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THE CANADIAN  
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FOR THE CHRISTIAN EXAMINER.

ON THE DUTY OF THE PRESBYTERIAN CHURCH, TO  
THE ROMAN CATHOLICS OF LOWER CANADA.

The commencement of some enterprises is itself an earnest of their accomplishment, for the principal difficulty in the way may be overcome when a beginning has been made. Hence the proverbial saying to be found in several languages—"A work begun is half ended." We would not now stay to note all the conditions that must be found in the commencement of an undertaking in order to warrant us to infer the certainty of its completion; suffice it to say, that the enterprises of Christian benevolence, competent for societies, or ecclesiastical assemblies, must be taken up with a oneness of purpose, and from a deep conviction of duty and feeling of dependance on the blessing of the Holy Spirit in order to permit the hope that they will be prosecuted to a successful termination.

Considering this, and reviewing the records of the Synod of the Presbyterian Church of Canada, we cannot but think that some of its undertakings have been begun without any proper sense of their importance, or without counting the cost of success in them. It would be easy to name several whose history is this:—they were resolved to be

deeply important, were entrusted to committees, and were never more heard of. We are about to name one of these measures, and in doing so, we mean to insinuate no other censure against the mover of it, or the committee on whom it was devolved, than that to which we ourselves as members of the Synod are justly liable. The measure to which we refer, is "An Overture for missions to the aboriginal inhabitants scattered over the territories of British North America." It now seems to us that the error committed in regard to the entertaining the project of such missions was not that the scheme was too vast; though it is a vast undertaking to send Missionaries as was contemplated into the regions around Hudson's bay, especially for a Church like ours so destitute of funds, of Missionaries, and of what can in some measure command both a Missionary Spirit; but that we were overlooking a far wider, and more important Missionary field, and that nearer us, yes, at our very doors. We allude, not to the locations of new settlers; these, small as our strength is, have not been altogether neglected by us; but to the French population of Lower Canada. This amounts, we believe, to well nigh half a million of souls, and, when we reflect on the gross ignorance in which, by the admission of all, they are involved;

the universal prevalence of the corruptions of Popery amongst them, and the vast influence which they are destined to exert on the great interests, civil and religious, of these Provinces, we may well be astonished, that our Church has never even taken into consideration the urgent duty and high expediency of sending Missionaries amongst them.

We had for a time seen the French Canadians quiet and peaceful, and apparently contented; but, ought we to have been blind or insensible to their spiritual wretchedness, so long as they were denied access to the oracles of the living God, and were under the guidance of teachers who direct the troubled in conscience to penances, or to the merits and intercessions of Saints and Angels, rather than to the atonement and advocacy of the Son of God. And we have during the last eighteen months seen them rise again and again as one man to cast off by force of arms the Government which from a state of vassalage had raised them to the immunities and honours of free men; and ought we to wonder, that, they being destitute of that religion which alone can purify and fortify conscience, should be found destitute also of those virtues which are essential to the very existence of civil society? We have gloried—too often perhaps in a carnal way, in the thorough reformation from Popery, which long ago passed on the religion of our native land and which has been in a manner hereditary to us, and our confession of faith is surpassed by none framed at or since the reformation, in the fulness and scripturalness of the testimony which it contains against the errors and delusions of Popery; and yet, living on the borders of a dense popish population, some of us in the midst of it, we have exhibited but little concern for their scriptural illumination and conversion.

Let us acknowledge and lament our past insensibility. All is wrong with a Church, when its ministers and members are doing nothing for the salvation of others around them, whom they themselves profess to regard as perishing. A more entire devotedness to the Saviour, a higher estimate of the blessings of his Kingdom, and a stronger love and compassion to our fellow men would have impelled us as a Church to have done something for the benighted inhabitants of Lower Canada. We might have called on our people to remember their wretched condition at a throne of grace, and to pray to God to send labourers amongst them and open their hearts to the reception of his truth. We might have collected funds in supporting Missionaries to them; we might have pled with the Church at home for assistance

in this enterprise, and through them, we might have addressed ourselves to the reformed Churches in France and Switzerland, in order to draw their attention to this interesting field of Missionary labour. And, who may say that these doings would have been in vain? We may believe that God would have honoured us with fruit in the conversion of some who are still the blinded votaries of "the man of sin," and would in many ways have blessed us by increasing and strengthening and edifying our Churches. Let then our past unprofitableness be for a lamentation, and, let us arise and give thanks to God that we may through his forbearance and longsuffering, still in some measure redeem the time, and acquit ourselves under the responsibility that lies upon us.

