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THE  
CANADIAN CHRISTIAN EXAMINER,

AND

PRESBYTERIAN MAGAZINE.

VOL. IV.

FEBRUARY, 1840.

No. II.

AN ACT TO ESTABLISH A COLLEGE, BY THE NAME AND STYLE OF THE  
UNIVERSITY AT KINGSTON:

PREFATORY NOTE BY THE EDITOR:

We have sometimes felt as if drawing upon the indulgence of our readers, in submitting to their attention documents connected with the proceedings of our Presbyteries and Synod, even while conscious that such documents were in themselves important. It is our desire, however, in our editorial labours, rather to follow what is for edification, than to run in that path which should conduct to the flimsiness of fiction. The truth is, a good magazine should resemble a sea-worthy ship. It must have strength as well as beauty, and ballast as well as sails; and if the alternative were really submitted to us, whether we should have a journal well stored with sound information, though dry, or one which had only the excitement of tales and fictitious episodes, we should not feel any hesitation in giving the preference to the former.—The latter may please for a moment, but when we turn its pages for a second perusal, they are found impertinent and loathsome. We do not think, therefore, that we need any apology in transferring this act of our provincial parliament to our pages. It will form part of that record of documents connected with our Presbyterian Church, which it has been our care, since we commenced our labours, to submit to our readers. It is a document which we are forward to acknowledge as honorable to our provincial legislature. It has been our duty, on divers occasions, to withstand a party, once dominant, but now fallen, who, in the teeth of the most solemn national pledge, wished to set

themselves at the head both of the executive and legislature, and to say to us, humble Presbyterians, stand back, you have neither part nor lot in these matters; but in this act, incorporating our college, and giving it the sanction of our provincial government, we see a proof of a better, and we may add, a more *conservative* spirit. It has been the principle of Protestant governments, since the days of the reformation, to cherish, with a fatherly care, seminaries for the training up of youth in learning and piety, and, hence, we find the venerable Melancthon, on one occasion, when addressing persons in authority, saying, that schools and colleges were a surer defence to a nation than fortresses or walled cities. And, in this act of our Canadian legislature, we observe a recognition of this principle. The physical capabilities of this province would indicate its future greatness.—Its means of moral and intellectual training are, as yet, small, and we hail, with much joy, the present act, as a token for good. It will be observed, that it confers on all our people an interest in the concerns of the proposed seminary:—"Each congregation admitted on the roll of the said Synod, and in regular connexion therewith, shall, at their annual meeting, nominate, every third year, one fit and discreet person, being a member in full communion with said church, to fill the office of Trustee of said College. And the persons so nominated, being duly intimated by the several congregations to the Secretary of the Board of Trustees, in such

form as the said Board may direct, shall be enrolled by the said Board, and constitute the list from which lay trustees shall be chosen to fill the vacancies occurring at the Board during each year."

WHEREAS, by the Petition of the Reverend Robert McGill, Moderator of the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, and of the Rev. Alexander Gale, Clerk of the said Synod, it appears, that certain lands and funds have been placed at the disposal of the Presbytery of Toronto, by benevolent individuals, for the purpose of assisting in the establishment of an Academical Institution, or College, in connection with the Church of Scotland: *And Whereas*, the establishment of a University at Kingston, in the Midland District of this Province, for the education of youth in the principles of the Christian Religion, and for their instruction in the various branches of Science and Literature which are taught in the Universities of the United Kingdom, would greatly conduce to the welfare of the inhabitants of this Province:—*And Whereas*, Lot No. 32, in the 3rd Concession, south of Dundas Street, in the Township of 'Trafalgar, in the District of Gore, is now held in trust by John Ewart, for the benefit of the said College, and it is desirable that the trustees hereinafter named, and their successors in office, have Legislative authority to take and hold the said lot of land, and other lands and funds, as a Corporate Body, in perpetuity, for the purpose aforesaid: *Be it enacted, &c.* That it shall and may be lawful for the Rev. Robert McGill, the Rev. Alexander Gale, the Rev. John McKenzie, the Rev. William Rintoul, the Rev. William T. Leach, the Rev. James George, the Rev. John Machar, the Rev. Peter Colin Campbell, the Rev. John Cruikshank, the Rev. Alexander Mathieson, Doctor in Divinity, the Rev. John Cook, Doctor in Divinity, and the principal of the said College for the time being, Ministers of the Presbyterian Church of Canada in connection with the Church of Scotland; the Honourable John Hamilton, the Honourable James Crooks, the Honourable William Morris, the Honourable Archibald McLean, the Honourable John McDonald, the Honourable Peter McGill, Edward W. Thomson, Thomas McKay, James Morris, John Ewart, John Steele, John Mowat, Alexander Pringle, Thomas Blackwood, John Strang, Esquires, members of the said Church, and their successors, to take, receive, hold and maintain, in law, the above-named lot of land, or any other messuages, lands, tenements, hereditaments, or other property, real or personal, acquired, or to be acquired, for the establishment and maintenance of an Academical Institution or College, as aforesaid, for the education and instruction of youth and students in arts and faculties, such Institution to be called "*The University at Kingston.*"

2. *And be it enacted, &c.* That the said Trustees, and their successors, shall be, and remain forever hereafter, a Board or Body Politic and Corporate, in deed and in name, by the name and style of the "Trustees of the University at Kingston," and by that name shall and may have perpetual succession; and shall and may be able, in law and in equity, to sue and be sued, implead and be impleaded, answer and be answered unto, defend and be defended, in all courts and places whatsoever, and may have a common seal, and may change and alter the same at their pleasure; and also shall be able and capable to have, take, receive, purchase, acquire, hold, possess, enjoy, and maintain, in law, to and for the use of the said College, any messuages, lands, tenements, and hereditaments, of what kind, nature or quality soever, so as that the same do not exceed in yearly value, above all charges, the sum of fifteen thousand pounds sterling, and also that they, and their successors, shall have power to take, purchase, acquire, have, hold, enjoy, receive, possess, and retain, all or any goods, chattels, monies, stocks, charitable or other contributions, gifts, benefactions, or bequests, whatsoever, and to give, grant, bargain, sell, demise, or otherwise dispose of all, or any part of the same, or of any other property, real, personal, or other, they may at any time or times possess or be entitled to, as to them shall seem best, for the interest of the said College.

3. *And be it further enacted, &c.* That the said Board of Trustees shall for ever hereafter consist of twenty-seven members, of whom twelve shall be Ministers of the said Presbyterian Church of Canada in connexion with the Church of Scotland, and fifteen shall be laymen in full communion with the said Church; the same to be appointed in succession, in manner as follows: that is to say, three ministers and four laymen, whose names stand lowest in this Act, and in the future roll of ministers and laymen composing the Board, shall, after the year 1842, retire from the Board annually, on the first day of the Annual Meeting of the said Synod, and their room be supplied by the addition of seven new members, three ministers, and four laymen, the three ministers to be chosen by the said Synod, on the first day of the Annual Meeting of the same, in such manner as shall seem best to the said Synod; and the four laymen to be chosen also on the first day of the Annual Meeting of the said Synod, by the Lay Trustees remaining after the seven have retired, from a list of persons made up in the following manner—that is to say: each congregation admitted on the roll of the said Synod, and in regular connexion therewith, shall, at their Annual Meeting, nominate, every third year, one fit and discreet person, being a member in full communion with said Church, to fill the office of Trustee of said College, and the persons' names so nominated, being duly intimated by

the several congregations to the Secretary of the Board of Trustees, in such form as the said Board may direct, shall be enrolled by the said Board, and constitute the list from which Lay Trustees shall be chosen to fill the vacancies occurring at the Board during each year—the names of members thus added to the Board to be placed, from time to time, at the top of the roll of the Board; *Provided always*, That the retiring Trustees may be re-elected as heretofore provided, if the Synod and remaining Lay Trustees respectively see fit to do so;—*And provided always*, That in case no election of new Trustees shall be made on the said first day of the Annual Meeting of the said Synod, then, and in such case, the said retiring members shall remain in office, until their successors are appointed at some subsequent period; *And provided always*, That every Trustee, whether minister or layman, before entering on his duties as a member of said Board, shall have solemnly declared his belief of the doctrines of the Westminster Confession of Faith, and his adherence to the standards of the said Church, in government, discipline and worship, and subscribed such a formula to this effect as may be prescribed by the said Synod; and that such declaration and subscription shall in every case be recorded in the books of the said Board; *And provided always*, That all the Trustees named in this Act shall continue to hold their offices, as members of said Board, until the first day of the Annual Meeting of the said Synod, which shall be holden in the year one thousand eight hundred and forty-three.

4. *And be it enacted, &c.* That after the removal, by death, resignation or otherwise, of the first Principal and Professor, who are to be nominated by the Committee of the General Assembly of the Church of Scotland, the said Trustees, and their successors, shall forever have full power and authority to elect and appoint, for the said College, a Principal who shall be a Minister of the Church of Scotland, or of the Presbyterian Church of Canada in connexion with the Church of Scotland; and such professor or professors, master or masters, tutor or tutors, and such other officer or officers as to the said Trustees shall seem meet; *Provided always*, That such person or persons as may be appointed to the office of Principal, or to any professorship or other office in the theological department in said College, shall, before discharging any of the duties, or receiving any of the emoluments of such office or professorship, solemnly declare his belief of the doctrines of the Westminster Confession of Faith, and his adherence to the standards of the Church of Scotland, in government, discipline, and worship, and subscribe such a formula to this effect as may be prescribed by the Synod of the Presbyterian Church of Canada in connexion with the Church of Scotland; and that such declaration and subscription be recorded in the books of the Board of Trustees; *And provided always*, that such persons as shall

be appointed to professorships, not in the theological department in said College, shall, before discharging any of the duties, or receiving any of the emoluments of such professorships, subscribe such a formula declarative of their belief of the doctrines of the aforesaid Confession of Faith, as the Synod may prescribe.

5. *And be it enacted, &c.* That no religious test or qualification shall be required of, or appointed for any persons admitted or matriculated as scholars within the said College, or of persons admitted to any degree in any art or faculty therein, save, only, that all persons admitted to any degree in divinity, shall make such and the same declarations and subscriptions as are required by this Act to be made and subscribed by the Professor or Professors in the Theological Department.

6. *And be it enacted, &c.* That if any complaint, respecting the conduct of the Principal or any Professor, Master, Tutor, or other Officer of the said College, be at any time made to the Board of Trustees, they may institute an inquiry; and in the event of any impropriety of conduct being duly proved, they shall admonish, reprove, suspend, or remove, the person offending, as to them may seem good; *Provided always*, that the grounds of such admonition, reproof, suspension, or removal, be recorded at length in the books of the said Board.

7. *And be it enacted, &c.* That the said Trustees, and their successors, shall have full power and authority to erect an edifice, or edifices, for the use of the said College; *Provided always*, that such edifice, or edifices, shall not be more than three miles distant from St. Andrew's Church, in the Town of Kingston, in the Province of Upper Canada.

8. *And be it enacted, &c.* That the said Trustees, and their successors, shall have power and authority to frame and make statutes, rules, and ordinances, touching and concerning the good government of the said College; the performance of Divine Service therein; the studies, lectures, exercises, and all matters regarding the same; the number, residence, and duties of the Professors thereof; the management of the revenues and property of the said College; the salaries, stipends, provision, and emoluments of and for the Professors, officers, and servants thereof; the number and duties of such officers and servants; and also touching and concerning any other matter or thing, which to them shall seem necessary, for the well being and advancement of the said College, and agreeable to this Act; and, also, from time to time, by any new statutes, rules, or ordinances, to revoke, renew, augment, or alter, all, every, or any of the said statutes, rules, and ordinances, as to them shall seem meet and expedient; *Provided always*, that the said statutes, rules, and ordinances, or any of them, shall not be repugnant to the provisions of this Act, or to the laws and statutes of this Province; *Provided also*, that the said statutes, rules and ordinances, in so far as they regard

the performance of Divine Service in said College; the duties of the Professors in the Theological Department thereof; and the studies and exercises of the Students of Divinity therein; shall be subject to the inspection of the said Synod of the Presbyterian Church, and shall be forthwith transmitted to the Clerk of the said Synod, and be by him laid before the same at their next meeting, for their approval, and until such approval, duly authenticated by the signatures of the Moderator and Clerk of the said Synod, is obtained, the same shall not be in force.

9. *And be it enacted, &c.* That so soon as there shall be a Principal and one Professor in the said College, the Board of Trustees shall have authority to constitute, under their Seal, the said Principal and Professor, together with three members of the Board of Trustees, a Court, to be called "the College Senate," for the exercise of Academical superintendence and discipline over the Students, and all other persons resident within the same; and with such powers for maintaining order and enforcing obedience to the statutes, rules and ordinances, of the said College, as to the said Board may seem meet and necessary: *Provided always*, that so soon as three additional Professor shall be employed in the said College, no Trustee shall be a member of the College Senate, but that such Principal and all the Professors of the College shall forever constitute the College Senate with the powers just mentioned.

10. *And be it enacted, &c.* That whenever there shall be a Principal and four Professors employed in the said College, the College Senate shall have power and authority to confer the degrees of Bachelor, Master, and Doctor, in the several Arts and Faculties.

11. *And be it enacted, &c.* That five of the said Trustees, lawfully convened as is hereinafter directed, shall be a quorum for the despatch of all business, except for the disposal and purchase of real estate, or for the choice or removal of the Principal or Professors for any of which purposes there shall be a meeting of at least thirteen Trustees.

12. *And be it enacted, &c.* That the said Trustees shall have full power and authority, from time to time, to choose a Secretary and Treasurer; and also once in each year, or oftener, a Chairman, who shall preside at all meetings of the Board.

13. *And be it enacted, &c.* That the said Trustees shall also have power, by a majority of voices of the members present, to select and appoint, in the event of a vacancy in the Board, by death, resignation, or removal from the Province, a person, whose name is on the list from which appointments are to be made, to fill such vacancy, choosing a Minister in the room of a Minister, and a Layman in the room of a Layman, and inserting the name of the person so chosen in that place on the roll of the Board in which the name of the Trustee in whose stead he may have been chosen stood.

14. *And be it enacted, &c.* That the said Trustees shall have power to meet at the College upon their own adjournment, and so often as they shall be summoned by the Chairman, or in his absence by the Senior Trustee, whose seniority shall be determined by the order in which the said Trustees are named in this Act, or shall be elected hereafter: *Provided always*, that the said Chairman, or Senior Trustee, shall not summon a meeting of the Corporation unless required so to do by a notice in writing from three members of the Board: *And provided also*, that he cause notice of the time and place of the said meeting to be given in one or more of the public newspapers of the Provinces of Upper and Lower Canada, at least thirty days before such meeting; and that every member of the Corporation resident within the said Provinces, shall be notified in writing, by the Secretary to the Corporation, of the time of such meeting.

15. *And be it enacted, &c.* That so soon as the University of King's College, and the College hereby instituted, shall be in actual operation, it shall and may be lawful for the Governor, Lieutenant Governor, or person administering the Government of this Province, to authorise and direct the payment, from the funds of the said University of King's College, in aid of the funds of the College hereby instituted, of such yearly sum as to him shall seem just, for the purpose of sustaining a Theological Professorship therein, and in satisfaction of all claim, on the part of the Church of Scotland, for the institution of a Professorship of Divinity in the University of King's College, according to the faith and discipline of the Church of Scotland.

January, 1840.

## ESSAY ON THE DEMONS OF THE NEW TESTAMENT.

[FOR THE CANADIAN CHRISTIAN EXAMINER.]

Simple and unlearned Christians have often been led to regard human learning with jealousy and suspicion, from the fantastic and erroneous interpretations of the sacred volume, which men learned, or reputedly learned, have given. But learning is a mere instrument of research, and is no more chargeable with the blame of the errors which it has been employed to defend, than is the art of printing, by which they may have obtained a currency. The blame rests in the disposition with which, in the case of errorists, learning has been applied to the investigation of the records of revelation. When men address themselves to the study of the Bible, with the conceit that all it contains must be made to square with what they deem rational, what but uncertainty and error can be expected to result from their researches? The Unitarians of England and America, and the Rationalists, Niologists or Anti-supernaturalists of Germany, are all much agreed on the principles on which the Bible is to be studied; and, how sad is the havoc which they make in its doctrines? The doctrines of the Trinity, original sin, the atonement and justification by faith, have all been swept away by them from the Christian creed. And even the historical facts contained in the records of the evangelists have been unable to abide their critical torture. By virtually denying the inspiration of the Bible, and by presuming largely on the ignorance and prejudice of the men who wrote it, they have been able to put such meaning as they have chosen on the testimony of the sacred writers, to the plainest historical facts. Thus, then, rationalists, falsely so called, have one and all of them denied the reality of demoniacal possession in the narrative of the Evangelist; some of them have even explained away the Saviour's miracles, and treated the account of his resurrection as a fable or allegory. It had certainly been no worse for these men themselves, and better, perhaps, for the cause of Christianity, of which they have proved themselves disguised enemies, had they taken the direct leap to infidelity, by disencumbering themselves from all belief in the Christian records, and treating them as a forgery.

