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THE
Presbyterian Magazine.

VOL. 1.

DECEMBER, 1843.

No. 12.

What Connexion has the Church with the World?

(Continued from page 217.)

There is no affinity of the spirit and character of the kingdoms of the World to the spirit and character of the Church of Christ. The kingdoms of the world are just the world itself, as distinguished from the Church of Christ. They are, naturally, the seed of the serpent; and the spirit that ruleth in them, is the spirit that ruleth in the children of disobedience. This spirit is the enemy of God and of the followers of Christ—the tempter of men to fulfil the desires of the flesh and of the mind—the exciter of strife and contention among men, and the prime agent in raising and carrying on the bloody wars which take place in the world. As it ruleth in the kingdoms of the world separately, it is selfish—loves only itself, and is exclusively taken up with the service of itself:—it is also envious, and cannot bear to see other kingdoms enjoying greater prosperity,—deceitful, and acts upon the principle that *the end sanctifies the means,—tyrannical,* and enslaves and oppresses all who are under its sway. Every kingdom of the world has some distinguishing characteristic. Some nations are renowned for their martial achievements, and some for their commercial enterprise; some are famous for the cultivation of the fine arts, and some are ambitious to be thought learned and refined; some are distinguished for practical infidelity, and some for contemptible superstition; but not one is characterized by disinterested benevolence and loving its neighbor as itself: each seeks its own aggrandizement, irrespective altogether of the good of others; and each of them, in relation to God, lieth in wickedness.

The Church of Christ is actuated by a very different spirit and possesses a very different character. The spirit that dwells and rules in her, is the spirit of Christ and of God,—the spirit of wisdom and of all grace and holiness; and in whomsoever this spirit rules, the natural spirit of disobedience is daily mortified. This spirit is decidedly opposed to the world as the enemy of God and his people, and also to selfishness and every vile affection. It is the spirit of love to God and man,—the spirit of humility, and entertains no envious grudge at the prosperity of others,—the spirit of peace and liberty, and constrains all whom it actuates to “follow peace with all men,” and to evince their freedom by running the way of God’s

commandments. The Church being actuated by this spirit, is characterized by non-conformity to the spirit, principles, maxims and pursuits, of the world; and also by the hatred which the world bears to her. She is characterized as the bride, and spouse, and body of Christ, which implies the possession of purity and privilege unknown to the world. Her subjects are expressly called "the people" and "the sons of God" and they are characterized as being "a chosen generation, a royal priesthood, an holy nation, a peculiar people." There can therefore be no community of spirit and character between the Church and the World.

But State Churches being the device and creation of the kingdoms of the world, are assimilated, so far as possible, in spirit and character, to their creators and founders. The spirit of the world necessarily pervades and actuates them; and this spirit has often been exhibited in their hatred and open persecution of those who chose to make conscience of religion and to dissent from them. The character of the civil government is also necessarily stamped upon them, and this character has often appeared the reverse of the moral purity and benevolence which Christianity inculcates: their standard of discipline must always accord with the manners and customs of the royal courts, and with the standard of morality adopted by the civil governments, by which they are respectively upheld. They are, in their very nature, of an intolerant, persecuting spirit; and, in every religious persecution, their clerical dignitaries have been the prime movers and chief actors. This great characteristic of antichrist stands out in bold relief on, almost, every page of the history of popish-state-churches; and the innocent blood which the ghostly hosts of Rome have shed is not yet purged, "by the spirit of judgment, and by the spirit of burning." The Inquisition Courts of that Church were originally the device of its clergy, and in them clerical influence always prevails. Every line in the history of these courts is stained with innocent blood; and of all the institutions founded by man, none have surpassed these for injustice and cruelty; but and if the Church were not connected with the State,—such courts would not, for one moment, be tolerated by the people of any nation. During the dark middle-ages, when the popish priests had every where the balance of civil power,—it was death to call their power in question, or to utter a word against the dogmas of the state's religious creed, or to refuse yielding implicit faith and blind obedience to the decrees of clerical councils. By this means the human mind was every where enveloped in the thick darkness of gross ignorance, and prostrated in the mire of filthy and contemptible superstitions. The established clergy were then in the most favourable position, in which they have ever been, for being an effective, *national moral-police*; but never, in any age, were the *self-called* christian nations in such a state of moral degradation, wretchedness, and misery. The churches of the nations were then in a state of perfection; but to what can we trace the darkness and misery of that period, but to the perfection of the State-Churches. Such Churches, however, have most assuredly for-

suited all claim to be recognized as the successors of that Church, whose religion is "first pure and then peaceable." The priests of the Church of England may glory in calling the popish State-Church of Austria or Spain, their sister Church; but Bible Church-men cannot, certainly, view any popish State-Church, in any other light, than as a blasphemous caricature of the Apostolic Church.

The same intolerant spirit characterizes protestant State-Churches. In proof of this statement, we have no occasion to go to Germany, Sweden, or Holland: we have sufficient proof in the history of the protestant State-Church of Britain. The Episcopalian State-Church of England has always been a persecuting Church. Henry the Eighth who founded it, never contemplated the toleration of dissent from it, and never allowed it to appear during his reign. Dissent was also effectually kept down, during the short reign of Edward the Sixth; but as soon as Mary, his successor, ascended the throne, she repudiated the Henrian Church and restored the Popish to its former position; and, by the gibbet and the fires of Smithfield, soon extinguished, almost, every pillar and vestige of the former Hierarchy. When Elizabeth, Mary's successor, ascended the throne, she again repudiated the Popish religion and restored the Henrian Church to its former position; and the length of her reign enabled Episcopacy to strengthen its positions so as that the throne and the altar might stand, or fall, together. Her reign is, indeed, celebrated in no measured encomiums by poets and historians; but nothing is more characteristic of her reign than the intolerant spirit of her State Church. During the whole time of the Stuart dynasty—from the union of the crowns of England and Scotland, the unholy pretensions, arrogance, and intolerance of this Church, have scarcely been surpassed by those of any popish State-Church. During that period the Legislature of England, was occupied, almost exclusively, with the affairs of the great Hierarchy. The king and his noble courtiers, in all probability, urged by their spiritual coadjutors, attempted, by all the means in their power, to bring Scotland and Ireland under the yoke of Episcopacy's Fathers in God. During the last twenty eight years of the attempt to bring Scotland under the yoke of Prelatic despotism and superstition, a vast amount of the best blood in Scotland was shed; and, during the same period, not a few christian patriots suffered, both in England and Ireland, for their opposition to Episcopal domination. With the exception of the persecution of the Protestants in France, during the reign of Louis the Fourteenth, no persecution for religion has ever exceeded, in virulence and cruelty, that of the Covenanters in Scotland, by the Episcopalian Church of England. This Church has now the all-powerful influence in the civil government of the nation that she once had; but judging from the writings of her defenders at the present time, and from her newspaper organs—even in Canada, she would persecute all who dissent from her, as fiercely as ever she has done, were she not restrained by the strong arm of the civil government—her creator.

Her Bishops still occupy a position in the highest council of the nation, to which neither our Lord nor his Apostles ever aspired; and they exhibit to the world a spectacle, which might even "make angels weep." They are legalized guardians of the national honour, and have always evinced great delight in the princely game of war. What, indeed, has war, for the most part, hitherto been, but royal duelling on a magnificent scale—wholesale murder, advised by the State-Church and legalized and prosecuted by her royal Lord. Such a spirit can never be incorporated with the spirit which dwelt in, and animated the Apostolic Church:—this spirit was never promised to the Apostolic Church, and can never, therefore, characterize it. But such has hitherto been the spirit that has characterized the Church founded by Henry the Eighth; consequently, in view of Bible Church-men, the royal State-Church of England is *without the covenanted mercy of God*; for, as such, she has not even one divine promise left her of entering into the covenanted rest of the Apostolic Church.

