon earth, in their best moments, no emotions of the soul are more blessed than grateful remembrance and affectionate dependance.—For the creature to know that it is beloved by the creator; that all its interests are secure in that love, passing knowledge, that eternity shall not change or diminish; that nothing can restrain its manifestations but the finite capacity of its object—what considerations can equal these in inspiring the soul with joy! All creatures are formed to depend on God; the consciousness of that dependance is piety, the expression of that dependance, is worship: the love

arising from that dependance, is Heaven; and those thus feel who are before the throne of God, and serve him day and night in his temple.

These contemplations, though referring to the Church of the first born in Heaven, have yet their correspondencies in the Church of God upon earth, and the believer must not tarry till death to experience their reality. The employments of the worshippers encircling the throne, differ only in their degree, not in their nature, from those of the worshipper upon earth. We have just recited the song of the redeemed. Listen now to the voice of saints hastening to join that blissful company, that you may know that they have drunk of one spirit, and serve the same Lord. "I am determined to know nothing among men, but Jesus Christ, and him crucified. I count all things but loss, that I may know him, and the power of his resurrection, and the fellowship of his sufferings being made conformable unto his death;" and in the eucharistic remembrance of this death, an institute, perpetual until the consummation of all things, we repeat to the Church and the world—"The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ? In it, the Church from one generation to another, shows forth the Lord's death till he come again. For in this we seek deliverance from guilt; in this we seek the sanctification of our nature, in this we seek to wash *our robes*; that we may be prepared to stand before the throne of God, and to serve him day and night in his temple."

True it is, Brethren, the temple in which we have this day assembled, is not to be compared to theirs; they are before the throne of God and of the Lamb; they behold innumerable tro-

phies of divine mercy around them; a clearer knowledge, and a deeper sense of obligation prompt their rapturous hallelujahs. But we are distant from these scenes of blissful vision; no throne is visible in our sanctuary, the Saviour adored by us is not seen; in the eucharistic commemoration of his death, Christ Jesus is indeed set forth crucified before us, but the eye of sense sees nought, save the instituted emblems. Yet, may the heart of the sincere worshipper among us, more nearly resemble that of the worshipper in the heavenly temple, than the great dissimilarity of our outward circumstances would seem to indicate. We love the same Lord; we trust in the same atoning death; we seek in commemoration, as they in song, to perpetuate throughout all time this stupendous display of divine love; we seek to obtain, through the spirit of grace, the righteousness of the saints wherewith they are clothed; our hopes, too, humble but bright, find a resting place in that temple into which they are admitted; and feeling within us the swelling appetencies of a heaven born spirit, we earnestly groan for our tabernacle in the heavens. In the true believer, the life is begun that shall endure for ever; and its feeble beginnings nourished here in the house of prayer, shall grow, till he is qualified for a station in the heavenly temple.

One observation more and we have done. Preparation for the services of the heavenly temple, is sanctification completed; preparation for the services of the earthly, is sanctification begun. None can enter above on whom the stain of pollution rests. None can be accepted beneath who do not hate even the garment spotted by the flesh. In the temple above they are clothed with white robes; in the temple beneath we prepare them. And though the eye of

an infinitely holy God, cannot but look upon pollution in every degree, with abhorrence, he pities the sinner who is groaning under the load; he beholds with compassion the conscience stricken disciple, uttering within his own throbbing bosom, "wretch that I am; I would do good, but evil is present with me: who shall deliver me from the body of this death." He who is touched with a feeling of our infirmities, though now surrounded with those who have washed their robes and made them white, looks down with pity upon those who *are*, what the purest of the redeemed once were—worn and heavy laden, supplicants for mercy. The tear of contrition; the sign of penitence; the unuttered bitterness of the wounded spirit; the soul abhorring itself in dust and ashes; the heart that trembles to approach, and yet cannot keep away; the disciple humbled on account of temptations triumphant, and a profession dishonoured; these are sights unknown in the heavenly temple, but they are suitable to the worshippers in the earthly. And grateful are we for the assurance that the eye which regards with complacency the spirit of the just made perfect, also regards with pity the broken and the contrite spirit in these regions of sin and sorrow. These are but different stages in the progress of the redemption of the sons of God. He who knows the end from the beginning, and reckons in number those whom the father hath given him, discerns among the mingled assembly, filled with various thoughts and agitated with various emotions, those who come to him with sincerity and truth; and in many a heart now filled with penitence, and self-reproach, and distressing fears—and loathing itself, but loving him—he may discern the redeemed spirit, who ere long will be numbered with the multitude, who have

washed their robes, and who are before the throne of God, and serve him day and night in his temple.*

HINTS ON RELIGIOUS EDUCATION.