Other Churches are beginning to bestir themselves in behalf of the poor blinded French Canadians. Some of the Swiss Churches have sent out a Missionary to them. And from recent accounts, his patient and self-denying labours have been owned of God to the gathering in of a few to the knowledge and acknowledgment of Christ's sole and undivided Headship of the Church. This Missionary is stationed in a district contiguous to the American lines in the direction of Lake Champlain. The recent insurrection which had threatened the expulsion of Mr. Roussy, for such is the name of the Missionary, and his assistants, has through the over-ruling care of the Great Head of the Church contributed in a remarkable degree to promote its success.

Several christians in Montreal of various denominations have recently associated themselves together, under the title of "THE FRENCH CANADIAN MISSIONARY SOCIETY," "the exclusive object of which, is to provide means for preaching and otherwise disseminating the Gospel of Christ among the inhabitants of Canada using the French language."

The office bearers and committee of this society are members and Ministers of different Churches. We believe it to be the more excellent way for Churches, as Churches, to enter into the work of evangelizing the unevangelized world; but, it may be time enough, for us to censure the constitution of *The French Canadian Missionary Society*, when we in our ecclesiastical organization take up the work of Missions to the benighted *habitans* with greater devotedness than the good men of that Society have done.

These remarks are humbly, yet earnestly recommended to the consideration of the Members, Elders, and Ministers of the Presbyterian Church of Canada; of those especially, who are to constitute the Synod, that is to assemble at Kingston

In July. The writer would not willingly propose a measure that should be entertained by the Synod, only to be consigned to slumber and forgetfulness. Yet he would appeal to his brethren, whether there be any thing extravagant in the proposal—that the Synod should call on all the members of the Church to bear on their hearts at a throne of Grace, the condition of the Popish population of these Provinces, and to pray earnestly to the Lord to raise up and send forth faithful Preachers of his word to them, and to prosper every scriptural means for their illumination and conversion; that the Synod should institute an inquiry as to the most practicable scheme of conducting Missions in Lower Canada, and of obtaining the co-operation of the Church of Scotland, and of the French and Helvetic reformed Churches. The committee of inquiry might be a provisional board of Missions for the current year, authorised to collect funds and employ such occasional or stated laborers as they could find, as well as circulate the Holy Scriptures, and Tracts, and form Libraries. Such incipient measures if honestly entered on, would not be in vain. Our earnest prayers to God would be heard and answered. Upwards of three hundred years ago, God employed a converted French Popish ecclesiastic, John Calvin, as one of his most choice and honoured instruments for advancing his kingdom in the world. And he could still from amongst the teachers of the French Canadian population who cause them to err, raise up some to be valiant and successful champions of the truth.

Our own exertions begun and carried on in a spirit of prayer, and seconded by the prayers of our Churches would soon bring accumulating evidence that God was working with us, and was changing the wilderness into the fruitful field.

S.

R.

## ON THE RIGHTEOUSNESS OF THE GOSPEL.

A more interesting question cannot be asked, than what is that righteousness which in the Gospel is required of man for everlasting life? It is generally granted that without a righteousness, future happiness cannot be secured, though it is found that by thousands the most dark and unworthy views are entertained of the nature of that only righteousness which is well pleasing to God.

In offering a few observations on this subject, we will first notice some of those kinds of righteousness so generally pled and trusted in by the world, nay by many who name the name of Christ, but who are strangers to that righteousness revealed in the Gospel unto everlasting life.

Many flatter themselves as having the righteousness of the Gospel, from their having done no harm.