When the State-Churches of two distinct kingdoms have the same, or nearly the same, doctrinal creed, they may be in friendly alliance, when their respective civil governments are in friendly alliance; but the moment the latter is broken up, the former ceases to exist. Neither Church might have any hand in breaking up the civil alliance, except so far as their spiritual Dignitaries had an authoritative voice and vote in the high councils of the nations to which they respectively belong; but as soon as war is declared, whether the cause of it be just or unjust, the office-bearers in both Churches must, necessarily, in their public prayers, support the sides of the respective civil governments by which they live. In the public prayers of State Churches, war is always, on the side of the nations to which they respectively belong, lawful and just; consequently, the public prayers of the one church are directly opposite to those of the other. Were the British and Prussian Governments to declare war against each other, and the British in a pitched battle to overthrow the Prussians with tremendous slaughter on both sides,—the public prayers of the respective States-Churches would be materially affected by the event. While the Primate of the English Hierarchy was composing a form of thanksgiving to be offered up to God by the whole national Church, on account of the triumph which the national arms had achieved,—the Primate of the Prussian Hierarchy would be composing a humiliation prayer to be offered up to God by the whole national Church, on account of the disastrous defeat which the national arms had sustained. During the progress of the war, both Churches would, as in duty bound to their sovereign Lords, pray constantly for the success of their national arms, irrespective of their being any just cause for the war: and are, therefore, in direct opposition, in their professed approaches to the throne of Him by whom Kings reign. The priesthood, in both Churches, claims succession from the Apostles, in the direct line of the Romish Hierarchy; hence, during a war between the two nations, the successors of the Apostles in the one kingdom, endeavour to

prevent the successors of the Apostles in the other from obtaining favour in the sight of Heaven ; and supposing these successors equally pious on both sides, their prayers would neutralize each other and be, therefore, utterly fruitless of good to their respective nations. All State Churches are, indeed, from the very nature of their constitution, actuated by the same spirit which actuates their respective Civil Governments, which is the spirit which actuates the World. Their past history most clearly evinces that they are *born of the spirit whence come wars and fightings*; consequently, they are, in relation to the Church of Christ, *the seed of the serpent, and without the covenanted mercy of God.*

It has, indeed, been often affirmed by the defenders of the State-Kirk of Scotland, that she, at least was never a persecuting church ; and certainly, we have no account of her being the means of beheading, hanging, or imprisoning, her opponents, or of subjecting any of them to the cruel torture of thumbkins or bootkins, like the *Henrician* Church of England ; but her constitution and creed clearly shew that she is thoroughly imbued with an intolerant spirit. She holds it as a very important doctrine of her state creed, that the civil magistrate, in virtue of his office, "hath an authority," and ought to be the conservator of "unity and peace in the Church ;" that he ought to suppress all blasphemies and heresies ; and see that all the ordinances of God be duly observed. But how is it possible for the civil magistrate, to do all these things, without the help of his sword—civil pains and penalties? Every person acquainted with the history of the Kirk of Scotland, during what is called "the second reformation period," knows, that dissent from the true Presbyterian Kirk was not tolerated by the law of the land, and that the suppression of the heresies, referred to in the third section of the twenty-third Chapter of the Confession, meant the suppression, of Papists, Prelatists, Independents, Baptists, and all other sectaries, by the infliction of civil pains and penalties, and the highest censures of the Church. The laws for the suppression of heresies were, doubtless, not executed, in almost any case, to the letter of them ; but this arose principally from the weak and distracted state of the civil Government, and not from the Kirk becoming more tolerant in her spirit. The national and the solemn league and covenant are in spirit and intent intolerant; and although the Kirk does not now, practically, acknowledge these instruments of intolerance, she has never, yet, in her judicial capacity, repudiated the persecuting spirit which obviously pervades them. Ever since the year 1688, the toleration of dissent, to some extent, has been the law of the land ; but the doctrine of toleration is still directly opposed to the creed of the Kirk. The civil Government has established her as the true Kirk of Christ in Scotland, and this very circumstance implies, that dissent should not be tolerated ; for the law establishing the true Kirk, is a law directed against dissent, and cannot in the nature of things be made to harmonize with the law allowing dissent. The Kirk declares herself to be the only true Kirk, and being

such by her own Confessions, she would act, contrary to her own conscience, were she authoritatively to declare that dissent should be tolerated. The Test and Corporation acts, which were not many years ago repealed, were a great grievance to dissenters, because they secured to Kirkmen a monopoly of government offices and municipal privileges; but the Kirk, as such, never sought, and, in all probability, never would have sought their repeal. Were she truly to act up to the letter and spirit of her established creed, she would openly denounce the wickedness of tolerating error, and would remonstrate with the government to repeal their anti-christian Act of Toleration. Her annual General Assembly—the venerated relic of the Scottish Parliament, is attended by circumstances which strikingly exhibit her character and what spirit she is of. Her Royal Head, who may sometimes be a female as at present, takes the pre-eminence by a Commissioner and the Kirk herself glories in giving it to him. The splendid pageantry of armed infantry, dragoons, and halbert-men, and the flourishing of trumpets, the din of drums, and of fifes, and other martial music, which attend the procession of the Commissioner to the house of Assembly, is certainly much more like the opening of Parliament by her Majesty in person, or the Carnival at Rome, or the meetings of Mahometan Ecclesiastics before proceeding to propagate their religion with renewed vigour, by the lethal instruments of fire and sword,—than the meeting of the first Synod or Council of the Christian Church at Jerusalem: armed hosts and martial music are opposed to the spirit and character of the Church of Christ. The Assembly being opened and dissolved by the Commissioner, who is not more necessarily a member of the Kirk than the Queen herself, divests the assembly of any title to a spiritual character; and the Lawyers being admitted into the assembly, as *Lawyers and even irrespective of their being members of the Kirk*, to plead the cause of those who may employ them, assimilates it closely to a civil Court; and sometimes, by the wrangling and pettifogging trickeries of the lawyers, the Court exhibits most strikingly the spirit and character of the world.

The Canadian Kirk of Scotland holds and defends the same doctrines that the parent State-Kirk does; but the Governor has never yet personally or by a Commissioner, taken the high seat in her Synod which she declares it to be his duty to take as her nursing Father, and which, of course, she would rejoice to see him take. She has not, however, as yet, officially called him to take the place which she has prepared for him, and very probably she has no expectation that he would do it. She believes and maintains, that the Governor ought to suppress all heresies, which heresies were originally understood to mean, all Prelatists, Papists, Independents, Baptists, &c.; but he, instead of doing his duty, is more a nursing Father to Prelatists and Papists than to her. And why does she not remonstrate against this unchristian policy? It must be because she believes remonstrance would be vain, or because she is afraid that

were she to remonstrate, the personal bounty bestowed on a considerable number of her officials, would be in danger of being withdrawn, and the legal right which she has now to a *small slice* of the Clergy Reserves might be taken from her ; and therefore deems it expedient and prudent to be silent on the subject of suppressing heresies, and, in the meantime, to suck the same breasts with the Episcopalian and Roman Catholic Churches. But, in a word, the Kirk of Scotland may be the best pattern in the world, of a State-Church, but like all other State-Churches, she is constitutionally a persecutor. Her doctrine about the civil magistrate's power, plainly inculcates the persecuting of all who dissent from her ; consequently, to the extent of her assimilation to this spirit and character of the world, she is *without the covenanted mercy of God*.