He that would learn well must learn young, is one of those sentences whose truth is vindicated by the just authority of experience. Whether the discipline be intellectual or moral, there can be no question that, other things being equal, an early application of it is certain to be the most successful. In those studies that are purely intellectual, or rather in those that are intended to be so, (for in truth the culture of the understanding always exerts a greater or less influence upon the moral affections,) the advantage of an early application to such studies is obvious, from the very foresight which it allows in point of time; from the readier acquisition of the habit of mental abstraction; and from the improvement itself, in the power of thought which the very exercise of it has a tendency to produce.

The same law is observable with respect to the *moral* nature of the human being. The love of truth, an invariable respect to the rights of others, a generous and honourable construction of their motives to the exclusion of all personal malice, and a readiness, both to compassionate them and extend active assistance in cases of unfeigned suffering and misfortune, are principles that are susceptible of being improved, and which consequently may properly be proposed as objects of education, since it is a settled question that truth is better than falsehood, and justice better than dishonesty, a generous spirit better than a rancorous one, and a

* Preached on a Communion Sabbath.

merciful disposition better than hardness of heart. The benefits of an early culture of these moral sentiments are manifest from the same reasons that show the advantage of an early intellectual exercise. The habit of applying them is more readily acquired. The opposite passions are more easily corrected, and being kept in check by a watchfulness that views their first movements with suspicion, their force and activity are proportionably weakened. The whelp is more easily tamed than the full-grown tiger; and malign passions are more readily and effectively overruled, when the proper remedies are applied upon the first indications that manifest their existence.

But the rule is one of still wider comprehensiveness, and is applicable, under all the ordinary conditions of society, to the religious improvement, as well as the intellectual and moral culture of mankind. It is true, that it is impossible by any course of previous discipline, by any human art, apart from and independent of that divine grace which is the special gift of the Almighty, to render man a religious being in the highest sense of the term, a new creature reconciled to its creator, and subject to the kingdom of God; for the application of any system of means that are merely natural and entirely destitute of an auxiliary power that is superior to nature, must terminate in an effect that is natural only; whereas religion as limited by the above definition, supposes the production of a character, and its introduction into a state that is beyond the range of any natural causes, that is, a spiritual character, and a state, the subject of which is enabled by divine grace, freely imparted to him, not only to respect God as the great object of all his worship and obedience, but is judicially absolved by God from the penalty

to which sin had rendered him obnoxious. It is a character totally unattainable without such assistance, and a state in which no one may find himself placed but through the special grace and mercy of his Maker. This is evidently in accordance with the whole tenour of divine revelation. "By grace are ye saved, and that not of yourselves, it is the gift of God." "No man can come unto me, except the father who hath sent me, draw him." But it is also true that there are certain things besides, which the attainment of that salvation unfolded by Christ and made possible to mankind, presupposes, and which, therefore, may be termed necessary to it. Before Christ can be received, it is at least necessary that his name should be made known to us. Before he can be received in all his offices, something must be known of the work which he has accomplished on our behalf. For any thing that the word of God declares, no one can be redeemed by the blood of Christ, who knows nothing of the atonement which he has made. These are necessary, requisites but there are other things, which though not absolutely necessary, are yet in the ordinary course of divine providence, and according to the usual method which, in the infinite wisdom of God, is adopted for the communications of his grace, the ordinary antecedents of the blessings of salvation. Though not to be understood as the forerunners of these blessings universally, they are yet to be considered and constantly employed as the common means of procuring them. The sun may go ten degrees back to remove the suspicions of a doubting Hezechiah, but the misgivings of others must be remedied by more ordinary means. In the same manner some may be violently impressed, as it were, into the kingdom of Heaven, by the rare

arts of the inventive mercy of God, but the end of the occurrence of such cases is better fulfilled when we receive them with adoring admiration, than when we make them the reason for our expectation of them. Our expectations of success are to be regulated entirely by the degree of our conformity with the prescribed rules. They who absent themselves from the public worship of God, who have no respect for the ordinances and institutions of Christ, are justly thought to be more remote from the blessings that accompany salvation, than they who, though they have never realized them in any spiritual degree, or in any sense that can betoken their connection with the ransomed of God, are neither sparing in their offerings nor infrequent in their attendance; and therefore, are in circumstances in which they are more *likely* to become the subjects of his kingdom. They are within the limits of an appointed system of means. They are waiting the time of God's merciful visitation, when some spark of divine truth may light with efficacy upon their souls, and fulfil the gracious purposes of their Redeemer. But they, on the contrary, who, alleging that since God dwelleth not in temples made with hands, that *therefore* it is no duty nor concern of theirs to present themselves in assemblies for divine worship, not considering that the command of God for public worship, has made it a positive ordinance of that description, which forbids all questioning of its obligation; they who believe, or who pretend to believe, that public devotion is useless, and give a practical exemplification of their belief by neglecting it, are manifestly both from the reason of the thing, and from actual experience, in a less hopeful condition, and in circumstances that bespeak a more probable reprobation, than they, who wait for the

