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THE CANADIAN

# CHRISTIAN EXAMINER,

AND

## PRESBYTERIAN REVIEW.

NUMBER 6.

JUNE, 1838.

VOLUME 2.

### RELIGIOUS COMMUNICATIONS, ETC.

FOR THE CHRISTIAN EXAMINER.

#### ON THE DOCTRINE OF TRANSUBSTANTIATION.

(Concluded from page 132.)

It appears from the account given by Sieur Barthelemy of the writings of Paschasius, that the doctrine of transubstantiation was not at that time universally admitted in the church. Paschasius must have written either to instruct those who were ignorant of this doctrine, or to convince those who denied it. In either case, it is clear there must have been persons who did not entertain the same sentiments with Paschasius. It is of no consequence what was the cause of this difference; whether ignorance or conviction. The fact remains the same; namely, that the church was not universally of the same opinion.

If conviction was the cause of the difference, then, this consequence is very plain, that there were persons who were convinced that the real presence was not founded on the scriptures, nor on the authority of the fathers. And if this was the true cause of the difference it follows farther, that the number of persons who denied the real presence, must have been very considerable; otherwise, a person like Paschasius, who is said to have

been both learned and pious, would never have spent so great a part of his life in refuting them. Nor could he even have acquired so much honor and reputation for opposing a few scattered individuals.

But if ignorance was the cause of this difference, then, it clearly follows that multitudes were, in that age, ignorant of one of the capital articles of the Catholic faith. The Christian church had now subsisted more than seven hundred years. For three hundred years, the Christian religion had been universally embraced by all the nations, in Gaul, Britain and Germany. Yet multitudes remained all that time, ignorant of what the Catholics esteem the most important article of faith. Are we then to suppose that the Bishops and Presbyters of those ages were so deficient in their duty, as wholly to neglect the instruction of their flock in this fundamental point? Or is it not much more reasonable to suppose either that the bishops had not yet adopted this doctrine, or if they had adopted it, that they did not esteem it a subject of any importance? This we must either admit, or suppose that they had neglected their duty for more than three hundred years.

It is clear that the writings of Paschasius were not

intended for the instruction of children, nor for the conversion of Pagans, nor with a view to convince heretics. The plain purport of them is, to instruct christians in a doctrine with which they were not sufficiently acquainted, or to direct their attention to a subject of which they were not sensible of the importance.

In whatever light, then, we consider this matter, it is undeniable that multitudes in the time of Paschasius either from ignorance or conviction were averse to his sentiments. The fact is, as clearly appears from his writings, as well as the history of that age, that many of the learned were convinced of the falsehood of his doctrine; and many of the vulgar had heard nothing or, at least, very little of the subject. To suppose the contrary, is ridiculous. What should we think of the man who would devote his time and talents to prove the doctrine of the real presence to the Roman Catholics of the present day? What should we think, if he farther complained that many were slow of belief and difficult to be persuaded? And if he boasted also that many others had been led by him to a knowledge of the truth? Would not all the world assure him that his labors were of no use; that his complaints and his boasting were both without foundation? The existence of these writings, and the reputation which they procured to their author, prove beyond all controversy that the sentiments which they contained, had many opposers. Otherwise, what purpose could they have served? What service could they have done to the church? No man can acquire reputation by teaching what every body knows. Nor will any one be applauded for proving what every body believes.

It is clear from the words of Paschasius, that Frudegarde had entertained doubts on this subject. This he could not have done, if the church had been as unanimous as they are represented in the belief of it. Hence also it appears that it was not then deemed impious to doubt of this doctrine.

Hincmar also says there were persons, who from a love of novelty and a desire to acquire a vain reputation, denied the real presence. These must have been persons of some learning. For the common people are neither fond of novelty, nor desirous of gaining reputation by singularity.

Hincmar attributes the denial of the real presence, to a love of novelty which had seized some persons. The truth is, that before this period, none had expressed themselves determinately on either side. Christians, during the preceding ages,

had contented themselves with using the words of scripture on this subject, without minutely inquiring how they were to be understood. No sooner had they begun to give range to their imaginations, than different opinions were started. Each party accused the other of innovation; and with some degree of justice. For each made use of language that had never been used before. All that can be said therefore on this part of the subject is, that the innovation which explained the words of our Saviour as denoting his real presence in the sacrament, came to be the prevailing sentiment. It was favoured by most of the clergy, and by many princes and great men. From this cause, and from the fondness which ignorant people always discover for things marvellous and extraordinary, the opinion of the real presence at last triumphed over the other.

We may next inquire whether it be possible that the doctrine of the real presence could ever have crept into the church, if it had not been received from the beginning?

The Sieur Barthelemy has determined this question in the negative, and by a train of reasoning from the nature of the thing, he professes to have proved it impossible for such a doctrine ever to be added to the faith of the church if it had not been believed from the beginning by the first followers of our Lord.

Indeed, according to the supposition which he makes respecting the state of the church during the eight, ninth, tenth, and eleventh centuries, such a thing is impossible. For he supposes the state of the church to have been the same, during these centuries that it now is, and that it has been since the reformation. He supposes, for example, that such as admitted the real presence, regarded those persons who denied it as heretics. He supposes farther that the former worshipped the *host* as at present, and were consequently considered by the latter as idolaters. Had those suppositions been just, it is clear that the most violent disputations must have followed. Even in the darkness of the tenth century, much discussion and wrangling must have taken place, and numerous records of these disputes must have remained to the present day. The non-existence of any account of such violent disputes is a proof that they never existed. There were debates indeed, of a certain kind, as we learn from the writings of Paschasius and others of the same sentiments, as well as from those of Joannes Scotus and other opposers of the doctrine of the real presence. But these were neither so violent, nor so lasting as those which, in later times have been agitated between the church

of Rome and the Reformed churches. They were not carried on with so much eagerness, nor were the general body of christians engaged in this controversy.

But if we attend to the real state of the Catholic church during those ages, we shall find that there were good and sufficient reasons for this difference. We shall perceive that the little noise that was made about this subject, may be satisfactorily explained without supposing the church to have been unanimously of the same sentiments with Paschasius.

For, first of all, the opposers of the doctrine of the real presence were not pronounced heretics till the year 1215. In this year, in the pontificate of Innocent the Third, the doctrine of Transubstantiation was in the council of the Lateran, declared to be a doctrine of the church. Yet even the authority of this council was denied by many. One great cause then, of the bitterness of the disputes which have been urged in later times, was then wanting. The one party did not consider the other as heretical; nor did they esteem the sentiments of one another as excluding those who held them from the bosom of the church.

Secondly, in the earlier ages of christianity, no adoration was paid to the consecrated bread or wafer. The adoration of the host was first required by Honorius the Fourth, and Gregory the Ninth in the thirteenth century. Before that period then the abettors of transubstantiation could not accuse their adversaries of impiety in refusing to worship God; nor could the latter charge the former with idolatry in worshipping a piece of bread. There was no room for either the one accusation or the other. Another source, therefore, and perhaps, the principal source of all the bitterness that has been shown in controverting this subject in modern times, was still wanting in the ages of which we are treating.

Thirdly, the annual festival of the body of Christ has tended more than any other circumstance to widen the breach between the Roman and Reformed churches, especially in the view of the ignorant and most numerous class of men, and has consequently been the source of much bitterness and animosity. For it appears peculiarly offensive to pious Protestants, and exceedingly conducive at the same time to heighten the zeal of the Roman Catholics. But this festival was not introduced till the thirteenth century; nor was it fully established before the council of Vienne in 1311.

Fourthly, all the other ceremonies by which the

abettors of the real presence are distinguished from others, were invented and added to the ritual in later times. Of this kind are, the elevation of the host, the splendid receptacles prepared for the body of Christ, and others of a similar nature.

Upon the whole, it appears evident that before the eleventh, twelfth, or thirteenth century, there was nothing of an external nature to distinguish the abettors of these two opinions from each other. Neither party could regard the other as heretical. There was no charge of idolatry on the one side, nor of impiety on the other. There was no external ceremony to render the difference conspicuous. They worshipped together, and were perfectly of the same communion. They celebrated the Eucharist in the same manner, and used the same language, the language of the institution. All the difference lay in some nice explanation of these words, which few persons understood, and still fewer considered as of any importance.

It is therefore possible that the doctrine of the real presence, may have been introduced into the church, though it had not been received from the beginning. It might for a time be only a speculative explanation of the words of scripture. So long as it produced no change in the practice, in the worship, or doctrine of the church, it would make little noise, and excite no attention among the multitude. How many speculative points are there, on which christians of the same communion differ from one another, without being productive of any noise or disturbance? How many passages of scripture are there, which learned men explain differently, and yet live together in the utmost harmony? And if this frequently happens now, why may we not suppose that it might also take place in the tenth century? There was nothing to render it impossible then, any more than at the present day.

It is indeed difficult for a person to divest himself of the impressions which arise from the view of things in their present state. It is difficult to conceive that a subject which now creates so much difference among christians, and gives rise to so much altercation, would not produce the same effects in former ages. But this difference in the effect which the discussion of this subject now produces from what it produced in the ninth and tenth centuries, arises plainly from the different circumstances of the church which have just been explained. The explanations of our Saviour's word; given by the two parties, were speculations of a nice nature which had no influence on practice, and consequently were regarded by the bulk of christians with little or no attention. It is no

wonder, then, that these differences of opinion produced no animosity, made little noise and gave rise to no schisms. We may find many instances of a similar nature, both at the present day, and in former ages. At present, there are divines in many christian communities, who understand the demons whom our Lord miraculously cured, to have been no other than persons laboring under certain diseases, such as the epilepsy, or other disorders that are attended with effects similar to those which are described in the gospel. But other divines belonging to the same communities, ascribe these demoniacal possessions to the influence of infernal spirits. Yet this difference is never conceived to be a sufficient reason for separating themselves from one another's communion. Nor could the differences about the real presence appear of more importance than this, at least when it first took place, when it was attended with no practical consequences, when it affected neither the manner of worship, nor the harmony of the church. There is a celebrated instance to our purpose in the disputes that have vexed the church with respect to predestination and grace. It is universally understood that Augustine was the first who maintained and explained at any length, the doctrines that have long passed under the name of the doctrines of grace. And though other eminent fathers differed from Augustine respecting this important subject, yet we do not find that any warm disputes arose on account of it, for several centuries after. It was not till the ninth century that this dispute became a subject of consideration to Councils and Synods. And then indeed, the controversy was carried on with warmth and animosity. The opposite parties anathematized one another, and each side in several successive councils, affirmed its own doctrine to be that of the whole church. Never did any dispute interest the christian world more deeply. Not even the doctrine of the real presence was ever opposed or supported with greater keenness. Here, then, we have an instance of a dispute which excited little attention during a series of ages; yet afterwards rending the church into factions and parties. This instance clearly shows that a subject which excites the greatest attention in one period, may have been in some former and distant age, regarded with the utmost indifference. For any thing that we know, therefore, the differences of opinion respecting the presence of Christ in the sacrament, may at first have been attended with no more noise and commotion than the doctrines of Augustine respecting predestination and grace. At first, these differences may have been carried on in silence and peace, though, afterwards, when Coun-

cils and Popes had declared for the one party, had excommunicated their opposers, and taken away all right of private judgment and liberty of conscience, these same differences burst into a flame and rent the church into pieces.

In what I have advanced under this head, I do not pretend to have proved that this doctrine was actually introduced at any particular time into the faith of the church, without having been formerly believed. All that I have here attempted to prove, is, that the thing is possible. This is all that we are to infer from the arguments now stated; and I conceive they fully warrant this conclusion. I conclude, therefore, in opposition to the reasonings of the *Sieur Barthelemy*, that it was not impossible for the belief of the real presence to gain admittance into the church, though it had not been received from the beginning.

The question here does not relate to any historical fact. It is altogether an argument from probability. It is so on both sides; does not attempt to prove what really happened, but merely what was likely or unlikely to have taken place. *Sieur Barthelemy*, pronounce such an event to be impossible. I have endeavored to show that it is possible.

Another circumstance which might have greatly facilitated the introduction of this doctrine, was the extreme ignorance and barbarity that prevailed during those ages. If we look into the ablest ecclesiastical writers that flourished in the ninth and tenth centuries, we will be astonished at their puerility. And if we consider the small regard which they discover to ascertain the sense of scriptures, their small acquaintance with the principles of sound philosophy, and even with those of common sense, we will not be surprised at their adopting any innovation. The philosophy which generally prevailed in those ages, appears to have been little else than mystical and unintelligible jargon; and the methods employed to ascertain the meaning of scripture, were the most remote that can well be conceived from the principles of sound criticism.

But there is one circumstance which puts the possibility of introducing such an innovation as this beyond all doubt. For the difference of opinion which the *Sieur Barthelemy* has endeavored to prove to be impossible, is known from unquestionable evidence to have existed. It is beyond all dispute, that, in the ninth, tenth, eleventh, twelfth and thirteenth centuries, differences of opinion on this subject actually prevailed through a great part of the christian church. It makes no difference in the present argument which opinion was an innovation and which was the ancient faith of the

church. However this might be, it is certain that both opinions were afloat, and both had numerous abettors. It is true, this dispute was not managed with such zeal and animosity as it has been in later ages. This indeed was far from being the case. Neither party excommunicated the other. Nor did they regard one another as idolaters, or impious, or heretical. This indeed we have already proved to be impossible. The two explanations were considered as the speculations of individuals, which might be entertained or not, without giving any disturbance to the church, and without any prejudice to the salvation of the faithful.

That this state of things actually existed, we have the following evidence.

1. The evidence arising from the writings of Paschasius, as illustrated above.

2. The great number of writers who opposed this author in the ninth century, and the small number of those who supported him.

3. The number of Berenger's followers in the eleventh century, and the partiality of Pope Gregory the seventh in his favor.

4. The number of decrees made against the sacramentarians in the thirteenth century, and the institutions appointed to support and diffuse the doctrine of the real presence, show that even at this late period, that doctrine was not generally received. The greater number of christians still remained ignorant of it.

Q.

W.

## A HINT TO PRESBYTERIAN ELECTORS.

TO THE EDITOR.

SIR,

In your number for March, you published a long letter from Dr. Rae, vindicating the claims and proceedings of the Presbyterians in this province, connected with the Church of Scotland. This has been so frequently done already, in one shape or another, that it has ceased to be a novelty, and has lost much of its interest. By the Hon. William Morris, by yourself, and by various others, the claims of the Church of Scotland to an equal standing and an equal support with the Church of England, in this province, have been clearly proved and fairly established. But *cui bono*?—to what good purpose, so long as our opponents are to be judges in their own cause? As there are none so deaf as those who will not

hear, so there are none so dull as those who are determined not to be convinced. From those who have usurped our rights and privileges, it is quite evident we have nothing to expect but insult when we appeal to their sense of justice. From the colonial office, as at present constituted, there is reason to fear we can look for little beyond *fine words*. Lord Glenelg, it appears, has turned his back on the church of his fathers; and though he professes much good will towards our establishment, it seems to be of the same kind with that of the Venerable Archdeacon of York. Its language is, "Be ye warmed, be ye clothed, by ye fed;" but alas no means are provided!

At the colonial office, the claims of the Church of Scotland have been fully admitted, and much anxiety has been expressed to provide for the support of its ministers; but the *want of funds* has been deeply regretted as the only obstacle in the way. But somehow or other it happens, that when the Church of England is to be provided for, the want of funds is not so severely felt. From all this we are led to the conclusion, that the want of *inclination* to do us justice has as much influence in the matter as the want of *ability*. Under these circumstances, we can entertain but little hope of success, unless we firmly and perseveringly urge our claims upon the attention of Government, both here and in Britain—not forgetting the case of the poor widow mentioned in scripture, who by such means succeeded even with an unjust judge.

Our new Lieutenant Governor has inspired us with much confidence since his arrival, by his hitherto impartial conduct; and hopes are entertained that he will favor the justice of our cause. While he was Governor in Australia, the claims of the Churches of England and Scotland were placed upon a footing of perfect equality, as they certainly ought to be; and it is said that this was done at His Excellency's recommendation. If so, is it too much to expect that he will recommend a similar course here? Should this hope fail, we have still one remedy left, and that remedy happens to be in our own hands. By and by there will be another general election. When that arrives, let us, one and all, support no candidate who will not engage to use his influence, towards placing our Church on a footing of equality in every respect, in this country, with the Church of England.