The ministers and priests of State-Churches are, generally, characterized by a haughty demeanour. Being the salaried officers of the civil government, and made thus independent of their hearers for their support, they can scarcely avoid being more or less haughty in their intercourse with their hearers, and particularly with the poor and working classes. Being the servants of the civil government, they could not conscientiously declare with Paul, " We preach—ourselves your servants for Christ's sake ;" and many of them despise being considered the servants of their hearers. Legal dignity radiates from the throne throughout all the ramifications of the civil Government, down to the police officer and the village constable. All the servants of Government are invested with the same kind of dignity ; but it is higher and lower according to the offices which they hold. The dignity of a parish minister, or priest, is of the same kind with that of the exciseman ; and its being much higher arises from the importance which Government attaches to the State-Church in which he holds office. The high legal dignity of State Priests excites aristocratic feelings, tempts them to follow the manners and customs of the higher ranks of society, and to look down from their state pedestals with contempt and scorn on dissenting ministers and their congregations. The Bishops of the State Church of England look down from their high legal position with contempt on all dissenters, and even on the State Kirk of Scotland and its ministers. The royal favour shewn to the Church of England in Canada, imparts a superior legal dignity to her Right Reverend Fathers in God, and, doubtless, they feel the importance of their elevation above the ministers of all the other denominations. The Independent minister of Toronto possesses, certainly, as far as man can judge, as many of the qualifications and characteristics of a christian Bishop, as Bishop Strachan does ; but would not Bishop Strachan stare with astonishment and contempt, were his dissenting neighbour to claim equal dignity with *him*, among the people of Toronto ? most assuredly, he would. His dissenting neighbour might not think of controverting his Apostolical succession ; but he cannot but disapprove of Government giving the Bishop such a high legal position to proclaim such an un-

likely to-be-true story, as his being a successor of any of our Lord's Apostles. His dissenting neighbour might not think it worth his pains to take any notice of his haughty contempt of all dissenting ministers; but, certainly, he cannot but reprobate the policy of government in giving the Bishop a single fraction out of the public purse, and in elevating him to a position from which he may, when it pleaseth him, the more effectually pour down his contempt upon his fellow subjects, who cannot submit to come under the galling yoke of his Episcopal domination. Let the Bishops, however, of the State Church of England, assisted by the mighty hosts of their understrappers, pour all the contempt on dissenters that they possibly can, dissenters can afford to bear their reproaches and to despise them: let them persist in asserting their Apostolic succession, as strongly and as long as they please, yet, so long as their Church is connected with the State, Bible Churchmen will defy them to trace their succession to any other Apostles *than those whom Henry the Eighth chose and sent forth.*

State Churchmen frequently affirm, that the millennium will be characterized by a perfect union between the Church and the Kingdoms of the world. In support of this affirmation, they adduce such predictions as the following, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ" (Rev. 11, 15). "All kings shall fall down before him; all nations shall serve him." (Ps. 72, 11). "The earth shall be full of the knowledge of the Lord, as the waters cover the sea," (Isa. 11, 9). "They shall not teach every man his neighbor, and every man his brother, saying, know the Lord: for all shall know me, from the least to the greatest." (Heb. 8, 11.) Such predictions, certainly intimate and excite the expectation, that pure and undefiled religion shall yet prevail and flourish in all the Kingdoms of the world; but there is not a single hint in the whole Bible, that the spirit of the world and the spirit of the Church will ever be reconciled. If man had not rebelled against his Maker and God, we cannot conceive that there would have been such distinctions in human society, as the Church and the World. If men were not depraved and no selfish passion prevailed in any one of their breasts, what earthly use would there be for the civil magistrate's sword? If the people of every nation, kindred, and tongue, were to embrace Christianity, and in all things, and at all times, to be guided in their conduct by Christian law,—society would certainly sustain no injury by the non-existence of civil magistrates. State-Church-men always connect the Throne and the Altar; but, assuredly, when the time comes, that the spirit of Christianity shall pervade all people and strict Christian law shall become the absolute rule of their lives,—crowns and sceptres may then be laid up in the cabinets of antiquaries, as relics to assist the future historian when investigating and illustrating the long, dark, and distempered state of human Society. There will not, then, be any amalgamating of the Church with the World as is, at present, the case with State Church-

es. The Church will not, then, lower the Bible Standard of holiness, in accommodation to the world; but the world will have submitted to the sceptre of the Prince of Peace; and the strongholds of the Prince of Darkness in the world being utterly subverted, no infidel or profane person, will dare to lift up his voice, so as to mar the grand concord of brotherly love, contentment, and peace, pervading the universal family of mankind. *State Churches will, in all probability, be then only a matter of History.*

N. B. The discussion of the question, What connexion has the Church with the World? is not nearly exhausted, and it may, probably, be continued.

On the Secular Policy of our Congregations.

Two months ago we published in the Magazine an article entitled, "Reflections suggested by the Statistics of the West India Mission;" and from considering the zeal and success of the West India congregations in comparison with ours in this Colony, we stated, that in a subsequent article, we would endeavour to point out some of the causes, and probable remedies for the want of effort among ourselves. With this view we submit the following hints.

We start on this indisputable fact, that none of our congregations do what they ought, or what they might do. Our people seem to think christian liberality a very good sentiment to hold in the abstract, but many of them do not like to act on it. They will bear with you while you speak of duty in the abstract, but no more: our Ministers seem to have been afraid to come closely to the people, and from this fear of giving offence, would rather allow their congregations to hang as paupers on the benevolence of christians at home, than urge them to christian duty here. Our Church is a voluntary Church. The voluntary support of the gospel we believe to be scriptural. We believe that the Church should be so established and supported, and why should our Ministers flinch from maintaining the very secular foundation of our Church? People may be offended; it is true, but are such consistent members of the Church? We have no hesitation in subscribing to this doctrine, that those members who are able to give their share of ministerial support, but are unwilling, give clear evidence that they want much of the spirit of the gospel, and that they are inconsistent members of the Church. If the Spirit of God says that "The laborer is worthy of his hire." If He says "Let him that is taught in the word communicate unto him that teacheth in all good things." If an Apostle speaking by the Spirit says. "we have sown unto you spiritual things, is it a small matter that we reap of your carnal things;" then, they who profess the gospel should act on them, and they who preach should

enforce them. One cause of want of effort in our congregations we believe, arises from ministers themselves not maintaining this secular principle of the church. The remedy then is to maintain it. But in doing so, they should not, and they need not argue, as for self interest, but for the sake of religion,—let them argue the principle because it is a Scripture one, and call on members to act on it, the same as they would do with any other divine rule.

Another cause of want of effort in our congregations may be traced to the want of religion. This may seem to be a hazardous statement, but we are convinced that it is too true. Far be it from us to throw a vile aspersion over the Church; but when we find so much of what is only nominal religion, when we find at best in many cases a listless, a drowsy, profession, how can we avoid the conclusion that the religion of many—to take a figure from the Prophet's valley—is but as the dry bones, without sinews, without flesh, without skin. It is true that we have many members in our Church who are far different,—men who are an ornament to the Christian name; but on the other hand there are those,—and perhaps those who talk the most about religion, are of the number who are very anxious to brush clean the coverings of the tabernacle, but will not give a peg to hang them on. There are too many who are religious thus far—they wish gospel ordinances to be maintained near them; they wish the Church with which they were connected in their fatherland; but this is all. Practical religion is not felt, and consequently, if they give anything for the gospel, they give with a grudge, and give as little as they can. This is not to be wondered at. If people have no heart-interest in religion, we cannot expect that they will be zealous in maintaining it. When we go to a Congregation where they are not doing what they might do, when we know individuals who profess religion but do not support it; with all our charity, we cannot help thinking that true religion is in a very defective state amongst them. We never can reconcile christianity with niggardliness. Such would be the faith spoken of by the Apostle, a "go-be-warmed and fed" kind of faith which gives nothing for the body, a faith which he says is *dead*. Show us a man in any of our Congregations, notwithstanding all his profession, who gives little or nothing in support of the gospel, and in whom his brethren have full confidence as a devoted lover of Christ, and a friend to his cause, and we will then alter our opinion, but now, both from scripture and from observation, we hold it to be a fact, that the man who is not zealous, and active, in the temporalities of his Congregation, wants much of the vitality of the gospel. It is a fact, that the most active Congregations are always the most religious, and it may be set down as an infallible rule, that where there is a spiritless people, there is only a kind of dead-and-alive religion.