This is the refuge to which many in the hour of fear betake themselves, but a refuge grounded on a species of reasoning indicative not only of a mind unacquainted with moral or religious duty, but of a spirit sordid in its views. It is generally among the most ignorant and depraved that this pretence is alleged, by individuals who never shewed any concern for time or eternity beyond the attainment of the absolute necessities of life—whose education never enabled them to rise in sentiment above the meat and drink and raiment that perish in the using. And yet how common at a dying hour, when though standing on the brink of eternity and exhorted to the work of repentance towards God and faith in the Lord Jesus Christ—the only true righteousness to everlasting life, to find the individual fast locked in the bonds of error and false belief, congratulating himself. “Why! I have never done any harm in life,” I have never injured any of my neighbours, I have abstained from many of the gross vices of others, I have neither robbed, nor cheated, nor defrauded, I was sober and steady, and attentive to my business.” Now though it is almost hopeless to reason with such on a dying bed, there may be some hope in speaking to such in the season of health, if they will exercise a little calm reflection. We ask is this the righteousness of the Gospel of Jesus? Are not thousands of the Heathen free from those scandalous sins? and if the mere refraining from them is sufficient before God, must it not have been sufficiently in the power of every man to have made himself righteous without a revelation and a Saviour from Heaven to make known a new righteousness by faith? This negative quality may carry many through the present world of various grades and descriptions of character, but it will not through the valley of death to the gates of Heaven. The question is not what will do for time! but what will do for eternity. “God I thank thee, said the self righteous Pharisee I am not as other men are, extortioners, unjust, adulterers, or even as this publican.” But what was the judgment of Heaven?—He went not justified to his home; that God at whose bar he was tried, and who judged him not according to the opinions of men or his own depraved, self conceited notions, but by the high rules of righteousness condemned him as unfit to stand

before him. I have done no harm! and is this all that can be pled, supposing the assertion to be true? Are the high faculties of mind, of moral, and spiritual action, to lie buried, instead of being dug out of the lowest depths of man's nature and polished and adorned as fit for the temple of God? Is the proclaiming the glory of the Divine Being both in sentiment and action, the imitating the character of blessed benevolence in intercourse with others, the rising in attainments of the gifts and graces of a better spirit than what naturally characterizes man—to be esteemed matters of such trifling importance, that their neglect will meet with no condemnation? Such was the reasoning of the slothful servant, who, though entrusted with but one talent yet bound it up in a napkin and hid it in the earth. His reasoning that he had done no harm did not excuse him before his master; "cast ye the unprofitable servant into outer darkness," was the judgment pronounced upon him.

Again, many flatter themselves as being righteous before God, from their having done good.

This too is a common kind of righteousness pled by many, and inasmuch as it is of an affirmative description, it is more eagerly clung to than the negative one we have mentioned; but still like the former, it indicates a mind very imperfectly acquainted with the system of faith and practice taught in the New Testament. "They have been just in their dealings with others, they have often shewn pity to the afflicted, they have been charitable to the poor, they have even assisted in the work of promoting and supporting the Gospel." But is this the righteousness of the Kingdom of Heaven? Is human justice, that which every man, being himself his own judge, considers to be sufficiently just and right to his neighbour, that justice which fulfils the will of Him who is infinite in justice and no respecter of persons? Will that pity which now and then vibrates on the iron chord of the selfish heart satisfy him, who is all merciful, full of pity and compassion? Will the profession of benevolence, with now and then an extension of the cold hand of charity, come up to the extent of the will of that being who is love, and requires man to love his neighbour as himself? Will the parting with a little of this world's abundance for the support of religion, more by constraint than by free will, not so often as a matter of the last consideration as of the first, when every other demand has been met with, appear as righteousness before him who has said "Give unto the Lord the first fruits of your increase." Besides we would ask who more correct in fulfilling the righteousness of the law than Paul before his conversion, not only living blame-

less according to the rules of the strictest sect in his days, yet so far from esteeming his righteousness after conversion as of any avail before God, he exclaimed "what things were gain for me, those I counted loss for Christ." Or what meaneth the graphic language of the prophet, "all our righteousnesses are as filthy rags, and our iniquities like the wind have carried us away?" It is granted that the manifestation of many of the virtues which can endear man to his home, his neighbour and his country, may raise him high in the just estimation of his fellows, may shed a lustre over his name, a halo of gratitude even over his departed remains,—but what may do for earth, may not do for Heaven. To live to man and to live to God are not the same things. An epitaph on his tombstone may not prove a breast plate of righteousness before the judgment seat of Christ; and the enrolling his name in the world's history may not be the enrolling it in the Lamb's book of life. A man may be all that the world could wish him to be, may shew much of that sweetness and goodness of character flowing from an amiable temper, and yet, like the young man in the Gospel, though worthy the esteem and commendation of men, he may be mourned over as not of the Kingdom of God. If one man could by his own righteousness render himself well pleasing to God, why might not another, why might not all? Many of the Heathen shew equal goodness and kindness with many in a Christian land. If this righteousness then were enough, what was the need of the revelation from Heaven of a righteousness which is by faith?