Some English divines in the last and seventeenth centuries, advocated the opinion that the

demoniacs were only cases of bodily maladies, and that the reference of these to the agency of evil spirits, was only an accommodation on the part of the sacred writers to the prejudices of the times. This was undoubtedly rationalism in one of its incipient stages; and that it did not grow and spread in Britain as on the continent of Europe, is perhaps mainly to be referred to the maintenance of the orthodox creeds of the national churches of England and Scotland, through the legal establishment of those churches.

As to the reality of demoniacal possession—a subject on which we now propose making a few observations—let it be observed, that if it be denied, then we must suppose that the evangelists either were themselves deceived, since they speak of it as a reality, or that, in deference to the prejudices of their countrymen, they encouraged them in their delusions on this subject, and have perpetuated the delusion amongst their readers: and the Saviour himself, whom the evangelists represent as speaking of, and to those possessed, as being under demoniacal influence, becomes involved in this charge. In this case, even if the charge lay only against the evangelists, it is evident that all confidence in their competency or their integrity as witnesses to what they record, is destroyed.

But, the testimony of the inspired writers to the existence of fallen spirits, and their malign influence on the bodies of men, is so distinct and unambiguous, that the violence which is done to their language to accommodate it to the opinions of the commentators to whom we are alluding, would pervert any other testimony, how plain and certain soever it might be. Thus they distinguished between possession and lunacy, and other diseases; they speak of the numbers of evil spirits, and the particular effects which they cause on the unhappy persons in whom they dwelt; they describe these evil spirits as speaking on some occasions to Christ, and as being sometimes questioned, and in every instance in which they are mentioned, as being driven out by him.

The absurdity to which the rationalists are driven in explaining various portions of the evangelists is in some respects amusing, tho' in truth, any perversion of the oracles of God

when properly viewed, is a very melancholy matter. The elder Rosenmüller, who with his son, was so famous amongst German critics, though orthodox, when compared with others who have followed him, says in his scholia or notes, under Matthew viii. 31, that "by the demons who sought permission to enter into the swine, we are to understand the madmen themselves, who had the fixed impression, that they were themselves unclean spirits, and thought, that next to the sepulchres they could not have a more suitable place of abode than the swine." And, in the following verse in which we have an account of the Saviour's command to the demons, of their departure out of the men, their entering into the herd, and the rush of the herd thus possessed into the lake:—Rosenmüller briefly remarks, that "the madmen running through the fields rushed upon the herd and drove it headlong." This is sobriety itself, compared with the explanation which he gives from the celebrated Wetstein, of the request of the demons that they might not be tormented before the time. His words which we translate are—"they, (viz: the madmen, who supposed themselves to be possessed with evil spirits) beg a delay of the punishment to which they had been doomed, we may even with Wetstein thus explain it:—the maniacs remembered how, when forcibly bound with fetters, they had been compelled sometimes to swallow an unsavoury purgative draught; sometimes to undergo blood-letting, and to live according to medical prescription, and they were afraid of a similar treatment." Yes, rationalists may even have recourse to such absurdities, rather than be so irrational, as to believe that Jesus Christ and the historians of his life were wiser than themselves.

But, leaving these modern sophists, of whom, as of the early corrupters of a traditionary revelation, it may be truly said that "professing themselves to be wise they became fools;" let us attend for a little to the information that may be drawn from the inspired writers, respecting the demons or evil spirits, whom they so often speak of possessing men.

We remark in the *first place*, that in the New Testament these evil spirits are plainly distinguished from that prime fallen spirit, who is called by way of eminence, "Satan," "Devil," "the Prince of this World," "the God of this World."

Many of our readers, unacquainted with the New Testament in the original, may require to be informed that the name given to these evil spirits, though rendered devil by our trans-

lators, is properly demon; while the name devil (in the Greek Diabolos) is strictly appropriate to one personage, who is also known by the other titles we have just mentioned. The word *Devil* (Diabolos) has much the same meaning with *Satan*. The former being the Greek term for *accuser*, and the latter the Hebrew one for *adversary*. This being has to us the fearful notoriety of being the first and chief leader of rebellion in the universe against its Supreme Creator and Lord. It appears from many intimations in the Word of God, that there are amongst the spiritual intelligences whom he has created as great a diversity of ranks as amongst his other creatures; and, that some of all ranks had revolted from their allegiance. Satan has "the bad eminence" of being the prince and leader of these. The apostle Paul describes the spiritual enemies of man, as "principalities and powers, rulers of the darkness of this world, and wicked spirits;"\* and satan is at the head of these. "He is the prince of the power of the air." He sways the dominion of those legions of fallen angels, who for the time have their abode in the precincts of our globe. Of these, the demons appear to be a subordinate class. They are generally called unclean spirits. Luke in several places calls them evil or wicked spirits, so that they are probably identified with "the spiritual wickednesses," or "wicked spirits," of Paul in the above enumeration. Their subordinate rank and subjection to the Great Adversary, may be inferred from their employments which appear chiefly to respect bodily calamities, and from several distinct hints in the sacred writers. Thus, it appears to have been the opinion of the Jews during our Lord's ministry, that Beelzebub was the prince of the demons. (See Matt. xii. 24.) But our Lord appears to identify him with satan, for he says, v. 26—"If satan cast out satan he is divided against himself, how shall then his kingdom stand." And the apostle Peter, as we read in the Acts of the Apostles, x. 38, describes the demoniacs healed by our Lord as persons "who had been oppressed," or tyrannised over "by the devil." The demons then are certainly distinct from satan, while they are subordinate to him.

*Secondly*.—As to their origin, scripture appears to give us no distinct information. We are not aware that the opinion concerning their human origin has been at all extensively received amongst christians. Some have conjec-

\* So we read in the margin of our authorised version, Eph. vi. 12.

tured that the spirits of just men made perfect were employed in angelic offices in the spiritual kingdom of God; and by analogy, it may also be conjectured, that the spirits of wicked men, perfected in wickedness as they must be, when they pass from under the privileges and restraints of the kingdom of the Redeemer, to the uncontrolled dominion of satan, are employed in promoting his interests in our world. The ancient Greeks and Romans appear to have entertained this opinion. They believed in the existence of good and bad demons. One class of these, held an intermediate place between the gods and men, while another consisted of the disembodied souls of men. Some of the leading truths of religion had undoubtedly been transmitted to the ancients by tradition—but we cannot suppose that their opinion respecting the human origin of demons was one of those truths, seeing, that the Bible which is charged with more copious revelations than were ever committed to tradition is silent regarding it. A modern writer, distinguished for his penetration and research into the moral constitution and habits of man—"the author of the *Natural History of Enthusiasm*," in his recent work entitled "*Physical Theory of Another Life*," supposes that the spiritual beings, good and evil, who intermeddle in the affairs of our world, may have been inhabitants of it at a period anterior to its having been prepared for the abode of Adam and his descendants, and that "they may have acquitted themselves variously during their term of animal existence; some having broken their allegiance to the Supreme Power, while others have preserved virtue and loyalty."\* (See chap. xviii.) This is by no means the most plausible of the many ingenious conjectures with which the work abounds. The author throws it out to account for the earthly tendencies and attachments of "the ethereal nations," as he speaks, that cluster around our planet and busy themselves in the concerns of its inhabitants. We confess it does not seem so probable as that of the notion of the heathens of their being the souls of men in a transition state, to that in which the judgment of the great day shall fix them. Yet this again must give way to the fancy of the great poet, who has sung of the "*Infernal Serpent*," who tempted and ruined man. Milton thus describes the place of punishment in which sa-

tan "with his horrid crew," were found shut up "in Adamantine chains and penal fire," before their irruption into our world:—

A dungeon horrible on all sides round  
As one great furnace flamed, yet from those flames  
No light, but rather darkness visible  
Serv'd only to discover lights of woe,  
Regions of sorrow, doleful shades, where peace  
And rest can never dwell, hope never comes  
That comes to all; but torture without end  
Still urges, and, a fiery deluge, fed  
With ever burning sulphur unconsum'd;  
Such place Eternal Justice had prepar'd  
For those rebellious, here their prison ordain'd  
In utter darkness, and their portion set  
As far remov'd from God and light of Heav'n  
As from the centre thence to the utmost pole;  
O how unlike the place from whence they fell!

The difference which seems to hold between satan the chief or prince of the demons, and these demons themselves, in regard both to power and employment, though great, is not sufficient to warrant us to refer them to a different origin. It is true, that the scripture attributes to him a spiritual influence of a malignant kind, and to them a malignant agency, on the bodies of men; yet their employments are not more diverse than have been those of some earthly tyrants, and those of the degraded creatures of the same flesh and blood, who have been the willing ministers and executioners of their cruelty and vengeance. Where scripture is silent we may well content ourselves to be ignorant.\* Let us acquaint ourselves with the discoveries which it makes, and we shall have no lack of information, whether it be for the satisfying of the thirst of knowledge or the movement and guidance of our conduct.

*Thirdly.*—As to the character of the demons spoken of in the New Testament. They are represented as being unmixedly sinful and malignant, and as possessing considerable wisdom and power. Their sinfulness and malignity are indicated alike by the names given to them, and the employment in which they are engaged. Their usual appellations are "unclean spirits" and "evil spirits." Under their influence men seem to have been cut off from all intercourse with God, and to have been reduced to a kind of bestial life, and to have been tormenters of themselves and the terrors of others. Nothing like the virtues which are found even in unregenerate men in this present life were in them, and so, the mere presence of the Son of God excited their aversion as well as terror—hence we find one who possessed a wretched man when he found himself in the presence of

\* With all deference to the opinion of our learned and able contributor, concerning the above author, we must add, that he has here transgressed the Baconian philosophy, in attempting to pass the limit which separates the KNOWNABLE from the UNKNOWNABLE. See Dr. Chalmers on the importance of attending to this principle.—EDITOR.

\* Tutullium and Lactantius supposed that the demons sprung from the intercourse of angels with the daughters of men, according to the interpretation of Genesis vi. 2, by Josephus.



Christ, in the synagogue at Capernaum, exclaiming, "Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the holy one of God."

Satan, their prince, or chief, is, by way of eminence, "the evil or wicked one\*," and they are also evil and nothing but evil, opposed in all things to the good and holy will of God, and seeking, to the utmost extent of their power, the misery of their creatures. We shall by and by advert to the kind of influence they exert on man. We would at present only remark, that while Satan himself, and probably also others of his confederates in rebellion, appear to be employed in deceiving and tempting men to sin, and in maintaining a kingdom in our world adverse to that of the Son of God, the demons, as described in scripture, were employed chiefly in deranging the intellects, and causing various bodily maladies to the unhappy persons of whom they had obtained possession.

They were evidently much more knowing than men. The Jews could not, or would not, recognise him in the condition of abasement in which he appeared as the Son of God, the Messiah; but the demons every where knew him, and from terror or other motives, were ready enough to bear witness to him, whenever he appeared where they were. Mark tells us, that in Capernaum "he cast out many devils, (demons) and suffered not the devils to speak, because they knew him." So, in like manner, they recognised the delegated servants of Christ in the persons of the apostles. Thus, during Paul's ministry at Ephesus, when he dispossessed many of evil spirits, one of these demons at once discovered the sons of Sceva to have no connexion with Christ, though they used the name of Christ in their attempt at exorcism, and replied, "Jesus I know, and Paul I know; but who are ye?" And then he set upon them, through the man in whom he dwelt, and tore their garments, and wounded them. See Acts xix. 13, 16.) The Apostle James adverts to their knowledge, when he says, chap. ii. 19, "Even the demons believe and shudder with horror."

Their sagacity in regard to natural know-

ledge, and the ordinary providence of God, is evident from the fact that some of them communicated with men through the persons in whom they dwelt, and revealed the things of futurity. Such was the "spirit of Divination," or of Python, that possessed the young woman at Philippi. See Acts xvi. 16. Such, too, were the familiar spirits so often mentioned in the Old Testament, and the prophesying demons of the Greeks.\*

The power of these demons was indicated by the increased muscular energy which they gave to the persons whom they possessed. The demoniac of Ephesus, whom we have already referred to, was more than a match for the seven sons of Sceva. He of Gadara, who had his dwelling among the tombs, "could not be bound by any man—no, not with chains; because that he had been often bound with fetters and chains, and the chains had been often plucked asunder by him, and the fetters broken in pieces; neither could any man tame him." Mark v. 3, 4.

*Fourthly.* As to the effect produced by demoniacal possession, they were various, though all of them of a malignant kind. Thus, some of the unhappy persons who had been left to these evil spirits, were driven forth from the haunts of men, and from all intercourse with them, to the solitary caves of the mountains, which had been appropriated for the remains of the dead. And there they were alike the terror of the living and the tormentors of themselves. Some of them were lunatic, some were agitated with convulsions, some stricken with blindness, and some with deafness and dumbness. The beings whose presence inflicted these sufferings, could with equal ease have destroyed the unhappy persons in whom they dwelt; but then it is to be remembered that they were under restraints. They could not enter even into the swine without the divine permission, and far less could they, without that, inflict a small injury on any of the children of Adam. Nor is it to be forgotten, that these foul spirits seem to have coveted an abode in the bodies of men, not so much for the sake of tormenting and destroying them, as for the rest to themselves, such as it was, which they enjoyed there.

*Fifthly.* The demons were very numerous, and it would seem also that there was a considerable diversity among them. There does

\* See Matthew xiii. 38, where the wicked are called "the children of the wicked one." The Syriac Translators, and most of the Fathers, considered satan as the object of deprecation of that petition of the Lord's Prayer, "Deliver us from the evil one." Not to notice other texts in which he is so designated, we may remark that Bishop Middleton, in his ingenious and profound work on the Greek Article, approves of MacKnight's rendering of 1 John v. 19, "The whole world lieth under the power of the wicked one." In this rendering, Macknight had only followed Wolfius.

\* Any one who will compare the names for these spirits, in the Hebrew Bible and Septuagint, with the account given in Potter's Antiquities of Greece of the divining or prophesying demons, must be convinced of their identity.

not appear to have been any more frequent form of human wretchedness, during our Lord's ministry, than that of demoniacal possession. Wherever he went and exercised his healing power, he cast out demons. When he commissioned his twelve apostles to exert a miraculous agency, the first exercise of it was to be the expulsion of evil spirits. (Matt. x. 1.) And when the seventy returned to him to report their success, they announced to him with joy, that even the demons were subjected to them. (Luke x. 17.) These circumstances shew that these apostate spirits are very numerous; and then we have several intimations that they went together in bands, and that many of them at the same time took up their abode in the same person. Mary of Magdala, who was honored with the first discovery of Christ after his resurrection, had been dispossessed by him of not less than seven of these evil spirits. (See Luke viii. 2.) The Saviour, in speaking of the hopeless condition of the Jews in his own day, compares them to the hopeless condition of a man out of whom the evil spirit had gone for a time, but who becomes again possessed with the same tormentor, and with seven others of a worse character.\* (Matt. xii. 43, 45.) It is a fact of the same awful import, that the two men of Gadara, who were possessed, were under the influence, not of a few, but of a great number of demons. The one who spoke to Christ confessed that Legion was their name; because, says the Evangelist, "Many demons entered into him." (Compare the accounts in Matt. viii. 28—32, and Luke viii. 27—33.)

In gleanings the notices of these beings, which the sacred writers let fall, we are led to infer that there are differences amongst them as to power and sagacity, and so also malignity. Thus, as they herded together as in a legion, it must be inferred that there were some gradation of ranks among them; and so we find, that in the band just referred to, one of the demons spoke in the name of the other. The Saviour, too, intimated that there might be found seven spirits more malignant than the one that had first possession of the man. The Evangelists record one case of possession, in which the attempt of the disciples to expel the demon had been ineffectual; and both from the description of the case, and the reason which the Saviour gave for the failure of the disciples, we may in-

fer that the demon belonged to a class of more than common ferocity. "This kind," saith he, "can come forth by nothing but by prayer and fasting." (Mark ix. 29.) The diversified effects which are attributed to these malignant spirits, do also seem to point to varieties in their power and propensities.