Another cause is the want of union among the members. We scarcely need to remind any that "union is strength," and that "a threefold cord is not easily broken." These truths it would be well for our Congregations

to remember ; for, undoubtedly, there is too little union amongst the members. By this we mean that members do not consider the Congregation as a conjoint interest, each looks at it for himself, while on the contrary, each should look at it for the good of all. A Congregation thoroughly united in the determination to prosper, seldom fails of success. A mere handful of people,—heart and soul in the work,—will do more than a thousand without this bond. The advancement of a congregation does not depend so much on numbers, as on the unitedness of their plans, and the energy with which these plans are worked. Now, we too often find one holding one opinion ; another, another ; and a third a different one ; and when they thus differ, they do not consult which opinion is the best, and adopt it ; but each holds by his own, and thus antagonism instead of union, is the result. In congregational affairs, it should not be, my opinion, or yours ; my scheme or yours ; but the object should be to get the best. What was it that so rapidly advanced Christianity at its outset ? Because its adherents were “all of one mind.” What was it that injured it afterwards ? The want of union. What was it that caused the defeat of the Covenanters at Bothwell Brigg ? The want of union. What splits up our congregations into parties ? Every man seeking his own, and not the general good. If our Congregations would unite spiritedly, by their own efforts they would astonish themselves. This want of union arises from the want of a single-hearted design to advance the kingdom of Christ. Few there are in our Congregations, who make *congregational matters personal matters*. They leave this and the other affair to others, these again devolve them on some who they suppose will attend to them, and so on. Now a congregation is a brotherhood, a religious family, and every member should seek its good. The real christian, feels an interest in every thing that concerns the Church with which he is connected. His language is, “For my brethren and companions’ sake, I will now say, peace be within thee, because of the house of the Lord our God I will seek thy good.” A want of interest, in the advancement of the gospel, is a sure sign of religious degeneracy.

Again, the want of united and successful effort in our Congregations may be traced to the mis management of congregational affairs. It is too common to lay the burden on a few. *First*, they impose on a few the labour of planning and arranging all matters ; this one, or that one will do it ; and *Second*, they lay the burden on a few to pay all. This is most unfair. The widow ought to give her mite, as well as the rich man his pounds, and until every one is brought to bear a portion of the expenses, no congregation will prosper. We do not think that tho’ there may be some in a congregation who are wealthy, that therefore, they should be burdened with a great part of the expenses. It is the duty of all Christians to furnish each an equitable proportion of support. But, in many places, it has been the practice that a few have almost done the whole. This we say is bad management, and most injurious to a Congregation.

But it may be said if you ask others to give they will leave the Congregation, our answer is, if they suspend their membership on the condition of doing nothing, let them go. For this reason, that they who are unwilling to support the gospel care nothing for it, and therefore ought never to have been members of the Church.—But in the management there is another great error committed. The best qualified men are not always in the management. Now, there is nothing that gives more just ground of complaint in all our Congregations, we believe, than that the Managers, with a few exceptions, are unqualified. Now, Managers should be men of business habits; men of comprehensiveness, and liberality of mind; men who have some stake in the congregation. To suppose that any man is qualified, is as absurd as to suppose that any man is fitted to represent us in Parliament. Besides, in the management of the secular affairs of Congregations, there is often no system. It is, do this, or do that, or do anything. To work well, there must be a system in every thing; and unless our Congregations attend more to the selection of Managers, and the Managers attend more to system, every plan, every effort, will be a drag.

These hints we have given for our members, and we hope they will receive due consideration. Our Church in Canada is but in its infancy, and the sooner we begin to secure it in its secular policy, the more rapid, the more healthy, will be its growth. In a subsequent article we intend to return to the subject of management, and give hints for system, &c. Let congregations exert themselves, for, “as iron sharpeneth iron so doth the face of man his friend,” and so will Congregation excite Congregation.

R.

Of the Condition in which Man was Created.

(Continued from page 268.)

The creation of man was attended by circumstances which very significantly marked his superiority to all the creatures which his Maker had made to inhabit this world. When God had finished the creating of the heavens and the earth,—“when he had made the beast of the earth after his kind, and fowle after their kind, and every thing that creepeth on the earth after his kind,”—he seems to have paused, as having arrived at that stage of his work when it was needful to put the finishing hand to it, by creating a being of a nobler rank, who might pay to him a willing, a rational and a pure homage—who might see the wisdom and the goodness every where beaming out of his works,—who might know and admire the character of the Parent of universal good, and in adoring and praising him, might enjoy a happiness like his own,—a being with whom he might hold friendly intercourse, and

who might form one of that great spiritual family, the members of which, are all gathered together under Him as their head, "God said let us make man in our image, after our likeness."

In all this lower part of creation there is no creature that occupies a higher station than man. He stands at the head of all: he has "dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." This fair world is given to him for a lodging, and all that is in it, is his property, to be used by him at his pleasure. The nature, the relations and the destiny of this chief of all God's lower works must form a study, in the highest degree, interesting and profitable. We may learn much from it, both respecting God, and ourselves, of the highest importance; much that may teach us what sentiments we ought to cherish towards God and what path we ought to walk in that we may attain to that high station for which we were originally formed.

In the words, "made in the image of God," "made after God's likeness," we have an account of man's nature, and of the rank which he holds amongst God's creatures. The following is an attempt to ascertain what is meant by these descriptive phrases.

1. Man is a compound being. He has a material and a spiritual nature. In the former of these he resembles the rest of the animated beings which people this world. His body is composed of the same materials as theirs, and it is nourished as theirs is nourished. Like them it is liable to death, and that from the same causes; and when dead it returns to earth as theirs return. Every thing that belongs to the human body shews that its nature is animal; and not only so, he has no physical quality in which he is not surpassed by some animal inferior to himself. Very many of them excel him in strength and speed. In sight he is inferior to the eagle, the lynx, and many others; his hearing is not equal to that of the watch dog—his sense of smelling cannot be compared to that of the Canine tribe in general.—In his sense of touch he is excelled by many animals, whose feeling makes them aware of even atmospherical changes, long before they can be indicated by the most delicate meteorological instruments. As a whole, he is superior to any particular tribe, and in dignity and beauty he excels them all. Still, his body has but the nature of an animal, and in not one respect can it be said to be made in the image or likeness of God.

2. The soul is, therefore, the only part of man's nature in which there can be any resemblance to his Maker. God is a Spirit, and the soul of man is a Spirit. In this there is one circumstance common to both. They are of the same order. And in neither is there any thing that bears the least resemblance to matter.

Our knowledge of the nature of Spirits is too limited to warrant us to assert much, positively, respecting them. It is probable that there are many orders included under the general name *Spirit*, rising above one another in intellectual and moral strength and nobility—and all bearing, according

to their order, the image of God ; yet it appears unwarrantable to assert, that while all Spirits resemble God in spirituality, that therefore the nature of all Spirits, created and uncreated, is the same. That all created Spirits are of the same order, tho' differing in rank is, from analogy, highly probable, but it seems evident, that the spirituality of God is altogether different from the spirituality of other Spirits. He is self existent, independent and eternal : they are created, dependent and mutable. He is omnipresent ; they can be in but one place at a time. In him there is no succession of thought, no past and no future, His existence is an *eternal present*. Created Spirits, on the contrary, have a past and a future, and are capable of increasing in knowledge and holiness and happiness. To the order of spirits the soul of man belongs, and at the head of the whole class stands God, but infinitely superior to them all.

It does not appear that anything farther is necessary to convey our idea of what the image of God consists in, yet it is judged proper to state some circumstances, wherein their is known to exist, a resemblance between God, and the souls of men.

1. The souls of men resemble God in knowledge. To *think* and to *know*, characterizes the whole order of spirits, but the amount of knowledge must vary according to the rank which each holds in the order. In God, it is omniscience, not acquired by experience but belonging to his infinite mind. Angels know infinitely less than God, and man still less than angels. The extent of the knowledge of each class depends upon the powers of acquiring and retaining it, possessed by each class. In these respects, Angels are superior to men. They are spirits of a more vigorous intellect than the souls of men, and their opportunities of acquiring knowledge are immeasurably greater. They dwell amidst the beamings of Divine Glory, and they can move from place to place with a rapidity surpassing that of the lightning. They can notice, at a glance, objects, which were previously unknown to them, and the perfect balance existing amongst their faculties guards them from forming partial or prejudiced opinions. Man, on the other hand, has a far more limited range ; he must depend upon his bodily senses,—instruments in many respects imperfect,—both for acquiring and communicating knowledge, while from practical observation, which in his case is unavoidable, his conclusions must frequently be erroneous. But whether he knows little or much he belongs to that order of beings of whom it is exclusively characteristic that *they know*.