moving of the waters, and approach as near to the gates of Heaven as is signified by their attendance upon an institution which God has commanded them to observe. Again, they who conform to the letter, though not to the spirit of the divine commandment in offering up unto God prayers that proceed only from the surface of the heart, and with the smallest possible measure of spiritual vitality, are certainly in a state less desperate than they who make the name of God only the ornament of their curses. Now in the same manner, those persons who, influenced by the lessons of a happy education, have been taught from their earliest days to reverence the name of their Creator and Redeemer, who have been habituated to attend the administrations of God's ordinances, who have been taught to discriminate, from their earliest morn of life, between good and evil, and to feel with repulsiveness and recoil the first approaches of what is base and dishonourable, unworthy and sinful, are they whom God, according to the usual method of his procedure, more commonly blesses with the graces of his spirit and the joys of his salvation; and although the moment of their transition from the natural to the spiritual should neither be remembered afterwards nor known with certainty at the time, though the divine spirit should have wrought unseen, and produced its effects by imperceptible degrees, like the gradual dawning of the beams of light in the east, the fact of a conversion may be not the less certain, nor the evidence of it less conclusive, than in those cases where the demonstration of divine power has been sudden and overwhelming; and the agonized spirit, travelling in darkness and in conflict with despair, has reached at last the quiet rest of God, and the peace which passeth all understanding.

Now, what these observations respect, is this: that with a view to the religious or spiritual well-being of the souls of men, it is a matter of incumbent duty, as being the general means appointed by God for the accomplishment of the great end of human salvation, to impress the spirit of the young with all the antecedent impressions that are favourable and preparatory to the full reception of spiritual truth.

This is a conclusion of no inconsiderable significancy, because the fallacy has become prevalent in many parts of the world, and is more observable nowhere than in North America, that the production of a regard, and attachment to the truths of religion, ought not to be attempted, till the mind is capable of weighing the evidence that demonstrates the truth of it, and of judging for itself as to what form of religion it shall adhere to, or whether it shall adopt any form whatever, or discard all. Man is a creature of reason, they say, and reason being a sovereign power, neither will suffer, nor ought to suffer itself to be fettered by early prepossessions; all formative or directive discipline being an encroachment upon its prerogative. Were man a creature of reason only, there would be the less error and danger in such a fallacy. Had we any security that the evidence of religion would either be decided upon justly, or that, to any considerable extent, it would be judged of at all, the matter might be submitted to such a tribunal, and the religious interests of mankind suffer no detriment. But we have neither security for the one nor certainty of the other.

In the first place there is no certainty that the evidence of religion would ever be judged of by mankind generally in any sense worthy of the name of judgment. How happens it, that so few, possessed of all the advantages of the

most favourable circumstances, employ their minds with a serious intent and determined purpose to investigate the grounds of the Christian faith? How few are there that exercise their reason in this case with a constancy and ardour of application proportioned to the importance of so momentous a concern. He that will not be satisfied with the evidence which it has within his own breast from the consciousness of its adaptation to the wants, and the fears, and the hopes of his soul, and from his observation of its happy effects upon the character of others, must take the liberty of obliging himself to search farther, and will at least be certain that he has all the evidence before him ere he will venture to pronounce a definitive judgment; but where is the one among the thousand, either so favourably circumstanced, or so reasonably disposed, as patiently to sound the depth of the great body of evidence for the truth in Christ, and spread it out before his eyes with a calm determination to evolve a conclusion that shall be indubitably satisfactory. If such a process were to be made a necessary condition, it would unchristianize Christendom at once; for the things of the world absorb the attention too exclusively for that; and for a man to dedicate to God, in this voyage of discovery, for the investigation of his truths, the tythe of his time, and of the thoughts of his heart, would be deemed, by the almost universal suffrage of man, a sacrifice too great even for the purchase of Heaven.