At the last election, we perceived the province to be in a dangerous condition—placed on the very brink of a precipice—many very honest people being led astray by the misrepresentations of the arch-traitor, Mackenzie, and his confederates.—

We then sacrificed our own interests to the public good. We voted almost universally for conservative members who, we were sure, would support the colonial Government—then in critical circumstances. For this reasonable support, we have been repaid with injury and insult; for when Mr. Hagerman abused the Scottish Church and Clergy, in the House of Assembly, he only spoke the sentiments of the party who oppose our claims, though some of them are more cautious and discreet than himself in the use of their tongues. Some thought he would be punished for his insolence; but instead of that he was rewarded. This at once shows how the land lay. Instead of receiving thanks for the support we thus brought to the executive, at a very critical time, we are now triumphantly told, that a large majority of the House of Assembly are Episcopalians. It will be our own fault if it is so after the next election. A word to the wise is sufficient.

I am, &c.

P.

MONITOR.

#### ON THE INFLUENCE OF EXAMPLE.

Christians are every where enjoined to recommend religion by their exemplary conduct, the moral influence of a godly deportment being calculated to promote the cordial acceptance of the faith of the gospel by others more than the most showy external profession of zeal. The influence of this example upon the conduct of others, may be clearly seen whether we view it as manifested by superiors or equals in society, or by the members of a household.

There is not a more effectual method of communicating a religious character to society than the piety and moral worth of the rich, the learned and the great. They go far beyond preceptory admonitions; for the mass of mankind, especially the rising generation, have no power of reasoning on abstract principles, but regard the external conduct and dealings of their superiors as their model of imitation. They see what others do; and from the almost necessary resemblance of manners and agreement of sentiment, required for social union, they act as these others act, not so much indeed from a feeling of respect for general sentiment as from the natural tendency to imitation, to "measure themselves by themselves, and compare themselves among themselves." The more exalted in rank and influence any individual

is, the greater weight and importance will be attached to his example, by those within the great or small community in which he lives and acts. If the example is bad, a moral contagion according to its degree, will be spread around; characters of little or no principle, will be ready to take refuge from reproof under the seeming shelter of authority. If the example, on the other hand, is good, an opposite consequence to a considerable degree, will result; for the restraint on the breach of order or peace will be more powerfully felt than acknowledged. This is fully seen to be the case in the observance of the Sabbath, a regular attendance on the worship of God, and the discharge of private and domestic religious duties. When a community in looking to its men of chief estate, finds religion neglected, the Sabbath profaned by doing on it their own worldly business, and the ordinances of public worship forsaken or but partially attended, many of the inferior orders are apt to conceive that a license is granted to them to go and do likewise. A minister may be zealous, single-hearted and intently bent on the advancement of the faith and the practice of religion, but he will come far short of what might have been attained, had his hands been strengthened, and the gospel precepts recommended by the living examples of the rich and the great. Men may indeed be instructed by precept in what course they should walk; but example not only shows the practicability of such precepts, but actually hurries them forward in the same course. An impulse is given which it requires considerable hardihood to withstand; and as the rapid stream in its course, carries along with it whatever is found on its surface, so when, in the language of scripture, "judgment runs down as waters, and righteousness as a mighty stream" amongst a people, the influence of high example is found either to carry before it any light opposition made to its course, or to meet the resistance with a noisy murmur. The history of the church, even of the smallest portion of it, can fully corroborate this. When the example of the great has been contrary to the lessons of the sanctuary, it has proved a stumbling block in the way of the piety and moral worth of society. When, on the other hand, a cordial cooperation was manifested, the tone of a becoming conduct and conversation has been heightened and improved. What more pleasing than the exemplary piety of David or Josiah, and how opposite in their effects the wicked lives of an Ahab or a Herod! How was the zeal of establishing the gospel in opposition to the superstitious rites of idolatry found quickly to spread through all ranks of society, in consequence of the example and determin-

ation of the first christian emperors ! How, on the other hand, was the purity of morals and religion contaminated by the vicious lives and anti-christian tenets of succeeding princes ! Fearful then is the responsibility of those whose examples have the greatest influence on others. Every man according to his talents, his means of usefulness, and opportunities of showing forth the glory of God, is bound in the sight of Heaven to cause his light to shine before men, that others seeing his good works may glorify their Father in heaven.

But the influence of example is not confined to the higher classes of society, for such influence would then be found to belong only to a few. The most humble must not think their example is of no avail on the habits of others. In their homes, among their friends, on all who come within the limit of their little circle, the most humble exercise a power over the virtue or the vice of others, and indirectly an influence on the amount of moral good and evil in the world in future generations. To a considerable degree is the example of piety on the part of the poorest individual made to tell upon others, as in his every day intercourse with those around him, he shews himself a living epistle of Christ, seen and read of all men, not written with ink but the spirit of the living God, not in tables of stone but in the fleshy tables of the heart. Nay among those to whom his conversation extends, we consider his example to be of greater influence in giving a bias to the character of others, than if he moved in the highest rank of society, as being of the same standing with the many around him, he is to be viewed more as a fellow and an equal. In the uprightness of his dealings, the sobriety of his deportment, the rectitude of his principles, the serious gravity of his converse and the chastened dignity of his mind, rendered so by the occupation of his thoughts on the sublimest subjects of contemplation, above all the affectionate kindness, if not of his manners, at least of his heart, are such as cannot fail to impart a sweet mellowing conviction of his superior goodness, so as in many cases to be a powerful persuasive on the feelings and hearts of others in leading them to walk even as he also walks. If as Seneca, a heathen moralist, says, "the very meeting of a great man may be of lasting advantage to us and we derive instruction from his very silence," how much more must the meeting of a good man tend to impress deeply on our hearts the loveliness of virtue. A virtuous man is said to be a living law, nay more a leader and a guide; for the virtue of the heart is more prized and

venerated than the most brilliant talents of the mind. Every christian is a walking monument of what goodness a man is capable of attaining to and of what peace and happiness of mind it is possible for one to possess. The wicked however elevated in rank is reproved of guilt and shame at the sight of a good man however inferior in worldly circumstances. "The wicked shall bow before the righteous," is the saying of the wise king. He is made to feel a heart within him condemning himself and applauding the object before it, a heart shrinking back from the presence of godliness, yet compelled in conscience to admire it, to do homage and respect to him who, however humble his lot may be, can lift up his brow with a noble fortitude, as conscious of integrity before man, and of condescending grace from his God. It is said of Voltaire the infidel, that he felt confounded every time he saw a Jew, as in him he beheld a living witness of the truth of that christianity he vainly sought to extirpate; so at the sight of piety and moral goodness, the mind of him who neither fears God nor regards man, by the lash of a self-condemning conscience shrinks back with mingled feelings of shame at himself and dislike to the object before it, as the king of Israel in the presence of the prophet, saying, "Hast thou found me out O mine enemy !" The question is put "What has caused me to differ from this good man ?" His natural passions are as strong as mine, his inclinations in childhood may have been as froward, his temptations not less few to lead him astray, yet he is now my superior; honesty and heavenly mindedness are seen on his forehead, guilt and shame prey on my heart. Surely I have sinned—even in him mine iniquity is ever before me.

In the humblest dwelling the most powerful lessons of religion are often taught, if, notwithstanding, its lowliness, it be a Bethel—a house where God condescends to dwell and to bless the heart of piety. Go where he will, a sacred unction, a sweet smelling savour goes forth from the man of God, influencing those who come within his reach, a savour which if not of life unto life will be of death unto death. The manifestation of godliness during life, of peace and joy at the hour of death, of gratitude in prosperity, and resignation in adversity, of meekness under injuries and brotherly kindness to all, are all so many burning tapers by which a light is shewn forth, calculated not only to please the eye but to improve the heart of others.

But there is another kind of example whose influence comes nearer the heart and is more permanent and hopeful in its effects—that of members of a household. Blessed are those who

have been trained up, as well as taught in the fear of the Lord. There is much hypocrisy among professing christians, whereby their real character and principles being concealed from others, a much greater credit may for a time be given them than they really deserve. But in the private circle of their families and relatives, the sphere being more circumscribed, there is less possibility of deception; for intimately acquainted with the down-sittings and uprisings, with the tempers and habits of each other, any defection is soon discovered, while the real stamina of worth are more powerfully made to appear before the eye and to bear upon the heart. For as a tree of righteousness, the planting of the Lord, is not only an object of beauty, but of usefulness and support to those under its shade, so the example of piety will be found of more immediate practical good to those who are brought nearest its influence. Much has been done not only in training to good, but in reclaiming individuals from the paths of folly by the example of a life of faith and peace in the Holy Ghost. Masters and servants, husbands and wives, parents and children, brothers and sisters, have often been brought first to admire, then to imitate the conversation, and to feel refreshed by the prayers and practices of the better individual. How often has a brother been weaned from vice by the piety of a brother or the chastened purity of heart and manners of a sister! How often has even a parent's heart been drawn to the cultivation of religion by the innocence and wisdom of his child! How frequently have the minds of servants and dependants become well-affected to godliness by the christian worth of a master or benefactor! While as in the case of the maid of Israel in the family of Naaman, the piety and wisdom of a servant may powerfully influence the moral conduct of a master or a mistress, even though it should be in the act of pre-emptorily refusing to obey their commands when they involve a dereliction of duty.

Nor is the happy influence of the example of piety lost when that example ceases to be seen. So long as the image of departed worth can be recalled, now more perfect in the mind's eye from the natural tendency to forget the failings and to enhance the virtues of the deceased, it may well be said, though dead yet to speak. Hence in the history of christians there are to be found cases of individuals whose hearts have been powerfully arrested in the career of folly and sin by examples of piety, even after these examples had ceased to live save in the busy memory of retired and sober reflection. However sunk in

sin and deceived by the fascinations of worldly pleasure some persons may have been; however the voice of conscience for a time may be drowned amidst opposing principles, yet there have been seasons when the passions ceased to rage so furiously, and when, by the hand of God, sobriety of judgment was made to follow the intoxication of carnal joys—then, it may be, the recollection of the humility and piety of the parent long departed shall melt his heart into contrition, and bring him to adopt before God the confession of the prodigal, "Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son."

Happy would it be for the interests of religion were professors to give more heed to their life, as well as their doctrine; were the influential of the land to support, not merely from policy but from principle, the faith of Jesus; were magistrates and all in authority, practically as well as legally to discountenance the profanation of the Sabbath, to exercise their authority in repressing any thing that proves a bane to the morality of a people, and to aid the cause of God by private prayer as well as by public zeal; were men of every rank found more careful to maintain good works, adorning the gospel by purity of heart, goodness of principle and consistency of practice; were parents by their example as well as by their precept to show a greater anxiety for a heavenly than an earthly inheritance for their children, for their being good rather than great, for obtaining better hearts rather than better fortunes, what an improvement might not be looked for on the aspect of our society, what a harvest might be expected in consequence of the dew of heaven in this manner descending on the naturally barren fields, what an enlargement to the church in many who without these examples might be found still loving the pleasures of sin!

B.

R.

THOUGHTS ON THE DUTY OF THE SYNOD TO TAKE IMMEDIATE STEPS FOR THE EDUCATION OF THOSE YOUTHS WHO ARE ASPIRING TO THE MINISTRY.

MR. EDITOR,

The object of my communication which appeared in your last number, was to call the attention of the members of our churches to that most important subject—the training of pious youths amongst ourselves for the holy ministry; and I trust that this object will, at least to the extent to which your pages are read, be accomplished. I have heard a complaint that my paper is defective inasmuch as that it did not contain the resolutions of the Synod on the report of the committee of the Presbytery of Toronto. But the omission with which I am chargeable consists only in the want of a reference to a former number of your journal, in which those resolutions are found. Your readers may find them recorded in an account of a meeting of the Commission of Synod, which is contained in the first volume, pp. 28, 29.

Having taken up my pen to make this explanation, I may be permitted to offer a few additional remarks. Hitherto our plans, in so far as they have been publicly discussed, have contemplated an academy or college for giving that education to candidates for the ministry, which is strictly proper for that profession; it having been assumed that the literary and scientific acquirements necessary for the vigorous prosecution of theological study, might be obtained at other institutions in the province. But alas! this is an assumption not warranted by fact; for though the charter of the provincial university has been amended, and its council organized, there is no appearance of its going into operation.

And even though that or any other institution in either province, had a full complement of professors for the various arts and sciences, it by no means follows, that the Synod would so approve of the discipline and mode of teaching pursued in such institution as to send their students to it for a preparatory education. Hence with the very agitation of the plan of a Theological College, it may be necessary also to consider the expediency of extending the plan so as to embrace that general science and literature which constitute a liberal education, and are more or less necessary to the culture of professional knowledge of a secular kind, as well as of theology.

I may be permitted to state, Mr. Editor, that at first I contemplated only an institution for giving what is properly called, a theological education; but that now, after some reflection on the matter, I am convinced that we shall best consult the in-

terests of the church and the cause of true religion and sound learning in the community, by founding an institution for general literature and science as well as theology.

For, in the first place, there are so many close and interesting relations between all the arts and sciences and theology, that the teaching of the former to those who study the latter, ought not to be committed to any who are not themselves acquainted with divine truth, and sincerely attached to it. It is easy to conceive how even a Professor of the Greek language might become a propagator of heresy. And certainly he has much in his power as to imbuing his students with an enthusiastic love of the volume of inspiration or of fostering in them an indifference towards it. The influence of the Professors of ethics and physics—of the former especially—over the young divine, is still more direct. Ah, how often have students been prepared for imbibing errors in divinity of a fatal kind, by the false expositions of moral philosophy which they had first received. They have been conducted through investigations of man's moral nature, and of the character of God, and of their mutual relations; and yet they have not been called to notice any indications of disorder and ruin in man, and that his relation to God was so jarring as to require some special adjustment. And thus they have been, in whole or in part Pelagians, before they learned from Church history, that Pelagius and others who went half way with him, pretended to reason out their dogmas from texts of scripture. The church then ought never to be indifferent to any of the preliminary studies of her youths who are training for the ministry. That these may be rightly conducted, they must be conducted under a christian influence.

But, in the second place, the church has such a vast interest in the education of the community at large, and of her own youths in particular, that she should do her utmost to afford to these at least an education regulated and controlled by christian principle. It is abundantly manifest, that the sciences are neither studied nor taught in the best way when their harmony with divine truth and their subordination to it, are not recognized. La Place himself would have been a greater philosopher had he possessed the reverence for revelation which characterized Boyle and Newton. And if christianity makes men better teachers of science, it also enables students to pursue it more profitably and successfully. It alone can effectually counteract the temptations to indolence and licentiousness which beset the young; and while it assigns to all human knowledge a comparative insignificance, it yet also furnishes

ample motives for the cultivation of it. The church, then, should earnestly seek for Christianity, that its vital and wholesome influence should pervade the discipline of schools and colleges as well as of families.

Thirdly, it may also be stated as a reason for uniting the culture of general literature and science in the same collegiate institution with theology, that the free intercourse of those who are studying for the ministry with those who are studying for secular professions, will be mutually advantageous. Secular students should have no reason to dread any taint from our young theologians; and neither would the latter be injured by mingling with the former, if the college be in other respects rightly governed. It is easy to conceive, that students for any one profession, who are trained in separate institutions, will acquire in this way, more of a professional character, and form an *esprit de corps*; but it is to be feared that in the case of students for the ministry of the gospel, this would be at the hazard of candor and manliness of sentiment and character. Christianity forbids its followers to be recluses; and as its teachers have often to contend with infidels, armed with weapons stolen from science and literature, it is well that while they are in a course of training they should have free intercourse with those who are preparing for the professions of secular life. Their christian principles may be invigorated, and their scholarship should be improved by such intercourse.

Other reasons for teaching general science and literature as well as Theology in one institution may easily be adduced—I would just add, lastly, that a general college would obtain more extensive support than one strictly Theological. It is to be hoped that all the members of our church who have an enlightened regard to her efficacy and enlargement, in these provinces, will favour any institution that promises to train up the sons of the church for the work of the ministry. But this same feeling will dispose them to seek, that all our youths who are prosecuting liberal studies, should be as far as an external discipline can go, under a christian influence. And then, many from a regard to the best interests of their own children and relatives would cheerfully come forward to aid in the establishment of such an institution as that which I have been recommending.

A remark or two on the practicableness of the scheme shall close this letter. And in order to its being carried into effect it is obvious, that a corporate character must be obtained for the proposed institution, and funds collected for the erection of

buildings and the endowment of Professorships. As to the former, no difficulty may be apprehended. Our church will only be following in the course of other religious denominations when she commences the foundation of a college; and she may expect at least equal favor with the Methodists and Roman Catholics—the former of whom has obtained a Royal Charter for their Academy at Cobourg, and the latter a Parliamentary Charter for a college at Kingston.