With respect to the extent of Adam's knowledge at his creation, very different opinions have prevailed. "Some have represented him a child in understanding, and have maintained, that he was left to acquire wisdom by degrees, in the exercise of his faculties upon the objects around him, and under the tuition of experience ;—others give an extravagant account of his knowledge, as if it had almost equaled that of Angels, and as if he had been acquainted with all the arts and sciences which have been slowly

acquired by his posterity." * The incorrectness of the former of these will at once appear, when we reflect, that when Adam's body was formed, it was formed at full maturity, now to suppose that the soul which God breathed into him was the soul of a child, is so utterly out of keeping with the manner in which God works, as to be altogether inadmissible. The other supposition may be shewn to be incorrect with equal ease. Adam's soul was of an order peculiar to himself, and being created perfect, it could be neither above nor below the place he was destined to fill. His knowledge, as he set forward on his career at maturity, must have been, from the very beginning, all that was necessary to the circumstances in which he was placed. He must have known so much of God and of the will of God, as was needful to his acting the part assigned to him. He must have known the relationship in which he stood to his Maker, and the duties which spring out of that relationship. Besides, he must have known all that was necessary to the procurement of food for his body. Much more than this was not necessary, less would have subjected him to evils from which it was the will of God that he should be free.

Upon the above scheme, it must be assumed that the knowledge which Adam had at his creation, and before he had acquired anything from experience, was communicated by revelation. "The reasoning faculties with which he was furnished were fitted to enable him afterwards to extend the range of his intellect and the sphere of his knowledge."

But how did God reveal to him his first knowledge? Was it, or was it not by means of language? Each of these has its supporters. The narrative of Moses settles the dispute. Moses represents God as conversing with Adam immediately after his creation, and this certainly, implies the possession of the faculty of speech, and the art of reasoning and a language which formed the vehicle of thought. "The Lord God commanded the man." It were egregious trifling to pretend, that this does not necessarily imply a spoken language and that it may have been only an impression produced on the mind without speech. For such an assumption there is no proof. Moses tells us that the man spake of the woman, and to the woman, and to God—and that the woman conversed with the serpent, and that she reported the conversation to her husband. Now, if all this does not imply the possession of language, I know not what can.

2. Another characteristic of the spiritual order, in its original state, consisted in its voluntary approbation of the will of God. In this resemblance mainly consists,

The illustration of this will form the next article in the series.

* Dick's Lectures.

Missionary Report of the United Associate Synod, for 1843.

Continued from page 274.

A minister, who has been located for a considerable period in Gal-
loway, in the bounds of the Presbytery of Wigton, thus gives an account
of his labours :—

“ During the period I have been located in this place,” says he, “ I have
preached twice each Sabbath, and sometimes thrice. For about seven
months, or rather more, I preached once in the forenoon, and once in the
afternoon, and teach a Sabbath evening class. During the rest of the
year (the winter season) there is a sermon during the day and another in
the evening. A preaching station has been kept up at ———, about
three miles distant from our place of worship. At this place, sermon was
given at first chiefly on the week days, but afterwards it came to be on the
Sabbath evenings; and during last summer I regularly preached in the
evening once a month. The attendance was generally very good, consid-
ering that it is a country district, there being for the most part about sixty
persons present.

“ With regard to my week-day labours, I may state, that the Congre-
gation is regularly visited and examined once a year. Instead of calling a
number of families together for examination, family examination as well
as family visitation, is preferred. The visitation extends to all the mem-
bers and ordinary hearers, and frequently to many that are neither. The
afflicted and the aged are also visited and instructed as circumstances may
require.—Our attendance at present during the day may average about
seventy; our membership extends to between sixty and seventy. A goodly
number of young people connected with the Congregation, both as mem-
bers and as hearers, have lately left the place and gone to other parts of
the country in pursuit of trade; and this tells not a little against our in-
crease.”

The Reports of other Preachers who have been located are of a simi-
lar character, and bring into view details, under different circumstances,
of a similar course of pious and useful exertion. It is greatly to be desired
that all those Stations which are eligible for such an arrangement, were
supplied with efficient Missionaries, who are willing to enter on a lo-
cation.

PREACHING STATIONS.

The regular Preaching Stations, in connexion with the Synod's Mis-
sion, are at present *seventeen*. These have been supplied, as formerly,
by a succession of Preachers for a few weeks together, as their other ap-
pointments would permit; and their duty has been to preach on Sabbath
and occasionally during the week hold prayer meetings, organise and con-
duct classes for the young, and otherwise to employ all available means

that may be prudently adopted with a view to advance the interests of the Station, and to promote the extension of the Gospel. The reports which have been received in regard to these Stations during the year have, upon the whole, been in a high degree encouraging :—

CAMPBELTON.—This Station is situated in the Presbytery of Elgin. It had at a former period received an occasional supply of sermon, but was this last year re-opened in favourable circumstances, and under fair prospects of success. “The attendance,” writes a preacher who was appointed to it for a few months, “is about 200 in the forenoon, and from 250 to 300 in the evening. There are 150 seats taken. The number of Church members is only at present 10. We have our weekly prayer meeting on Wednesday evening, the attendance at which is now about 100. There is another prayer meeting in the village, which numbers 50 or thereabouts. Both are most interesting meetings. Our place of worship contains, as it is at present seated, 240. The population is nearly 1000. From a variety of circumstances, Campbelton certainly presents a most interesting field for Missionary exertion.”

GOLSPIE.—This Station, which is situated in Sutherlandshire, continues to prosper under the ministrations of the gospel. Not a few, especially among the female portion of the Congregation, give evidence of decided piety, and of their profiting by the word that is preached amongst them. “The average attendance,” writes Mr. John Whyte, “is 160. There is a weekly prayer meeting attended by about 25. The contributions raised by the people last year for the support of ordinances amongst them amounted to £53. The population of the village is 500 : and 500 more make up the whole population of the parish. The village consists of labourers, with a few merchants and tacksmen. Fully two hundred are connected with the fishing. These last understand almost no English, and, of course, cannot avail themselves of our services. All the people, generally, are church-going. They are for the most part sober and industrious ; and not a few are giving evidence that their hearts have been brought under the power of divine grace, and that they maintain fellowship with God. The people are warmly attached to the ministrations connected with the Station, and ascribe much of the good they have received to the means of grace which, through its instrumentality have been established amongst them.”

GÆLIC MISSION.

The number of Gaelic agents at present in the field, in connection with the Synod's Home Mission, is *five*. Although the agency is but limited never at any former period has the Gaelic Mission been in a more efficient or prosperous condition. Results are beginning to appear which have been long earnestly looked for, and which cannot fail to be as grat-

fyng as they are encouraging to those who have ever taken a deep interest in this branch of the Synod's Home Missionary operations :—

Mr. MACLAREN.—This excellent catechist has been continuing to prosecute his useful labours during the year, among the Gaelic population on the confines of the counties of Perth, Stirling, and Dumbarton.—“I generally,” he says, in a communication lately received from him, “devote the week to visiting the sick, conversing with the aged, and in calling upon families in which I have the opportunity of communicating religious instruction. On Sabbath, I hold two meetings as formerly, in different places. The parishes which I have visited during the year are the following :—viz., Kilmadock, Port-of-Monteith, Callander, Balquhiddy, and Aberfoyle. In the first of these parishes, there is only one place, namely, Drimnack, a small village in which I hold meetings. These are attended by a number of Highlanders who reside in the village, who are very grateful for my visits, as they seldom have the benefit of religious instruction in their native language. In the parish of the Port, there are four places where I regularly hold meetings with the people. There being no other provision in this parish for meeting the spiritual wants of the Gaelic population, the people are thankful for the opportunities of instruction which are afforded, and our meetings are all well attended. In Callander parish there are ten places where I visit—some of which, owing to the extent of the parish, are so far as 19 miles from the parish Church. In Aberfoyle, I have four different Stations.—In general, I may say, that my reception, in all the localities, which I visit, is gratifying in a high degree. Prejudices against Dissenters in every quarter are giving way. Though I would ever wish to speak with caution as to the good done through my weak instrumentality, still I humbly trust that my labours have not been altogether in vain. The marked attention which is discovered by the people to what is said when addressing them on the all-important concerns of the soul and of eternity—the wistful look, and sometimes the silent-rolling tear, are all symptoms of awakened interest, and encourage me to hope that salutary impressions are produced. May the spirit of all grace seal these impressions, and give in due time the promised increase !”