*Sixthly.* As to the mode of possession, we must confess our entire ignorance. We do not know how our own spirits inhabit our bodies and use them as organs of intercourse with the material world; neither are we acquainted with the way in which higher intelligences operate on our spirits: as how the Divine Spirit operates on us to our sanctification, and how Satan operates upon us to seduce us into sin. And it is alike, but not more unknown to us, how the demons enter into the bodies of men, and along with the spirits which are the proper inhabitants and masters of the bodies, can take a joint possession of them and use them as their own organs. The possession of the serpent by Satan, when he tempted and seduced Eve, is a fact of an analogous kind to that of the demoniacal possessions which we have been considering. The Saviour speaks of the demons as having a home and a resting place in those bodies of which they had possession. (See Matt. xii. 29—43.) This may be taken as a confirmation of a conjecture of the author of the Natural History of Enthusiasm,\* that there is "in invisible and ethereal natures, a yearning and appetency towards animal organization." And when it is considered in connexion with the horror which these beings had of the Abyss,† the place of their everlasting punishment, it shews us that they could find some solace of their woe in their earthly employments, and as it would seem also, in the miseries they inflicted upon the human family.

Many other subjects of enquiry regarding these demons suggest themselves, on which the scriptures, the only legitimate source of information on such subjects, afford us little or no light; as, for example, the restraints now imposed on these evil spirits, if they have not been altogether called off from our world—the time when their influence was limited or destroyed, if it be entirely destroyed. These inquiries are obviously of a very interesting kind, and are not to be classed among "the foolish ques-

\* See the "Physical Theory of Another Life," chap. xvii.

\* It is very probable, that according to a scripture idiom, the number seven is used in both of these places indefinitely for a great number.

† Few of our readers, we presume, require to be told, that the "deep," of which the demons had a "horror," (Luke viii. 31,) was not the sea, but the abyss, or bottomless pit, as our translators have always, except in this and another instance, rendered the word.

tions," which are to be avoided. We offer a few remarks regarding them in closing this humble essay.

It cannot be doubted, that the influence of demons in the world has been at least greatly abridged since the advent of Christ. Satan, "the prince of this world, was judged," and in a sense, "cast out" at the death of the son of God; and he and his legions of foul spirits were then put under such restraints as were the earnestness of their final imprisonment in the pit of torment. The heathen oracles were about this time silenced; and after making large allowances for the credulity of an ignorant people, and the cunning of an interested priesthood, it cannot be doubted that many of these were uttered by such demons as possessed the damsel at Philippi. The Pythian God at Delphi, who had been worshipped and courted throughout the heathen world for many centuries, when asked why he ceased to give answers as he had been accustomed to do, made this reply: "There is a Hebrew boy who is king of the Gods, who has commanded me to leave this house, and be gone to hell, and therefore you are to expect no more answers."

It is certain, however, that demoniacal influence did not altogether or immediately cease with the exaltation of the Son of God to the throne of his kingdom. From several places in the Acts of the Apostles to which we have had occasion to refer, we learn that the miraculous powers of the apostles were sometimes employed in casting out demons. The apologies of Justyn Martyr and Tertullian, which were written, the former about the middle, and the latter about the end of the second century, speak of demons as abounding in the heathen world. And, though some of their opinions respecting these evil spirits are undoubtedly fanciful, yet, to reject their testimony to the existence of demons, would infer an incredulity in the statements on this subject of the inspired writers themselves. The same may be said of the testimony of Dionysius, of Alexandria, who mentions that the Emperor Valerian was prevailed upon to persecute the Christians about the year 257, by his Pretorian Prefect, Macrian, from the enmity which this officer entertained towards the Christians, on account of having his magical arts and intercourse with demons interrupted by the power which the Christians had over demons.\* Our acquaintance with the writings of the fathers and the

ecclesiastical writers, is too limited to admit of our quoting testimonies or opinions of later writers on this subject. But those who consult the connexion which the scriptures seem to indicate as subsisting between the kingdom of Satan in our world, and the agency of these subordinate evil spirits, will readily understand that their agency must be restrained and abridged, in proportion as the dominion of the prince of darkness becomes lessened.

The ascendancy which Christianity obtained in the Roman world, under the emperor Constantine, was an event of such transcendent importance in the history of the Church, that it is described in the book of Revelations under the emblem of the expulsion of the great dragon and his angels from heaven; and John tells us that he heard this triumphant song from the heavenly inhabitants, on account of that event:—"Now is come salvation and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God, day and night." (Rev. xii. 9, 10.) At this particular period, therefore, it may be presumed that the power of evil spirits in this world was greatly lessened. The dark places of the heathen world would thenceforth become their principal haunts and scenes of operation. But, soon after the age of Constantine, Satan went far to regain his dominion over the Roman world, through the gradual obscuration of the light of revealed truth, and corruption of the Church, and the ultimate manifestation of "the man of sin, the son of perdition," as the visible head of the professed Catholic Church. Many long ages consolidated his power; and the subtle and mighty adversary, with his ministers entrenched in the universal Church and the sceptres of the world, upholding his dominion, seemed to be in a fairer way of traversing the plans of God, and of overturning his kingdom on earth, than when Israel wept by the rivers of Babylon, or trembled under the exterminating edict that issued from the palace of Shushan. When the Church had been a vast synagogue of Satan, all his subordinate spiritual agents would doubtless rush into it. And thus, during the prevalence of popery, and wherever it still prevails, demoniacal agency, if found at all in our world, might be expected to be found there. It does not follow that it should always exhibit itself in the same aspects. Satanic agency is obviously modified according to the external privileges which men enjoy. This agency was long exerted on ancient Israel, in seducing them to idol worship and the abomi-

\* Mosheim, in his work "DE REBUS CHRISTIANORUM," quotes from a fragment of Dionysius, though, as is too much his way, he treats the opinion referred to as superstitious.

nable rites connected with it. Now, in respect to many at least who are nominally of the people of God, it is exerted with equal virulence and efficiency, in seducing them to an idolatry only less palpable—the love of the world, and a devotion to its pleasures. Let it not, then, be too rashly concluded against the reality of demoniacal influence in our day, that the dire effects of possession, such as the Evangelists describe, are no longer visible, and that these evil spirits no longer with the tongues of their victims proclaim their own existence and their power. There are practices in the rites of heathen worship so deeply polluted, and so extensively malignant, that the origin of them may be best explained on the supposition of the influence of evil spirits. And then, when we consider that popery has often outvied paganism in the deeds of cruelty and pollution which its ministers have abetted or practised, and in the cunning with which they have maintained their influence in the world; and when also we take into account the scripture delineations of this apostacy, as of its doctrines of demons, its sorceries or enchantments, and its lying wonders,\* we may hesitate ere we admit that the unclean spirits have all been remanded from our world to the great abyss.

Before popery be utterly destroyed from the earth, it will draw to itself, by its own proper attraction, all the errors and corruptions which prevailed in the world; and, as Protestant communities become more entirely under the influence of the gospel, then “the unclean spirit,” according to the prediction of Zachariah, chap. xiii. 2, will depart out of them; and the mystic Babylon shall, according to the language of the apocalyptic angel, become “the habitation of demons and the hold of every foul spirit.” (Rev. xviii. 2.)

The doom of papal Rome is as clearly foretold in the prophetic record, as was that of Babylon or Edom, and its destruction shall be the prelude to the deliverance of the true church of God from all oppression and corruption, and

shall usher in the universal reign of Messiah in the world, and then Satan and his legions of fallen angels, the evil spirits of whom we have been speaking, shall be put under restraints, such as they have never known since their irruption into the world; but that glorious consummation shall not be brought about without a desperate struggle on the part of those angels to retain their usurped dominion. John tells us, that during the outpouring of one of the last vials of the Divine wrath upon the apostate world, he saw “three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For,” as he interprets it, “they are the spirits of devils, (demons,) working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.” (Rev. xvi. 13, 14.)

That eventful period is undoubtedly fast hastening on, and it well becomes us to hear the warning of the Son of God, which he has given in connexion with the prediction of it, “Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame.” (v. 15.)

The considerations which tend to give a seriousness to the character of the Christian, and to lead him to be circumspect in his conduct, are very numerous; and, of these, it is not the least urgent that his course is continually beset with foes, whom the eye of sense cannot discern, and who are ever plotting and striving to turn him aside, or cast him down. He wrestles, “not against flesh and blood, but against principalities, against powers, against the rulers, yea, emperors of the darkness of this world, against spiritual wickedness in high places.” Happy is he, who, knowing these things, can say with David, “Jehovah is my rock and my fortress, and my deliverer, my God, my strength, in whom I will trust, my buckler, and the horn of my salvation, and my high tower.” (Ps. xviii. 2.)

R.

\* See 1 Tim. vi. 1; Rev. xviii. 23; 2 Thess. ii. 9; Rev. xix. 20.

## SKETCH OF A PASTORAL VISIT IN ONE OF THE NORTH ISLES OF ORKNEY.

It has been my privilege to meet with piety in humble life, and truly there is no place where one sees more plainly the vanity of earthly distinctions, than when called to a poor man's cottage, in a season of affliction. It has been my lot to see human life in all its aspects. I have seen the rich and the noble in their hours of festivity, when all that luxury and art could achieve in the matter of blessing humanity, was put forth. I have listened to their wit and to their learning, such as it was, and noted down the sum total of their glory. I have retired to the hamlet of the cottar, and sitting down at his sick bed, and hearing him discourse on the great salvation, I have inwardly assented to the words of the Psalmist, that man walks in a vain shew, surely he disquiets himself in vain. It is not however my intention at present to speak in general terms of the vanity of earthly grandeur, I purpose rather out of many examples which have met mine eye in visiting the sick, to illustrate the excellency of true religion, in giving peace to the afflicted soul. I would for this purpose ask the reader to accompany me across the atlantic to my father land; not however to the fertile valleys through which the Tweed pours his waters, nor yet to the fruitful vales of Clyde, nor yet to the lovely banks of the Forth, as he winds his way through the garden grounds of Stirling, to meet the Ocean, nor yet to the villa bestudded Tay, nor the thousand streams that pour down the sides of the Grampian Mountains. I pass over all these, and would direct his attention to a land beyond the Pentland Frith, which tradition says formed at one time a part of the main land of Scotland. In one of these Islands where for many months in the year, tempestuous winds howl, and rains beat upon the humble cottages of the natives, there lived a Pensioner; I will give his name, for indeed the good man once asked me to pen an account of his daughter, for the good of the christian public. It is Peter Miller. He had been during his best years on board a man of war, and few men are better fitted for the sea than the Orkadians, and their neighbors the Shetlanders. It is the element, with which, from their child-

hood they are familiar. Boating with them is what riding is in other countries; great is their dexterity in the management of the sails. They will tack their small vessel from side to side of a sound against a head wind, as easily as ordinary riders will turn their horses with the bridle. All their traffic is by sea. They proceed on Sabbath to the Church by sea, when they go to mill or market, it is generally by sea; when they would be married, it is no uncommon thing to see the simple people in their best attire, going to the manse over sea. The country to a stranger, has the appearance of sterility. He wonders how a people can subsist in such bleak regions. Not a tree meets his eye. The winds seem to have swept all before them; and when he sees cottages skirting the shores, or climbing up the sloping ridges, covered over with brown heath, he feels compassion for the inmates, who have chosen such a land for their home. And yet though poor, they are a contented, cheerful and intelligent people. Their wintry months are long, from October to May, there is a succession of storms and rains; but when summer does come in, I doubt if there is a spot on the green earth, where it appears so lovely. The meadows which have been covered all the winter with water, are now clothed with the richest pasture, and beautified with flowers. The soil as if taught that the time is precious, has a vigor in it, which soon germinate the seeds committed to its bosom; and the small fields of the maritime cottars, are covered with verdant crops. The sheep which during the winter months, might be seen eating the seaweed, within the water mark, are now browsing amid daisies and butter cups; and the lark which had been silent for seven months, or rather which had fled from the war of the elements, is seen mounting in the air, and warbling with a sweetness which I have never heard equalled in more southern climes. In a summer evening the scene is truly delightful. The sea which had been tossed by the violent winds is smooth as if it would never again be ruffled—not a wave breaks on the shore, and hundreds of anglers, young and old, sitting in boats anchored within a few yards of their own

farms, are taking fishes for a frugal repast to their families. I have often thought in witnessing this scene, how true it was that extremes sometimes meet. "The high bred city gentleman" accounts no pleasure so great as angling. He will leave all the ease and luxuries of home to enjoy it—and here the northern cottar, with his rod, and rudely dressed flies, entices the finny race with equal avidity, and participates with the wealthiest in the pastime—while he has this advantage that he and his family will probably eat the produce of his toil, with a sweeter relish. So true is it, that the laborious devices of wealth and refinement, add nothing to the sum of human happiness.

The abode of Peter Miller is a lonely place. On the one side is a heathy ridge, and on the other a precipitous ledge of rocks beaten far beneath by the waves of the sea. In front of the cottage is a patch of ground, fenced by a turf wall to exclude the cattle from injuring the little cultivation that is within. But though the place is humble, the scenery around manifests the greatness of the Creator who has condescended to dwell with man upon the earth.—Even now I remember the distant islands stretching out their arms afar into the blue sea—those grey crags which have stood the fury of the mighty element for ages—some are dark, and others are lighted up by the rays of the setting sun. There too are the *holmes*\* which no human footstep treads—a few cattle and sheep as if escaped from a deluge which swept away man are there. They pick the stunted grass on the verge of the precipice, and they drink out of a fresh spring that oozes from the rocks. There are the many tribes of sea birds all seeking their prey within old ocean's barren domains. The sun is sinking beneath the far distant head lands that rise like perpendicular bulwarks from the waters—a breath of wind now passes over their surface, and the everlasting murmur of the waves breaking on a thousand shores rises upon the ear. "Well might the psalmist expatiate on these things—"O Lord how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches; so is this great and wide sea wherein are creeping things innumerable, both small and great beasts. There go the ships; there is that leviathan which thou hast made to play therein. These wait all upon thee, that thou mayest give them their meat in due season." But to proceed with the subject of my

sketch. On entering the house of the worthy pensioner, I was welcomed by himself and his wife. They had only one child, a daughter, who was stretched upon a sick bed. Here she had lain for the long period of five years, unable to do aught for herself, and yet though outwardly a burden to her parents, who required to attend her day and night, they assured me, that all their labor was lightened by the pious discourse of Christian, for that was the young person's name. Most people would have expected that one who had been so long confined by severe affliction would have been pale and emaciated, it was not so with Christian, her frame was reduced to a shadow, but her countenance had never changed its pleasant and rosy aspect; so much was this true, that persons unacquainted with the case, would have imagined they saw one in perfect health, resting by reason of bodily fatigue. A seat being placed for me at the bed side of the sufferer, I asked her if she wished I should read to her a portion of the Holy Scriptures. It would give her great pleasure if I should please to do it, was the answer. It was truly, I may observe, her only comfort, for saving a cup of tea, she ate nothing for days together. The word was read, and O how comforting at a sick bed, however much the worldling may disregard that word, while running after the vanities and pleasures of a sinful world, is the sure promise—"fear not for I am with thee; be not afraid, for I am thy God, I will help thee; yea I will uphold thee with the right hand of my righteousness." And here speaking of this, I may transcribe a few pages from a tract which I put into the hands of Christian, and which she afterwards assured me she had read with much comfort:—

"I am persuaded, from my own experience, that those who visit the sick would do well to confine themselves to the simplest views of scriptural truth; and it may be well also, that these views should be embodied in some select text of scripture. It was in this way that Dr. Chalmers treated me, when I was under these fears, and I have since admired his wisdom. He approached to my bed-side, and after hearing my views, he repeated this text: "This is the record of God, that he hath given unto us eternal life, and this life is in his Son." He again repeated it, until he saw that I held it in my mind, and then requested me just to reflect upon it without any labor or difficulty, just to make the salvation my own, by holding by the great truth. Of course other passages of scripture may be selected, according as they may seem suitable to particular cases; but I am convinced of the great wisdom of marking out and leaving a short text, as a compendium of the gospel scheme of salvation, for the sick person to reflect upon, and appropriate as his own, instead of leaving him merely to reflect upon a general address. The many passages of scripture, in which the whole scheme of salvation is, concentrated within the space of five or

\* The Norwegians give the same name to pasture islands uninhabited by man.

six words, seem as if divinely adapted for the cases of the sick and the dying.