As to funds, the obtaining of these is perhaps the most palpable obstacle that appears in the way of prosecuting the scheme; though it is not in reality the greatest one. The civil commotions and general pecuniary embarrassments aggravate the difficulties existing at all times amongst us in the raising of money; but yet, if the Synod should be rightly and effectually moved to undertake the founding of a seminary, these I believe will all be overcome. A prudent resolute and harmonious movement on their part, may give an impulse to thousands, yea tens of thousands, to co-operate with them both by their prayers and offerings. Languid wishes and divided councils will not carry even the Synod to any vigorous efforts and far less will they influence others. There should then be a rousing up of individual energy, a simplicity of aim for the advancement of the kingdom of God, fervent prayer for his blessing, humble confidence in Him, and laborious exertions, and with these we shall neither be ashamed nor disappointed in our undertaking. The aid of the government should be sought through every lawful channel; but that aid desirable as it is, for the sake of the government itself as well as of the church, should not be made a *sine qua non* to the prosecution of the scheme.

If the state be reluctant to help forward the cause of Christ with pecuniary offerings, the church herself must do the more. An appeal should be made to the members of each of our congregations, be they rich or poor, for their offerings to the work we are projecting; and it should be carried also throughout Scotland, England and Ireland, by deputies from the Synod who may advocate this great cause with earnestness and fidelity. All this will not be in vain. God we may hope will touch the hearts of many whom as yet we know not, and who know not of our purposes, to come forward and lend us a helping hand in our enterprise for the advancement of his kingdom in these regions.

The Presbytery of Toronto is already in possession of a considerable property which may eventually be available for aiding in the endowment of a

College,—we mean that which has been purchased with the £500 sterling which a Scottish Baronet put at the disposal of the Presbytery for the advancement of the church in Canada.

These remarks, Mr. Editor, like those in my former letter are designed as I have said, to direct the attention of the members of the Synod to the all important subject of which they treat. If in addition to this object they furnish a single hint, which any of the brethren may improve, I shall not regret that I have committed my thoughts to writing.

I remain,

Yours &c.

PRESBYTER.

T. T.

June 9th, 1833.

APPEAL BY THE REV. DR. CHALMERS TO THE FRIENDS OF RELIGIOUS ESTABLISHMENTS IN BEHALF OF THE CHURCH OF SCOTLAND.

[Although there is much in this appeal, which has an exclusive reference to the peculiar circumstances of the Church of Scotland, and which will be deeply interesting to those who watch the progress of that church with that affectionate concern, which is nourished at once by the gospel and national predilection; yet we have inserted it for another reason, because it goes to establish an universal fact—the tendency that population has to outrun the means provided for its religious and educational well-being, even in countries where these have been most sedulously provided for. It has long been customary to point to Scotland, as a land distinguished for religious order and intelligence; and compared with most other countries, she is unquestionably entitled to pre-eminence. But it is deplorably manifest from recent investigations that unless something be done to render the means of religion and education proportionate to her increasing population, she must descend from the honorable station she has hitherto occupied. The matter has been too long neglected; but now that it has been taken in hand, we cannot doubt that an effectual remedy will be applied. It is truly mournful, however, to discover the blissful insatiation of those who sit at present at the helm of public affairs in reference to this subject. After a most miserable shuffling and tergiversation, they have, it would appear, finally declined to give that assistance toward the religious instruction of the poor

of Scotland which they had been led to expect. The cause of church extension however is a righteous cause. It involves the present and future well-being of an enlightened and energetic nation; and we cannot doubt that it will ultimately prevail.

The present state of this province is calculated to teach a very salutary lesson to its government. Had a fourth part of the funds which have been expended within the last six months upon *military defences*, been expended during the last ten years on the education and religious instruction of the people, (by which they might have been taught to appreciate the benefits of their civil institutions, and to adopt only legal and reasonable methods for improving them, and above all might have been imbued with sentiments of contentment and the fear of God,) these civil disturbances would probably not have occurred, and our temporal prosperity might not have sustained so dreadful a check. An enlightened and christian government should have foreseen this, and might we think have prevented it; for no truth is more clearly demonstrable than this, *that an ignorant and irreligious people cannot with safety be entrusted with free institutions.* Canadians enjoy free institutions, but they will in the end prove a curse instead of a blessing, unless religion and intelligence is made to pervade the community. The means of diffusing these have not been granted—have not been enjoyed; and hence the political incendiary has been able to kindle, in many quarters, a spirit of insubordination, which will require great wisdom to allay and eradicate. It may be kept in check by the bayonet; but the bayonet cannot destroy it. The means of cure must be applied to the minds—to the hearts of the people. For this purpose the church and the school house must share somewhat more liberally in the national expenditure. But if this expenditure be still denied, the instruments of coercion must be yet multiplied at a heavier charge, to restrain the fierce lawlessness of an ignorant and ungodly populace, and to perpetuate the subjection of a misruled colony by military force.—*Ed. Ex*]

Edinburgh, April 17.

From the days of the reformation to the commencement of the extension scheme four years ago, the population of Scotland had increased from one million of inhabitants to two millions and a half, and without any sensible increase in the number of its churches. Oe during that period, a surplus had accumulated to one million and a half of people, for

whose christian education no provision was made within the limits of the national establishment. Of these, not more than half a million are adequately supplied in the meeting-houses of the Dissenters—leaving, therefore, a million of souls, a number equal to that of the whole population for whom the establishment was originally designed, unprovided with the lessons and ordinances of the gospel. Of this number, at least 500,000 ought to be church-goers, who, till the attention of the public has of late been awakened to their condition, were abandoned to the habit of profanation and of all disorder upon the Sabbath—that sure precursor to habits of profligacy through the week. A fourth part of this fearful ecclesiastical destitution has, by actual surveys, been ascertained to exist in Glasgow and Edinburgh alone, though their united population does not exceed one seventh of the whole population of the country.

And on whom is it that the burden of this sore calamity principally falls? On those who have either no taste for the ministrations of the gospel, or no ability to pay for them—that is, on those who are already depraved, and those, who, because destitute, and at the same time unprovided with the means for their moral and religious instruction, are on the high road to their becoming depraved also. Such is the melancholy but sure transition, from want to worthlessness, in every land where there is an excess of families whom a deficient establishment cannot admit, and whom, on the experience of a whole century, we affirm, that a voluntary system will never overtake. The woful result is, that poverty becomes a stepping-stone to wickedness and crime. A moral blight descends and settles on all the humble places in society; leaving, indeed, no place untouched; but telling, with most fearful and malignant effect, on our artisans and our working classes, our men of handicraft and hard labor. The evil is most apparent in the recent villages of our manufacturing districts, and in the plebeian streets or extended suburbs of our rapidly increasing towns, where families have accumulated in thousands, altogether out of sight, or at least out of any effective surveillance on the part of their parish clergymen. In Scotland, two-fifths of our whole population, or 1,000,000 of human beings, may be regarded as still in this unhappy position—having the same high capacities of moral and spiritual worth, and partaking of the same immortal nature with ourselves; but who, strangers to church going, and to every good old habit of their forefathers, are now beyond the reach, save by a cheap, and so to them accessible, christian education, of every effort to recall them from the degeneracy into which they have fallen.

It is in the prosecution of this high design, that a great national effort is now making in Scotland. The sum of nearly £200,000 has been raised in free subscription, and 180 places of worship have been built or are in process of building. These new churches, generally speaking, have been planted in the poorest

localities, for the special accommodation on the Sabbath of the householders by whom they are occupied, and with a minister in each, whose special office it is to concentrate his week-day attentions on them and on their families. These people, if left to the voluntary system, would never have built a church for themselves and as little are they able to maintain a clergyman for themselves. It is in fulfilment of the latter object that the Scottish public have been counting on the aid of a paternal government. They had fondly imagined that this cause of piety, dear to themselves as christians, would have been also viewed as a cause of highest patriotism, and, therefore, *addear to our rulers as philanthropists and statesmen*. After having made their own contribution in the erection of places of worship, they did look to the State for the endowment of them; and that in order to such a reduction of seat-rents, as might make the new churches accessible to the great bulk and body of the population. It is for this reason, and for this reason only, that the munificent donors of these national churches have now become suppliants at the doors of the national treasury for a maintenance to their clergymen. This they seek not in their own name, but in the name of the poorest of the poor—a boon, not to the church or to the churchmen, but a boon to the common people of Scotland.

But these views have not been accorded to by the government of the country. They have refused our proposition. It is true that they hold out the expectation of a provision for certain of our Highland and rural parishes; but in all the large towns where it is most needed—that cause, which is truly the cause of the poor man and of the laborer, they have cast a disowned and unprotected orphan on the charity of the public. It has been said that they have done so in obedience to the call of certain numerous and powerful constituencies in Scotland. We know not. But, admitting this to be true, still it is the voice of the few against the many, of the ten-pounders and upwards, and that only in certain of our localities, against a mighty host of the common people all over Scotland: of that smaller number in towns, where an increasing population have left the established church behind them, who can avail themselves of the supplemental aid of the voluntary system, against that incalculably larger number in all parts of the country, whom the voluntary system leaves in utter helplessness and depravity. We therefore persevere in our object, notwithstanding this repulse which the government have laid upon us. We cannot, in deference to any party in the state, surrender the moral interests of the community at large—the greatest happiness of the greatest number: nor shall we ever consent to the remorseless sacrifice that certain statesmen are willing to make, who, for the sake of a privileged few, the electors in some of the cities and burghs of Scotland, would lay as a hecatomb on the altar of their common politics, the best and highest good of the unfranchised population.

Ours is an essentially and inherently popular, as well as a righteous cause; and the people of Scotland only wait the resolutions of their General Assembly, ere they shall make the abundant demonstration of it. But it is certain that a mighty benefit would be rendered to all our objects, as well as a mighty impulse given to the farther prosecution of them, by a subscription in London. The spirit manifested in the metropolis by the friends of our institutions, those only true friends of the people, would send fresh spirit and encouragement into the remotest provinces of the country. We want money for the completion of our new churches, and money for the erection of more. It is true that 180 places of worship are now in progress; but we shall require three times that number, ere even the most palpable and most grievous cases of destitution can all be overtaken. And what makes our present exertion of prime importance is, that we shall not only be enabled to multiply our fabrics, but in fact to hasten on that general measure of an endowment, in which we are, for the present, disappointed. By means of 180 churches, we even now are armed with the force of 180 arguments in support of our plea; and each additional church will furnish an additional argument—will form a nucleus for another body of petitioners—will enlist in our favor the testimony of another congregation—will swell the general voice of Scotland in our behalf, now gathering every year into greater strength and importunity than before. In other words, the architecture of our new churches, by the hands of private individuals, will at length form the sure stepping-stone to a provision for their clergymen by the state. The eyes of christian and paternal rulers must at last be opened to the wisdom and necessity of such a concession for the unquestionable good of the population; and thus, by that most legitimate of all influences, by a moral compulsion on the hearts and understandings of men in power, it is through the medium of the country that the government will be carried.

In support of this great design, we implore the countenance and aid of our Scottish noblemen in London; and the liberality of our Scottish merchants, and the contributions of our numerous countrymen throughout England, who have not forgotten the land of their fathers, but who, as the most hallowed and heartfelt of all its associations still cherish the fond remembrance of its churches, and its Sabbaths, and its schools. In behalf of our great national institute, we will even venture to calculate on the friendly disposition and kindness of Englishmen, who, on the side of religious establishments, feel themselves embarked with us in a common interest and a common cause. This is the first appeal which has been made for the church of Scotland on the south of the Tweed; and she therefore looks with all the greater confidence, in this hour of peril and of contest, to the co-operation and support of all right-hearted men in other parts of the kingdom. It is only through such gener-

al and united efforts by the friends of order and of our ancient institutions, that our churches and our country will be saved.

THOMAS CHALMERS.

*From Dr. M'Crie's Life of the Reformer.*

JOHN KNOX'S OPINION OF THE IMPERFECT REFORMATION OF THE ENGLISH CHURCH.

The reformation of religion, it is well known, was conducted on very different principles in England and in Scotland, both as to worship and ecclesiastical polity. In England, the papal supremacy was transferred to the prince, the hierarchy, being subjected to the civil power, was suffered to remain, and, the grosser superstitions having been removed, the principal forms of the ancient worship were retained; whereas, in Scotland, all of these were discarded, as destitute of divine authority; unprofitable, burdensome, or savouring of popery, and the worship and government of the church were reduced to the primitive standard of scriptural simplicity. The influence of Knox in recommending this establishment to his countrymen, is universally allowed; but, as he officiated for a considerable time in the church of England, and on this account was supposed to have been pleased with its constitution, it has been usually said, that he afterwards contracted a dislike to it during his exile on the continent, and having imbibed the sentiments of Calvin, brought them along with him to his native country, and organized the Scottish church after the Genevan model. This statement is inaccurate. His objections to the English liturgy were increased and strengthened during his residence on the continent, but they existed before that time. His judgment respecting ecclesiastical government and discipline was matured during that period, but his radical sentiments on these heads were formed long before he saw Calvin, or had any intercourse with the foreign reformers. At Geneva he saw a church, which, upon the whole, corresponded with his idea of the divinely authorized pattern; but he did not indiscriminately approve, nor servilely imitate, either that or any other existing establishment.

As early as the year 1517, he taught, in his first sermons at St. Andrews, that no mortal man could be head of the church; that there were no true bishops, but such as preached personally without a substitute; that in religion men were bound to regulate themselves by divine laws; and that the sacraments ought to be administered exactly according to the institution and example of Christ. We have seen that, in a solemn disputation in the same place, he maintained that the church has no authority, on pretext of deprecating divine service, to devise religious ceremonies,

and impose upon them arbitrary significations. This position he also defended in the year 1550, at Newcastle, and on his subsequent appearance before the privy council at London. It was impossible that the English church, in any of the shapes which it assumed could stand the test of these principles. The ecclesiastical supremacy, the various orders and dependencies of the hierarchy, crossing in baptism, and kneeling in the eucharist, with other ceremonies—the theatrical dress, the mimical gestures, the vain repetitions used in religious service, were all condemned and repudiated by the cardinal principle to which he steadily adhered, that, in the church of Christ, and especially in the acts of worship, every thing ought to be arranged and conducted, not by the pleasure and appointment of men, but according to the dictates of inspired wisdom and authority.

He rejoiced that liberty and encouragement were given to preach the pure word of God throughout the extensive realm of England; that idolatry and gross superstition were suppressed; and that the rulers were disposed to support the Reformation, and even to carry it farther than had yet been done. Considering the character of the greater part of the clergy, the extreme paucity of useful preachers, and other hindrances to the introduction of the primitive order and discipline of the church, he acquiesced in the authority exercised by a part of the bishops, under the direction of the privy council, and endeavored to strengthen their hands, in the advancement of the common cause, by painful preaching in the common cause, by painful preaching in the stations which were assigned him. But he could not be induced to contradict or conceal his fixed sentiments, and he cautiously avoided coming under engagements, by which he must have assented to what, in his decided judgment, was either in its own nature unlawful, or injurious in its tendency to the interests of religion. Upon these principles, he never submitted to the unlimited use of the liturgy, during the time that he was in England, and refused to become a bishop, or to accept a parochial charge. When he perceived that the progress of the Reformation was arrested, by the influence of a popish faction, and the dictates of a temporizing policy; that abuses, which had formerly been acknowledged, began to be openly vindicated and stilly maintained; above all, when he saw, after the accession of Elizabeth, that a retrograde course was taken, and a yoke of ceremonies, more grievous than that which the most sincere protestants had formerly complained of, was imposed and enforced by arbitrary statutes, he judged it necessary to speak in a tone of more decided and severe reprehension.

Among other things which he censured in the English ecclesiastical establishment, were the continuing to employ a great number of ignorant and insufficient priests, who had been accustomed to nothing but saying mass and singing the litany; the general substi-

tution of the reading of homilies, the mumbling of prayers, or the chanting of matins and even-song, in the place of preaching; the formal celebration of the sacraments, unaccompanied with instruction to the people; the scandalous prevalence of pluralities; and the total want of ecclesiastical discipline. He was of opinion, that the clergy ought not to be entangled, and diverted from the duties of their office, by holding secular titles and dignities; that the bishoprics should be divided, so that in every city or large town there might be placed a godly and learned man, with others joined with him, for the management of ecclesiastical matters; and that schools for the education of youth should be universally erected through the nation.