But supposing, in the next place, that the evidence of divine revelation would be judged of and examined, is there reason to believe that such examination would be conducted impartially, and without the bias of any strong current of passion. If a man, during the whole course of his life, is fostering the pas-

sions that are seen to warp his judgment, is it not a matter of obvious duty and sense, to cherish those affections that shall correct such passions and prevent them, if possible, from exercising such an influence? and does not wickedness exert this influence in corrupting the understanding? Shall he who is infected with every evil affection, and who has made a contract with every vice which the ten commandments forbid, be considered a very suitable person to judge of their authority? Will a church and inhuman person have a particular desire to discover a conclusive argument for the truth of that religion which condemns him to his face, and prosecutes him with a whip in every successive sentence? If every evil and inordinate passion of our nature, creates a barrier against the reception of the truth, the careful culture of an opposite class of affections may be expected to remove so many obstructions.

The scheme, therefore, that would leave the religion of the young to their voluntary choice, as dependent totally upon the exercise of their own reason, and independent of all preparatory and antecedent impressions, can by no means be recommended as a probable method of procuring disciples to a holy religion. All the previous instruction of religious truth that can be communicated, all the preparatory process of a moral discipline, of habitual reverence for the name of God and the excellencies of his character, all the regard that can be infused for the ordinances and institutions of the Gospel, and these established in the heart and made honourable in the judgment by the weight of parental authority, and parental affection, by public respect, and every other favourable circumstances that can give even external dignity to the services of religion; though certainly insufficient without the

ministration of the Creator's grace, are not less the desirable and appointed means by which the young man may be taught to cleanse his way.

T.

L.

MISSIONARY AND ECCLESIASTICAL
INTELLIGENCE.

MISSIONARY VISIT WITHIN THE BOUNDS
OF THE PRESBYTERY OF TORONTO.

To the Editor of the Christian Examiner,—

In compliance with a request of the Presbytery of Toronto, I have sent you the following communication, containing the outlines of a Missionary Tour on which the Rev. Mr. McKillican and myself were sent out, in January last, by their appointment.

The field of our mission was the country around Lake Simcoe. On the 6th of that month, we set out together, from W. Guillinburg, for the townships of Thorah and Eldon, on the south of that lake. We had not, however, proceeded on our journey many miles, till we met with an accident by which Mr. McKillican was so seriously injured that he could not, with propriety, at that time, prosecute his journey farther, and consequently had to return home. Sorry for the injury he had received, and the loss which I myself had sustained, in being so unexpectedly deprived of his company and assistance, I proceeded alone, and reached my destination on the evening of the following day. On my arrival at Thorah, I learned, previous notice having been sent there for the purpose, that appointments had been made for both of us, to preach on the following day, being Sabbath, for the one at Beaverton, in Thorah, and the other in Eldon, seven or eight miles farther on. As Mr. McKillican had been prevented from being there, notice was sent to Eldon that the appointment made for him at that place would be postponed till Monday. On Sabbath I preached at Beaverton to a numerous and interesting auditory. The house in which the people assembled

was large and commodious, and they evinced, while together, the most becoming and pleasing attention to the solemn exercise in which they were engaged. They collected from Eldon, on the east, and Mona, on the north of Thorah. As most of them were Scotch Highlanders, two discourses were preached—the one in English and the other in Gaelic. On the next day I attended to the appointment made in Eldon, where I also met with a numerous and attentive audience. Here, too, the services were conducted, as at Beaverton, in both languages, and for the same reason. Before the services were closed, five or six children were baptized of such as were in fellowship with the Church. From Eldon I went on the next day to the southern extremity of Thorah, and preached at Mr. Cameron's to a considerable number of people who listened to the word of life with much attention and devotion. There also the services were conducted in English and Gaelic. This settlement being near the township of Brock, there were present some families who reside there. Here, too, some children were baptized. The parts of Thorah and Eldon which the writer visited, are well settled, and the settlers, few excepted, are in connexion with the Church of Scotland. Since their settlement there, they have made several movements to secure a settled clergyman among them; but hitherto without success. More than once, many of them have been made the dupes of designing men, that came among them, pretending that they were ministers in regular standing with their Church. The last of them was a Mr. Alexander Campbell, formerly minister of the Parliamentary Church, Portmahaven, Islay, Scotland; but who was deposed, in 1831, from the office of the ministry, for immoral conduct.—Soon after, or about the time of his deposition, he came to this country, and settled in Eldon. At that time the people there and in Thorah, being ignorant of the circumstance of his deposition, and anxious to have a minister of their own Church, the most of them gave him all the encouragement they could