As I just wish to communicate my experiences, so far as I can recollect them, I need make no apology to my reader for the detached appearance of these remarks. I may mention, therefore, that I recollect well of feeling how well adapted the principle of faith was for supporting the soul, amid the distress and apprehensions of death. At this time I was so weak, that I was incapable of exercising the smallest degree of constrained thought; but although my faculties were thus wholly relaxed, still the exercise of faith in a Saviour never fatigued me; and when all other mental strength had failed me, faith had not failed; but, on the contrary, it preserved the elasticity of youth in the midst of death. Our old divines had denominated faith to be the hand of the mind; and while the analogy between them is very striking in other respects, there seems to be an analogy in this respect also, that, like the hand, it retains its grasp firm in death. I recollect well, also, of the insignificant aspect which all worldly things assumed in my sight. Some friend in conversation with others, happened to speak with much interest respecting the elevation of a certain statesman to the highest office in the state. I recollect of feeling some degree of surprise, that any rank should appear to be great; and ——— at the head of the British government, was then seen by me in as diminished an aspect as ordinary objects assume when seen through an inverted telescope. I felt also how difficult it was to free the mind from old habits of thought and feeling, and I experienced this while taking a calm view of my condition as dying; for it was long before I could allow myself to feel, that in death I had no concern with my friends. I could scarcely allow myself to think, that my friends who stood before me—and some of whom were so fond of talking to me, as if I were still an inhabitant of earth, and soon again to engage with them in the intercourse of life,—were now of no avail to me in this hour of my distress. When the thought rose before me that death must be travelled single-handed and alone, it seemed to me unspeakably bitter; and when this again suggested the propriety of separating my affections from all things earthly, it was truly like cutting off a right hand. My nature seemed to revolt at the very thought of something so unnatural—it was altogether so foreign to every feeling which I possessed, that it appeared as if doing violence to my whole constitution, sensitive and moral—the cup was indeed bitter; and yet after I had fairly been enabled just to give up my friends as if they never had been mine, my soul was not left without objects on which it might warm its affections. On the contrary, the things of faith seemed to stand out to my eyes with such a prominence, and my soul was so full of the eternal world, that for long after I had recovered from my sickness, I found that my friends could not well enter into my feelings.

I have already referred to the degree in which my affections were bound to the earth, by the ties of friendship; there were ties of another kind, however, by which I felt that my affections were in no small degree bound, and as I am just noticing the feelings which I experienced at this time, which to me was so momentous, I shall make no apology for transcribing such simple thoughts. And here I cannot help remarking, that it is certainly a great testimony to the truth of the Calvinistic system of theology, in regard to the *utter extinction* of every holy feeling in our mortal nature, that even after God has opened the heart to discern the glory of the gospel salvation, and by implanting faith in the heart, has opened a communication between us and the spiritual world, that this state so broadly shadowed forth, and all whose aspects are so vast and so glorious, exercises so feeble an influ-

ence over the mind, that the affections are still captivated to such a degree by earthly things, and these, too, of the most grovelling nature. At this time, when I was seriously engaged in separating, one from another, those ties by which I found myself so bound to the world, and in the act of preparing to appear as a moral agent in the presence of God, and after I had turned away my eyes from my friends, I felt, as I have said, that there were other ties which had a no small influence over my desires. I felt that the mere love of the common intercourse and conversation with men in society—the love of reading, the business of life, and even the more sensual pleasures derived from eating and drinking, had all of them, when taken together, a very strong influence in keeping me strongly prepossessed in favor of the world, and I found that such ties as these had entwined their roots so insensibly about my whole intellectual and sensitive nature, that I seemed in fact, for the first time, to have discovered that a strong bond had been forming with the increase of my years, of which I was altogether unconscious, until it became necessary to tear it asunder. May it not be said, that all this evinces a defect in self-examination, when we permit habits and principles so strong to have formed themselves in the soul, while we have been in a great measure unconscious of them, or at least of their language upon our spiritual condition? Let it not be said that this is talking with an over degree of scrupulosity. Could we realize death in its true nature, and in the certainty of its coming upon ourselves, we should soon see, I am persuaded, how well it became us to be vigilant, in regard to every influence that might bear upon our spiritual interests.

I may here also mention another train of reflection which impressed my mind when in the prospect of death. I felt that when we are in a state of health, and engaged in busy intercourse with men, the mind is so filled with the whole aspect of present things, that when it looks to death as the passage to another state of existence, the view which it thus takes of another life is so dim and indistinct, that there is nothing on which the eye of the mind fixes itself, and that just because the present state of things as it appears to the senses, has been almost entirely the object of our contemplation. I found, however, that it became very different, when we are forced to take a full view of the vast world beyond death, as it appears through the medium of things which open upon our view even here, when the mind is fixed intently upon them. In the state in which I was then placed, the living world, with all its concerns, seemed actually to fade away, and to be diminished into a speck, when compared with a world of spirits. At this time one of my attendants was weeping at the thought of my condition. In the views which I then had of the present life, it seemed strange to me that dying mortals should feel. Death appeared to me as the grand and prominent feature of the present state. A world of disembodied spirits, beginning with Abel, and stretching downward through all the intermediate time, seemed to appear to my view; and my passing into that vast multitude of living agents, seemed to my mind as a thing as inconsiderable in itself as the falling of a drop into the great ocean. The amplitude of the abodes of departed spirits seemed to swell into such vast dimensions, that I could scarcely see death in the view of my own individual case, and I felt a kind of surprise that such an event should appear to myself or to others as a thing of such moment. Where are Noah or Abraham? Where are the prophets and all the apostles? Where are the myriads of men of all nations and of all past generations? Thoughts of this kind made such an impression upon me, and for the time so uninterrupted and so strong, that death seemed to me to be

the grand expression which the affairs of this world present in the mind. The vast objects which lie to the back ground of man's existence, appeared to rise up and to tower in such altitudes, that the whole intermediate space between the present existence and death was entirely destroyed. At this time I remembered, and thought I could appreciate, how natural the sentiment of Christ was, when he was led to the cross, and saw around him the women of Jerusalem weeping: "Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children."

"I should mention also, that it appeared to me at this time, that when we are laid upon our death-bed, we are perhaps too disposed to be troubled with too great amazement at the newness and awful aspect of the circumstances in which we are placed: and this so relaxes the energy of our souls, that we shrink away from the genuine and heroic spirit of the Christian faith, and sink for the time into a kind of superstitious fear, which greatly perplexes the soul, and which leads us to the performance of a round of devotional exercises, rather than to simple reliance upon Christ. It appeared to me, in fact, that at a dying hour the proper exercise of the soul is that of a calm waiting, and sure expectation of the coming salvation, rather than the performance of a multiplicity of devotional exercises. There is clearly a time when the season for prayer may be said to cease, and when action is the grand duty. "Why criest thou unto me? speak unto the people that they go forward," was the answer of God unto Moses, when, perplexed with fear, he stood praying on the shores of the Red Sea; and similar to this are the words, "Fear not, stand still, and behold the salvation of our God." It seemed to me, that the soul ought to preserve itself in this cool and settled spirit, when it was standing on the verge of the Jordan of death, and about to pass into the promised inheritance. The flesh may fail, and our spirits may waver, but the purpose of God is certainly fixed and immutable; and there seems to be no good reason that there should be a too great accumulation of devotional exercises, at the hour when the soul is so unable to discharge them, and when a failure in the right performance of them troubles the spirit, and causes it to fear, when it ought humbly to rejoice. But, whatever may be the thought of this, I certainly experienced that a quiet and steady reliance on Christ was the most suitable exercise of mind at this season; and the very simplicity in which a Christian at this time rests upon his Saviour, fills him with peace. The dying disciple, I therefore think, ought not to overburden himself with attempting exercises which he is now unable to discharge, and which seem therefore to be unsuitable to him in his fainting condition, but ought to feel that now is the time for passive fortitude being put forth, and that as he begun his Christian life, so must he finish it, by a simple trust in the covenanted mercies of God.

At this period, also, it appeared to me to be a matter of small moment, that I should be remembered by my friends after death; and yet, although I felt that this was a strong principle influencing the soul, and keeping it back from the full enjoyment of the gospel spirit, still I saw, and that in a sense which even those who have so eloquently described its vanity, may not at the same time have so fully felt, that the applause of men was the merest bauble,—that it was indeed, when weighed in the balance, lighter than vanity. The truth is, I felt that death made such a total separation between me and what was called the world, that the ties of mere humanity were ties no longer; that the mere sympathies of men could neither add to, nor take any thing from me, and that I now stood connected with an order of things, between which, and

all that was merely earthly, a dark curtain was about to drop, never to be raised. I have often heard of persons, who, even in death, had laboured that their name should long live in remembrance in the world; all such desires, however, seemed to be a weakness unspeakable; and as I had often envied the high eminence which men of genius and learning enjoyed above all others, in the long immortality which awaited them on the earth, I now saw, that to an enlightened mind at the hour of death, a name in the world might excite feelings of pain rather than complacency. All the imagined superiority which such men possess, I saw to be superiority no longer, and that the human race, when contemplated by a mind which embraced death and eternity, appeared like a flock of sheep, in which all were equal; for excepting moral distinctions, I could perceive no other.

During my sickness, I felt it to be a thing not to be desired, that many friends should have access to the chambers of the dying; for at this time the soul is struggling to tear asunder the ties which bind it to the earth, and when it may be almost said, (by expelling the world, and its desirable things, and by calmly waiting the coming hour of deliverance,) to have obtained a victory over death. No sooner, however, are friends admitted than old associations and feelings are awakened; the soul of the dying man is thus troubled by the vanities of the earth being obtruded upon him, and hovering around his imagination, at the very time when he has the immediate prospect of leaving them for ever. The soul of the dying Christian should be allowed to wean itself from the world; for few are so far advanced in the Christian walk, that they have not some earthly ties which weave round their affections: his chamber should be kept free from every worldly influence, and he should be permitted, without distraction, to hold communion with the great Shepherd of Israel, in whose hands he may now, in a more especial sense, be said to be, so that he may be fully prepared for entering and passing with safety through the dark valley."

But to return to Christian Miller, after reading the word, and making some observations on it suitable to the occasion, I engaged in prayer, and after I had ended, she clasped my hand, asking me earnestly to visit them soon again, for she had experienced great comfort in the exercise we had just engaged in. In returning to my own lodging, which might be two miles off, her father accompanied me a considerable part of the way. He told me, that, though his daughter's illness had been a source of great sorrow to him, yet he loved her better than if she had never been sick. "We love her," he said, "for the sake of that rich jewel," meaning the grace of God, "that is in her," and yet, giving way to the natural feelings of a parent, he would add, it was a heavy rod to him and to her mother. His conversation was highly scriptural throughout. When a young man, he had been entirely thoughtless of his latter end, and had gone a certain way in the paths of folly. He was roused, however, to reflection, one evening, when on board a man of war. They were about engaging the enemy,



and he was aloft on the rigging. At this time, the thought pressed upon his mind—what, if he should be struck with a bullet, and summoned that night into the presence of the Judge of all! Was he prepared to die! This was the beginning of a new life. I enquired not into particulars, but as often as I saw him, he appeared to be a man who lived with a habitual sense of the presence of God, and I never saw him displeased, saving when I would decline his over much hospitality. He gave me also some account of his daughter's sickness. When a girl of about fourteen years of age, she had caught a cold, and been affected with inflammation. No surgeon was on the island. One woman, who acted as midwife, professed to discharge his duties. *I have since conversed with her, and can only say, that her pretensions to medical science are of no ordinary kind.* The symptoms of diseases, their technical names and mode of treatment, she appeared to be familiar with. She labors, however, under great disadvantages. Her surgical instruments are bad; and when she would make up a prescription, there is a danger of her giving more than the patient's case requires. I should fear, too, that in her laboratory the medicines are not kept in the best order, and that one specific is sometimes brought in respect of juxta position too near another—so that as it is said Corinthian brass was formed by a jumble of all the metals, there might be a like danger of some heterogeneous mixture being administered as a healing dose. It may be observed also that being often called out in the course of her profession, she is too liberal at times in the use of alcoholic liquors. Such was the practitioner that was called in to visit Christian Miller, when taken first ill.—The only remedy she thought was bleeding, but whether it was that the instrument was blunt, and by mere brute force made too large an incision, or whether it was that conceiving the disease to be a desperate one she had recourse to an equally desperate remedy, I will not say; but certain it is, she bled the patient until she left scarce a drop of blood in her veins, and thus the cure, though overruled for

good, was much worse than the disease. A complication of diseases followed—and for five long years afterwards Christian Miller was confined to a sick bed, and from which, as it appeared to most people who saw her, she would never again rise until the day of her death.—But here we see the excellency of true religion. Though all these things were known to Christian Miller, and though I visited her frequently once a week during a period of two years and upwards, I never yet heard her touch upon the subject, or give way to one repining complaint. There are persons who in such a case would have no end to their murmurings. They would vent the bitterness of their heart both on the party offending (however unintentional it might be,) and on all around them. *But how much of order arises even in this dark and confused world, when the soul is impressed with the belief of the Lord's presiding providence, and interprets all events toward and untoward, speaking after the manner of men, by his faithful word.* Then we see a hand bringing good out of evil and order out of confusion. I know nothing which manifests more clearly the wisdom which pervades the sacred volume, than the adaptation between the fullness of the promises they contain, and the necessities of man. The natural tendency of long continued affliction and disappointment, would be to weary out the sufferer, until he either sought relief in a stoical apathy, or vented his impatience in blasphemous words. But he, who in his affliction is enabled to repose on the sure promises of God, learns in patience to possess his soul. Like the pillar which accompanied Israel in the wilderness, they are a glory and a defence.—Such they were doubtless found to be by Christian Miller. She had forgotten under the sanctifying power of the word, the source of her affliction, as originating in the want of skill of an unlettered practitioner. She saw it as appointed by her heavenly father; and on one occasion (though she usually spoke but little,) she said to me with a peculiar solemnity, that ALL HER LOT HAD BEEN APPOINTED WITH INFINITE WISDOM.

MEETING AT COBOURG IN SUPPORT OF KINGSTON COLLEGE—SPEECH OF  
THE REV. H. GORDON.