But again, many flatter themselves with being righteous from their using the means of grace.

This is another kind of righteousness pled by many as a refuge before God—"I have been a reader of my Bible, I have maintained the form of religion in my family, I have observed the Sabbath, attended the sanctuary, and availed myself of the highest ordinances of Divine appointment." But is this the righteousness required of man by God? If so there would be less reason for the complaint of the prophet "who hath believed our report and to whom is the arm of the Lord revealed?"—and none for that saying of the apostle "they are not all Israel who are of Israel." The various ordinances of religion are not grace, but only the means of grace; the external conductors by which the unseen life and soul of godliness may be communicated to man, the pipes by which the waters of life flow from their fountain head to supply the wants of the faithful; they are but the outside of religion and though prized by the spiritual minded as that which keeps from the view of the world, what is hidden with Christ in God, yet they will be prized

not for their own sake but for those choice advantages conveyed through them; but prized no more than the shell of the nut compared with the value of the kernel within. "I fast twice in the week, I give tithes of all I possess" was the climax of goodness of the self righteous Pharisee. But these were only externals, and as the power of religion had never been felt in his heart, a compliance with externals was of no avail. Many shall say in the day of judgment, "Lord, Lord, have we not prophesied in thy name, and in thy name have done many wonderful things" to whom nevertheless the judge will answer, "depart from me I know you not." The means of grace are not to be confounded with grace itself, nor the method of attaining righteousness with righteousness itself. The mere externals of religion can avail nothing in satisfying the spiritual nature of man, a nature which nothing can fully satisfy but God, who is a spirit and must be worshipped in spirit and in truth. As reasonable would it be for the hungry man to be satisfied with the most costly platters but filled with nothing which can allay his famished appetite; or the thirsty man with a cup of the choicest gold carved with the most curious devices of the cunning artificer yet empty of any thing that can quench his burning desire for even a drop of water; or the man who in the darkness of midnight calls for a light, would with the lamp of the most valuable material put into his hands yet containing no oil. One and all of them would say "these are not the things we want, it is not the platter but food in the platter; it is not the cup, but water in the cup; it is not the lamp, but the light thereof that is wanted. All these vessels are prized as being useful, but only as means to an end. They afford the best and easiest method of enabling man to enjoy the blessings they contain. So with the ordinances of grace; they are, so to speak, but the vessels of the sanctuary, the means of conveying divine blessing to the soul; and false is the notion that man conceives of his having attained the righteousness of God simply by regarding the externals of religion.

But wherein then consists the righteousness of the Gospel, a righteousness said to be of God, revealed from faith to faith? We would answer it is the righteousness of Christ, a righteousness procured and bestowed by him on all the penitent and believing. This righteousness of Christ may be viewed in a two fold sense, 1st as justifying, and 2d as sanctifying.

To the question what shall I do to be saved? the guilty conscience in vain looks for a satisfactory answer in the various schemes and suppositions of reasoning men. For the purpose of working out a righteousness in the room of sinners and accord-

ing to the design of grace and wisdom, imputing that righteousness to all who believe, and trust in him, the Lord Jesus came into this world to be a propitiation for our sins. Though, therefore, by the deeds of the law, no flesh shall be justified before God, there has been manifested the righteousness of God without the law, even the righteousness which is by the faith of Jesus Christ unto all and upon all them that believe, for there is no difference. God for Christ's sake is ready to pardon the guilty and to account them in his sight as if they had never sinned at all, if so be that the guilty believe in Christ as their saviour and rest upon him alone for acceptance before God; for of him Christ is made unto believers, wisdom and righteousness and sanctification and redemption, being the end of the law for righteousness to every one that believeth. In desiring righteousness man should just be desiring Christ, loving, adoring, honouring, and obeying him, holding him as his hope, his peace, his holiness, his all in all, looking to, trusting and rejoicing in his intercession, reating the security of his state upon his merciful care, without restraint, doubt or suspicion confiding in the assurance that his blood cleanseth from all sin, that from him can be obtained a robe of white that shall hide every past imperfection, a garment of salvation adorned and beautified as the attire of angels. This righteousness of Christ is by him called the bread and the water of life. "I am the bread of life that came down from heaven of which if a man eat he shall live for ever. He that drinketh of the water that I shall give him shall never thirst, but it shall be in him a well of water springing up to everlasting life." In other words the righteousness that I will give him will be of such a satisfactory and permanent nature as shall supply every want and increase the joy of the receiver for evermore.