INVERNESS.—This congregation continues to prosper under the pastoral care of the Rev. Alexander Munro, by whom, when he was acting as a Missionary, the Congregation was formed, and who is now its regular appointed minister. Mr. Munro, whose exertions on behalf of the Gaelic population are well known, labours in the sphere where providence has cast his lot, with indefatigable zeal and activity ; and, in an eminent degree, God seems to be blessing his labours. The membership of the Congregation is now 40—a number which, considering the terms of admission to our communion, and the general habits of the people in the North in regard to communicating,—forms a very respec-

table Church constituency. The average attendance is 200. Of late the Church has been more than usually well-filled — filled indeed to overflowing, with anxious hearers of the gospel. There is a prayer meeting on the Wednesday evenings, attended by about thirty; another on Sabbath evening, in the Church, attended by twenty-five; a third in the interval at mid-day, which includes in it forty-five; while on the first Sabbath of every month, there is one after sermon in the evening, when about one hundred and fifty altogether attend. There is a juvenile class attended by thirty-two, a number of whom are learning to read the Scriptures in the Gaelic language. In token of the influence the gospel is exerting upon their minds, and of the deep interest they take in the services of religion, it may be mentioned, that the people contributed last year upwards of £80 for the maintenance of the ordinances of the Gospel.

LISMORE.—This station has been the scene of very unusual interest during this last year. A very remarkable awakening on the subject of religion has taken place through the Island,—an island which, up to a very recent period, was noted only for its ignorance and abounding wickedness, and which to the eye of the religious observer, presented only the features of spiritual desolation and death. “The people who were thus sitting in darkness and in the shadow of death, the day-spring from on high, through the tender mercy of our God, hath visited, to give them light on the things which concern their salvation,” “and to guide their feet in the path of life.” And now, under the preaching of the gospel, and in answer, it is to be hoped, to earnest believing prayer on the part of a few, who wrestled for themselves and their fellow-sinners around, a change not less pleasing than remarkable has taken place. The most intense and lively interest has been awakened in reference to the concerns of the soul. The mass of the inhabitants, formerly thoughtless and careless, have been seized with one all-pervading spirit of anxiety and of inquiry on the subject of salvation; the house of God, hitherto but partially attended, is now crowded with earnest and devout worshippers; the word, wherever it is preached, is heard with melting tenderness; and while not a few have been led, under the constraining influence of divine love, to yield themselves to God thro’ Jesus Christ, in the case of multitudes both of old and young, the agonizing cry everywhere still is, “what must we do to be saved?”

As showing the marked character of the change which has been produced, one or two extracts from the most recent reports in reference to the present, as compared with the past state of things in the island, may not be uninteresting. Although our station in Lismore has existed for some years, Mr. Wood, who is at present the located missionary there, in a letter, under date no farther back than 31st October last, thus describes its state and prospects, and the moral condition generally, of those whom it was intended to benefit:—

“Were I,” he says, “to give an opinion of the religious state of the

island, I would say that so far as I can see, only a very few exhibit any symptoms of spiritual life. The population of the island is, I understand, somewhat about 1,400 or 1,500. They are *not* a church-going people. There is sermon generally once a fortnight in the parish church. On the vacant Sabbath our attendance is about one hundred; while on the Sabbath in which there is sermon in the parish Church, it is not more than forty, and sometimes, if the weather be wet or stormy, about thirty. I have continued preaching on Sabbaths, sometimes two Gaelic sermons, and sometimes a Gaelic and an English one when required. We hold a prayer meeting every Sabbath evening which is very well attended, and I am glad to observe the apparent earnestness with which some of the men plead for the outpouring of the Spirit, and for the conversion of sinners in this place."

Such was the state of matters in October last. Referring to the changed state of things which began to manifest itself in the months of January and February following, the Rev. D. McRae, of Oban, thus writes:—

"The excitement in Lismore at present (February 28th) is very great. The inhabitants of the island are attending in great numbers on the preaching of the word. Mr. Wood is at present preaching on week evenings as well as on Sabbath, and I am told he has sometimes 200 hearers. This is a wonderful change in Lismore, where the people would have been months together without sermon, previous to the time when our Station was planted there."

And again, in a communication of later date, he goes on to state:—

"Mr. Wood is labouring with great fidelity and diligence in his Master's service, and he is encouraged by the numbers who now wait upon his ministrations, and by the success which appears to attend the preaching of the gospel among them. A very remarkable change indeed has taken place in the aspect of things in Lismore of late. There are about 1,500 inhabitants on the island; and it is delightful to know that there are but few houses, if any, where family worship is not observed. In many cases the younger branches in families are, in this respect, performing the duties which had hitherto been neglected by the heads of families, and, all may now be said to be a praying people. To this general result other denominations have rendered good service: at the same time, it is manifest to all, that the weekly and district prayer meetings in connection with our Station, together with the regular dispensation of a preached gospel by our agents, have been the means of preparing the way for the general revival that has now happily visited this interesting island of the sea. Such, indeed, is the state of things in Lismore at present, that if sermon, or public religious exercises be announced in any part of the island by any party, the people assemble in great numbers, many of whom are 'pricked in their hearts,' and, anxiously saying, 'What shall we do?' All party feeling and distinction seem for the present to be thrown aside and lost sight of, and 'the one thing needful' engrosses the attention of all

classes. Young people especially, are deeply impressed, and are assembling by themselves for prayer and the reading of the scriptures. May he who has begun the good work carry it on, and cause the 'wilderness and the solitary place to be glad; and the desert to rejoice, and blossom as the rose!'

Mr. Wood, in a letter dated the 17th April, gives the following interesting account of the movement which has taken place in the island, and of its happy effects as connected with the prosperity of the Station:—

"In regard," says he, "to the rise and progress of this hopeful revival, it will be expected that I shall say a few words. Although it is difficult to speak on such a subject, and much caution is requisite in attempting to connect causes with their effects, it can scarcely be doubted, that the prayer meetings which have been kept up in connection with this Station, and the preaching of the gospel, have in no small degree been blessed of God, as the means of paving the way for bringing about the present state of things. The influence of both, under God, in regard to subsequent events, is, I believe, generally acknowledged. I perceived for some time a growing earnestness in religious feeling on the part of the people, and more particularly in the case of those who took part in the devotional exercises, in which they were in the habit of supplicating the outpouring of the Spirit on this spiritually 'barren island,' (as it was called) 'from end to end, and from side to side;' and, looking to what has occurred, we have reason to believe that the Lord has graciously heard these prayers. It was my practice to open the prayer meeting with an address founded on some passage of the word of God; and on these occasions, when the truths of God's word were thus familiarly expounded, and brought home to the conscience, I observed a deeper interest and attention than formerly. In connexion with this, I perceive also, at this time, another favourable symptom which deserves now to be noticed, viz., a gradual increase in the attendance upon divine ordinances in the sanctuary on the Lord's day.