It gives us much satisfaction to observe the vigor, with which our friends throughout the country have bestirred themselves in aiding the College at Kingston. All this is no more, indeed, than might be anticipated, "I know by experience that knowledge is good. I receive both pleasure and profit, by the writings of pious and learned men. I conscientiously believe that ignorance, more especially ignorance of the word of God, is an evil, yea, and a great one. And, I believe, the ministry of the Gospel of divine appointment, and an inestimable privilege to a people." Men, we say, who hold such principles and sentiments, may well be expected to come forward on an occasion like the present, to lift up a protest in behalf of our Presbyterian Church, which has been honorably distinguished in the work, both of educating and evangelizing the people. We remember, while studying at St. Andrew's, of reading in a historical document, that when tidings reached that city that the Pope had confirmed, by his epistle, the infant seminary, which a few learned men had begun on their own responsibility, the inhabitants were so joyful, that they lighted up their windows the same evening. It is a like righteous love of truth, we cannot doubt, which has actuated our friends and brethren, in these Provinces, in advocating with so much ability the Kingston College. We are sure that the work of helping the cause of piety and learning in the Country, will bring its own reward, even now, in the testimony of an approving conscience. At Cobourg, a meeting was held in behalf of the College, on the 2d instant, and, as we are informed, the subscriptions there have amounted to £600. We give part of the excellent address delivered by the Rev. Henry Gordon, on the occasion. Had it been possible for us, consistently with our limits, to have given the whole, we should, joyfully, have done so:—

MR. CHAIRMAN, AND CHRISTIAN FRIENDS,

I rise with no little emotion to support this Resolution: "That not only has the establishment of a College become expedient, for the purpose of securing a general and enlightened education, but has now become a matter of immediate and absolute necessity, for training up

a native ministry, connected with the Synod of Canada." When I consider how deeply the resolution is fraught with the very spirit of love to man, I am ashamed and humbled, at feeling some little discomposure of mind, from a situation so new, in finding myself, for the second time in my life, upon a platform. Oh, methinks! if Paul had lived in this part of the world, in these times, and had it fallen to his lot to address his fellow-men, upon such matters as call us here to-day, his great and noble soul would have cared little, or nothing at all, whether it was from a platform, or from a pulpit he spoke, or standing in chains, as he did before Agrippa. It is a humiliating weakness, we confess, that the small matter of speaking from a platform should disconcert us; and yet there is, perhaps, something of good mingled with weakness, in trembling to approach the subject. For we cannot even look upon the sensible object before us, without being in a lively way reminded of the moral grandeur of our cause. The very platform reminds us, that we are called upon this day, to give a helping hand to construct the platform of the goodliest and most noble moral edifice, in which, we at least, whom this meeting most immediately concerns, shall ever be called to engage. I did fully expect, Mr. Chairman, to see this church crowded to-day, and I cannot, and will not doubt that, but for the newness of the subject, it would have been so. I am persuaded that it is a subject which, while it deserves to find its way to the hearts of all the inhabitants of these provinces, (unless some dreadful blight which I will not suppose, has come upon the spirits of men,) will find its way to the hearts of thousands and tens of thousands. But, notwithstanding the absence of stirring crowds, to whom to proclaim truths, upon which I consider the happiness of these provinces now, and in all ages to come, much to depend, I have felt my spirit most strangely lifted up and lightened, even since I ventured upon this platform. It is not only that I have heard sentiments according to truth, and tending to the real happiness of mankind, eloquently advocated and enforced. But it is, that not only have my brethren in the ministry been the advocates, but a respected lay-brother, who has manfully and powerfully maintained this cause upon christian grounds. He has not felt ashamed to hold up the name of *HIM* who came from his throne high in the heavens, down to Calvary's cross, to die for us, who came to our world for the very purpose of revealing his Father's will,—of disclosing all the truths essential to be known for man's hap-

piness here and hereafter. My lay-brother has advocated principles, which proclaim it to be a shame, that in nearly the sixth thousandth year of the Revelation of God, and in the nineteen hundredth of the christian era, the attempt should still be made, to separate between general and christian education. He has stood up for the full and unlimited spread of knowledge in the largest and most comprehensive sense—but then he insists for the union between knowledge and religious truth. He has lifted up his manly protest against the unnatural and wicked divorce, attempted to be made between the things which God has joined together, and which it is at man's peril that he dares to put asunder. He and my other brethren have shown that if you attempt to wrest from Christ the keys of knowledge, to whom *they* of right belong, as well as the keys of life and death, knowledge shall no doubt go forth with tremendous power, but then it will be the power not of good but of evil—the power not to save but to destroy. I do therefore most joyfully hail such sentiments. I do hail them all the more, that they come from a layman. There is something peculiarly cheering in seeing the lay part of our church in this land, coming forward to strengthen the hands and encourage the hearts of us its ministers, at this particular stage of her history. This is the period, at which, what may be done, must give the mould to her character and destinies in the generations yet to come. In the ecclesiastical polity of our church, there is a most wise and beautiful provision made for the friendly alliance and harmonious co-operation of clergymen and laymen. To receive therefore from men moving in the sphere of civil life, so hearty an Amen to our plans, to found our church upon the basis of Scriptural principles and to diffuse christian truth at so eventful an epoch as this, is refreshing indeed. The assistance from the lay part of the church, the giving us of their substance—their time—their talents, and every other kind of temporal agency, which God has seen fit to use to subserve the religious interests of his church at this particular era, we most specially need, and are most deeply grateful to receive. But the moral and religious influence in enabling us to plant in this, the land of our adoption, a church cemented by the blood of so many martyrs agreeably to the purest bible principles which characterised it in its best and purest times, is after all better to us than all silver and gold.

[Mr. G. having shewn that the Gospel is the appointed means of saving men, proceeds:]

Need I remind you, that every thing both in the natural and moral world of God, is under law. That law as has been beautifully expressed, is “the voice of God.” Need I remind you, that there is a fixed law for the sea, for the winds, for the tides, for the planets, yea, though we may not always be able to see it for every atom. Now that there shall be not only a gospel, but a gospel ministry, is one of the great established laws which regulate this mighty thing—

man's salvation. We sometimes hear it said that it is the same thing, whether a man reads his Bible, and worships his God, in his own house, or goes to church. This is a ruinous mistake. It is not the same thing. The man that attempts to go to heaven without a gospel ministry, when it is in his power, is violating the law of God. And, need I urge upon you, what a fearful thing it is to tamper with any of God's laws, established either in the natural or the moral world. They that are best acquainted with the works of God in the natural world, especially with the structure and mechanism of the heavens, tell us of what they call “*the stability of the system;*” of the terrible consequences which would result from any the slightest derangement in this system; they unfold to us that with so exquisite a skill, with so infinitely wise, benevolent and exact adaptation hath the Creator adjusted his arrangements in the solar system, that the smallest departure from these arrangements would produce what is called a *catastrophe*; that instead of having the sun, the expressive emblem of the Creator's benevolence in diffusing his benign influences over the earth, we should have scorching comets coming to wither and destroy; that not only should our world rush into disorder, but into ruin and dissolution. And are the consequences less to be dreaded from a disarrangement in the laws established in the moral world, in the laws established for man's salvation. My Brother, who supported the 2d resolution, showed that it is matter of historical fact and experience that the laws for the moral world cannot be violated with impunity—that where knowledge has been attempted to be diffused apart from religious principle the worst and most disastrous effects have followed. History reads a still more awful and impressive warning of the effects of any violence offered to that law of salvation, which establishes a christian ministry. The impious experiment to do away with a christian ministry, was tried in France. “*No ministers of religion,*” was a fit sequel for the monstrous vote “*No God.*” And what was the result? History tells us that it was so terrible, that all the catastrophes which could happen in the natural world are nothing compared with it. Whoever has read the history of the time when France broke loose from all allegiance to God, and the ordinances of Christianity, must know, that a moral convulsion, so dreadful, took place, that one might almost suppose that, in order to teach men the value of blessings by their loss, hell itself had been let loose upon the world in all its horrors. But sure we are, we need not say a word more on this point, sure we are that all whom we now address would shudder at the very idea of a gospel ministry being lost out of Canada, or even to a considerable part of its inhabitants. It only remains that we show, that unless some such institution, as that now proposed, be immediately established, in so far as regards a very large proportion of our brethren and countrymen in this land, the very con-

tinuance of a christian ministry must be put in extreme jeopardy. For, just look at the state of facts. At the very lowest estimate which can be taken, the Presbyterians amount to 100,000. It is thought that they considerably exceed that number. I know, indeed, that they are not all at present united in one body. Considering, however, how large a portion of Presbyterians, not formally united to the Synod of Canada, belong to a church, between whom and the church of Scotland, there exists the closest relation and warmest attachment, I mean the Synod of Ulster,—considering that any hindrance to a general union among Presbyterians, seems to be more of a formal and temporary, than of an essential and permanent kind,—considering that there is reason to hope that the day is not far distant when such union on terms agreeable to all parties will be effected, considering all this, we can suppose nothing less than that the measure now proposed, will meet with cordial support from the great mass of Presbyterians in this country. Such is the extreme, the crying destitution of a christian ministry, and christian ordinances among the thousands and tens of thousands of adherents of our church, that there have been from time to time applications from no less than about eighty different congregations earnestly imploring us to send them ministers or missionaries, and offering to contribute of their substance to the utmost of their ability for their support. But, alas, we have no men to send, either to them or to the various destitute places which have made no such formal application, or to that fearfully large portion of the inhabitants of this land who, as belonging to no particular church, and as being careless about salvation, ought *not* less to be objects of deep and tender solicitude to every true christian. And why is this? Are we forgotten or neglected by the church of Scotland? No.—She has always followed us into this land with a parent's love and a parent's watchfulness and care, her eye is as much as ever upon us, and her arm is as ready as ever to be stretched out to assist us. But the truth is she cannot spare us labourers. There is at present a large and urgent demand for them connected with the various enterprises in which we rejoice to say, she is taking so active a part. She has supplied with ministers, nearly two hundred new churches, which have been built within the last five years. She has sent out many additional labourers to India, and she is preparing to send missionaries to the Holy Land, to bring, if possible, God's ancient people to a knowledge of the truth as it is in Jesus, nor is she idle among the rest of the colonies. Such being the situation of our parent church, whatever her wishes may be, it is abundantly plain, that she can neither remove the present spiritual desolation of the land nor give us any certain prospect that she can at any future time furnish us with labourers, in any proportion to the destitution so rapidly increasing; that if, some im-

mediate and efficient remedy be not applied, incalculable numbers belonging to our church must be cut off from the blessings of a christian ministry, and lapse into utter apostacy. Nor is this all, for mark, the calamity is not confined to the vast numbers at present destitute of christian ordinances; it threatens inevitably to fall upon the congregations at present supplied with ministers. The number of members composing the Synod of Canada is about *Sixty*, but they are men whose breath is in their nostrils—they are quickly passing away; and let but a few brief years expire and there must be almost a total extinction of a ministry connected with our church. I might expatiate upon the peculiar advantages of rearing a native ministry,—upon the peculiar adaptation of such an agency; this adaptation is a matter now so well tested by the experiments made in India and other fields of christian labor, as to admit of no doubt. There would be a physical adaptation in the native youth for penetrating this country's deep and trackless forests, which, those bred in civilized cities in Europe, however devoted they may be, cannot be expected to possess. There would also be a moral and intellectual adaptation to the genius, manners and habits of the people. But it is at present unnecessary to enlarge on this part of the subject, because the facts which have been submitted bring the state of the question to this; the college for rearing a native ministry proposed to be established after the model and pattern of the venerated institutions of our native land, is really the *only source left us* for preserving and perpetuating a christian ministry connected with our church. Such being the state of the facts, remember that it is no common part which you are called upon to act, in planting christianity in this land of your adoption—remember it is not to encourage any spirit of bigotry or exclusiveness; it is not to feed any feelings of national vanity that we remind you of the high and peculiar position you occupy as a church, and its corresponding obligations. No. This is peculiarly a country where the generous and all-comprehensive public principle should be applied, that “God hath made of one blood all nations of men to dwell on the face of the earth.” It is a place of concourse for men from all nations under heaven, and there should be no other rivalry than the ambition who shall be most distinguished for good—who shall do most towards elevating the standard of national education, and giving us the most commanding station among other nations in the world. But still *that* were a dark and disastrous day, if you should ever forget, that you are inheritors of *peculiar* privileges, which lay you under *peculiar* obligations. The nearer God hath come to any particular individual, nation or church—the more strongly he hath put the stamp, and impress of his providential blessings upon them, the more does he justly expect in the way of acknowledgment. We know that he had a peculiar people “to whom pertained the adep-

tion and the glory, and the covenants, and the giving of the law, and the service of God and the promises," &c. We know too, that by their wretched abuse and perversion of their privileges, and in nothing more than by this—their selfish policy to circumscribe the blessings of heaven within themselves and their own little territory, God moved away from them altogether. We know where he has most remarkably been since, we know that leaving Asia he came to Europe and we can clearly trace the prints of his footsteps in Germany, in Switzerland, in England, in France, and you surely know how wonderfully and gloriously they were seen in Scotland. It is not that they are Scotsmen, or members or adherents of the Church of Scotland that is the important thing, it is that God's footsteps were long and remarkably seen in Scotland. Remember brethren, that such of you as call yourselves Presbyterians, whether from Scotland or Ireland, the Church of Scotland is your common parent. Remember that whether you come into this country or any other, you come with such a peculiar and sacred stamp, and seal of the Providence of God upon you, that if you do not with your whole heart and soul give a helping hand to every thing calculated to preserve and perpetuate, to multiply and diffuse in the world the blessings of which your venerated fathers were the first receivers, and of which you are now the favoured heirs, you may well tremble, lest that happen to you which has already happened to the first and most highly favoured of God's people—the Jews. You may well fear that God will forsake you and cast you off; and leave you to reap the bitter fruits of your ingratitude even by a retribution which may visit you in time, to say nothing of eternity. For my own humble part, I am no believer, nor can I suppose that you believe in that dark and cheerless creed that it is of no consequence, whether we belong to one church or another, whether it be one of the Reformed Churches, or one upon which the sun of the glorious reformation never shone. We are the most desolate and forsaken of all orphans, if it be true, that although God gave us a revelation from heaven, we are even now, in nearly the six thousandth year of the existence of that revelation, compelled with weeping and wringing of hands to throw aside the book in which it is contained, and to take up the Prophet's complaint "I cannot read the book because it is sealed," see Isaiah xxix, 11 and 12. I cannot believe, neither do I suppose that you can, that God has given his book of revelation to man, in which is wrapped up all that is dearest to an accountable and immortal being, but that it is still a sealed book. Oh no! There is no such thing as ever arriving at truth at all, if it be not true that God has not only given the *Book*; but also the *sound interpretation* thereof in every thing essential to man's salvation. I cannot believe, neither do I suppose can you, that what we are accus-

tomed to call the Reformation is nothing else than a mockery and a dream. No, it cannot be. Whoever believes all that undoubted history tells us, of that eventful period of the world which we call the Reformation spreading over centuries—all that it tells us of a Wickliffe, a Luther, a Melancthon, a Calvin, a Zuinglius, a Knox, and a Melville; all that it tells us of the sufferings of martyrs, not forgetting Scotland's illustrious share, from the year 1660 to the year 1683, from the martyrdom of a Guthrie to that of a Renwick—that all is no better than a fable, must believe so in the face of a thousand impossibilities. You are not the persons, I feel persuaded, that believe in such impossibilities, that have any shadow of doubt that God has not distinctly manifested himself throughout that eventful period. You believe, I doubt not, that "the faith once delivered to the saints" having been so marred and corrupted by the hands of man, as to threaten to be lost out of the world altogether, was by this Reformation blessedly restored; so that, thanks be to God, we have not only *the Book*, but the *right interpretation* of it upon all things essential to salvation secured to us by the toils and pains, the prayers and tears of reformers and by the blood of martyrs, of whom Scotland had no penurious share. Into whatever part of the world therefore the members and adherents of the Church of Scotland may come, there is stamped and sealed upon them marks of God's special providence, hardly less solemn and affecting than if every time they read the Bible, they saw the reformers and martyrs pointing to, and beseeching them by their bloody scars and wounds received in witnessing for the truth, and by the glorious and unfading crowns now upon their heads to bless others with that pure and incorruptible word with which they themselves have been at such a cost so remarkably blest. When again it is considered that the proposed establishment is to be after the model and pattern of the very institutions which formed part and parcel of the reformation, and which were signally the instruments of building it up, is it too much to expect that all true lovers of the principles of the reformation, to whatever section of the reformed church they belong, should give us their hearty support. We joyfully and thankfully accept every proffer of aid on such principles, and we feel happy to receive some most pleasing instances of a generous and manly co-operation already given us upon such christian grounds. But supposing it to come to this, that the question whether this proposed institution is to be, or is not to be, were entirely dependent upon this other question, what extent of support Presbyterians are to give it? then Presbyterians, whatever might be the sacrifice, could not keep back, without being guilty of such a monstrous ingratitude to the Saviour, and to the reformers and martyrs of blessed memory, as that the blood shed upon Calvary and the blood since spilt by martyrs, might be expected to cry from