Nor did the principal persons who were active in effecting the English reformation differ widely from Knox in these sentiments, although they might not have the same conviction of their importance, and of the expediency of reducing them to practice. We should mistake exceedingly, if we supposed that they were men of the same principles and temper with many who succeeded to their places, or that they were satisfied with the pitch to which they had carried the reformation of the English church, and regarded it as a paragon and perfect pattern to other churches. They were strangers to those extravagant and illiberal notions which were afterwards adopted by the fond admirers of the hierarchy and liturgy. They would have laughed at the man who seriously asserted, that the ecclesiastical ceremonies constituted any part of "the beauty of holiness," or that the imposition of the hands of a bishop was essential to the validity of ordination; and they would not have owned that person as a protestant who would have ventured to insinuate, that where these were wanting, there was no christian ministry, no ordinances, no church, and perhaps—no salvation. Many things which their successors have applauded, they barely tolerated; and they would have been happy if the circumstances of their time would have permitted them to introduce alterations, which have since been cried down as puritanical innovations. Strange as it may appear to some, I am not afraid of exceeding the truth when I say, that if the English reformers including the protestant bishops, had been left to their own choice,—if they had not been held back and retarded by a large mass of popishly affected clergy in the reign of Edward, and restrained by the supreme civil authority on the accession of Elizabeth, they would have brought the government and worship of the church of England nearly to the pattern of other reformed churches.

Such, in particular, was the earnest wish of his Majesty Edward VI. a prince who, besides his other rare qualities, had an unfeigned reverence for the word of God, and a disposition to comply with it

precepts in preference to custom and established usages; and who showed himself uniformly inclined to give relief to his conscientious subjects, and sincerely bent on promoting the union of all the friends of the reformed religion at home and abroad. Of his intention on this head, there remain the most unquestionable and satisfactory documents. Had his life been spared, there is every reason to think that he would have accomplished the correction or removal of those evils in the English church, which the most steady and enlightened protestants have lamented. Had his sister Elizabeth been of the same spirit with him, and prosecuted the plan which he laid down, the consequences would have been most happy both for herself and for her people, for the government and for the church. She would have united all the friends of the Reformation, who were the great support of her authority. She would have weakened the interest of the Roman Catholics, whom all her accommodating measures could not gain, nor prevent from repeatedly conspiring against her life and crown. She would have put an end to those dissensions among her protestant subjects, which continued during the whole of her reign, which she bequeathed as a legacy to her successors, and which, being fomented and exasperated by the severities employed for their suppression, burst forth at length, to the temporary overthrow of the monarchy, as well as of the hierarchy, whose exorbitancies it had patronised and whose corruptions it had sanctioned and maintained,—dissensions, which subsist to this day; which, though softened by the partial lenitive of a toleration, have gradually alienated from the communion of that church a large proportion of the people, and which, if a timely and suitable remedy be not applied, may ultimately undermine the foundations of the English establishment.

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*From the Scottish Christian Herald.*

#### BIOGRAPHICAL SKETCH OF PHILIP MELANCTHON.

Philip Melancthon, the friend and coadjutor of Luther, was born in the town of Bretten, in Saxony, in the year 1497. His father, George Schwartzerd (for Melancthon is a Greek translation of the family name,) who filled the office of commissary of artillery in the lower Palatinate of the Rhine, was a man distinguished at once by his professional ingenuity, undissembled piety, and the utmost strictness of morality. His mother is spoken of as a truly estimable woman. Her father, John Reuter, was mayor of the town; and to him, owing to the numerous avocations of Schwartzerd,

was committed the management of Melancthon's early studies.

Had we possessed any anecdotes of the childhood of Melancthon, they could not have failed to be deeply interesting, unfolding, as they would have done, the dawning of a disposition so full of the milk of human kindness, that it was said of him, "Honest and candid men are fond of him, and even his adversaries cannot hate him," but that modesty which shone no less conspicuous in his character than the sweetness of his temper, must have prevented the occurrence of such noticeable scenes as often, in the conduct of the child, portray the future man. Even his modesty, however, could not long conceal his splendid talents and acquirements; for even at a very early age he stood preeminent among literary men. He matriculated in the University of Heidelberg in the year 1509, and obtained the degree of Master of Arts in 1513. Shortly afterwards he became public lecturer at Tubingen, where he obtained great celebrity from his acquaintance with general literature, but more especially from his classical attainments; and so great was his fame before he had reached eighteen years of age, that the learned Erasmus exclaimed, "What hopes may we not conceive of Philip Melancthon, who, though as yet very young, and almost a boy, is nearly equally proficient in both languages! What quickness of invention! What purity of diction! What vastness of memory! What varied reading! What a modesty and gracefulness of behavior! and, what a princely mind!" Nor were his attainments like that showy exuberance which excites wonder in youth, but it is seen to be very common place in manhood; for even while very young, his treatises were of so substantial a character, that several of them, such as those on Logic, Ethics, and Physics, were long used as text-books in the German universities. And three or four years after the time that Erasmus uttered the above-mentioned exclamation, Luther said of him, "He is a mere boy and a stripling, if you consider his age; but our great man and master, if you reflect on the variety of his knowledge, which extends to almost every book. He is distinguished not only for his acquaintance with, but for his critical knowledge of, both languages; nor is he unskilled in Hebrew literature."

It does not appear to be known at what time Melancthon first became impressed with the importance of divine things. But while yet at Tubingen, Capnio, a man of profound though somewhat fanciful learning, and a relative of his own, presented him with a small Bible, which he made his constant companion, and illustrated with numerous notes. And, from a discourse delivered a few weeks after his arrival at Wittenberg, whither he went to reside after a six years residence at Tubingen, one cannot fail to perceive, that he had received the truth in the love of it. Notwithstanding his esteem of human learning, he obviously regarded divine truth as the pearl of great price. In

speaking of the usefulness of Hebrew and Greek literature to ascertain the meaning of the Word of God, he uses language which shews, that, even at this early period, he was deeply imbued both with the spirit of christianity, and with that great principle of the Reformation,—search the scriptures. “Whenever we approach the fountains of truth,” says he, “we shall begin to grow wise in Christ, his commandments will become obvious, and we shall be regaled by the blessed nectar of heavenly wisdom. When we have gathered the clusters amongst ‘the vineyards of Engedi,’ the bridegroom will come, ‘leaping upon the mountains, skipping upon the hills,’ and with the ‘kisses of his mouth,’ and the ‘savour of his good ointments poured forth,’ will anoint those who are conducted into the palaces of Eden. United to him, we shall live and thrive, contemplating Zion and Salem in the secret silence of adoration. Such is the fruit of celestial knowledge, which will always prove worthy of our supreme regard when pure and unimpaired by human subtleties.”

It has frequently been asked, who was it that set agoing the Lutheran Reformation? But, from the passage we have just now quoted, as well as from other facts in the history of the times, it is obvious, that this question can at the utmost relate only to words. Melancthon did not meet with Luther till he came to Wittenberg, and this oration was delivered a few weeks after he came thither; yet he gives vent to that prime doctrine of the Reformation,—“that the Word of God must be kept pure and unimpaired by human subtleties,” in language so explicit, as to shew clearly, that he was no mere inquirer, but one whose opinion had long been made and fully decided. The Reformation arose in the outpouring of the Spirit of the Lord, and he wrought in a way beautifully illustrative of our Saviour’s discourse to Nicodemus. We know not whence the wind cometh, yet we hear its sound. We cannot tell whence converting grace came, to Luther, or Melancthon, or Zuinglius, yet we perceive its power in all the three.

At the time Melancthon was appointed to the Greek chair in the University of Wittenberg, Luther was Professor of Philosophy in the same place, and although in disposition these two individuals were wide as the poles asunder, they were both begotten of the same God: and that spirit which dwelt in both, soon drew them into the closest and most lasting friendship. One circumstance tended greatly to the formation of this friendship. Luther had begun to study Greek, with a view of better understanding the scriptures, and he placed himself under the tuition of Melancthon. But for this, or some similar circumstance, engaging these two individuals in the same pursuit, with an ardent desire of the same great end, it is not probable that a man like Melancthon, whose mildness approached to timidity, should ever have become so intimate with one like Luther, whose boldness was not less akin to rashness. From the time of

their coming into contact, however, the union effected by the similarity of their scriptural sentiments and christian principles, was too powerful to be destroyed by any dissimilarity of natural disposition, and for nearly twenty-eight years, even till the death of Luther, they were almost constantly co-operating in the work of the Reformation. Indecision, however, was one of Melancthon’s failings; and although he, in the main, agreed with Luther in opinion before they met, he did not stand prominently forward for nearly a year afterwards, as a reformer of the abuses of the Church of Rome. This was upon occasion of the celebrated disputation which took place at Leipsic, first between Carlostadt, Professor of Theology at Wittenberg, and Eckius, Professor of Theology at Ingolstadt, and afterwards between Luther and the same Eckius. Melancthon, it is said, gave several valuable hints to Carlostadt; however, he took no prominent part in the discussion. But, after the disputation, having given it as his opinion, in a letter to a friend, that Eckius had the worse of the controversy, and this letter having come by some chance into the hands of Eckius, that individual published a reply, so acrimonious, and contemptuous, that Melancthon found it necessary to come forward in self-defence, with a small tract, as remarkable for meekness as that of the other was for violence.

It is related of Melancthon, that “when he changed his religious views, he conceived it impossible for others to withstand the evidence of truth in the public ministry of the Gospel; but after forming a better acquaintance with human nature, and living to witness the futility of those fond, but ill-founded expectations, which a warm-hearted piety is at first disposed to cherish, he remarked, that he found old Adam was too hard for young Melancthon.”

After the diet of Worms, in 1520, the Elector Frederick, having through his care of Luther, who would not take sufficient care of himself, shut him up in the Castle of Wartenberg, the management of the Reformed Church devolved upon Melancthon; and this trust he fulfilled, by the publication of defenses against the attacks of the doctors of the Sorbonne, and also of a piece admirably adapted to give to christian dissonant views of divine truth, entitled, “Theological Common-places.” In 1523, those fanatics, called Anabaptists, made their appearance. Their pretensions to inspiration staggered Melancthon, but his self-distrust having led him to apply to Luther for advice, the good sense of that individual led him to reject all such pretensions, where no divine proof of their reality is produced. The vanity of Carlostadt, however, subjected him to the spirit of fanaticism. Luther escaped from Wartenberg, being desirous of personally opposing the fanatics, and having better opportunities for going on with his translation of the Scriptures. Melancthon was of great use to him in this latter work. About the years 1524 and 1525, great excursions were made by Campeggio, the Pope’s

legate, to bring back Melancthon to the Romish Church, or, if that were found impossible, to deprive the Reformers of his valuable assistance. Campeggio first tried him personally, but was dismissed, with an appeal "to all who valued the safety of the community, to co-operate in healing the wounds of the church." Philip, Landgrave of Hesse, was next employed to use his influence, but Melancthon had the happiness of rendering him a decided supporter of the Reformation. Afterwards, the wily, temporising Erasinus was had recourse to; but Campeggio received an answer highly honorable to him who gave it: "For my part I cannot, with a safe conscience, condemn the sentiments of Luther, however I may be charged with folly or superstition. That does not weigh with me. But I would oppose them strenuously, if the scriptures were on the other side; most certainly, I shall never change my sentiments, from a regard to human authority, or from the dread of disgrace." A year or two after, upon the peace which followed the first diet of Spire, Melancthon having written a Directory for the use of the Churches, without giving vent in it to that abusive language which the Papisists thought natural, it was suspected that he was become lukewarm in the cause of the Reformation; and King Ferdinand tried to gain him over to the Romish persuasion, by promising him any remuneration he should ask; but in this, as in other cases, he shewed, by his conduct, that there is no necessary opposition between Christian moderation and Christian steadfastness. Indeed, Melancthon would have been an honour to any cause; and his moderation gave rise to hopes that he would be brought more easily than any other of his party to change his sentiments. Accordingly, in the discussion which took place between the Saxon and Swiss reformers, on the subject of the real presence in the sacrament, recourse appears to have been had, by the latter more especially, to Melancthon; but though they held the truth, it is evident, from the reply of Melancthon, that they had put it in such a form, as to make it harsh and disagreeable to every man of a Christian spirit; for he speaks as one who felt that, in denying the bodily presence of Christ, they denied his spiritual presence likewise. "But," said our reformer, "though we are not yet agreed whether the body and blood of Christ be corporeally present in the bread and wine, yet, as far as conscience permits, each party shall manifest a Christian affection to the other, and both shall earnestly implore the Almighty God that he would, by his Spirit, lead and establish us in whatever is the truth."

At the second diet of Spire, all further innovation in religion was interdicted, and the celebration of the mass commanded; and accordingly, the reformers had no course left but to protest against the decisions of the diet, and hence they got the name of Protestants. This took place on the 19th of April 1529. Melancthon, who was at this diet, was greatly distressed at the result of it. But the suffering of this man of

God were for his profit. When his friends strove to comfort him, he replied, "If I had no anxieties I should lose a powerful incentive to prayer; but when the cares of life impel to devotion, which is the best means of consolation, a religious mind cannot do without them. Thus trouble compels me to pray, and prayer drives away trouble."

In the year 1530, the diet of Augsburg, at which the Emperor Charles V. was present, was held. Melancthon was requested to prepare a statement of the Protestant principles, which might be laid before the diet of Augsburg. He hereupon, though not without many prayers and tears, drawn forth by his sense of weakness, prepared the celebrated Augsburg Confession. In all essential points, except in so far as the sacraments are concerned, it agrees with the Thirty-Nine Articles, and the Confession of Westminster. After the Protestant Confession was read, a confutation was prepared out of the writings of the fathers, and about five months afterwards an edict was issued putting all under the ban of the empire who did not hear mass, pray to the virgin, saints, and images, and observe holidays. During the diet Melancthon had exhibited much greater firmness than, from his character, might have been expected, but after its conclusion he became much depressed. Whilst in this state of depression, he, together with "Luther and other divines, met for the purpose of consulting about the proper measures to be adopted in the present exigency, and after having spent some time in prayer to God, from whom alone they could expect adequate assistance, Melancthon was suddenly called out of the room, from which he retired under great depression of spirits. He saw, during his absence, some of the elders of the Reformed Churches, with their parishioners and families. Several children were also brought, hanging at the breast, while others a little older were engaged in prayer. This reminded him of the prophetic language, "Out of the mouth of babes and sucklings thou hast ordained strength, because of thine enemies, that thou mightest still the enemy and the avenger." Animated by this interesting scene he returned to his friends with a disencumbered mind and a cheerful countenance. Luther, astonished at this sudden change, said, "What now! what has happened to you, Philip, that you have become so cheerful?" "O sirs," replied Melancthon, "let us not be discouraged, for I have seen our noble protectors, and such as, I will venture to say, will prove invincible against every foe!" "And pray," returned Luther, thrilling with surprise and pleasure, "Who and where are these powerful heroes?" "Oh!" said Melancthon, "they are the wives of our parishioners, and their little children, whose prayers I have just witnessed—prayers which I am satisfied our God will hear, for as our heavenly Father, and the Father of our Lord Jesus Christ, has never despised nor rejected our supplications, we have reason to trust that he will not in the present crisis." And this saying of his might almost be looked upon as prophetic, for although

the stormy cloud continued to hover over them, it did not burst during the ensuing fifteen years. In that period he received invitations from Francis I. of France, and Henry VIII. of England, to visit their respective kingdoms, but although he wished to comply, the elector interdicted him. He was also engaged frequently in controversies of a pacificatory nature, with the Papists and Swiss Protestants, which, like previous ones, were of little or no benefit. His conduct in these gained for him the character of great wisdom and Christian meekness, amongst those who could appreciate his desire of Christian unity, whilst that unfeeling host who are ever more ready to judge others than to judge themselves calumniated him, saying that he had denied the truth and recanted. But that same Christian spirit which led him to act with meekness towards those that erred, also led him to do his duty to the Protestant Churches, even though they reviled him. In one of his discussions with the divines of the Church of Rome, he remarked, that the "Sacrament had no significance beyond its divinely appointed use, and that Christ was not present for the sake of the bread, but of the recipient," (thereby striking a death blow at the adoration of the host) a sentiment which so delighted Luther, when it was repeated to him, that he exclaimed, "Admirable, Philip! thou hast seized from the Pope what I should not have dared to attempt." On another occasion, being puzzled by a sophism of Eckius his opponent, he said, I will give you an answer to-morrow. "Oh!" said his antagonist, "there is no merit nor honour in that, if you cannot answer me immediately." To which he replied, in these memorable words, "My good Doctor, I am not seeking my own glory in this business, but truth. I say, then, God willing, you shall have an answer to-morrow."