"While things were in this situation, and these pre-disposing causes were thus in operation, the revival was led to assume a more visible form, and to manifest its reality, by means of the exertions of a young man, belonging to the island, whose own heart had been touched by the truth. I had several conversations with this young man relative to the spiritually dead state of the island, and we both lamented the general carelessness of the people. Feeling a deep concern for their condition, he expressed a desire to come forward and address exhortation to the people in different parts of the island, on the subject of religion, in the hope of doing good. He was encouraged to make this proposal from the apparent success of another individual whom he mentioned similarly situated with himself, who, in some instances, had been supposed to be useful. As he gave evidence that, though illiterate, he was both pious and zealous, and as he spoke the Gaelic language with great fluency, I considered it my

duty, in the circumstances, to give him all the encouragement I could, although he had no particular connexion with our Station, but belonged to another Church. Accordingly, he began at the other end of the island by reading the Scriptures in the houses of the people, and by praying and delivering addresses. He was opposed at first, and, I believe ridiculed by not a few; but he persevered, and an impression was made. The first symptoms of success appeared among the young. They gave up their Sabbath profanation and vain amusements, and began to read the word of God, and to pray. At this stage of the work, the brethren of the Independent and Baptist persuasions came into the island, and continued preaching every day for a considerable time, and greatly helped forward the religious awakening which had been begun. The effect was soon visible. Our prayer meetings on the Tuesdays and Wednesdays were crowded. I addressed, or lectured, or preached, constantly at these meetings, in which, feelings of deep solemnity prevailed, while the most marked attention was manifested. Our place of worship on Sabbath was filled all day,—forenoon and evening,—to overflowing. On the Thursday evenings, I went to a village about three miles off, to make known to the people, who were anxious to hear, the word of salvation; and here, I believe, by means of the exhibition of the truth as it is in Jesus, much good, by the blessing of God, was done. Not a few of those who had been awakened came to me for counsel and spiritual direction under their impressions. With these I conversed and prayed, and these exertions also, I have reason to believe, were attended with a beneficial effect. Some of those whose minds were impressed with the word, were truly in an awful state—almost bordering on despair.

“I may now mention,” continues Mr. W., “a few facts, which show the great change which has taken place in this island within a few months. In my intercourse with the people, one person exclaimed, in my hearing, ‘alas! alas! we were living like the brutes, there were no prayers here.’ Another told me, that in the agony of his mind, he tried to pray again and again, but he could get no relief. He then said to himself, ‘I will go to the word of God, and I pray that the Lord himself may direct me.’ He was directed in the course of his reading, to that passage where it is said, ‘If God be for us who can be against us,’—and from these words his mind found relief. Another person who had threatened to leave his family because some of the members of it had begun to disturb the house with prayer,—at last burst into tears on hearing his own son, a boy, praying before him; and he is now a praying man himself. Swearing, and Sabbath breaking have been discontinued. The young have formed themselves into praying Societies, throughout the island; and on Sabbath mornings, the boys meet by themselves, and the girls by themselves, for the purposes of praying in the different houses in rotation. One half year ago, the worship of God was observed in few families in Lismore; and now, I learn, there are few families, if any at all, in which

God's worship is not observed. The people who formerly, on the Sabbaths, were wont to sit out on the rocks and hills in groups, amusing themselves with vain conversation, now flock to hear the word of God, and listen with deep attention to the things which concern their salvation. The high degree of excitement which at one time prevailed has much abated,—and the people hear, for the most part, in a composed frame of mind, the truths which are addressed to them. I still continue the Thursday evening service, and I design to do so, while the people come out to hear. I pray that the awakening which has taken place may be wisely and graciously directed; and that more and more evidence may be afforded that the work which has appeared amongst us is of the Lord's doing—in all respects so 'wondrous in our eyes!' May the promise be fulfilled in regard to him who is called to the delicate and arduous duty of acting as an humble instrument in the hand of God in carrying forward this work—'My grace is sufficient for thee!'"

TO BE CONTINUED.

Astonishing Accuracy of the Bible.

An astonishing feature of the Word of God is, that notwithstanding the time at which its compositions were written, and the multitude of the topics to which it alludes, there is not one physical error—not one assertion or allusion disproved by the progress of modern science. None of those mistakes which the science of each succeeding age discovered in the books of the preceding; above all, none of those absurdities which modern astronomy indicates in such great numbers in the writings of the ancients—in their sacred codes—in their philosophy—and even in the finest pages of the fathers of the Church; not one of these errors is to be found in any of our sacred books. Nothing there will ever contradict that which, after so many ages, the investigations of the learned world have been able to reveal to us on the state of our globe, or on that of the heavens. Peruse with care our Scriptures from one end to the other, to find there such spots; and whilst you apply yourselves to this examination, remember that it is a book which speaks of every thing, which describes nature, which recites its creation, which tells us of the water, of the atmosphere, of the mountains, of the animals, and of the plants. It is a book which teaches us the first revolutions of the world, and which also foretells its last. It recounts them in the circumstantial language of history, it extols them in the sublimest strains of poetry, and it chants them in the charms of glowing song. It is a book which is full of oriental rapture, elevation, variety, and boldness. It is a book which nearly fifty writers, of every degree of cultivation, of every state, of every condition, and living through the course of fifteen hundred years, have concurred to make. It is a book which speaks of the heavenly and invisible world, whilst it also speaks of the earth, and things visible. It is a book which was written in the centre of Asia, in the sands of Arabia, and in the deserts of Judea: in the court of the temple of the Jews, in the music schools of the prophets of Bethel and Jericho, in the sumptuous palaces of Babylon, and on the idolatrous banks of Chebar; and, finally, in the centre of the Western civilization, in the midst of the Jews and of their ignorance, in the midst of polytheism and its idols,

as also in the bosom of pantheism and its sad philosophy. It is a book whose first writer had been forty years a pupil of the magicians of Egypt, in whose opinion the sun, the stars, and the elements were endowed with intelligence, re-acted on the elements, and governed the world by a perpetual alluvium. It is a book whose first writer preceded, by more than nine hundred years, the most ancient philosophers of ancient Greece and Asia—the Thaleses, the Pythagorases, the Zalucuses, the Xenophons, and the Confuciuses. It is a book which carries its narrations even to the hierarchies of angels—even to the most distant epochs of the future, and the glorious scenes of the last day. Well, search among its 50 authors, search among its 66 books, its 1189 chapters, and its 31,713 verses, search for only one of those thousand errors which the ancients and the moderns committed when they speak of the heavens or of the earth—of their revolutions, of their elements—search, but you will find none.—*From the German of Gausson.*

Westminster Assembly of Divines.

FROM THE REV. DR. COGSWELL'S SERMON.

It was during the reign of Charles I, that there was a loud call upon the British Parliament to intercede with the king for the adoption of some measure which might remedy the evils experienced. There were two parties both in the Church and in the State. There were those in the State who were opposed to the arbitrary acts of Charles, who treated his Parliament with great disrespect. In the Church also, there were many who were opposed to Laud, who was exceedingly proud and despotic. The attempt of Charles and Laud to impose Episcopacy on the Church of Scotland, which had been Presbyterian, was very offensive to all who were in connexion with that Church. Charles also gave great offence to many in England by endeavoring to compel them to conform to all the unscriptural usages of Episcopacy. The controversy in the Church had reference rather to its government than to its doctrines, which were generally Calvinistic. The Commons, we are informed, in their grand remonstrance, dated December 1, 1641, made mention of the request sent to them, in the following words:—

“ We desire that there may be a general Synod of the most grave, pious, learned, and judicious Divines of the Island, assisted by some from foreign parts, professing the same religion with us, who may consider all things necessary for the peace and good government of the Church, and to represent the result of their consultations to be allowed and confirmed, and to receive the stamp of authority.”

The King, whose wife was a bitter Papist, rejected the bill. But in June 12, 1643, the Parliament turned their bill into an ordinance, and convened the Assembly by their own authority. The ordinance was entitled,

“ An ordinance of the Lords and Commons, in Parliament, for the settling of the government and liturgy of the Church of England, and for vindicating and clearing of said Church from false aspersions and interpretations.”

It was the belief of the Parliament as well as of those who requested that body to adopt some method, by which the evils which then existed in the Church might be remedied, that such a confession of faith, and such a directory, might be prepared, as would be approved by all judicious Christians of different denominations. This, too, they thought would tend to reconcile parties opposed to each other in the State. They knew that much of the opposition to the King and his party was occasioned by his attempts to force all his subjects to conform to all the usages of the Episcopal Church, not a few of which were considered unscriptural. It was their aim to avoid the extremes of despotism and licentiousness, and to place the Church on, what appeared to them, at that day, to be middle ground.