the ground—might be expected to haunt and embitter their dying hours. But we fear no such base and guilty desertion of principle; in the hearty response and encouraging co-operation already given to the measure, we anticipate the best results. Only remember this, that great efforts must be made; and remember this also, that, upon the extent of support given to the undertaking on this side of the Atlantic, will greatly depend the extent of countenance and support to be expected from the other. So much for the matter of *duty*. A little for the matter of *privilege*. It is one of the Creator's most beautiful and benevolent arrangements that he has joined duty and happiness together by a golden tie, and most eminently is it so in the present case. If we could but find some way of making us vivid to your minds, as they are to my own, the many lovely and attractive pictures of the vast happiness which this proposed college is likely to promote—of its great and manifold benefits to this land—then I am sure, you would all vie with each other for the honor and privilege of standing foremost in its support.—When we say pictures—we mean not pictures of fancy, which, however much they might entertain me, could be of no value to you. We mean those impressions of moral truth and reality which our Creator, according to the structure of our minds, has given us the wonderful faculty of seeing. I see at this moment with the mind's eye many beautiful and glorious sights connected with this proposed college at Kingston. I can see, methinks, the very stones and columns of the noble structure rising up to view. I can see the streets of Kingston blessed with the footsteps of those christian and enlightened men, who are to imbue the minds of our youth, with all the richest stores of multifarious and useful knowledge—with all that is to fit them for time and for eternity—for earth and for heaven. I can see, methinks, the general standard of education throughout the land greatly raised by this valuable increase to her educational establishments, and the generous emulations it will naturally awaken. I can see the system of common practical education greatly improved, because this projected seminary will afford a most useful and enlightened school for sending forth teachers of a superior order for all the departments of education. I can see our agriculture prospering better, and the sails of our commerce more widely spreading. I can see not only a greater flow of capital into the country, but a greater flow of emigration,—an emigration too of a superior kind. In short I can see, that this proposed institution will mightily tend to the increase of the temporal prosperity of these provinces in many great and important respects. And does any one ask for the reason? The whole experience of the world may be given as the reason. For what fact in all the world is more firmly established than this, that institutions for diffusing liberal and useful knowledge, and above all, christian knowledge, are

the very sinews of a country's strength—the very life-blood of her happiness and glory.—Let any one who doubts this, only cast his eye over the nations of the earth, and he cannot fail to see, that just in proportion to the excellence and efficiency of the working of the national machinery, for raising an intelligent and religious population, has the country been prosperous, meaning by prosperous "happy and desirable to live in." At this eventful crisis of Canada's history, there is no little speculation abroad, as to what shall be the best means of raising her to prosperity,—what the best means of making sure and lasting her connexion with the mother country. And we earnestly hope that many good movements have been made towards an object so devoutly to be wished. But has not the experience of the past taught the lesson, that this country has hitherto suffered dreadfully from the want of the diffusion of general and christian knowledge; and that by far the most efficient—nay, the only certain means of making the bond firm and sure between the parent state and its colonies,—is to cover the length and breadth of the land, with a christian ministry and a right system of liberal and enlightened education.—The respected chairman of the meeting at Kingston, who opened up the nature of this proposed college, drew a lively and natural picture of what might in future times be the happy productions of mind brought forth in this institution. He indulged the pleasing anticipation that it might be the nursing mother of some master-spirit, such as a Watt—a Milton—a Newton, or a Bacon. And so perfectly is the view justified by the records of the past, that wherever such institutions have been established, noble productions of mind have always come forth. And who shall dare to say, that this country and her future institutions—nay, this very college, may not be destined to contribute her full complement and share. Now, as none but God himself knoweth, who are to be the honored parents of those children, that may be destined to bless the world, methinks, all parents should awaken to the honorable ambition of being the founders and upholders of this institution. Neither let any unpromising present aspects of outward or worldly circumstances discourage; for it ought to be borne in mind, that the most distinguished of men have risen to their high distinction from the most obscure and humble beginnings. And the proposed institution will not be after the model and pattern of those of our native land, if it shall not make provision to take by the hand and cherish those, whose pecuniary disadvantages may threaten to crush their ardent spirits in the pursuit of knowledge. This institution most peculiarly claims the attention and support of mothers. For there is one lovely image which the nature of it calls up to mind; and which ought ever to be before the eyes of mothers. You know that in the Old Testament church, mothers were seized with the holy and

heavenly desire to be the honored instruments, in giving birth to the Saviour of the world "the desire of all nations." In the nature of things, there could be but one person, who could be the mother of our Lord. But if this college is ever to exist, mothers there must be innumerable, and perhaps some even now present, who are to have sons reared in this institution, and a goodly proportion too dedicated to the office of the ministry. Considering then what a crying necessity there is for christian ministers in this land, is it possible for any mother who has any right sense of redeeming love, to feel uninterested in this blessed enterprise. Should they not already burn with the heavenly ambition of a Hannah to dedicate, if God will but prosper the desire, their sons to this—the most glorious work in which mortals can engage. In now bringing my remarks on this most interesting subject to a close, I should wish to leave, if I could, on your mind and on my own, some slight impression of the returns to be expected from your offerings to the founding and upholding of this institution. But how is this to be

done? For in attempting to take a view of the connection between these offerings, and the happy consequences which may be expected to flow from them, the subject becomes so large as altogether to overpower the mind. Even as respects such persons as do nothing, without asking "what profits in kind may we expect?" we cannot help thinking that it admits of the plainest demonstration that, in the many temporal advantages to the province, which cannot fail to result from the establishment of this college, a profitable return for any support given to it may reasonably be expected. But to those who are in the possession of the secret, that "it is more blessed to give than to receive;" who feel it to be their highest happiness to diffuse happiness among others; who resemble in some measure the blessed God who finds his happiness in the exercise of a benevolence, that can never receive any return from those who are the objects of it,—here is an opportunity for finding delight, such as is not easily to be met with.

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ADDRESS FROM THE COMMISSION OF SYNOD TO HIS EXCELLENCY  
THE GOVERNOR GENERAL.

*To His Excellency, the Right Honorable CHARLES  
POULETT THOMSON, one of Her Majesty's Most  
Honorable Privy Council, Governor General of  
British North America, &c. &c. &c.*

May it please Your Excellency:

We, the Commission of Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, beg leave to approach your Excellency with the expression of our profound respect.

Recognizing so distinctly as we do our duty, as the instructors of others in Divine Truth, to render, in accordance with its principles and injunctions, "honor to whom honor is due," we could have wished to have come forward with this address at an earlier period of your Excellency's administration; but your Excellency will perceive a good reason for the delay which has occurred, when we mention, that this is the first occasion of our meeting since your Excellency assumed the government over us.

In the appointment, by Her Most Gracious Majesty the Queen, of your Excellency, one of Her Honorable Privy Council, and a member of Her Cabinet, to the exalted station of Governor General of these, Her transatlantic dominions; and that at a crisis such as the one

through which we have passed, we have seen a proof of Her Majesty's concern for the best interests of this portion of Her dominions, and of Her Majesty's confidence in your Excellency's wisdom and long experience in the complicated affairs of national policy.

In now addressing your Excellency, we are not called upon, even if we were competent, to review the momentous legislative acts which have been passed under your Excellency's administration, yet there is one to which we are bound to advert with expressions of gratitude, in so far as your Excellency's approbation of the same has been expressed;—we mean, the Act for the establishment of a University at Kingston.

When we reflect that the opening of a fountain for the diffusing of divine and human learning amongst a people, such as we fondly hope and pray the said University may become, is one of the noblest acts for their present and eternal well-being which human instrumentality can perform; we are bold to express our conviction that the administration of your Excellency may, yet, in ages to come, find one of its most enduring memorials in the chartering, and, as we hope, the endowing of a University in connection with that honored branch of the Protestant Church—the Church of Scotland.

That He, by whom Princes and the Judges of the earth rule, may direct your Excellency's administration with unerring wisdom, and over-rule all your acts to the good of the people and the glory of His name—that He may bless you in your person and enrich your soul with the knowledge which maketh wise unto salvation, and so prepare you for His everlasting kingdom, is our earnest prayer.

In Name,

In Presence,

And by appointment of the Commission of Synod, at Toronto, this sixth day of February, one thousand eight hundred and forty years.

WILLIAM RINTOUL, *Moderator,*  
*Pro. tempore.*

GENTLEMEN:

I am very grateful to the Synod of the Presbyterian Church of Canada, for the expressions of confidence towards myself personally

contained in their address, and for their fervent wishes for my success.

It has been to me a source of great satisfaction, that during my administration of the affairs of this Province, an institution so calculated to promote the happiness and to exalt the character of a large portion of its inhabitants, as the University of Kingston, has been set on foot. I am fully alive to the necessity of extending in this portion of Her Majesty's dominions the means of moral and religious instruction, from a conviction that such instruction is the surest method of rendering the people happy and contented, and of protecting them from the designs of artful leaders. I shall ever be ready to lend my assistance to any well considered plans for this object, and in so doing I shall be fulfilling the commands of my Sovereign, no less than consulting my own views and wishes.

I beg you to express to the Synod my best thanks for this expression of their sentiments.

ADDRESS FROM THE COMMISSION OF SYNOD TO HIS EXCELLENCY THE  
LIEUTENANT GOVERNOR.

To His Excellency SIR GEORGE ARTHUR, K. C. H.  
*Lieutenant Governor of the Province of Upper  
Canada, and Major General Commanding Her  
Majesty's Forces therein, &c. &c. &c.*

May it please Your Excellency:

We, the Commission of the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, embrace the opportunity of our assembling in this city, to express the sentiments of esteem and respect which we entertain for your Excellency.

During the critical and perilous times of your Excellency's administration, it was felt by us to be a token for good, that the Supreme Disposer of all things had directed our Sovereign, the Queen, to delegate her authority in this Province, to one who had been approved by fidelity, wisdom, and zeal, for the public welfare in another dependency of the Crown. And we attribute, under the Divine Blessing, much of the harmony and confidence which prevailed among our fellow subjects, while exposed to the lawless aggression of wicked men, and tempted as many were to insurrection, to the well grounded confidence which the community at large reposed in your Excellency.

And when we may no longer enjoy the presence of His Excellency the Governor General, it will be to us a matter of unfeigned satisfaction, that the reins of Government will be re-committed to the hand of your Excellency.

Permit us in conclusion to say, that we, and we trust we may say our people in their solemn assemblies, do pray, and will continue to pray, that He, who is King of Kings and Lord of

Lords, may bless your Excellency in your person, family, and administration, and render that administration subservient to the temporal and spiritual well-being of the community, and the glory of His own great name, and that He may also prepare your Excellency through the teaching of His word and spirit for an inheritance in His heavenly kingdom.

In Name,

In Presence,

And by appointment of the Commission of Synod, at Toronto, this sixth day of February, one thousand eight hundred and forty years.

WILLIAM RINTOUL, *Moderator,*  
*Pro. tempore.*

REPLY.

GENTLEMEN:

I thank you for those sentiments of esteem and respect which you express towards me.

Whilst in the administration of the Government of this Province, it was my most anxious desire, by every means in my power, to promote a feeling of harmony and confidence amongst all classes of Her Majesty's subjects, and I rejoice to find it to be the opinion of so respectable a body of the community, that my endeavour in this respect has proved useful to the country.

I am much gratified by your expression of good will towards myself, personally; and I most cordially join with you in imploring a continuance of the favor of the Almighty, upon this fine Province, temporarily depressed indeed in some respects, but in others, highly blessed.



## THE EMIGRANTS, A FRAGMENT.

[FOR THE CHRISTIAN EXAMINER.]

Mary, it will not do; long have I seen  
The world's against us; I thought to have retrieved  
Matters ere now, but men are fierce  
In things of no import, and landlords too,  
Who ought to know much better how to cherish  
Those that are just and seek the public weal,  
Look to them only as the common ducts,  
From whence to draw a little sordid pelf.  
Great men are poor, because unfrugal,  
And, hence, they seize all that our toil has gained;  
They regard us not, save as their slaves.  
Reflecting long on things like these,  
I bid adieu to thee, my father-land,  
A long adieu.

Mary, what say'st thou now to this design?  
Canst thou go forward, now the time has come?

MARY.

Thomas, dear partner of my joys and fears,  
Dwell not thus on troubles that are past,  
These sour the feelings and lead from wisdom's path.  
Like seamen, in a tempest, ply the oar,  
And stretch with might for the desired shore;  
But, should means fail, then cherish resignation,  
The Lord hath seen it good to afflict.  
Men are but clay the potter shapes,  
Then cease from man, and cease from anger too,  
Whatever ills have come, have come from Him  
Who grieves not willingly, nor afflicts  
Without a cause. Boast I will not of strength,  
Beyond my sex, yet the clear call of duty,  
That would I hear, and willingly obey.  
But, where's the land thou wouldst away too?  
Has it a sky more lovely than our own?  
Are the hills green as these we now behold  
Around us, where the sun beams linger still,  
As if they would not shine on land so fair?  
Do streams there murmur from their rocky founts,  
To the attentive ear speaking of passing time?  
Does the grey martyr's stone, in desert wild,  
Telling of other days, when truth triumphant  
Bled beneath the tyrant's cruel sword,  
Raise its lonely head? Are Sabbath's hallow'd?  
Is the voice of praise, to Zion's King,  
Raised by the faithful? Does the song  
Of morning birds carol the plowman  
To his morning toil? Does the soft  
Call of spring there wake the cuckoo  
From his verdant bow?

THOMAS.

The land we go to's where the sun  
Now sets afar beneath Atlanta's wave.  
My heart is still in Caledonia's wilds,  
And here, with rural sires, my dust I'd lay,  
But that the times and seasons call us hence.

The reign of luxury and mammon  
Drive our kinsmen into distant regions,  
Seeking a home, since home's denied us here;  
And though the hills and vales of Scotia,  
With murmuring streams, and birds of sweetest song,  
And the dust of holy martyrs, all we leave,  
Yes, must leave far behind us, yet, Mary,  
Our father's God, the stranger's, pilgrim's friend,  
Him we leave not, His glory fills the earth.

MARY.

Thomas, thy words refresh me, thee I follow,  
O'er distant seas, strengthened by Him  
Who holds them in the hollow of His hand.  
The land thou mak'st thy home, that land is mine,  
There would I live, and there too I would die.  
Come with us, babe, when reason wakes  
Thine eye, to look around on fair creation,  
Thou'lt be in places strange to me,  
To thee not strange. Thou wilt not know  
The fields thy sires have furrowed, the paths  
They trod are far o'er ocean's wild,  
Thou wilt, with other boys, basking beneath  
The shady pines, tell thou wast wafted  
Over distant seas from Scotia's hills,  
Where thou wast given to God, to serve Him  
All thy days.

*The Emigrant ship leaving land.*

MARY.

The bitterness of grief is past,  
My native land a long farewell.  
Thy hills and vales are fading from my view,  
Yet, still some sunny spots smile bright  
O'er the blue deep, where bosom'd far,  
In woody groves, the mansion stands,  
Or rustic villas climb the terrac'd steep.  
O, people, favored high! A fruitful hill,  
In which a goodly vine is planted,  
By the hand of Him who gives or takes  
As seems Him good, see that the fruit  
Thou yield'st be not unmeet the culture  
Thou'st received; so shalt thou flourish  
Ever, sending thy hardy shoots  
O'er distant lands, till nations all  
Joy in the light of heavenly truth,  
That long on the hast shone.

*The ship in the midst of the Atlantic.*

AN EMIGRANT SPEAKS.

The clouds have now concealed our heathy hills,  
The woods, and vales, and flowery plains,  
'Mong which we long have toiled, from early dawn,  
When nature, veiled in dewy exhalations,  
Seem'd to chide the suns too early beams,  
'Till dusky even drew her shady curtain

O'er beasts, and birds, and sweet abodes of men.  
 Whence have all fled? Nought meets our eye  
 But one unbounded waste, where desolation  
 Reigns. Nought seen, save the sky encircled main;  
 And now the scream of lonely sea bird,  
 In search of hidden prey, is heard afar.  
 How great's the wonders God works in the deep?  
 Come let us stand apart by the ship's prow,  
 And see her lustily winging her course  
 O'er the broad backs of white top'd waves,  
 Heaving themselves aloft, as if they'd overtop,  
 Through envy, this dry spot that braves their might.  
 O, ocean, oft of thee I've heard from seaman,  
 When from far distant shores he had returned,  
 And at the blazing hearth, which sires and youth  
 Encircled wide, beguiled the winter's eve,

Recounting tales of wrécking tempests,  
 How the gallant ship, stripped of her sails,  
 Heed'less of helm, was tossed to and fro,  
 Like drunkard reeling, now raised to heaven,  
 Now sinking in the deep—the fight's unequal;  
 The timbers crack, and in the water pours;  
 The pumps are plied, but all in vain,  
 Still it gains head; the boats are quickly lower'd,  
 Some reach the shore—some perish in the deep.  
 Yet of thy might, though warn'd ere now,  
 How different far to see thee as thou art?  
 I tremble at thy mountain billows,  
 Roaring around, like hounds bent on the death  
 Of timid stag, and cleave in faith to Him,  
 Who with a word thy fury doth rebuke.

Z.

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 ORDINATIONS.

**PRESBYTERY OF KINGSTON.**—The very interesting occurrence of the ordination to the office of the ministry of two licentiates of the Scotch Church, Messrs. Neill and Reid, took place at Seymour and Colborne respectively—of the one on the 29th, and of the other on the 30th of January last.