to retain among them; though some—having heard rumors prejudicial to his character, and suspecting that all was not right—acted with caution, giving him little or no encouragement. For the most of the time he has been among them, they have been divided into two parties—the greater for, and the less against him. With a view to undeceive the former of these, as to his real character, and if possible to cement the division that had been created among them, the Presbytery of Toronto last year, sent a deputation of their number thither, to furnish them with the requisite documents attesting his deposition, and to dissuade them from encouraging him any longer.—Much good resulted from the visit of that deputation. Most of the people, since then, have admitted they were deceived, and are now, with few exceptions, giving him no encouragement. It is pleasing to know, that, when the writer was there, they were not only anxious, but making considerable efforts to have a minister settled among them. They had cheerfully entered into a subscription for raising funds for erecting churches, and supporting a clergyman. They were about sending to Scotland to request that one might be sent to them. Their unanimous co-operation, in these measures, was greatly owing to the unostentatious, but vigorous efforts of Major Cameron, late of the 79th regiment, and now one of the settlers of Thorah.—Not being in the place when the people divided about Mr. Campbell, and being a gentleman of high character and reputation among them, he was the more fit to promote their co-operation. Thus he was the means of accomplishing in drawing up the petition, above referred to, and in going, unsolicited, from house to house to obtain their signatures. In procuring their signatures, he succeeded to the extent he expected: and it is pleasing to know, that, in return for his anxiety and zeal for their interest, the inhabitants feel and acknowledge their gratitude; as should all that love the peace and prosperity of our Zion.

On the 11th I left Thorah, retracing my steps to W. Gaitanburg, where I

arrived next day, and was glad to find Mr. McKillican so far recovered, as to be able to accompany me in going over the remaining part of the missionary field, which we were enjoined to visit—the north side of Lake Simcoe. On the 13th, we proceeded as far as the north side of Kempenfelt Bay, on Lake Simcoe, and reached late next evening, nearly the extremity of the township of Sunnidale, and within two miles and a half of Lake Huron. The line of roads we travelled thither, from the village of Barrie, at the head of Kempenfelt Bay—and since appointed the county town of the Simcoe district—is very lonely and forbidding. The soil is sterile and sandy, abounding with pine and hemlock timber, and for twelve miles is uninhabited, with the exception of two small taverns which divide that distance. About the time that road was first made, a considerable number of those employed by the government in opening it, settled for a year or two upon small lots of land contiguous to it: but the land being swampy, and in the spring greatly flooded with water, the greater part of the settlers left them, and moved some to the extremity of the township, and others to that of Nottawasaga, which lies contiguous to it on the west. For this reason there are but few families settled in that part of Sunnidale, which we visited. The following day, being Sabbath, Mr. McKillican preached in English and Gaelic to the greater part of them—the remaining few being so remote from the station at which they met, that no timely notice could be sent them. On that Sabbath I visited the Scotch settlement in the township of Nottawasaga, which is ten miles farther to the west. As the settlement is not extensive, and the settlers, in a manner crowded together, it was easy to give them intimation of the sermon. They punctually met at the place appointed, and were very glad at the opportunity afforded them. The service throughout was conducted, in the Gaelic language, the audience, without an exception, being from the Highlands of Scotland. Before closing the service, eight or nine children were baptized. On the following day, we met with a considerable

number of the settlers of Sunnidale, when new applicants for the ordinance of baptism were examined, and their character inquired into of some ordained elders among them. These having reported favourably of them, and their views of the essential doctrines of the Gospel being such as was regarded satisfactory, Mr. McKillican administered the ordinances to eight or ten of their children; and having exhorted them to meet together on the Lord's day for reading and social prayer—the conducting of which the elders engaged to do—they were commended to the protection and blessing of God. The number of Scotch families in Nottawasaga is thirty-three, in Sunnidale the number is only nine; all of them of the Church of Scotland. As they have been but recently settled in these townships, they are still poor in their circumstances, and cannot support a minister of the Gospel among them. Of this they themselves are sensible, and seem to feel the great disadvantage so unhappily connected with their situation. That their destitution, to some extent, might be meliorated, they, sometime ago, petitioned the Presbytery of Toronto, praying that an application might be made, on their behalf, to the Glasgow Colonial Society, to send them a fit person to officiate among them, both as a catechist and school teacher. Their petition was never answered by the society, obviously from the numerous and more weighty demands made upon their benevolence, and which they can only in part satisfy.—From Sunnidale we returned by Barrie, as the only way we could get to Penetanguashine, the most northern point of the field we intended visiting, and which we reached on the 19th. On our way thither, we intimated our intention to preach at several places, on our return. On arriving at the village of Penetanguashine we waited on Mr. Mitchell, the principal merchant there, who told us, on stating to him the object of our visit, that but few people could be expected there to hear sermon, as the great body of them, both in the village and its vicinity, are Roman Catholics. Understanding our intention of preaching there in the