In the year 1545 new and increased troubles began to be prepared for the Protestants. The Roman Pontiff summoned a general council to be held at Trent, and when the Protestants, by the pen of Melancthon, declared against it, the emperor prepared to settle all religious disputes by force of arms. To add to the troubles of the Church at large, and more especially of Melancthon, Martin Luther was removed, by the hand of death, on the 18th of February of the following year. The whole controversy between the Papists and Protestants had all along, as at the present day, respected the authority of Scripture, as the only implicit rule of the Christian Church. And the Council of Trent, that this question might be rendered obscure and involved, decreed that the Apocryphal books be received into the Canon, and the traditions be reckoned of equal authority with the Scriptures, and the Vulgate be received as the only authentic version; all who disputed these decrees being anathematized. The emperor and the Protestants were now at open war. Maurice, Duke of Saxony, suffered himself to be bribed by the emperor to invade the Electoral Dominions, though the elector, John Frederic, was

his nephew. John Frederic was taken prisoner, and Maurice made elector in his room. The war dissolved the University of Wittenberg, for nearly a twelvemonth. And after its conclusion, the emperor commanded that all disputes between Protestants and Papists be referred to the Council of Trent. In the mean time, an act of uniformity, called the Interim, drawn up by Papists, was endeavoured to be forced upon the Protestants, and had the effect of driving upwards of four hundred pastors from their stations. In these circumstances Melancthon took up his pen against the Interim, but conceded as much as an adherence to Scripture permitted, and, on account of his concessions, he was accused by many, especially by Flaccus Illyricus, a man of good talents and much learning, but of a violent temper and an envenomed spirit, as having betrayed the Gospel liberty, and returned under the Papal yoke; and these reports were not only received in Germany, but even reached the British Churches. And to so great a height did the malevolence of Flaccus and his adherents rise, that they declared they would not leave him a foot of ground to stand upon in Germany. But for the consolations of religion, these troubles would have overpowered him. But troubles coming from without the Church did not render him afraid, for he remembered the divine promise that God would not forsake his people; and as for those arising to himself, from individuals within the Church, he knew his innocence of the charges, though he acknowledged he had sinned against God, in attending to the subtle disputations; and when threatened with banishment from his native land, he said, "I sincerely wish they would do it quickly, as the Son of God said to Judas. If I die there will be a footing for me in heaven; or if I continue in the body, I shall still be associated with pious and learned men, either in Germany or elsewhere."

In the diet of Worms, held in 1557, Melancthon had his last public conference with the Papists respecting the rule of faith; but "his opponents would not allow him to retire from controversial writing. That same year, his wife, who had borne him four children, died, after a union of thirty-seven years, in the bonds not of marriage only, but of the deepest and most Christian affection. This must have been a sad loss to a man of his domestic turn of mind, but he had been weaning from the world, and, upon hearing of her death, (for at the time he was unavoidably absent from her,) "he only uttered a kind of tender farewell to his beloved Catherine, adding, that he expected very soon to follow her."

"Melancthon survived his beloved partner only about two years and six months." During that period, he was rapidly ripening for heaven. When any of his Christian friends dropped around him, as many of his early acquaintances were now doing, he would speak in such language as the following:—"Let us congratulate Vitus, now removed to the delightful

society of the heavenly Church; and be stimulated by his example to prepare for the same journey." As he felt, from his increasing infirmities, that his end was approaching, he wrote down several reasons for desiring to leave this and go to the heavenly world. To the last he endeavored to discharge the duties of his professorship. He lectured on the 12th of April 1560, and would have done so on the 14th, had not his friends, unknown to him, taken care to dismiss the students. He had always been remarkably fond of the young, and attentive to their eternal welfare. The following anecdote, in regard to this point, is related of him:—"A Frenchman one day found him holding a book in one hand, and rocking his child's cradle with the other. Upon his manifesting considerable surprise, Melancthon took occasion to converse in so pious and affectionate a manner with his visitor, on the duties of parents, and on the regard of heaven for little children, that his astonishment was quickly transformed into admiration." And the same feeling manifested by this anecdote abode with him to the last. In the course of the 18th of April, seeing one of his grand-children near him, he said, "Dear child, I have loved you most affectionately: see that you reverence your parents, and always endeavour to please them, and fear God, who will never forsake you. I pray you may share his constant regard and benediction." On the morning of the 19th, he spoke of his firm confidence that the reform principles, being true, would prevail, adding, "If God be for us, who can be against us?" In the course of the day, after quoting the passage, "Being justified by faith, we have peace with God through our Lord Jesus Christ," he shewed that he was still the same man of peace, exhorting his son-in-law, in the words of David, "Let them curse, but bless thou;" and, "My soul hath dwelt with him that hateth peace. I am for peace, but they are for war." Upon being asked by his son-in-law if he wanted any thing else, he replied, "Nothing else but heaven," and desired that he might not be any farther interrupted. Soon afterwards he made a similar request, entreating those around him, who were endeavouring, with officious kindness, to adjust his clothes, "not to disturb his delightful repose." He died that same evening; the last discernible motion of his countenance being that which was peculiar to him when deeply affected with religious joy.

After his death, the public were allowed, for a day and a-half, to inspect his remains; and, of the multitudes who availed themselves of the opportunity, none could avoid shedding tears. His remains were placed in a leaden coffin, and deposited close to the body of Martin Luther. The crowd of students, citizens, strangers, and persons of every class who, together with the professors, attended the funeral, was never exceeded on any occasion within the memory of the spectators."

## PRACTICAL SERMONS.

No. v.

By the Rev. William McKillican, A. M. of West  
Guillemsbury.

We are his workmanship, created in Christ Jesus  
unto good works.—Ephesians, ii. 10.

Few men have made such advances towards atheism as to doubt whether they are the creatures of God, as having been originally formed by his hand. In this sense most are prepared to acknowledge that they are his workmanship; but mankind are much more ready to question whether any of our race have been created by him in a still more important sense. To such a creation—a creation to a new and spiritual life—the text has an evident reference. The apostle is not speaking of a creation to natural life but unto good works. In the context he alleges that our salvation is by grace, and insists that it cannot be of works, not only as salvation on this ground would obviously open the door for boasting; but as, he assures us, in the text, because our good works are the result of a new creation. Hence the inference is abundantly evident, that our salvation could not arise from any previous good works which we might be supposed to have performed—no such good works being possible before the new creation.

It is not my design in this discourse, to enter upon the whole field of discussion which this passage opens up, but merely to show, that Christians are enabled to perform good works in consequence of a new creation. That Christians do perform good works, and that a new creation is necessary for this purpose, are the points which claim our attention.

By good works we are not to understand meritorious works. With regard to these, saints and sinners stand on the same ground. By all their devotedness to the service of their Maker, the most exemplary Christians are so far from laying him under the least obligation to bestow his favour upon them, that they fall far short of his reasonable requirements. That they are incapable of meriting any thing from God, is evident from the fact, that the devotion of all their talents is a sacrifice justly due—a duty which they owe, and not a service which, while they are under no obligation to perform it, they gratuitously render. They would be unprofitable servants were they to fulfil every demand of divine justice; no work of supererogation would be performed, and of course no obligation imposed. All that they could claim in that case, would be exemption from the punishment to which they are liable by disobedience.

Nor are they such works as fulfil the law. Were Christians without sin, the demands of the law would be fulfilled. All that God requires of any of his creatures, is contained in that summary of duty, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thou shalt love thy neighbour as thyself." But what man is there, even among the most established Christians that doeth good and sinneth not? Who can say that he hath no sin, that he obeys the divine commandments with a heart wholly purified from selfish affections? If any man say he hath no sin, he deceiveth himself; for in the sight of God no man living can be justified. Some secret sin lurks in every bosom, and pollutes even the best services. The most holy men that have ever inhabited our world, are obliged to say, each one for himself, "My soul cleaveth unto the dust," and too often to adopt the humiliating language of the apostle, "When I would do good evil is present with me," Their best services are imperfect. They are the services of creatures who are sanctified but in part, and they partake of the same imperfect character.

What then are the good works of Christians? We remark that they are *holy* works—not such as merit the divine favour, nor such as answer the full requirements of the law, but they proceed from a *holy motive*. Sinners are influenced by selfish considerations only. They not unfrequently put on the form of religion; but it is a mere form. Love to God and mankind constitutes no part of the spring of their conduct; but it is not so with Christians. They are actuated by motives drawn from the glory of God. They love the Divine character. They are not only conformed to it in the temper of their hearts, so that they regard it with approbation, but they are cordially devoted to the service of God—they serve him out of love. Hence they count not their lives dear unto themselves so that they may finish their christian course with joy. They are not driven to the service of their Master by slavish fear; the love which they bear him constrains them to live no more to themselves but unto him.

Again, the good works of Christians have respect to the divine commands. Their meat is to do the will of their heavenly Father. They do not indeed fulfil the whole law; yet their hearts and lives are in some degree conformed to its precepts. "Then," says the Psalmist, "I shall not be ashamed when I have respect unto all thy commandments." They place the law of God before them as the rule of their conduct; and though they do not expect to be justified on the ground of the ob-

servance of its precepts, yet esteeming it to be holy, and just, and good, they sincerely endeavour to honour and obey it. So true is this, that the apostle John has pronounced that man hypocritical who shall pretend to a saving knowledge of God, and at the same time doeth not obey his commandments. "If any man saith, he knoweth him, and keepeth not his commandments, he is a liar, and the truth is not in him." The Christian looks upon nothing which the law requires with indifference. There is no part of it which he is willing to disregard, or which it is not the ardent desire of his heart to observe. "Whosoever," says Christ, "shall do the will of my Father, who is in heaven, the same is my brother and sister and mother,"

That Christians are enabled to perform in some good measure these holy works is evident, both from the declarations of scripture, teaching the necessity of holiness in order to entitle any to the name of Christians; and also from the holy lives of those whose characters are drawn in scripture. Without holiness, says the apostle, no man shall see the Lord." The apostle James says, "Show me thy faith without thy works, and I will show thee my faith by my works." The faith of the gospel, as the inspired writers have taught us, worketh by love, and bringeth forth good fruit. Indeed, we are assured, that Christ gave himself for his people with this great object in view, that he might purify to himself a peculiar people, zealous of good works.

The lives of good men, as recorded in scripture, confirm the views which are here given. Like their divine Master, it was their highest aim to do the will of him that sent them, and to finish his work. "I count not my life dear unto myself," says one of them, "so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." Of Dorcas we are informed that she was "full of good works, and alms-deeds which she did." The apostles were urgent in exhorting Christians to be careful to maintain good works, to live in the Spirit, to bring forth the fruits of the Spirit.

Having attempted to establish the fact that Christians do perform good works, we may next confirm the doctrine of the text, that a new creation is necessary for this purpose. "Created unto good works," is the language of the apostle. It may be necessary here to premise, that it is not supposed that any of the natural faculties of man are so disordered by the apostacy, that it is necessary that they should be formed anew. Although impaired by sin, they are not destroyed. Mankind are still capable of performing every good

work, so far as understanding is necessary for this purpose. We have no evidence that the intellectual powers of the regenerate are more vigorous than they were before this change—they only receive a new and better direction. The same observation may be made respecting the faculty of the will. The fall has not rendered men incapable of loving and hating, or of choosing and rejecting. Of course, regeneration does not consist in the creation of a new will, or a faculty by which the subjects of this change are able to choose or reject objects which are presented to them. These faculties are indeed necessary to the performance of good works; but the injury done to them constitutes no part of the deficiency by which men in a natural state, are rendered incapable of bringing forth holy fruits. What then, it may be asked, is created anew in regeneration? The disposition or temper of mind, is that which is affected by this new creation. Mankind in their fallen state possess every thing but the disposition, which is necessary to the performance of good works. They have no heart to keep the commandments of God. This disposition, I am now to show, must be created anew for this purpose.

1. We may consider the view which the scriptures give of human depravity, as affording evidence in favour of this doctrine. The depravity of man is entire—the whole head is sick, the whole heart faint. Among all the race descended from our apostate parent, “there is none that doeth good, no not one; there is no fear of God before their eyes.” “In me,” says the apostle Paul, “that is, in my flesh,” or natural state, “dwelleth no good thing.” And again; “the natural man receiveth not the things of the Spirit of God, for they are foolishness to him, neither can he know them, because they are spiritually discerned.” “The carnal mind,” declares the same apostle, “is enmity against God; for it is not subject to the law of God, neither indeed can be”; and to the Ephesians, “You hath he quickened, who were dead in trespasses and sins.” Such is the view which the scriptures give of the character of unrenewed man. He is destitute of holiness—his whole heart is corrupt; how then can he perform good works? Can he be influenced to this by the force of mere moral suasion—by all the motives of praise or blame, of fear or hope, which may be presented to the mind? As well might we hope to raise a dead man to life through the mere influence of nourishment or medicines. Were there the smallest degree of spiritual life or holy feeling in the soul, it might unquestionably be revived and strengthened by spiritual sustenance. But since there is none,

all means must be ineffectual, until something is formed in the soul, upon which they may operate. Exhortations and warnings may be expected to have effect where there is life. But can it be expected that these means, unaided by the creating word of God, can animate the dead? They may indeed awaken the fears of men, and incite them to a certain course of exertion; but after all, without the aid of the Spirit, the fruit of that exertion will be nothing better than works of the flesh. The most pressing and solemn motives cannot excite emotions which were not latent in the heart, or for which no foundation previously existed. A corrupt tree, in whatever soil it may be planted, will bring forth fruit after its kind. A corrupt fountain will send forth bitter waters; “the vile person will speak villany, and his heart will work iniquity.” The result is, that before unregenerate men can perform good works, they must be created anew. A holy disposition must be implanted in their hearts. This conclusion might be avoided, if it could be truly urged that the depravity is but partial. Whatever of moral purity were already possessed might be improved; but where there is nothing to improve, a new nature must be first created.

2. This is evident also, from the manner in which the work of regeneration is represented in the scriptures. It is denominated “being born again.” As the first birth gives active life and vigour, so being born again, implies the production of a new life, or such a life as stands opposed to spiritual death. “That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.” This change is also represented as a resurrection from the dead. “But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ.” “Awake, thou that sleepest, and arise from the dead, and Christ shall give thee life.” Again; it is represented by God’s taking away hearts of stone, and giving hearts of flesh. “A new heart also, will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.” If there could be any reason to doubt after these representations, whether regeneration supposes a new creation, it may be remarked, that it is expressly so denominated, not only in the text, but in other parts of scripture. The apostle speaks of it as common to all those who have correctly learned Christ, that having put off the old man, they have put on the new man, which he observes “is created in righteousness and

true holiness." And again; the same apostle observes, "If any man be in Christ, he is a new creature." "For in Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but a new creature." "And having put on the new man, which is renewed in knowledge, after the image of him that created him." The view which is here given is also supported by the manner in which regeneration is said to be accomplished. It is declared to be a work of power—of exceedingly great power. Thus it is represented by the apostle to the Ephesians: "And what is the exceeding greatness of his power to us-ward, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead?" Here the power exerted in imparting new life to believers, is compared to that mighty power which was manifested by the resurrection of Christ. Were regeneration nothing more than strengthening the holy dispositions already in the soul; for such an effect the influence of motives might be sufficient. But the necessity of the exceeding greatness of God's power, is here asserted. We may therefore rely upon this representation as affording satisfactory evidence that regeneration implies the creation of a new disposition. Thus being made new creatures, the regenerated find themselves enabled to perform good works. Old things are passed away; behold all things are become new.

In reviewing this subject, we observe that there is an essential difference between saints and sinners. All are alike by nature. They indulge the same enmity of heart towards God, and possess in every respect, the same depraved dispositions. But whereas sinners remain under the influence of their depraved tempers, the saints have been made to differ. God has taken away their hearts of stone, and given them hearts of flesh. They are new creatures, possessed of new tempers, and enabled to perform good works. A change has been wrought in their souls, which sinners have never experienced. They have been made to differ, not only from their former selves, but from all who are still unregenerate. And let it be remembered, that the difference is essential. It does not respect the *degree* of holiness, but the *nature* of their dispositions. The disposition of the one is holy; that of the other is unholy. The saints have been created anew in Christ Jesus unto good works; sinners are still under the influence of their depraved dispositions. They are still enemies to God by wicked works.

Again, the subject affords a melancholy view of the conduct of the unregenerate. Whatever mankind may think of the religion of the heart

there are few, even of the most profligate sinners, who do not claim the credit of having done many good works. But the subject before us represents the unregenerate as never having done any—nay, it teaches, that it is morally impossible they can do any, until they are created anew in Christ Jesus. All your moral actions, then, impenitent sinners, are wholly sinful. They spring from a corrupt heart; and must partake of the same nature as the source from which they proceed. You may do many things which have the appearance of good, and which may be useful to society; but none of them are good in the sight of God. He sees the heart which pollutes them; he sees the selfishness and pride from which they spring. However virtuous and worthy of praise, they may be regarded by your fellow creatures, God regards them not in this manner. Even your most humble prayers, which perhaps you view with so much self-complacency, are altogether sinful in his sight. So corrupt a fountain can never send forth pure streams. None of your actions, while remaining unregenerate, can be viewed with approbation by a holy God.