The steps having been previously taken prescribed by the rules of the church, and the usual trials and examinations having been gone through, much to the satisfaction of the Presbytery of Kingston, which met at Belleville on the Tuesday preceding the ordination, the rev. members of the Presbytery set out for Seymour in the afternoon of the same day—proceeded to Rawdon, where they were hospitably entertained by their friends, and arrived next morning at the place of worship, which is a large and commodious house belonging to Thomas Allan, Esq., adjoining his own dwelling, and by him fitted up for the occasion—the people having agreed to build a church in the course of next summer. Although Seymour is a newly settled township, and the place of meeting was in the bush—there were present betwixt two and three hundred persons, who appeared truly interested in the services of the day. The members of Presbytery present, were the Rev. Messrs. Machar, of Kingston; Alexander, of Cobourg; McDowall, of Fredericksburg; Ketchan, of Belleville, and Gordon, of Gananoque. Mr. Ketchan having been appointed to preach and

preside on the occasion, took his text from John xxi. 17—"Jesus saith unto him the third time—Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee: Jesus saith unto him, feed my sheep." The minutes of Presbytery were read, relative to Mr. Neill. The usual questions were put and assented to, when the Presbytery proceeded to the solemn act of ordination. For the benefit of those who are not acquainted with this form as observed in the Scottish Church, we shall describe it.—Mr. Neill was kneeling upon a platform surrounded by all the ministers of Presbytery present. The presiding minister during the offering up of the ordination prayer, laid his hand upon Mr. Neill's head, in which act all the reverend brethren joined, and thus was he ordained to the office of the holy ministry by the laying on of the hands of the Presbytery. 1st Tim. iv. 14.

Mr. Machar then addressed, first Mr. Neill on the duties of the sacred office, and afterwards the people, with great effect.

After the ordination, some of the ministers went part of the way to Colborne; the others remained at Seymour until next morning.—Both parties arrived at Colborne, a distance of thirty miles, before two o'clock, P. M., the hour appointed for public worship, with a view to the ordination of Mr. Reid. Though the day was

remarkably stormy, the attendance was highly encouraging. The Rev. H. Gordon preached and presided. His text was in Daniel xii. 3—“They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever.” The same service having been observed in Mr. Reid's case as in Mr. Neill's, it is unnecessary to be particular; suffice it to say, that Mr. Reid was with great feeling and solemnity set apart to the pastoral office.

Eight years ago the Presbytery of Kingston did not exist; it now consists of nine ministers.

Such facts,—and facts equally gratifying distinguish the history of the other Presbyteries,—may well encourage the Church of Scotland to go on with her work of evangelizing these provinces, for which they show that her great Head is making her way prosperous—they prove beyond a dispute that her simple and apostolical constitution is not only deeply seated in the love of her own people, but calculated to win its way with others. In regard to the two ministers that have now been settled, while it is gratifying to see young men of such piety, zeal and talent as they seem to possess, leaving Scotland to labor in the midst of us, under the many privations to which they must necessarily be subjected in a country like this, it is no less gratifying to know that their flocks have given them the warmest welcome,

and it is impossible not to cherish the fond hope that the wilderness and the solitary place shall be made glad for them, and the desert to rejoice and blossom as the rose.

Mr. Alexander, of Cobourg, addressed Mr. Reid; and Mr. McDowall, of Fredericksburg, the people, and both in very appropriate terms.

PRESBYTERY OF TORONTO.—On Tuesday the 4th of February, at Markham, the Presbytery of Toronto met for the ordination of Mr. Gallaway. The commodious and handsome little Kirk, which has so recently been erected, was crowded on the occasion, and great interest evinced by the inhabitants of that rich and beautiful township in witnessing the solemn services of the day. The ordination sermon, by the Rev. William Rintoul, set forth with clearness and simplicity the duties of the pastoral office. The Rev. Robt. Murray delivered the address to the minister of Markham, and the Rev. Jas. George, of Scarborough, with his usual forcible eloquence, addressed the congregation of Markham. The unanimity of the congregation in their call to Mr. Gallaway and the qualifications of that gentleman for the duties of his office as represented by the freely expressed opinions of the members of Presbytery, furnish the strongest ground for the hope that this appointment will prove a happy one both to minister and people.

#### GENERAL ASSEMBLY'S DEPUTATION TO PALESTINE.—LETTERS FROM MESSRS.

##### M'CHEYNE AND BONAR.

The Deputation of the General Assembly having returned to Scotland, we may shortly be enabled to submit to our readers the result of their enquiries concerning the number and condition of the Jews in those countries they have visited. It appears from diverse parts of the correspondence now before us, that the deputation have been successful in the object for which they went forth. Dr. Keith, in a letter to his son, says, “notwithstanding all our trials, our great object has been accomplished to a degree we did not anticipate.” And in a private letter from Pest, in Austria, to a friend in Edinburgh, there is an incidental mention of the deputation. Having spoken of Dr. Keith's illness, the writer proceeds: “Dr. Black is al-

so here, and has been somewhat ill, but not so seriously as Dr. Keith. I thought my best mode of letting Mr. Candlish (of St. George's, Edinburgh) hear, was through you. Will you say, the gentlemen are in hopes of getting to Vienna in a short time, and will write fully from that city. They have interesting and important information to communicate. I cannot tell you what excessive interest the meeting with our excellent countrymen has been to us, or how earnestly we would desire the privilege of being of service to them.” And again, Dr. Keith begs me to say they were kept five days waiting for a boat at Casona (after having performed quarantine twice,) where he had an attack of fever; and they have been here since

Monday fortnight, from the same cause. He is a most interesting person. We generally see him and Dr. Black twice a day, and feel the idea of being any comfort quite delightful."—By later accounts we understand that the deputation were present in Edinburgh, at the meeting of the commission of the General Assembly, where they gave some account of their researches. Meanwhile we are happy to have it in our power to communicate the following letters from Messrs. McCheyne and Bonar which contain much interesting and important information. In divers passages we observe a striking agreement with the representations given of the Jews in our December number under the title "Conversations with the Jews," &c. The only instruments to dissipate the moral darkness of the world are the word of truth and prayer for the divine blessing. British commerce opens means of access to distant nations, but in removing the darkness from the nations it is utterly impotent. It is conscious of its impotency, for it interferes not with men's opinions. Would that we could say it did not sometimes countenance heathenism and idolatry. Meanwhile we think it is full time that British christians should cease their petty warfare and bestir themselves. What is national glory without truth? What is power without purity? What is dominion obtained at the expense of the gospel of peace? It would be better to be a poor nation, if we were a religious one, than a great nation, and anti-christian. We verily believe that the missionary cause will test the character of our British statesmen. Will they incur the displeasure of Hindoo Brahmans in supporting christian missionaries? Will they stand tamely and hear Spain threaten the imprisonment of our Protestant countrymen, in preaching the gospel? And will they offer no remonstrance when Pophish Austria will not permit a bible to be in the trunk of a Protestant traveller without taking it from him? \* If these things are to be silently acquiesced in, let us no more hear of Britain's glory among the nations—rather let us mourn over her fall!

We look forward with much interest to the communications of Drs. Keith and Black, with which we hope soon to be able to furnish our readers. Dr. B. is a professor in one of the colleges of Aberdeen, and Dr. Keith is well known as the author of a work on prophecy, viewed as an argument for the inspiration of scripture—a work which for interesting and

graphic illucidations of the fulfilment of ancient prophecy, deduced from the accounts of modern travellers, stands without a rival in English literature. To have seen those countries which he had often described, without passing the bounds of his own parish; to have walked along ancient rivers, and through cities, which he had seen at the fireside of his own snug house, while turning the leaves and unfolding the charts of laborious tourists, must have been a source of delight, peculiar to the excellent author. We cannot therefore, but expect something more important from the pen of Dr. Keith than has yet reached us. Meanwhile we hasten to give the following letters of his younger brethren of the deputation:—

*Galatz, on the Danube, }*  
Sept. 3, 1839. }

MY DEAR SIR,—I did not inform you in my last letter, that we were detained some time at Smyrna, by an event whereby God seemed threatening to interrupt our inquiries. After our return to Beyroot, and when about to sail from Syria, Mr. McCheyne was taken ill of a fever, brought on by the excessive heats for which this summer has been remarkable. It was not till after remaining three weeks in the neighborhood of Smyrna, in the family of the Rev. W. B. Lewis—whose christian care and kindness were unweariedly put forth in his behalf—that he was able to resume his journey northward to Constantinople. Since then, however, he has been daily recovering strength. God had mercy on us: "He weakened our strength in the way," that he might make us know that the whole matter is in his own hands. At Smyrna, we obtained some interesting information regarding the Jews. It is a city, you will remember, in which Jews have had a residence from the earliest ages. The epistle to the church of Smyrna, Rev. ii. 9, records their bitter hostility to the truth; and the well-known epistle of the church which narrates the martyrdom of Polycarp, mentions the Jews as foremost in the persecution. They are said to have brought torches to kindle the flames; and it is a curious circumstance, that at this day the Jewish quarter is situated close under the Stadium where Polycarp was martyred; and the poorer set are employed at this day in selling torch-wood in the town. The remembrance of their hatred may inflame our love, if we have the spirit of Him who touched the ear of Malchus when he came to lead Him to death. "While we were enemies, we were reconciled to God by the death of his Son."—The number of Jews is stated at nine thousand; it is this at least, and probably above it. We saw a fine large synagogue in the course of erection, although they have already ten or twelve, almost all of them commodious, with a porch in front, where, for the sake of coolness, the worshippers generally sit during the hot

\* See Mr. Bonar's Letter, p.

season—often literally under the shade of the vine or fig tree. The rabbies rule the people with much severity, and are ever ready to raise a storm against converts or inquirers; yet, it is the opinion of those who have had long experience among them, that, on the whole, the body of the people are not so bigoted as in most other places. One rabbi, when he heard that we had come from Palestine, eagerly made inquiry about his brethren there, spoke with much feeling of their misery, and said that he had sent two hundred piastres (about £2) for their relief, which was all that he, being a poor man, could afford. Another day I had an opportunity of witnessing the freedom and apparent candor with which many among them converse on the subject of religion:—I was in the house of Giovanni Cohen, himself a converted Israelite, and now missionary of the London Jews' Society; three respectable Jews came in to visit him, and as it was Saturday, their Sabbath, they had leisure to sit some time. The conversation was kept up about three hours,—in the course of which time they read over the whole of Isaiah liii, heard attentively the christian view of it, turned to their own commentaries, and candidly said, once or twice, that the interpretation of their commentators would not stand. There is, no doubt, a class of Jews in Smyrna who are weary of the Talmud, and who desire the liberty of christians; but it is difficult to know whether or not they feel the burden of sin. One of this class was sitting with us in the evening at the door of the house, when a popish priest passed by; on seeing him, he made a sign that we should notice him, and said, "Our rabbies, like these priests, are all impostors." Many of this same class have a strong wish to retain their Sabbath, their festivals, and other marks of nationality; while, at the same time they profess to believe Christ to be the Messiah, the centre of their hopes. Mr. Calman visited several of these families, and ascertained their views. They would like to have a church of this kind, and would call themselves "Believers in Messiah," to avoid the scandal which the corrupt churches in the East, along with popery, have connected with the name christian. We have seen here, also, a specimen of what Jewish schools are. In Palestine we often remarked that, during the week, the synagogue was turned into a school, where the elements of reading and writing were taught. At Tiberias, we found the youngest class in one part of the synagogue, reading and translating from Hebrew into Arabic, word for word; while another class were writing; and a third were studying some portion of the Talmud.—Again, we found at Constantinople, that the general plan was to have a school-room near each large synagogue—as if they had got a glimpse of the parochial system. But at Smyrna, most of the Jewish schools that exist are included in one large building. This building has ten separate rooms, each room containing about forty scholars, or at least capable of con-

taining so many, under a separate teacher.—The edifice is poor, and falling to decay; the rooms, and the area around which they are built, are dirty and close; the children have as little cleanliness as the place. One book seemed to suffice for about ten scholars, and that one book was often itself worn and soiled. The teachers in general, appeared to be men of no skill in their office, and little knowledge. They keep their pupils in obedience simply by terror; we brought away with us some of their instruments of fear. In every room hangs a strong lash, sometimes two or three, and the loose fibres of the lash attest how well it is used. There are also in each room two other instruments ready—the stocks and the bastinado. We entered one apartment at the moment when a poor little Jew, about nine years old, was on the point of being subjected to the latter. The rope was already twisted round his feet, and his feet drawn up to receive the strokes, when our entrance interrupted the master, and the punishment was transmuted into being fixed in the stocks for a time. In all the schools, the reign of terror was visible; the children hailed the visit of strangers as a temporary relief from bondage. We were truly pained at the sight, and made more earnest in longing to deliver them from misery and sin. A school might be established among them on the principle of teaching the Hebrew bible as the only religious book—admitting the missionary's explanations and applications, and there is every reason to believe it would be well attended. Meanwhile we use the prophet's language in regard to their souls, "Arise, cry out in the night; in the beginning of the watches pour out thine heart like water before the face of the Lord, lift up thy hand toward him for the life of thy young children that faint for hunger at the top of every street."—Lam. ii. 19. We had much pleasant and profitable intercourse with the Rev. Messrs. Lewis and Jettor, as well as with the missionaries from America; and the missionary of the London Jews' Society already mentioned—the only missionary to the Jews in the place—most kindly offered us every facility of communication and access to his brethren. We here got some information respecting Salonika, the ancient Thessalonica. The Jews in that city appear to resemble those in Paul's time, Acts xvii., in determined adherence to their old faith. They form a community among themselves, and possess much influence in the town, but keep aloof from others; so that it would require a residence of some length among them before their habits and real state could be ascertained. They are remarkable for their attention to astrology; they compose almanacs; and are ambitious of being authors. There are fifty thousand souls in their community, yet no missionary has ever settled among them.

On leaving Smyrna for Constantinople, our course lay through Scriptural scenery still; for you come first to Mitylene (Acts xx. 14;) next

cross the mouth of the gulph of Adramyttium (Acts xxvi. 2,) on the shores of which Asos stood; and then find yourself on the coasts of Troy, and in sight of the village where Trouas stood (Acts xx. 6.) There is a strange pleasure in simply going along the tract in which Paul went on his Master's message of peace. It was also to us deeply interesting to pass through the midst of the combined fleets of England and France, which were lying off the island Tenedos, on the coast of Troy; for we remembered that they were there to watch the movements of a power which so many writers on prophecy regard as "the chief of Ros, Mesech, and Tubal," spoken of in Ezekiel xxxviii. 2. May not the present jealous state of feeling on the part of nations explain to us that verse, Ezek. xxxviii. 13, when Israel's happy land and flourishing city shall have become the object of ambition to that mighty power! As we approached Constantinople, we turned our eyes to the opposite coast for a time, because it is the coast of Bythynia, to whose scattered saints, Peter, the apostle of the circumcision, addressed one of his epistles. The splendid capital itself may have been visited by him. Nothing can exceed the beauty of this city's situation; but the sons of Abraham, of whom we were in search, occupy one of its meanest quarters.—"The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter!" Lam. iv. 2. The city, in the form of suburbs, stretches far in various directions; and, including the population in those suburbs, there are of Jews eighty thousand souls. In one of these districts alone, Ortakay, are five thousand; and in another, Scutari (close to the ancient Chalcedon,) are three thousand. Such a field as this must ere now have been occupied by many more labourers than the two at present there, were it not for serious hindrances. The Jews are regarded by the Government as a community; they appoint one rabbi as their head, and the Sultan holds him responsible for his nation. He has from this circumstance, great power over his brethren; if he report any one as deserving imprisonment or exile, the Government at once grant the decree against the individual. Converts have often already felt this power; and the dread of it is the great hindrance to inquiry. Besides, the Jews here are for the most part very strict and bigoted. The German Jews, of whom there are one thousand, are the most accessible; we have been urged to get a school established among them. The state of schools here is very similar to Smyrna; perhaps, however, there is less severity. We are told that learning is quite gone from among them; though there are still many private libraries. Mr. Farman, missionary to the London Jewish Society, showed us a manuscript history in Hebrew, of the coming of the Jews to Constantinople, when driven from Spain. But the most interesting point of investigation here, was the state of the Karite Jews. Setting out by sunrise on Saturday morning, we sailed up the harbour,