evening, he very kindly signified his readiness to notify the villagers of the sermon, and allow them the use of his parlour to meet in at the hour appointed. Having thus arranged with him, we set out for the Military Establishment, three miles farther down the bay, with the intention of preaching to the forces there. This, however, we could not accomplish, as the men of the garrison were employed in procuring fire wood. One of the officers of the establishment wished us to remain over night, and stated that the men could easily be collected for divine service next day. This we could not do, having engaged to preach at the village that same evening, and at other two stations on our way back on the morrow. Our audience in the village was small but very attentive, and thankful for the opportunity afforded of hearing the message of Salvation. In the village there is a Roman Catholic chapel in which, we were informed, a priest regularly officiates to a numerous congregation. Half way between the village and the Military Establishment, there stands a new and neat Episcopal church. There is yet no resident clergyman of that communion there, and it is very seldom they are visited by missionaries. There are but few Presbyterians here. The pious Protestants deeply lament their destitution of the public ordinances of religion, and the extensive and ruinous influence of ignorance and superstition over the mass of the inhabitants. May the Head of the Church soon bring those "that sigh and cry" because of these abominations, under the faithful dispensation of his own ordinances, that their influence, by his own blessing, may overcome and destroy that ignorance and error which so much prevail among them.— On the forenoon of the next day, on our return from Penetanguashine, we preached seven miles on this side of it. On the evening of the day we preached in Mr. Jeff's settlement, we attended to another appointment about fourteen miles distant on the Penetanguashine road. The audience here was much larger, and mostly of the Church of Scotland. On the next day, forenoon, we attended another appointment six or

seven miles nearer than the last, where the attendance was still better. While in the evening we preached at Barrie to a goodly number. Those that attended at the two last stations, are, with few exceptions, of the Church of Scotland; and including the families that are settled about Mr. Nichol's, and part of those that are on the Coldwater road, they amount to about forty families anxious to enjoy the ordinances of religion dispensed among them, by a minister of that Church in which they were brought up, and to which they are still firmly attached, though some of them have been settled there for seventeen years, and during that time, have not had an opportunity of hearing any of her ministers oftener than four or five times. They expressed their astonishment and regret that, while other churches have sent missionaries periodically to visit the members of their communion, the Church which they still revere, should have so long neglected them and her numerous children scattered over this country. So anxious they are of enjoying even the partial labours of a missionary among them—since their number and circumstances do not yet enable them to support one exclusively—that they urged us to use our influence in sending one, though but for a limited time. From the circumstances connected with this settlement, as well from the fact that there are other denominations mixed among them, who want neither zeal nor industry, in proselyting them to their faith; we felt for them, and pledged ourselves to represent faithfully their destitution and ardent desire for the Gospel to the Presbytery, with a view to engage their exertions in their behalf.

We proceeded next day to visit the township of Oro, which lies half-way between the Penetanguashine road and Lake Simcoe. In the township there are three settlements; two of these consist of Scotch emigrants, and the other of coloured people from the United States. It was the first two of these that we visited, and which are within four miles of one another. One of them is composed of Scotch Highlanders, and the other of people from the south of

Scotland. Both settlements are numerous—so much so, that we were told when taken together, they amount to one hundred and sixty families, including a number of young men, that were about settling on farms of their own. The next day after our arrival, being Sabbath, and the people having been previously notified about our intention of being there, a great number collected at both places where the services were conducted. Mr. McKillican preached two discourses in English, to the English settlement, and the writer preached in the Highland settlement, in English and Gaelic. Before closing the service at each place, a number of children were baptized. As in all new settlements, the people here are not able to do much to support the Gospel. At a general meeting of the inhabitants, held previous to our being there, they resolved to have a minister between the two stations, able to preach both in the English and Gaelic languages. And they believe, with the expected aid, they will be able to secure for him an adequate support. In the township of Orrilia, joining Ora, on the northeast, and very near one of the settlements now alluded to, there are ten or twelve families who are very anxious to join with the Ora people in the support of religious ordinances. In Orrilia, they have already secured considerable funds for the erection of a church. Their forwardness in this has been owing to the zeal and activity of a well known Scotch gentleman, who resides at the Narrows. A brother of his is said to have been the writer of a printed letter addressed, last fall, to the inhabitants of Ora and Orrilia, with a view of promoting the interests of religion and education among them. In this letter the writer seems to be truly alive to the essential wants of these settlements. He urges upon them in the most affectionate and pressing manner, the need of combining their efforts to secure funds for building churches, a manse, and for raising an adequate salary for a minister. The good effect which the publication of this letter had upon the most of the people, at the time we were there, was very apparent, in their warm interest felt, and in their

unanimous co-operation, in carrying into effect the objects urged upon them. Anxious, as we were, to visit the scattered Presbyterians of Orrilia and its vicinity, we could not accomplish it on account of other engagements.