Finally, the subject solemnly warns those who continue to indulge themselves in sin, under the self-deception, that they shall embrace religion at a future period. Sinners are ready to persuade themselves, that they can embrace religion at any time, and hence presumptuously neglect their repent. It is indeed true, that they are possessed of *natural* power to obey all God's commandments, and may, therefore justly be required to obey them; but they have no *moral* power. They are wholly under the influence of depraved dispositions—an inability which indeed throws all the blame on themselves; and which will as effectually close the kingdom of heaven against them as though it were natural. Their depraved dispositions are so inveterately bent on wickedness, that they must undergo a new creation before they will do any good works. Something must be done for them by the Spirit of God, or they must perish. Think not then, O sinners, that it is safe to trust to the delusion that you can renew yourselves at any time!—you are utterly helpless. And who knows that God will make you new creatures, when you may think it dangerous to delay any longer? If you neglect the present time, you have great reason to fear that when your time comes, it will not be God's time. When you spread forth your hands, he will hide his eyes from you—yea, when you make many prayers, he will not hear. If, when God calls, you refuse, the time will come, when though you call, he will not answer, though

you seek him early, you will not find him. "To day, if you will hear his voice, harden not your hearts." Amen.

ECCLESIASTICAL AND MISSIONARY INTELLIGENCE.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

Sir,

The want of timely information having repeatedly prevented our congregation, in distant parts of the province, from joining in public fasts and thanksgivings, on the appointed days, our Presbytery at last meeting, took the matter into consideration, and directed the following letter to be sent to Mr. Joseph.

Yours Truly,  
**WILLIAM BELL.**  
 Lanark, U. C. 25th Feb. 1838.

Sir,

At a meeting of the Presbytery of Bathurst, held here this day, the subject of the late thanksgiving, appointed by the Lieutenant Governor, was taken into consideration.

The highest satisfaction was felt by all the members, at this wise and pious appointment; at the same time much regret was expressed, that all the congregations of the Presbytery, except one, were prevented from observing this important duty, from the want of timely notice of such an appointment having been made.

As it is the desire of the ministers and congregations of our church to observe, solemnly and devoutly, the days of thanksgiving or fasting appointed by the Lieutenant Governor, it is respectfully suggested that, in future, some effectual means should be adopted for transmitting to all the ministers of the church of Scotland, in this Province, timely notice of the appointment of such days of devotion.

I have the honor to be

Sir,  
 Your obedient servant,  
**WILLIAM BELL,**  
 Moderator.

J. Joseph Esq. Private Secretary,  
 Government House, Toronto.

THE ANSWER.  
 Government House,  
 Toronto, 14th March. 1838.

Sir,

I have the honor to acknowledge your letter, of the 23th ultimo, and I am directed by His Excellency, the Lt. Governor, to express his deep regret, that the shortness of the notice, for observing the late day of thanksgiving, should have been attended with the consequences you mention.

You are perhaps aware, that His Excellency expected daily to be relieved from His Government, and was naturally anxious to be present on an occasion of so great solemnity; but although the day was as distant as, with this view, could possibly be named, the Lieutenant Governor nevertheless fears that similar disappointments may have been experienced in other quarters, for no notice, except that of the Royal Proclamation, was given to any christian denomination.

I have the honor to be

Sir,

Your most obedient  
 Humble servant,  
 (Signed,)

J. JOSEPH.

The Rev. William Bell, Lanark.

PETERBORO AUXILIARY BIBLE SOCIETY.

The interest which the friends of the Bible cause in this neighborhood have taken in the exertions of the Peterboro, Auxiliary Bible Society, calls not only for gratitude to the author of all good but affords them ample encouragement to proceed in their labours.

The desire of George the Third, of illustrious memory, strongly recommends itself to every enlightened subject of the Empire, and is worthy of his most cordial adoption, "viz. That every child in his dominions might be able to read the scriptures." It is estimated that 172 millions and a half of the human race, nearly one 8th of the whole population of the world belong to the British Empire. This fact shows the extent of our responsibility, while it affords a wide field for unremitting effort—to realize the venerated Monarch's wish. Much remains to be done in the department of education, as also in that of the Bible Society; and were even this accomplished we have but fairly entered the field over which it is the object and business of christian benevolence to conduct us. 600 millions more of the human family, in all the eloquence of pagan misery, lift up their beseeching voice to bestow upon them this last gift of heaven, and shall we turn to them a deaf ear? and shall we in the noise of a clamorous selfishness drown the sound of christian benevolence, shall we leave them to tread their way into Eternity without that word which is a light unto *our* feet and a lamp unto *our* path.

"Hark! what means that lamentation,  
 "Slowly rolling thro' the sky?  
 "'Tis the voice of heathen nation—  
 "Come and help us ere we die."

"Christians—hear their lamentation  
 "Christians—hear their dying cry,  
 "And the love of Christ constraining,  
 "Help them, help them, ere they die."

To us it is true may be assigned the most arduous and least grateful part of the labor, viz. *to sow*, to others the more pleasing employment *to reap*, but the mutual share they have in each others award and joyful sympathy which the eternal word exhibits, renders it a matter of small moment to what service the head of the church allots us. "For he that reapeth receiveth wages and gathereth fruit unto eternal life, that both he that *soweth* and he that *reapeth* may rejoice together."

The committee of the Peterboro Auxiliary Bible

Society at their meeting held the 16th March, 1838, adopted the following resolution. "That the committee do immediately proceed to ascertain the Bible destitution of the upper part of the township of Monaghan, and the upper part of the township Otonabee, the township of Smith and Douro." In pursuance to this resolution, persons were appointed to the different sections, an abstract of whose investigations we now submit to the friends of this beneficent enterprise.

Messrs. William Panlin, John Milburn and John Walton, examined the part of the township of Smith, west of the communication line, visited 90 families, obtained annual subscriptions, £11 15 0, donations £1 17 3, families destitute of the Bible 6, persons who want the Bible 33.

Messrs. John Harvey and James Davidson, to the east of the communication line, visited 27 families, obtained annual subscriptions £2 0 0, donations 17s. 4d., families destitute of the Bible 3, persons who want a Bible 2.

Messrs. John Sanderson, and William Ray, River side, Smith Town, families as yet visited 22, obtained annual subscriptions £3 15s, families destitute of the Bible 8, persons who want it 17.

Messrs. James Hall, and R. Moore, Peterboro' east, families as yet visited 55, obtained annual subscriptions £4 1s. 3d., families destitute of the Bible 10, persons who want it 16.

Messrs. James Harvey, and J. W. Cleghorn, Peterboro' west, families as yet visited 30, annual subscriptions £6 1s, donations 1s. 3d., families destitute of the Bible 2.

Messrs. Andrew Tully, and John Walton, the most westerly part of Monaghan, families as yet visited 25, obtained annual subscriptions £3 0 0, donations 1s. 1d., families destitute of the Bible 4, persons who want copies 2.

Messrs. Thompson, and William Fowler, middle part of Monaghan.

Messrs. James Reid, and David Porter, township of Douro, families as yet visited 15, obtained annual subscriptions £1 5s. 9d., donations 5s. families destitute of the Bible 7.

We are happy to know, and glad to announce, that the visitors generally met with a cordial reception, and may we not hope that the encouragement afforded in this limited attempt will induce us to extend our effort. It may be proper to observe that the committee have been enabled to form a branch society in Emily, and Mr. Hughes, the depository, has reported annual subscriptions to the amount of about £11, and that books will be needed for that neighborhood to the amount of near £40. A meeting is also appointed for the 17th inst. at the village of Millbrook, for the purpose of forming a branch there. May the blessing of Him who maketh rich and addeth no sorrow, water these exertions, and cause them to luxuriate with the fruits of righteousness, that the knowledge of the Lord shall fill the earth and remove all that hurts and destroys, that it will make the wilderness like Eden, and the desert like the garden of the Lord, joy and gladness be found in it, thanksgiving and the voice of melody, form a part of the sure word of prophecy. Now how desirable to contribute, in however humble a measure, to the introduction of such an order of things? And who does not know how largely the distribution of the scriptures among the families of the earth will contribute to its accomplishment; Therefore may not each of us share in this divine work by our contributions, efforts and prayers?

Lest any misunderstanding should take place to disturb the harmony of our operations or retard our future progress, we beg leave to notice that visitors having led some subscribers to understand they could have Bibles at 2s. 6d. and Testaments at 1s. Such being exclusively for the use of Sunday schools, cannot be disposed of for any other purpose, the Committee at their last meeting adopted the following resolution.—"On purpose to fulfil the promise made to such subscribers, should they require it, the sub-committee be authorized to publish in the Sentinel that they should have Bibles at said price, the auxiliary to incur any loss which may be hereby sustained."

#### ABSTRACT

Number of families visited 274  
 Amount of subscriptions obtained £36 10 0  
 Amount of donations £3 16s 9d.  
 Number of families destitute of the Bible 31  
 Number of copies wanted 70

#### CONNIVANCE OF THE BRITISH GOVERNMENT AT THE IDOLATRY OF THE HINDOOS.

In our last we pointed the attention of our readers to the countenance rendered to idolatry and superstition in the East Indies by the British Government, and promised to supply them with all the information which is necessary to arouse Christians and Church Courts to petition Parliament on the subject. We now fulfil our promise by laying before the public the following extracts. The first is a memorial from a number of the British at Bombay, addressed to the Governor. It is signed by the chaplains, English and Scottish. The name of Dr. Wilson, one of the General Assembly's missionaries at Bombay, is also appended to the document. There can be no question as to its accuracy. Indeed there is no denial of the facts:

"The countenance and support extended to idolatry and superstition, and the violation of the principles of toleration to which we refer, consist principally in the following particulars:—

"1. In the employment of Brahmins, and others, for the purpose of making heathen invocations for rain and fair weather.

"2. In the inscription of Shri on public documents, and the dedication of the Government records to Ganesha, and other false gods.

"3. In the entertainment in the Courts of Justice of questions of a purely idolatrous nature, when no civil right depends on them.

"4. In the degradation of certain castes, by excluding them from particular offices and benefits not connected with religion.

"5. In the attendance of the servants of Government, civil and military, in their official capacity, at Hindu and Mahomedan festivals, with a view to participate in their rites and ceremonies or in the joining of troops, and the use of regimental bands in the processions of heathen and Mahomedan festivals, or in their attendance in any other capacity than that of a police for the preservation of the peace.

"6. In the firing of salutes by the troops, or by the vessels of the India Navy, in intimation and honour of heathen festivals Mahomedan, Ids, &c.

"We know that, in the particular instance above enumerated, the consciences of many of the servants of Government have been wounded, and their minds

harassed by the part which they have been required, by the regulations of Government, or by the usage of the service, to take.

"We, therefore, most respectfully solicit that inquiry may be instituted by your Excellency in Council into the topics to which we have adverted; and we would farther suggest that the following particulars ought also to be included in the inquiry, as it may often be found, that where only justice or charity was intended, an unnecessary and criminal support to native superstition has been, or is liable to be, afforded.

"1. The support given to Hindoo temples, to mosques and tombs, either by the granting endowments, pensions, or immunities, or by the collection and distribution, by the officers of Government, of the revenues already appropriated to them.

"2. The granting of allowances and gifts to Brahmins and other persons, because of their connection with the heathen and Mahomedan priesthood.

"3. The present mode of administering oaths in the Native Courts of Justice, and whether it be such as is proper for a Christian Government to allow and sanction.

"4. The endowment and support of colleges and schools for the inculcating of heathen and Mahomedan doctrines and practices.

A similar memorial, of a very important character, was addressed by 150 influential British at Madras to the Governor of that Presidency. It was also signed by thirteen chaplains, and thirty-seven missionaries besides, of various religious denominations:—

The grievances complained of are—

1. That the Christian civil and military servants of the Government are required to attend Heathen and Mahomedan religious festivals for purposes of respect.

2. That they are required to present offerings and do homage to idols.

3. That the impure and degrading services of the pagoda are carried on under the supervision and control of the principal European, and, therefore, Christian, officers of the Government, and the management and regulation of the revenues and endowments, both of the pagodas and mosques, are vested in them; that no important idolatrous ceremony can be performed, no attendant of the various idols, not even the prostitutes of the temple, be entertained or discharged, nor the least expenses incurred, without the official concurrence and aid orders of the Christian functionary.

4. That British officers, with the troops of the Government, are also employed in firing salutes and doing other honours to Mahomedan and idolatrous ceremonies, even on the Sabbath-day, and that Christians are thus often compelled, by the authority of Government, to desecrate their own most sacred institutions, and take part in unholy and degrading superstitions.

5. That Protestant soldiers, members of the church of England, have also been required, contrary to the King's regulation, "that every soldier shall be at liberty to worship God according to the forms prescribed by his religion," to be present at, and participate in, the worship of the Church of Rome.

6. The last point noticed is the forcing of the poor classes to draw the idol cars, mostly without the

slightest compensation; but which complaint appears to have been subsequently remedied.

That none may imagine these are general statements, and that the evils complained of, after all, may not be very serious, we beg leave to direct the public attention to the following facts, which rest upon the best authority.—In the province of Tanjore there are nearly 15,000 temples of idolatrous worship, supported by a charge in the public accounts of £30,000. The Rev. Mr. Peggs, a missionary at Madras two years ago, stated that the receipts from the temple of Tripetty, a large temple near Madras, after paying all expenses, amount to £10,000 a-year, and that the revenue from the temples of Conjeveram, Seringham, and Madura, and Putney, are nearly equal; so that here is the British Government drawing a sum of £50,000 a-year, clear gain, from the idolatry and degradation of the wretched nation, in but five temples. An allowance of 56,000 rupees is yearly made by the same authorities for the support of the idol and worship of Juggernaut. Mr. Poynder, one of the East India proprietors, who has done himself so much honour by his persevering labours for the exposure of this horrible system, and to whom the Christians of Britain are so much indebted, proved a few years ago that after deducting every possible outgoing, four principal temples—Gya, Juggernaut, Allahabad, and Tripetty—in the course of seventeen years, yielded a net sum of one million sterling to the British Exchequer. This is raised chiefly from the taxation of the vast crowds of pilgrims—sometimes 260,000 at a temple—who visit these shrines of impiety. In this and in other ways the East India proprietors in this country receive an interest of 104 per cent upon their money! Nor are the temples the only sources of revenue. There are many others.

"In the South Mahratta country, a variety of penances are undertaken by pilgrims at the shrine of the goddess Yeltheva, which cannot be performed in the presence of the idol without a large pecuniary sacrifice. For the privilege of swinging aloft in the air by means of an iron hook, fixed in the fleshy part of the loins, at the end of a beam revolving horizontally on a point, a fee of no less than ten rupees (£1 sterling) is exacted, and the smaller fee of two rupees for swinging on a smaller beam with the head downwards, and the hook attached to the feet. For sticking a fork through the hand, and treading on burning charcoal, the fee is not so large. Two rupees are levied on those who come attended by a band of music. All persons bringing offerings of clarified butter, oil, sheep, and gold and silver ornaments, are subject also to a toll; the proportion of those oblations respectively allotted to the officiating priests and the renter (British) being exactly defined. and no shops, booths, or stalls, can be erected during these carnivals, without payment of a fee for the license.

These revenues are collected not only at the great temples, such as Juggernaut and Tripetty, but at many of the smaller pagodas of celebrity; and in part, are classed in the Government accounts, under the general head of "Farms and Licences," without any specifications of the items; so that the exact amount accruing from these revenues is not known."

What would be thought of the British Government at home collecting a sum of money from the poor miserable popish pilgrims who visit the sacred wells in Ireland? And what is it better, according to the Dublin Gazette, to receive from 20,000 to 30,000 rupees from 20,000 pilgrims to the rock Goorgaon, "which kills or cures in all cases of small-pox?" What a profanation to receive this into the public treasury of a Christian nation!

A gentleman, not long ago, stated in the face of a great religious meeting in London, that a friend of his in India, seeing a long train of carts coming from the country, defended by British sepoy and Government peons (police,) and attended with native music, and every thing which could wear an air of triumph and joy, learned, on inquiry, that the carts were conveying idolatrous offerings from the Tripetty pagoda to the public treasury!! With regard again to the dragging of the idol cars, will it be believed by British Christians that from the growing decline of idolatry, this, in many cases, is forced upon the poor natives—that they are compelled in hundreds to leave their work, and are kept for days and nights at this abominable service—and that the officers, who thus force them by flogging and other means to honour tottering idolatry, are Government peons. On such occasions there is often a great loss of human life. This atrocious liberalism is in some places partially abated. We might refer to various other melancholy proofs of the identification of the civil power of Britain with the superstitions of India. Indeed the identification is most minute and comprehensive—much more so than the Christian Church would permit between the civil power and Christianity. The British Government pays a large band of pilgrim-hunters to feed the temples with visitants—pays the priests and prostitutes belonging to the temples—furnishes the food for the idols' table—appoints the cook—prepares the rice—clothes the idol in British cloth; gives orders for the making of the gold and silver ornaments—repairs the temples, sometimes, in a single case as at Seringham, at an expense of 40,000 rupees—keeps the roads to the temple in good order—and sometimes presents, or suffers to be presented, offerings to the idol in the name of the British Government!! Such are a few facts, and do Christians need more to persuade them to arise as one man, and denounce the hideous crime of the British Legislature, and call upon both Houses of Parliament immediately to interpose to put an end to a system fitted to provoke the wrath of Heaven, and forfeit to this country the mighty empire of the East. Let Presbyteries lose no time in petitioning Parliament, and overturning the General Assembly to do the same.