in one of the caiques that crowd the waters, to one of the Jewish quarters, and got to their synagogue. It is situate in a spot lower than any of the adjoining buildings; because (we were told) the Karites wish to keep to the letter of Psalm cxxx. 1, "out of the depths have I cried unto thee." They take off their shoes and leave them at the door of the synagogue as they enter, and they seat themselves on the floor in the Eastern manner. They sit during the reading of the prayers, which is the first part of their service; then the law is brought out of the ark, at the sight of which they all rise for a few moments, and then resume their place on the floor. After reading the daily portion of Scripture, the rabbi proceeds to give a sort of discourse. We had an excellent opportunity of hearing it, for on seeing us at the door, he sent for us, and placed us at the head of the room by his side. The passage he had that morning come to, was in Deut. xvi, 10. He made two boys who were sitting before him read the words aloud, and then began his observations. The substance of his sermon was, that the direction given, verse 12th, to "shave the head and pare the nails," was intended to show that no one ought to marry on the ground that the person was beautiful; and if any do so, then verse 15th shows, that ungodly mothers will rear up ungodly children; and then verse 18th may remind us, that it is no wonder that such a man has trouble with his children; therefore, said he in the way of application, "keep the heart with all diligence," and pointed out the responsibilities of parents and children. When his remarks were ended they repeated a short prayer, and broke up. The rabbi invited us to his house. He told us that Karaites have not any hatred toward Christians; they suffer far more virulent opposition from the other Jews than from any besides. They so pride themselves in their integrity and a fair reputation, that in the Crimea, where are five thousand of them in one place, and in all their communities generally, they will not receive other Jews as proselytes till after a probation of five years, lest, proving unworthy, such proselytes should stain the good name of the *Karaites*. We bought from them a copy of their Prayer-book; a Commentary on the Old Testament; a translation of the Pentateuch into Turkish, in the Hebrew character, word for word, exactly on the Hamiltonian system—done by the rabbi himself for the use of his people. There are only three hundred individuals of their sect in Constantinople. They are a little infected with some of the superstitions of the other Jews, for we saw the *mezuzah* on their door-posts; but they reject the Phylacteries, or Tephillin; and they have a real *fringe of blue* on their garment. In the time of worship they did not appear much more reverent or devotional than their brethren. During our stay in Constantinople, we met with much kindness and attention from the Rev. Mr. Goodell and other missionaries there. I may mention also, that I made inquiry regarding a statement in

the Journal of Mr. Wolff, when he says, that some of the Jews have a tradition that *the land of Uz* was here. There is a valley, and a tomb of one who bears the name of *Job*; but he was a Saracen chief, noted for his exploits, and honored by a mosque built over his grave—and every one of whom we inquired gave this as the origin of the name. Some ignorant Jews may have hence fancied the place to be that of the *Patriarch Job*. On August 26th, we sailed up the Black Sea. The second day, the vessel touched for a short time at *Varna*, where we no sooner landed than we met three Jews, who were complaining bitterly of being wronged by the captain of the vessel that brought them to the place. Their case seemed a very bad one; and it set before our eyes a fulfilment of Deut. xxviii. 29, "Thou shalt not prosper in thy ways; and thou shalt be only oppressed and spoiled evermore, and no man shall save thee." We then sailed up the Danube, in most favorable weather and reached this place August 29th. We have had here a quarantine of seven days, which finishes to-morrow morning. In the quarantine, there was a Jew near us, from England, who had been at Jerusalem carrying thither the contributions of the English Jews. He was a firm Talmudist. He did not hesitate to say that *the Talmud* was his Bible. As an instance of his state of mind,—he argued that it was no idolatry to turn to the moon, and use to it the prayer appointed by the rabbies, because *the face which we see in the moon* is considered by the Jews to be *the face of the Shekinah*. We proceed to-morrow to *Bucharest*, if the Lord will. Dr. Black and Dr. Keith intended to take that place in their route; but as they have been prevented, we mean to visit it, as it is peculiarly interesting in regard to Jews, and then turn northward to *Jesse*. We must then go to *Cracow*; we cannot pass through *Poland*. When we showed our passports at the office of the Russian consul in *Constantino*, i.e. he at once said that it was a law of the Empire, that no one bearing an ecclesiastical character should pass through, without special permission from *St. Petersburg*.

As our return draws near, we begin to feel anxious that labourers may be raised up to occupy the fields which are ripe for the harvest. We pray for this; and if the Church ask this gift of labourers from her Head it will be granted, for we have the promise, *Matt ix. 38*, "Pray ye the Lord of the harvest, that he will send forth labourers into his harvest."—Believe me, my dear Sir, yours truly,

ANDREW A. BONAR.

*Bossanze, on the Austrian Frontier,*  
26th September, 1839.

MY DEAR SIR,—I feel thankful to God that I am enabled to write you once more. You have heard of my severe illness, and how wonderfully I was brought through it. "For a small moment He hid his face from us, but with great mercies hath He gathered us." I am now completely restored to my usual health and strength, and able to take part in our interesting mission. We

are now far from *Inmanuel's Land*, with all its objects of interest. *Lebanon* and *Carmel* have faded from our view; but we have now come into contact with the Jews more than ever. We feel the cause engrossing our souls more and more every synagogue we visit; and every night our heart's desire and prayer is more deeply felt, that *Israel* may be saved. Since our last letter, we have gone through the two principalities of *Moldavia* and *Wallachia*. We have visited the ports of each upon the *Danube*, their two capital cities, and several smaller towns upon the road. We have made every inquiry in our power regarding *Israel*, have visited their synagogues, conversed with their rabbies and teachers, and have often laid before whole companies of Jews "the unsearchable riches of Christ." It will be more interesting to you if I go over the way by which we have been led. You must take your map in your hand and follow; it will cost you less fatigue than it cost us. We first directed our steps to the thriving town of *Galatz*, the port of *Moldavia*. The first view of it, lying among acacia trees, was pleasant to our eyes, after the dismal walls of our quarantine. The houses are mostly of wood and clay, white-washed. Many of the streets are paved with wood. In walking through the town, it was pleasant to meet so many Jews, and to see them all busy in their shops. They all wear the long beard and ringlets; the broad German hat, or the high beaver cap; a long black gown and belt,—so that they are easily known. We visited the rabbi and synagogue. They were very suspicious of us at first, supposing us to be Greeks; but at the sound of the Hebrew they became more friendly. There are about 500 Jews in this place; according to the Vice-Consul, 2000. They are all mechanics and money-changers; and have no lack of employment. They are evidently very ignorant; and many, it is said, depraved. The Vice-Consul here, a fellow-countryman, entertained us with the greatest kindness, and went with us the same evening to *Ibraila*, a ride of 20 miles. Near *Galatz* he showed us a mound where 600 Greeks were cut to pieces, in the Greek Revolution begun here by *Ipsilanti*. We crossed the river *Sereih*, on a floating bridge, and entered *Wallachia*. The ride was through vast uncultivated plains; the cottages were few, rudely built of wood, and basket-work, and reeds. Many a Dacian mother sat at the door with the distaff in her hand, while her "young barbarians" played beside her; they looked simple and happy, as far as this world is concerned. Next morning (6th September) was rainy,—the first we have seen since leaving the moist shores of England! This delayed us till evening, but gave us an opportunity of visiting the Jews. *Ibraila* is the port of *Wallachia*—a fine clean town, with broad streets and 6000 inhabitants. We went into the shop of a Jewish watchmaker; a very gentle young man. He said there were 30 Jewish families here; that they had no rabbi; and every one did what was right in his own eyes! He had heard

of what was done by the missionaries in the Holy Land. He spoke of tracts to Jews which had been distributed in Russia, and had one in his possession. It is impossible to estimate the good that might be done by good Jewish tracts. Such, I fear, are not at present in existence; but it ought to be one of the very first endeavours to have them prepared. At the door many Jews gathered round us, and guided us to their new synagogue, which is building. Here they spoke very freely. Our excellent fellow-labourer, Mr. Calman, opened to them most fully their need of an atonement. They seemed really interested, and not at all angry. Want of room only prevents me from giving you the conversation. One young Jew went with us, who seemed deeply affected by the wretched state of his nation. He would hardly part from us.

At nine the same evening we set off for Bucearest—120 miles; which we reached in 30 hours. The Vice-Consul had most kindly sent for his brashowanca, a kind of covered carriage, in which we were comfortably seated, in defiance of rain and cold. The next day was beautiful, and we were revived by the novelty of the scene. The plains of Wallachia were flying past us; rich in soil, yet uncultivated—almost uninhabited. Not a hill, not a tree, not a stone, broke upon our eye, but here and there an immense herd of dun-colored oxen, or a large cross, or a lonely post-house. After the manner of Wallachian travelling, there were eight small horses on our carriage, and two postilions, who dashed often at full gallop. The fur cap, Tartar vest, unshorn locks, cracking whip, and loud cry like that of the wolf, render the postilion a most romantic character. Their language amused us, having so many remains of Latin in it. The manners of the peasant are most respectful; almost every one taking off his hat long before you come near. It was nearly three in the morning when we arrived in Bucearest. The first sound we heard was the loud chanting of a synagogue. The festival of the New Year is at hand. With difficulty we found an empty room in a khan, where we spread our mats and slept. We spent four days in this capitol. We learned with surprise from the British Consul-General here, another fellow-countryman, who showed us the most marked kindness, that our friends, Dr. Black and Dr. Keith, had preceded us only ten days before, having been detained twenty-one days in quarantine. By agreement, we were to hear from them if they went to Bucearest. As we did not hear, we went straight forward. Probably the letter may have miscarried. However, this city is of so great importance that our double inquiries are not to be regretted. It contains 120,000 inhabitants and 366 churches,—ten Roman Catholic, two Protestant, and all the rest Greek.

The Prince has his palace here; and all the Boyars live here, seldom or never visiting their estates. The city is built on a plain, originally marshy. A few years ago it was all paved with wood. It is widely spread, the houses being surrounded with gardens of apricots, vines, and

splendid walnuts. The churches are all painted over with the figures of saints, within and without. The spires are covered with tin, a recent invention, and glance beautifully in the sun. According to the Consul, there are 2300 Jews here. The Jews themselves say 5000. They have seven synagogues; one Spanish, all the rest Polish. They seem to be in a very degraded condition. Our first visit was to a Polish synagogue, to see the ceremony of the New Year. One rabbi commenced, and then all joined in repeating the 47th Psalm seven times over. Then followed the blowing of a ram's horn. One rabbi gave the word, the other blew the horn nine times; the last a long blast; then all shouted. A prayer followed; a singular one, which prays that this may be accepted "for the sake of Jesus, the Prince of thy presence!" Then they sang, "Blessed is the people that know the joyful sound." You will search the Bible in vain for this poor ceremony. It is an invention of the Talmud. On this day they believe that God is giving out their destinies for the coming year. Satan they believe to be busy in giving in accusations against them. The trumpet is blown to confound Satan. How different from the beautiful and significant ceremony of the Law, of blowing the silver trumpets over the sacrifice; and in the New Moon, foreshowing the preaching of the Gospel to every creature! But "Israel doth not know, my people do not consider." In the Spanish synagogue we found the same ceremony going on. It was filled with a very different class of men,—well dressed, respectable, wealthy looking Jews. All the Polish Jews are mechanics,—tailors, shoemakers, and carpenters. On entering the Province, every Jew is required to bring a certificate that he is able to earn a livelihood by some trade. If found unable, the authorities send him out of the province. In the evening we returned to see them shake their garments over the river, that the sins of the past year may be cast into the depths of the sea: so they interpret the precious promise of Micah vii. 19. In this we were disappointed. We had two long and interesting interviews with a rabbi from Corfu, who speaks English,—a man of some education, who bewails the ignorant and wretched condition of Israel. Mr. Calman made a very forcible statement of the evils of the Talmud; and we pressed him upon the foretold deadness and unbelief of Israel. We parted good friends. Mr. Calman called on a young Jew, converted to the Greek faith. There are 200 converts in Bucearest; but only three seem to be in earnest. He confessed his ignorance, and listened, with tears of joy, to the explanation of Isaiah liii. He never joins in the Idolatry of the Greek Church. The most interesting feature in Bucearest is, that the grand difficulty of supporting enquirers and converts is here entirely removed. Provisions are remarkably cheap. Beef is about two-pence the pound; and you may buy a lamb for a piastre, or threepence of our money. Wine and bread are cheap in proportion. Labour is abundant, and the Jew does not depend on his



brethren for support. Nearly all the carpenters are Jews, and all are employed irrespective of their creed. Moreover, the Greek Bishop has permitted the circulation of the Wallachian New Testament; and there is some hope that the Prince might even countenance a mission to the Jews. The only things to be feared are, that the Greek Church might fear the approach of the true light so near to its own darkness; or that Russia, that mysterious power, might use her secret influence to put it down.

On 12th September we left for Foxany, which we reached in 24 hours. The country we found more interesting, being more wooded and more inhabited. The peculiarities of a Wallachian village are, that the cottages are widely spread, each being surrounded with a fence of basket-work; the handsome village church, with its bells and ornamented crosses;

the wooden grave marks; the wells, marked by the tall pole and cross beam; the number of hay stacks, provided against their long winter; the deep reed thatch; the swine, with immense bristles on the back; and the large handsome dogs, which rush out upon you. We met some of the accidents of travellers, but nothing serious. There are 300 Jews in Foxany, the frontier town. I visited their two synagogues, and found them as extravagant in their devotions as in the Holy Land itself. I had an interesting conversation with them when the service was over. The next day we drove to Birllet, where we rested the Christian Sabbath in the khan. We heard the poor service in the Greek Church, and visited the Jews also in their synagogue. There are 500 in this place, very much in the same condition. The young men, we everywhere find, listen seriously to what we say.

[To be continued.]

REGISTER—ANCASTER, 1840.

DATE	Thermometer.		Barometer.		Wind.		WEATHER.
	9 A. M.	9 P. M.	9 A. M.	9 P. M.	A. M.	P. M.	
Jan 1	5°	9°	29.34	29.33	E	N E	Fair and clear.
2	2	10	.26	.14	W	W	Ditto.
3	13	13	.07	.05	S	S E	Partly cloudy.
4	14	21	.06	.09	S	S	Ditto.
5	23	23	.11	.10	S	S	Ditto.
6	28	34	.11	.14	S W	W	Cloudy.
7	31	34	.20	.20	N	N	Ditto.
8	31	34	.17	.16	S W	S W	Fair and clear.
9	31	34	.07	.00	S W	S W	Mostly cloudy.
10	35	40	28.98	28.95	S W	S W	Misty, white small drizzling rain—snowing heavily [in the night.
11	25	20	29.00	29.11	N E	N E	Snowing and drifting, a. m., cloudy, p. m.
12	20	25	.24	.13	N E	N E	Cloudy.
13	29	27	28.96	28.95	W	S W	Mostly cloudy, snow showers.
14	25	22	.80	.75	S W	W	Snowing a little all day.
15	12	14	.73	.80	E	N E	Mostly cloudy, slight snow showers, p. m.
16	-2	5	.84	29.03	N E	S W	Fair and clear.
17	6	16	29.11	.15	S W	S W	Fair, partly cloudy.
18	15	19	.21	.24	S W	S W	Clear, a. m., cloudy, snow shower, p. m.
19	17	28	.10	28.99	S W	S W	Clear, a. m. cloudy, p. m. drifting.
20	31	34	28.99	.94	S W	S	Partly cloudy.
21	33	30	29.01	29.07	W	W	Cloudy, a. m., clear, p. m.
22	29	34	28.95	28.66	E	E	Cloudy.
23	20	11	.47	.70	W	W	Cloudy, windy, snow showers.
24	3	17	.95	29.20	W	W	Partly cloudy, windy.
25	12	17	29.30	.50	S W	S W	Ditto.
26	12	20	.60	.38	S W	S W	Cloudy, a little snow in the evening.
27	20	29	.36	.43	S W	S W	Cloudy, a. m., clear, p. m.
28	30	33	.14	.10	E	E	Snowing, a. m. cloudy, p. m.
29	32	34	.02	28.76	E	E	Snowing heavily.
30	40	21	28.24	.50	S W	S W	Misty, rainy, thunder, a. m., strong gale, p. m. [and night.
31	18	15	29.00	29.20	W	W	Fair and clear.

Means. 20.8 23.32 29.045 29.024

Mean temperature of the month, 22.06°. Highest 44°, Lowest 5°