The next day found us in the townships of Innisfield, and in the north part of W. Gwillimburg. We preached on the forenoon to a numerous settlement of Presbyterians, who formed two years ago a part of Mr. McKillican's charge, but are now deprived of his labours.— Since disjoined from his charge they have had no other Minister labouring among them. On that day they expressed their willingness, and intention to send for a Minister either to the Glasgow Colonial Society, or to the Synod of Ulster, being formerly from the latter body. In the evening we preached in the north part of W. Gwillimburg, to a congregation to which Mr. McKillican regularly ministers; but which he is desirous of resigning, should that in Innisfield get a clergyman for themselves. If the two stations were united they would form a large congregation. Before bringing this hasty sketch of our tour to a close, allow me to offer a few suggestions which may be of some use to others that may be sent out to missionate through that part of the country which we visited, or any other newly settled locality.

The summer, not the winter season, is the most proper time for missionary visits, to the more remote, and destitute parts of the country. Many are of opinion that the winter season is preferable, because the roads are generally better, and the people less engaged with their worldly avocations; and consequently have more leisure to attend the ministry, of such as may go on missionary visits among them. This may to some extent be true in reference to old settlements, where the roads are well travelled, where the settlers in general are furnished with horses and sleds to convey them to the place appointed for worship, and besides where they have more commodious houses for that purpose: in which they are comfortable while engaged in the duties of devotion. But in regard to new settlements where

some of these advantages are enjoyed, the summer is to be preferred. Should the people get well out in new settlements to hear the missionary, they can scarcely have any composure or fixedness of mind while engaged in the exercise; especially when they meet, as they generally have to do, in small, cold, smoky, and crammed houses. It is not the hearers only that are thus incommoded, but the preacher. It is impossible for him to feel comfortable, or composed while addressing his hearers in such houses as those just now described. Besides he is sometimes under the disagreeable necessity of travelling some miles past the station, at which he preaches before he can find shelter for himself and horse. All these inconveniences may be avoided in the summer season. Then there is no cold or crushing to molest, either hearer or preacher, because they can, with calmness and pleasure, worship the God of nature and of grace, under the shade of the forest, or with the open sky as their canopy. In new settlements where the settlers have been recently from the old country, they are, in general, so much delighted when missionaries visit them, that no labour of any kind, nothing short of insuperable obstacles will prevent them from rushing to the spot where they expect to meet, and hear them proclaim the glad tidings of salvation. Again, when Presbyteries send any of their members to missionate for some weeks, to distant and destitute parts of the country, they should send out two together, rather than one.—When this is at all practicable, the wisdom of it must be seen, in the happy consequences which usually follow it. In almost all ordinary cases, where there is room for more agents than one, when these are engaged in a good cause, we generally see the truth of the inspired penman verified, who says, "two are better than one because they have a good reward for their labour: for if they fall the one will lift up his fellow; but woe to him who is alone when he falleth; for he hath not another to lift him up." Our Lord sent out his disciples two and two, and it is reasonable to suppose that one object which he had in view, in this

appointment was, that the message which they delivered, would be more generally believed as true by the testimony of two, than by that of one. But it is also reasonable to suppose, that he sent them out two and two, to make their mission more comfortable, than it otherwise would have been if each had been sent alone. Though no other good results were to follow from such an appointment now, than the accomplishment of the last of those objects, it would be wise to follow it.

The destitute condition of thousands in this country require the sympathies and energies of the church to be more vigorously roused, and exerted in their behalf, than they have hitherto been.—In some places, where the ordinances of the gospel are regularly enjoyed, there are not wanting those who no less regularly neglect and condemn them. Thus some do through ignorance of the special claims which these have upon their constant attention to them, and cordial belief of the truth which they exhibit. Others who should know better, neglect and despise them through hatred or indifference to the truth. Thus it is especially with hardened and avowed infidels, who try to stir up others against the ordinances of the gospel, and often fail not as emissaries of darkness, to speak and act regarding them, as if they were only the contrivances of priest-craft, with a view to deceive the ignorant and unwary. But lamentable as is the condition of these and others, where the gospel is enjoyed, and much as it requires the concern of all who profess to love the truth to better it, much more ought we to feel for the many thousands that are still destitute of its precious and necessary ordinances. While the condition of the former is without excuse, that of the latter is not so: being destitute of the means which the other criminally despise. Go where we will among them, we shall meet with ignorance, profanity, immorality, religious indifference, and infidelity, in a thousand forms, and not unfrequently in the most unblushing manner, carrying headlong to destruction their deluded votaries, and continually adding to their number the more they prevail.—