#### PRESBYTERY OF EDINBURGH AND THE DUTCH CHURCH.

25th April.

Mr. Candlish rose to bring forward the overture of which he had given notice, that the General Assembly should consider the propriety of resuming the practice, agreeably to the example of the primitive churches and their own Church in former times, of corresponding with those churches on the Continent who agree with them in doctrine, discipline, and worship; and especially of opening a friendly and brotherly correspondence with the reformed Calvinistic Church in Holland. It was matter of regret, he said, to every one who was anxious for the unity of the Church, to observe that not only was she broken and divided by schisms and secessions, but that even among those churches which agreed in matters of doctrine, worship, and discipline, there should be so little manifestation of a brotherly spirit. It was abundantly plain from the New Testament, that the Churches in different parts of the world corresponded with each other, and that in times of affliction and trouble they sympathised with one another, feeling that if the body of Christ suffered in one part, all the members suffered with it. There were two instances in which the Church of Scotland had followed this example—one, when at the request of the Assembly Andrew Melville wrote to the ministers of Dantzic,

congratulating them on having adopted sound views in relation to the Lord's Supper; and the other case was still more to the point, when in 1644 the Assembly sent a letter to the Church in the Netherlands, thanking them for the assistance given to the cause of religion in this country, and for the warning which they had transmitted to Scotland against certain impostors; and he might remark in passing, that the best return they could make would be not only to write a friendly letter, but in the present emergencies of that same Church, to manifest their sympathies towards them in a similar way. He had expressed this overture in very general terms; for, he believed, there were various churches on the Continent at present in critical situations; and the expression of sympathy by this Church in their favour might be attended with the best effects. He need not remind the Presbytery of the good effects which had been produced in Switzerland by the reply of the General Assembly, a few years ago, to the letter received from that country inviting them to attend the jubilee of the Reformation. It was well known that that letter had, to a very great extent, strengthened the hands and encouraged the hearts of those in that country who held the truth as it is in Jesus. It might be known also—and here was an instance of neglect on the part of the Assembly—that two years ago a letter was received from the Protestant Church in France, but so late in the meeting of the Assembly, that they had only time to acknowledge its receipt, reserving a fuller answer to another time, which time had never come. In directing their attention particularly to the Church in Holland, he did not mean to detain the Presbytery by detailing at length the occurrences that had taken place there—he had done that in another way; nor did he mean to commit the Presbytery or the Assembly in the slightest degree to any side of the controversy which now prevailed there. He admitted the information they at present possessed was not very distinct, and not very impartial; but there were two facts well known, and which could not be denied—first, that a schism and secession had taken place in that Church; and next, that grievous misunderstandings prevailed between the church and the seceders. These constituted the grounds on which he proposed that the Church should express her sympathy with their brethren in Holland. It might be said they had their hands full at home, and that, in their struggles no Church had corresponded with them; but he could not help feeling, that at the time of the Scottish Secession, the result might have been very different, if the prayers and sympathies of the Churches in other lands had been brought to bear on the question. He did not mean to enter into the controversy, which he believed would soon be brought before the public by another person and in another form; but he might mention that the secession which had taken place in Holland numbered 10,000 persons, and that grievous misunderstandings existed between them and the Church. He concluded by stating the opinion of an individual connected with the Church, but now residing in Holland, that nothing was more calculated to set the church in a high position with the Churches on the Continent, and to strengthen the hands of their own ministers labouring in that country, and to do good to the Church of Holland, than the step which he now proposed to overture the Assembly to take.

The overture was seconded by Mr. Guthrie, and unanimously agreed to.—*Scottish Guardian.*

**INDIA MISSION OF THE CHURCH OF SCOTLAND.**—The Committee of this noble undertaking have lately circulated to the presbyteries of the Church, a very interesting selection of extracts from their correspondence. We shall advert to some of the more prominent particulars of these. They are accompanied by the following letter from Dr. Gordon, of the High Church, Secretary to the Mission, and we earnestly entreat the serious attention of the whole Church to its contents.

Edinburgh, Aug. 1837.

"REVEREND DEAR SIR,

In obedience to the instructions of the General Assembly's Committee on Foreign Missions, I beg leave respectfully to request your attention to the accompanying Report. You will observe from the facts there stated, that the committee have brought themselves under greatly increased obligations, by the extension of the Assembly's Scheme, both at Calcutta and Bombay. For this addition to the number of Missionaries, as well as for the building now in progress at Calcutta, the Committee had the sanction of the General Assembly, as soon as the state of the funds would admit; and in consequence of the increase of revenue for the last two years they have felt themselves warranted in proceeding to carry into immediate effect the instructions of the Assembly. But though that committee have been encouraged to do so, they cannot be otherwise than anxious about the means of discharging their heavy, and necessarily increasing, obligations. Their present expenditure falls little short of £5000. The increased accommodation in the Institution at Calcutta, will of course add to the expense of maintaining it in a state of efficiency; at all the stations they must lay their account with a growing outlay; especially when, by the blessing of God, individuals shall be found among the natives, qualified and inclined to become preachers to their countrymen, under the superintendence of the Assembly. In these circumstances, the committee trust you will forgive them for earnestly requesting that, in compliance with the strong recommendation of the General Assembly, the brethren of your Presbytery will continue to bring the subject of the Mission before their people; and to procure contributions by Congregational collections, Parochial Associations, or such other means as to them may seem best. The committee are aware of the multiplied calls which are now yearly made on the people of the Church of Scotland. But they trust that a scheme so glorious in itself, and one which has hitherto, through the divine blessing, prospered so much beyond the most sanguine expectations of its friends, will never be an unwelcome subject on which to make an appeal to the liberality of the congregations of the church. Though the number of such demands must affect the amount contributed to each, yet the committee entreat you will bear in mind, that the strength of their resources lies, not in occasional splendid donations, but in the steady supply of parochial contributions, though comparatively of small amount. I have the honour to be, reverend dear Sir, with much respect, your faithful servant,

ROBERT GORDON, Secretary."

**CALCUTTA.**—The following notice of the Assembly's Institution, at this place, contained in a letter from Mr. Charles to the Convener, is encouraging.

"The purchase of the ground in Cornwallis Square has at length been completed, and the founda-

tion-stone of the Assembly's Institution will be laid this afternoon, (23d February.) Ere eighteen, or, at most, twenty months have elapsed, I expect it will be ready for the reception of from seven hundred to one thousand scholars. How full of joy is the thought, that within its walls thousands of young idolaters will through the blessing of the Holy Spirit, be led to renounce the abominations and puerilities of Hinduism; be brought to the knowledge of the one living and true God; and come within the reach of the proclamation of Christ's precious Gospel!"

**VISIT OF THE GOVERNOR.**—"Lord Auckland paid his promised visit to the school on the 28th of last month, accompanied by his sisters and part of his suite. He remained an hour and a half; heard two of the advanced classes examined in mathematics, astronomy, and history, the meaning of English words, and the evidences of Christianity; and then went round the whole school. His Lordship put several questions to me respecting the interior management of the school, and the prospects of the boys educated in it; appeared to view the whole scene with the greatest interest and delight; and, as I have reason to know, carried away with him the impression, that the General Assembly's school is the best in Calcutta."

**BAPTISM OF A NATIVE.**—"On the evening of Friday last," says Mr. Charles, "I had the inexpressible satisfaction of admitting one of the lads of the school, through the rite of baptism, into the Christian church. He is betwixt sixteen and seventeen years of age. His case is the most interesting, by far, of any that have come under our notice. Mr. Mackay will give you the particulars."

The following is Mr. Mackay's account of the above very interesting case, in a letter dated 24th March last:—

"Dwar-Kanath's baptism is a most gratifying instance of the efficacy—not of the labours of this or that individual—but of the system pursued in your institution. The class to which he belongs consists of about thirty scholars; and Mr. Ewart and myself, for some time back, have paid particular attention to it, regarding it as in all respects the most promising class in the school. Such of them as are willing, come to Mr. Ewart on the Sabbath mornings; and all read the evidences three times a-week with me.

"Several of the boys seemed occasionally thoughtful, and we knew that there was much discussion among themselves on the subject of religion; but Dwar-Kanath was not one of those who in any way came out from the rest. About the time of my dear wife's death he suddenly disappeared from the school, and there were vague rumours that he had been forcibly carried off by his father, but we could not get at the truth, until he himself one day walked into our house, and told us his story. It seems that in some discussions on religion, which took place in his father's house, he had expressed himself so strongly in favour of Christianity, that his relatives became alarmed, and his father determined, at all risks, to hinder him from being baptized. Accordingly, one night he was seized, bound, and thrown into a palanquin. While they were carrying him to the river to put him on board a boat, his cries brought the police to his aid, but his father told them that the youth was mad, and they interfered no farther. He was then taken to his father's country-house, about two days' journey from Calcutta. He had been bound with cords so tightly round the wrists, that he was unable to use his hands, from the pain and swelling; these were now taken off, and iron chains put on his legs and arms. He was confined in a dark room, and

beaten every day by his father. But the boy's resolution continued inflexible. I asked him if his mother did not pity him; he said that the first time she saw him bound and beaten like a wild beast, she cried much, but that afterwards she also spoke harshly to him. The poor boy bore the cruel treatment for two or three weeks; until at length the father, wearied out with his inflexible determination, gave up the contest in despair, and allowed him to go back to Calcutta. In spite of the threats and sollicitations of his friends, he immediately returned to school, and offered himself as a candidate for baptism."

A variety of interesting particulars are stated in the circular, to which we must refer. The concluding statement is as follows:—

"His probation was long and painful, and such as few are called upon to undergo, but his strength was not his own. I have not left myself room for reflections, nor are they needed. I know you will sympathize with him. He is now an inmate of my house, and I trust will continue to be so, until he is ready to go out as a Missionary to his brethren. During all these trying scenes, he has evinced steadiness, self-possession, and intelligence far beyond his years; and, so far as I have seen, without example among his own countrymen. May God make him a burning and a shining light, when we are in the grave!

"Another young man, (older than Dwar-Kanath, but in the same class,) of very good abilities, was often observed to be thoughtful. He was attacked by fever, and died: but on his death-bed, he declared to some of his class-fellows, that he had something on his mind. He then told them that he believed on Christ, and if ever he rose from his bed, he was resolved to be baptized. He never rose; but, I hope, he is now in heaven."

**MADRAS.**—The committee have the satisfaction of announcing, that Mr. Anderson has reached Madras, and has commenced operations there. As was originally proposed, he went, in the first instance, to Calcutta, where he would have remained, to supply Mr. Mackay's place, had that gentleman's health rendered it necessary for him to retire for a reason, as the committee at one time feared he might be obliged to do. Through the goodness of God, Mr. Mackay's health is greatly improved, and Mr. Anderson accordingly proceeded to his destination. It will appear, however, from the following extract of a letter from him, dated Madras, 8th March last, that his short sojourn at Calcutta has not been lost time:—

"After a long but pleasant voyage, I arrived at Calcutta, safe and well, on the 27th of December last. I was kindly received by my friends Messrs. Mackay and Ewart, as well as by Mr. and Mrs. Charles. The loss of his dear wife seems only to have inspired Mr. Mackay with a more devoted and self-denying spirit in his peculiar work. There is a spirit of meek resignation and deep humility about him which is very beautiful. His health is greatly improved. I have been much refreshed and strengthened by what I witnessed in the school. There is a spirit of vigorous health apparent in all the classes. I have never seen at home so complete a diffusion of knowledge. It runs through the whole six hundred, from the highest class to the lowest. The moment you enter a class, every eye is turned upon you. I never saw such eyes in any school at home. They literally sparkle with intelligence, and a desire to know.

**FUNDS.**—"The committee have further to report on the subject of the funds, that some time ago, a lady in Inverness suggested the idea of raising by subscrip-

tions of One Penny each, A Thousand Pounds in aid of the Assembly's building fund at Calcutta. The plan was eagerly adopted, and vigorously prosecuted by the lady herself, and by many others; and though only a small portion of the proceeds (about £55) has yet been paid to their treasurer, they have reason to believe that the subscription has been very successful, and that the expectations of the pious and benevolent individual with whom the scheme originated, will very soon be realized. In the meantime, the exertions of the numerous friends by whom this subscription has been forwarded, have brought the Assembly's Mission under the notice of many who might not otherwise have had their attention particularly directed to the subject.

"But while the committee feel grateful to God that, with the growing success of the Assembly's Mission abroad, he has put it into the hearts of his people at home to continue and to enlarge their contributions, they cannot omit this opportunity of pressing upon their friends of the Mission, the necessity not only of continued but of increased exertions."—*Edinburgh Christian Instructor.*

#### MISSION TO THE INDIANS WEST OF THE ROCKY MOUNTAINS—INSTRUCTION TO MISSIONARIES.

The country to which you are going may be approached by two routes—the one being by water, around Cape Horn, and is nearly the same as that to the Sandwich Islands. Indeed vessels bound to the North West coast usually touch at those islands first and then proceed on their way, about two thousand miles, to the mouth of the Columbia river or De Fuca's straits; making the whole voyage about seventeen thousand miles; and occupying, including the usual detention at the Sandwich Islands, eight or ten months. In addition to the time and expense required for so long a voyage, the mouth of the Columbia river is difficult of entrance during a large part of the year, on account of a heavy swell of the sea off that coast and the intricate and changing character of the channel.

The other method of approaching the country is to cross the prairies and mountains which lie west of our frontier settlements. This is the route which you contemplate pursuing. In accomplishing this journey, you will make your way in the usual means of conveyance to Independence, one of the western villages on the Missouri river, where you will join the caravan of the traders going to the mountains, and make arrangements for passing the almost boundless wilderness which will then open before you. Furnished with horses to ride upon, and pack-horses carrying tents to shelter you, food to subsist upon, utensils for cooking, and the bedding and clothing which are indispensable to your comfort, you will commence a pilgrimage, which, for three or four months, and through a distance of from 2,000 to 2,500 miles, will subject you to an untried, and in some respects, an unpleasant mode of life. The shelter, and the quiet apartments of a comfortable house, either by night or day, you must temporarily forego; you must look for no well furnished table, no permanent resting place, and none of the security and retirement of home. Christian intercourse, beyond your own circle, you cannot expect; nor can you summon, whenever you wish, many of the resources of civilized life to minister to your comfort, or to relieve the dreary and wearisome monotony of your way. Still, even this deprivation and exposure, these daily changes, this continual progress may teach a useful lesson, by impressing more vividly on your mind an image of the toils and changes

and barren wastes of this fleeting life, and leading you to bear all its burdens with more composure, in view of the quiet and satisfying home towards which you are rapidly hastening.

Your course will be somewhat north of west, and for the first week or two of your progress, the monotony of the scene will occasionally be broken by meeting with bands of Indians, or traders; and you may be cheered by a hasty interview with christian brethren at the three or four missionary stations near which you pass before leaving Council Bluffs, the last point of civilization near our frontiers. Nor will your journey be wholly without interest when you shall have passed the abodes and the works of man. You will then have the works of God to gaze upon, if not in their grandest and most varied, yet perhaps in their loveliest aspect. The interminable prairies, clothed in beautiful green, and adorned with flowers of every form and hue, the surface every where so gracefully undulating and occasionally rising gradually into eminences which seem to mingle with the sky, and the strips of woodland skirting the water-courses or crowning the hills, present a landscape on which the eye is never weary of gazing. Before reaching the mountains, however, the trees on the streams become more scattered and nearly disappear, the prairie grass wears a stunted appearance, and large tracts must sometimes be traversed which are sterile and bare. When you reach the mountains the whole scene changes, and nature assumes a most varied and magnificent aspect.