That they might the better accomplish their object, able men of different denominations were selected and supported at the public expense. The time appointed for the meeting was July 1, 1543,—two hundred years ago. It is not, however, the particular day of their meeting which it is of so much importance to commemorate, as the work they met to perform. The day of their meeting may be compared to the day on which the corner stone of some monument or Church is laid, which is often noticed by an assembly of persons and a public address.

The Assembly appointed by the Lords and Commons consisted of one hundred and fifty persons—one hundred and twenty divines and thirty laymen—of the latter, ten were from the house of Lords, and twenty from the house of Commons. Three lay assessors and four divines were added from Scotland, so that the whole number of the Assembly was one hundred and fifty seven. They all had equal liberty of debating and voting.

At the time appointed the members of the two houses of Parliament mentioned in the ordinance, many of the divines named in the same instrument, and a great congregation besides, we are informed, met in the Abbey Church in Westminster, and Dr. Twisse preached from John 14: 18, I will not leave you comfortless. After the sermon, the members of the Assembly went into the chapel of Henry VII, where about sixty three answered to their names. Not being ready to proceed to business, they adjourned till Thursday, July 6, when they received from Parliament a set of rules for the direction and government of the body. The two following are worthy of particular notice.

“ Every member at his first entry into the Assembly shall make serious and solemn protestation, not to maintain any thing but what he believes to be the truth in sincerity, when discovered unto him.”

“ What any man undertakes to prove as necessary, he shall make good out of the Scriptures.”

On Saturday July 8, the prescribed protestation was taken by every member of the body, Lords and Commons, as well as divines. It was in the following words:—

“I, A. B., do seriously and solemnly protest in the presence of Almighty God, that in this Assembly, whereof I am a member, I will not maintain any thing in matters of doctrine, but what I think in my conscience to be truth, or, in point of discipline, but what I conceive to conduce to the glory of God and the good and peace of his Church.” This formula was given to each member of the Assembly.

Thus it appears that every member of the Assembly bound himself in the most solemn manner not to maintain any thing but what he believed in his conscience to be the truth. It was their purpose to prepare a Confession of Faith which could be proved from the Scriptures. This was the only ground of their hope that it would be acceptable to all parties who professed to respect the Scriptures, believing them to contain the only rule of faith and of practice. By observing days of humiliation, fasting, and prayer, and by intense meditation on the Word of God, assisted by the teaching of the Holy Spirit, they endeavored to ascertain the meaning of the inspired writings. Had they not been influenced by a sacred regard to the truth, it can hardly be supposed that they would have prepared a Confession of Faith so well suited to humble the pride of the human heart.

The ministers who composed the Assembly, were selected from every part of the kingdom. Baxter, who was not one of them, and whose piety no one will question who is acquainted with his works, thus mentions them, many of whom he knew personally. “They were men of eminent learning, godliness, ministerial abilities, and fidelity. And being not worthy to be one of them myself, I may more freely speak the truth, which I know, even in the face of malice and envy. That as far as I am able to judge, by the information of history, and by any other evidences, the Christian world, since the days of the Apostles, had never a Synod of more excellent divines than this Synod and the Synod of Dort.”

The Assembly continued its sessions five years, six months, and twenty-two days, during which time they had eleven hundred and sixty-three sessions. The time occupied by the Assembly appears to us to be unnecessarily long. But when we compare it with the time occupied by the Councils of Basil and of Trent; it will not appear to be without a precedent. The Council of Basil continued its sessions thirteen years, and that of Trent eighteen years. The farther we go back, the longer was the time required for the accomplishment of any difficult work.

The Members of the Westminster Assembly.

From the Rev. Mr. Murray's Sermon on the bi-centenary of the Westminster Assembly of Divines.

There was Twisse, among the most learned and holy men of his time; the man selected by James out of all England to be the Chaplain of his daughter Elizabeth. And there was Twickney, Vice-Chancellor of the University of Cambridge, and one of the most distinguished teachers of his time. And there was Lightfoot, whose works prove him to be one of the most profound rabbinical scholars the Church has ever seen. And there was the learned, intrepid, and pious Calamy, the most popular preacher of his day, and perhaps the most useful in the City of London. And there too, was Alexander Henderson, the most important man in his day in the Church of Scotland, who by his learning, eloquence, piety, courage and sleepless perseverance, wrought out the second reformation of the Kirk: who before his conversion was the warm advocate of the Court and of prelacy, but after it, did as much as any other divine to overturn both. His services entitle him to a place amongst the most distinguished reformers of the Church of God.

And when we turn from the clerical to the lay members of this illustrious Synod, we find among them such men as John Selden, of whom Grotius says "He was the glory of the English nation;" and of whom even the bitter pen of Clarendon writes; "That he was a person whom no character can flatter, or transmit in any expressions equal to his merits." And Sir Matthew Hale, afterward lord chief justice of England, who was not more just as a judge than he was profound as a scholar, and whose name is a synonyme for all that is simple in manners, sincere and fervent in piety, and spotless in judicial station. And John Pym, excelled by none as a debater in the long parliament, of which he was a distinguished member. And Sir Henry Vane, declared by Mackintosh to be one of the most profound minds, not inferior to Bacon: not to mention other distinguished commoners, and some of the most ancient of the realm. Whilst there were some members but little distinguished in their day for high talent, yet, as a body, it was entitled to rank in piety, learning, patriotism, high moral worth, and steadfast adherence to revealed truth, amongst the most illustrious the world has ever seen.

Induction of the Rev. D. Courts.

On the 25th of October, the Rev. D. Courts, formerly of Esquesing, was inducted to the pastoral charge of the United Associate Congregation of Chinguacousey. The Rev. J. Jennings, of Toronto, preached an

excellent practical sermon from Math. 13, 3—9; and conducted the other services of the day in a very able and effective manner. The audience was respectable and attentive, and seemed to take a deep interest in what was done. The Congregation of Chinguacousey, although enjoying, hitherto, only occasional sermon, and at irregular intervals, have displayed a laudable zeal in the furtherance and support of the gospel amongst them. Now that they have obtained a stated gospel ministry, in connection with a Church to which they are by profession and by principle devoted, their zeal, we doubt not, will become stronger and more fervent; and, continuing "instant in prayer" and in their attendance upon the ministrations of the Spirit, they may expect the blessings of Heaven to descend upon them and cause them to prosper and become "as a well watered garden and a field which the Lord hath blessed."

London Peace Convention.

The most prominent measure of the Convention was that of memorializing all the governments of the civilized world in favour of arbitration as a substitute for war, by urging them to insert in every treaty a clause binding the parties to settle whatever difficulties might arise between them, by reference in the last resort to an umpire mutually chosen; a principle just as applicable to nations as to individuals, and as likely to prove successful. The following is a copy of the address adopted for this purpose, and which has already been presented to several leading governments of the old world.

"The delegates appointed to represent the friends of Universal Peace of various nations, assembled in Convention in London, June, 1843:—

"To the Governments of the civilized:—

"For rational beings, possessing immortal souls, to be systematically trained to kill each other, is in itself so utterly opposed, not only to the Christian religion, but to the dictates of humanity, that nothing but the natural depravity of the human heart, the force of education, and long familiarity with war, can account for the general prevalence of this monstrous system.

"Under a deep sense of the enormous evils which mankind have so long and so extensively suffered from the wars which have desolated the earth, this Convention is more especially impressed with the great responsibility of those who are in a position to direct the councils of nations, and appeals to them to adopt the most effectual measures to prevent the continuance of this terrible scourge of the human race.

"The Convention is of opinion that one of the greatest securities against the recurrence of international warfare, would be *the recognition of the principle of arbitration*, and the introduction of a clause into treaties between nations, binding themselves to refer all differences that may arise, to the adjudication of one or more friendly powers; and it earnestly recommends the adoption of this practice.

"The Convention in a spirit of Christian love, respectfully urges upon those who are invested with the highest authority the promotion of 'PEACE on earth and good will to men;' and would also express its conviction that such a course would be especially blessed of HIM, 'by whom Kings reign, and Princes decree justice.'

'Signed in behalf of the Convention,

"CHARLES HINDLEY, President."

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