And who is it that should compassionate their condition, and make vigorous exertions to relieve, at least, some of them, from that impending danger, which every moment threatens their eternal ruin? Who? but those that are alive to their lamentable condition, the church of Christ to which the truth, in its high application to the best interests of the lost and dying among men—is committed. In faithfully attending to such a trust, she is bound to use all the influence and energy of which she is capable, by means of her earnest prayers, affectionate remembrances, liberal contributions, and constant exertions in calling forth the assistance of all that are in authority, and possess influence, to her aid, against the mighty, that the prey be taken from him, and the lawful captive delivered. May the Lord himself bless her efforts and hasten it in *his time*.

PETER FERGUSON.

Esqueness, 25th May, 1837.

PRESBYTERY OF KINGSTON.—On Thursday, the 7th day of March, this Presbytery met at Gananoque, for the purpose of inducting into the pastoral care of the congregation there, the Rev. Henry Gordon, who has been translated from the charge of White church, and King in the Presbytery of Toronto.

The Rev. John Machar, of Kingston, who had been appointed by the Presbytery to preside on the occasion, preached the Induction Sermon from 2d Corinthians, ch. iii. v. 2-5. He then put to Mr. Gordon, in presence of the congregation, the questions appointed to be put to ministers on such occasions, which are the same with those they are required to answer at their ordination; and Mr. Gordon having renewed the declarations, promises, and engagements made by him at his ordination, was received and admitted Minister of the Congregation.

The Rev. James Ketchan, Bellville, then severally addressed the newly admitted minister, and the congregation, on their mutual duties and responsibilities, when the services of the day were

concluded. A numerous congregation from the village and the surrounding country, manifested the liveliest interest in the whole proceedings of the day; and at their conclusion, took their minister by the hand at the church door, welcoming him among them.

His settlement is understood to be most harmonious, and a connection begun, under circumstances so favourable, affords the prospect, through the blessing of the Great Head of the Church, of the happiest results.

From the Standard.

THE DESOLATIONS OF BABYLON

From Isaiah xxxiv. 14-17.

Each wandering bird shall find its mate,
not one shall wanting be;
For in JEHOVAH'S Book 'tis writ;—go
search the page and see!
His voice has marshalled all their hosts:
—who dare that voice condemn?
From all the winds they bend their
course; His Spirit musters them?
For each the lot was cast of old: for
each His hand the line
O'er dreary desolations spread, and said,
'These shall be thine;
While ages roll, possess the land, where
haughty kings did reign;
For endless wrath shall be inscribed on
Babylonia's plain.'
He said,—and now where Babel stood,
vast mouldering ruins lie;
And scenes of gloomy wateness press
upon the pensive eye,
Where armies, in the pomp of war,
once marched in proud array,
There prowls the fierce and savage
beast, and flits the bird of prey!
There is the dreary lurking place of ev-
ery doleful thing,
Which earth or water could produce, or
all the winds could bring.
Such judgments fell upon the place,
where stretched the tyrant's rod
O'er thousand lands, in stern contempt
of justice and of God.
Nor loosened was the iron yoke, nor
eased the captive's chain,
Till ruthless Ruin laid it waste, ne'er to
be built again! R.

NOTICE TO CONTRIBUTORS.

THE EDITOR proposes to insert in every number a short practical Sermon, and requests the assistance of the Ministers of the Church, to enable him to lay before the readers of THE EXAMINER a series of discourses, illustrating the nature, and enforcing the duties of the Christian life.

In consequence of the absence of the Sub-Editor, several errors have crept into the last eight pages of the present number, the most important of which will be corrected in a table of *errata* in our next.

TO SUBSCRIBERS.

THE PUBLISHER has to announce that he has received intelligence of the arrival at Montreal of a quantity of excellent paper from Scotland, upon which THE EXAMINER will in future be printed, commencing with the August number; at which time, also, additional matter will be given, to the extent of nearly one third more than the present quantity, without any additional charge.

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

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

Money remittances have been received from Kingston, Midland District; Esqueving, Gore District; Galt, Gore District; Lancaster, Eastern District.

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

THE PASTORAL LETTER of the Moderator of Synod may be had at this office after the first of July, at three shillings per dozen, or fifteen shillings per hundred. Ministers, Elders, or others, who wish to circulate the same, are requested to apply without delay, and to mention the way in which they wish to have them forwarded.

A few copies will be forwarded gratis to each Session within the bounds of the Presbytery.

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

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

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

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

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

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