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Within the last few years a new interest seems to be awakened among our citizens in regard to this extensive and important country; and probably, if the political relations of it were settled definitely, colonies would be established there with little delay. But by a convention made in the year 1818, between the British government and that of the United States, and renewed in 1827, it was agreed that the territory west of the mountains should be left open to the citizens of both nations for the space of ten years. That period has now expired without a renewal of the stipulation, or any arrangements having been made by either government for taking a more formal possession, or exercising jurisdiction over the disputed territory. What the resolutions recently introduced into our own Congress may result in is uncertain. There can be little doubt, however, that at no distant day flourishing settlements, the germs of a great and powerful nation, will be seen scattered along the shores of the Pacific, and through the fertile valleys of the interior. The mildness of the climate, the fertility of the soil, and the abundance and variety of its productions, the forests of valuable timber which abound along the coast, the excellent fish which fill the rivers, and the openings for trade, especially for the productions of such a country, which abound in almost every part of the Pacific and Indian oceans, obviously mark out this territory as the seat of a nation of great commercial importance.

But it is the aboriginal population of this territory in which you are specially interested, and to whose benefit you are consecrating your lives. The Committee call your attention to the natural features and capabilities of the country, to the attractions which it holds out to enterprising foreign settlers, to its political relations, and the prospect of its future importance as embracing a commercial and powerful nation, for the purpose of pressing on your minds the more deeply the critical situation of the present occupants of the soil, and leading you to make more prompt and strenuous exertions, and to offer more fervent prayers, that the gospel may have free course among them before

the intercourse of unprincipled men shall corrupt them by their vices, or the grasping hand of avarice shall despoil them of their lands, and either exterminate them at once, or by successive steps, perfidiously drive them, filled with prejudice against all who bear the name of white men, back to the mountain fastnesses, almost inaccessible to christian benevolence.

Respecting most of the tribes occupying the country to which you are destined, we possess little information worthy to be relied upon. When first visited, in 1790, the country, especially along the coast, was regarded as being populous for an Indian country; and though the numbers were undoubtedly diminished by the wars provoked by the traders, and by the diseases, the murderous weapons, and the more murderous liquors which were introduced among them from this source, yet large tribes were then found along the shores. Lewis and Clarke, however, suppose that at least fifteen years earlier than the date first named, the small-pox, that destroyer of every savage people which it visits, and which is even now said to be depopulating whole tribes east of the mountains, had swept over most of these western tribes. The old Indians, scarred by the disease, told the mournful tale, and pointed out the ruins of villages, then visible, which had been thus unpeopled. These explorers enumerate thirty-nine tribes, which they visited, or of which they received accounts, embracing in all about 80,000 souls. This estimate probably embraced but a part of the tribes occupying the country west of the mountains, which is usually regarded as belonging to the United States; and with respect to the numbers of these, can be considered but an approximation to the truth.

The Rev. Mr. Parker, who visited the country two years ago, under the direction of the Board, mentions nineteen tribes residing between the mountains and the falls of the Columbia, embracing about 20,000 souls; and between thirty and forty bands below the falls, and stretching along the coast between the forty-second and fifty-fifth parallels of latitude, numbering about 35,000; making the whole Indian population between those parallels, and west of the mountains, about 55,000. But in these estimates also, nothing more than an approximation to accuracy can be expected. All recent travellers agree that six or eight years ago, another wasting disease swept along the coast, cutting down from one half to three quarters of many tribes, and leaving others almost extinct. The terrible disease which is now raging among the tribes on the head waters of the Missouri, and northerly towards lake Winnipeg, according to recent intelligence, which appears to be entitled to credit, has probably proved fatal to 25,000 of these neglected and injured men, sweeping them from their beautiful prairies by thousands at a stroke. The overflowing scourge is now passing through, and who can tell where it shall be stayed? What the Lord proposes to do with this unhappy race is not known only to him. He brought us to their shores, bearing in our hands the gospel and all the other means requisite to secure to them intelligence and happiness in this life, and holiness and salvation in the life to come, he has kept them lying as it were at our doors for two centuries, given us access to them and influence over them, to see whether we would stretch forth our hands to befriend and save them, and after waiting long, and seeing that, excepting a few feeble and intermitted efforts, we have done nothing but defraud, and oppress, and waste them, he seems now to be taking from us the opportunity of performing this work of mercy, and is calling them to the judgment, not to testify to our beneficence and paternal care, but to our persecuting indifference and wrongs. Never did another

christian people have so noble a race of savage men placed so within their reach and controul, to whom they might impart the blessings of civilization and Christianity, and whom they might preserve to all future ages, a monument of the elevating and improving tendency of their arts, and the purifying and saving efficacy of their religion. How have we executed this philanthropic trust? Go back and search for the many tribes which covered New England and the Middle and Southern States two centuries ago, and which by contact with us have vanished from the earth like the morning dew,—and there find a reply. Instead of remaining, honorable monuments of our good faith and guardian care, the story of their wrongs and extermination must go down to all future ages, a memorial of our perfidy and abuse. What true friend of his country but must weep at the thought, how great our honour might have been, and how great our shame is!

But, even at this late day, we must do what we can. A few remain. Let us, as far as possible, make amends for past neglect, by increased exertions in future. If they are all to be hurried from the earth, and after an age or two more, not a tribe is to remain, let us offer Christ and salvation to as many as we can reach, hoping to prepare a remnant, at least, to enter a better land above, and thus mitigate the curse which impends over us for our past injustice and neglected duty.

But is said daily, do what you will for the Indian, he will be an Indian still. If it is meant that their habits and character cannot be changed in a year, or completely in a single generation, it may be true; and so it is true of every other race of men. But if it be meant that a persevering course of kindness and instruction will not effect this change, the implied charge is both unphilosophical and unchristian, and it is in opposition to historical facts. What band of savage men were ever more rapidly and thoroughly transformed in character and habits, than Elliot's colony at Natick? The Stockbridge Indians, a large portion of the Senecas and Tuscaroras, the Cherokees and the Choctaws, are living examples of this transformation. Men who bring this charge, expect too much, and expect it too soon; without reflecting how entire the change must be, in taste, estimates of things, habits, prejudices and prepossessions; and without reflecting how ill-adapted, inadequate, and intermitted have been the means used to effect the change. It is fairly questionable whether any race of men were ever more able to understand the disadvantages of their own habits and manner of life, or more ready to adopt a change which appeared to them practicable, than are the North American Indians.—*Boston Missionary Herald*.

The University of Glasgow has conferred the degree of D. D. on the Rev. Alexander Mattheson, of Montreal, and the Rev John Cook of Quebec, and the degree of L. L. D. on the Rev. Daniel Wilkie, of Quebec.

## MISCELLANIES.

**THE ST. LAWRENCE AND ITS VALLEY.**—The river St. Lawrence extends from longitude  $67^{\circ}$  to  $94^{\circ}$  West, having its mouth in latitude  $50^{\circ}$  North, and its source in  $47^{\circ}$ . The northernmost sources of the rivers which empty into it are in latitude  $52^{\circ}$ , and the southernmost in  $40^{\circ}$ . The greatest width of its valley is near its west end, about 650 miles, measuring from the sources of the Miamis in the State of Ohio, to the source of the Redstone which falls into Lake Superior, and the most narrow part is at its mouth, about 200 miles. Its greatest length following the course of the river and the great lakes, is about 2,000 miles.

The part of the valley of the St. Lawrence within the British dominions, is estimated to contain about 300,000 square miles, and 200 millions of acres of cultivable land, only about four millions of which are actually occupied, by a million of souls, leaving 190,000,000 of acres in a state of nature, only partially traversed by the remains of the aboriginal inhabitants, at those seasons when they leave their villages to engage in their hunting excursions.

The British part of the valley of the St. Lawrence therefore may be supposed to contain less than a fiftieth part of the inhabitants of it which it is susceptible, and that part of which is within the limits of the United States of North America, probably has room for an equally great increase of population.

A great part of the country is of rich soil, in a climate remarkably healthy, although liable to great extremes of heat and cold, capable of being made to produce all that is necessary for the subsistence of man, and abounding in useful natural productions in demand in other countries.

The river and lakes offer the most extensive inland navigation in the world, affording an easy means of commercial communication throughout this immense valley, and also with the adjacent countries and the whole civilized world. At the present time there actually exists an inland water communication with the whole course of the Ohio, Missouri and Mississippi to New Orleans, and by the Chamblay, Lake Champlain and the Hudson to New York, the distance between which and Quebec is now traversed by steam in three days. Both sides of the St. Lawrence and the great lakes, in relation to countries beyond the sea, have, or might easily be made to have, all the advantages of a sea coast during the season of navigation, which is between six and seven months in the year, with the advantages of good roads of communication to the shipping places on the snow and ice during the winter.

The natural advantages of the valley of the St. Lawrence have not, however, been sufficiently improv-

ed. The river and lakes are a succession of still or navigable waters fit for steamboats and vessels of large burthen, capable of navigating the ocean. In the whole course of nearly two thousand miles there are only five interruptions to such a navigation, caused by one fall and four rapids, all of which are already partially overcome for large boats.

The whole extent of these interruptions does not exceed 90 miles in 1400 miles above Montreal, actually navigated by nearly a hundred steamboats, and 400 sailing vessels. The Sault St. Marie, between Lakes Superior and Huron, is already begun to be improved by a canal. The Welland canal obviates the falls and rapids at Niagara,—the Long Sault to Lake St. Francis, will probably be completed next year on a scale to admit of the largest steamers. The Rideau canal and the improvements on the Ottawa, obviate the rapids from Coteau to Lake St. Louis, and the Lachine Canal has overcome the interruption caused by the rapids between Lachine and the port of Montreal, below which, as well as throughout the lakes and a great part of the river above, the navigation has become easy, safe and expeditious by means of steam towing vessels.

What is now chiefly wanted to give us an impetus to the extension of settlement, the growth of trade, the augmentation of wealth and comfort throughout the whole valley of the St. Lawrence, is to improve the navigation of the river, give the greatest possible freedom to the occupation of the waste lands and to the trade and industry of the inhabitants, with full confidence in the security of person and property.

With these, every thing that makes a great and prosperous country, will come as a natural growth; without them, the pursuit of partial interests, little jealousies, and the fancied wise schemes of politicians, will be vain. These can hinder the natural progress of society, deaden the efforts of industry and the spread of knowledge, let loose strife, immorality and destruction, till those who indulge in them perish in the midst of their wickedness or folly. But the natural advantages which have been neglected, the gifts of a kind Providence intended for the multiplication and good of our species, remain for others more worthy of them.—*Quebec Gazette.*

ENTRY INTO DAMASCUS.—I was well aware that Damascus was one of the few places remaining in the Turkish dominions, where religious fanaticism drew a strong line of distinction between its Mussulman and Christian population. Many are the humiliations to which the latter are exposed. Here, for instance—and it was the same, until lately, at Cairo and Jerusalem—they were not allowed to enter the town on horseback. It was my intention to comply with the interdiction, at the proper places, but, being tired, I deferred the execution of it, until I should reach the gates: My guide and servant, who were Christians,

unfortunately betrayed me by alighting. Whilst riding carelessly along, some hundred yards ahead of them, absorbed in my reflections, two or three ruffian-looking Turks ran suddenly up to me, and seizing hold of the bridle of my horse, asked me in an impetuous tone, if I were not a *Djaour* or "Infidel." To avow my faith required no deliberation, but I could not help retorting, "*Anna Nazeran Djaour deyil,*" "I am a Christian, not an Infidel." No sooner had the words escaped my lips than I was torn violently from my horse, and loaded with a volley of imprecations. In a few minutes, some hundreds of the inhabitants had collected around me, and I was apprehensive of becoming the victim of a popular tumult; particularly as my guides, who were better able to explain matters than myself, had become too much alarmed for themselves to interfere in my behalf. I therefore retired to the side of the road, and sitting down on the bank, I endeavoured to disarm the infuriated mob by the attitude of resignation: for, as long as their hostility—which arose from religious not personal motives—was confined to words, I knew what value to set upon it. But my pacific appearance had a contrary effect. Seeking a pretext for their conduct, some spots of green, the privileged colour, were discovered in my flowered turban, and it was instantly torn off my head. A young urchin—encouraged by this indignity offered to me, walked up and spit upon my beard. This last affront, for a moment, robbed me of my equanimity, but I immediately recollected, and in time, that the slightest attempt at retaliation would be followed by instant death. Every man had a pistol or dirk in his girdle, and it would have cost him little to draw it out, and act upon the impulse of the moment. After appealing in vain to some sheikhs, or elders, who were standing by, I got up and made the best of my way to the gates of the city, followed by a host of boys and women, throwing stones at us as we passed along.

During the whole of this disgraceful scene, which lasted half an hour, the women, '*horresco referens,*' were even more violent than the men. At one time I thought I should have died the death of St. Stephen at the gates of Damascus. Here the conflict subsided; nevertheless, I had the mortification of being obliged myself to pass along the streets, and through the crowded bazaars, on foot, my dress and person covered with mud and other impurities, whilst, the muleteers rode our horses before us, Mustapha wearing my turban on his head. This last part of the '*comédie larmoyante,*' he acted with such consummate insolence, that I joined heartily in the laugh directed against myself, to the no small astonishment of those who were looking on.—*Roberson's Travels in Syria.*

## POETRY.

## THE INCREDULITY OF ST. THOMAS.

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## I.

There was a seal upon the stone,  
 A guard around the tomb ;  
 The spurned and trembling band alone  
 Bewailed their Master's doom—  
 They deemed the barriers of the grave  
 Had closed o'er Him who came to save,  
 And thoughts of grief and gloom  
 Were darkening, while depressed, dismayed,  
 Silent they wept, or weeping prayed.

## II.

He died—for justice claimed her due,  
 Ere guilt could be forgiven ;  
 But soon the gates asunder flew,  
 The iron bars were riven :  
 Broken the seal—the guards dispersed,  
 Upon their sight in glory burst  
 The risen Lord of Heaven !—  
 Yet one—the heaviest in despair,  
 In grief the wildest—was not there.

## III.

Returning, on each altered brow  
 With mute surprise he gazed—  
 For each was lit with transport now,  
 Each eye to Heaven upraised.  
 Burst forth from all th' ecstatic word—  
 " Hail, brother ! we have seen the Lord !"  
 Bewildered and amazed  
 He stood—then bitter words and brief  
 Betrayed the heart of unbelief.

## IV.

Days past—and still the frequent groan  
 Convulsed his laboring breast—  
 When round him light celestial shone,  
 And Jesus stood confessed.  
 " Reach, doubter ! reach thy hand," he said—  
 " Explore the wound the spear hath made,  
 The print by nails impressed—  
 No longer for the living grieve,  
 And be not faithless—but believe !"

## V.

O, if the iris of the skies  
 Transcends the painter's art,  
 How could he trace to human eyes  
 The rainbow of the heart ;  
 When Joy, Love, Fear, Repentance, Shame,  
 Hope, Faith, in swift succession came—  
 Each claiming there a part—  
 Each mingling in the tears that flowed—  
 The words they breathed—" My Lord ! My God !"

## THE RAINBOW.

GEN. ix. 13—16.

Refulgent bow, whose glories paint the sky  
 When gathering storms obscure creation's face,  
 In thy unfading form we still descry  
 The pledge of mercy to our fallen race ;  
 Still " in the cloud" thy radiant arch appears,  
 With glowing tints illumining the gloom,  
 To smiles of joy transforming Nature's tears ;  
 Thou did'st with magic touch the the desert bloom—  
 When on the stormy scene the sunbeams play,  
 Glories before unknown burst from each colour'd ray.

So has the soul, enlighten'd from above,  
 When sore afflictions overhung his way,  
 Seen in more vivid hues the power of love,  
 Than in prosperity's unclouded day ;  
 Though dark at first the cheerless gloom appears,  
 Soon in the stroke a Father's hand is seen ;  
 Then filial confidence dispels his fears,  
 Removes his doubts, and makes his soul serene,  
 Then sorrow's tear, illumed by love Divine,  
 But makes its heavenly ray with seven-fold lustre  
 shine.

When threatening storms obscure the Christian's path,  
 On his adversity a light shall shine ;  
 Still mercy's bow shall gild the clouds of wrath,  
 Shedding around a radiancy divine :  
 When with chastising hand the Lord shall rise,  
 When clouds and darkness make his presence  
 known,  
 The eye of faith shall pierce the gloomy skies,  
 And view a rainbow round about the throne ;  
 On every judgment love inscribed appears,  
 Gladdening his homeward steps along the vale of  
 tears.

And when the last great storm shall rend the sky,  
 No clouds of terror shall his soul obscure :  
 Wean'd from the earth his hopes are fix'd on high,  
 Built on a tried foundation, firm and sure.  
 When every other hope and refuge fail—  
 When earth and heaven, astonished, shrink away ;  
 Unmov'd with fear, his joyful soul shall hail  
 The glorious dawn of an eternal day ;  
 A world by sin and sorrow never trod ;  
 Where ransom'd millions bow before the throne of  
 God.

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