But the righteousness of the Gospel is to be considered as referring particularly to the sanctification of the heart by the influence of the Holy Spirit, a sanctification which will be obtained in proportion to the desire which is felt for it, a desire figuratively compared by our Lord to hunger and thirst. Man requires a better heart and purer affections than those which characterize him by nature. To enable him to enjoy and attain to the beauties of holiness the choice delights of heavenly wisdom and grace, his Saviour communicates to him according to the measure of his faith and prayer a new heart and a clean spirit, a righteousness within the mind, an influence to purify him from the dross and corruption of the earthly character and to implant and cherish in him the high born principles of the heavenly. This personal righteousness of the believer, can never be said at

any time to be perfect. Even in the knowledge of earthly things, in the arts and sciences, in the discovery of the laws of matter or of mind, the greatest philosopher can never content himself with the thought that in the investigation of truth he can go no further, as having reached the utmost limit of human knowledge: so in the knowledge of divine things the christian never finds himself perfect, however much he may know and experience of their height and depth which passeth knowledge. In like manner the conquests gained over the depraved lusts and corrupt affections of the natural man are never so complete that the christian can calmly look to the past as if it were stained by no sin, or to the future as if every difficulty were surmounted. In the ladder of perfection, of moral character and spiritual attainments, there are many steps even the highest of which as seen by the eye is not the last, for that is found resting in Divinity itself. But it is the privilege no less than the trial of the christian to climb this ladder step by step and blessed are they who with unwearied zeal and persevering ardour pant and struggle, and strive for higher attainment. There is a capacity of thought, an elevation of sentiment, a noble ambition of design, a high aspiration after still greater degrees of perfection that render the individual an object of the divine approbation. And what is all this but just the conquest of depravity, corruption and error, the subjugation of one unruly passion after another in the busy world of impelling principles within, the extending the reign of grace over the whole man, soul, body and spirit. This righteousness though wrought within the man is yet called the righteousness of Christ, for it is from him this work commenced, and by him it is perfected. We are the workmanship of God created anew unto good works. When he ascended up on high, it is said, he received gifts for men, even for the rebellious that the Lord God might dwell among them. These were the gifts of the Holy Ghost which he sent down from Heaven, the spirit of holiness and power proceeding from the Father and the son. The spirit who was not merely to visit men, to abide for a season and then to depart for ever, but who should remain in the Church, in the hearts of all believers so long as the world shall endure. All that distinguishes the christian from the worldling is of the spirit:—His faith, his love, his joy, his peace, his long suffering, his temperance, his patience, his godliness, his brotherly kindness, his charity are not the fruits of his own labours, but of the spirit. His Holiness of mind and heavenliness of temper, purity of heart and conformity to the character of Christ, are then but other words for the righteousness required of man by God, a

righteousness to be wrought in us by the spirit of God, a work which will be accomplished according to the intensity of desire on the part of man to have it carried on within him.

Such, we consider, is the nature of the righteousness required of man by God, in contradistinction to several erroneous notions held on this important point. Happy he who by faith has attained to it. Blessed are they that hunger and thirst after it for they shall be filled.

B

R

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A MISSIONARY TOUR WITHIN THE BOUNDS OF THE PRESBYTERIES OF HAMILTON AND TORONTO, BY THE REV. ANGUS MACINTOSH.

MR. EDITOR:—

Having been requested by the Commission of Synod, in consequence of our utter want of missionary labourers, to spend a few weeks in visiting some of the Presbyterian settlements which are destitute of a stated Ministry, I consented to spend six weeks within the bounds of the Presbytery of Hamilton and other six within those of the Presbytery of Toronto. I regretted much being absent for so long a time from my own charge; still the deep interest I have always felt in congregations destitute of divine ordinances, my strong desire to ascertain their condition and prospects, to relieve, as far as a short visit could, such destitution, and to obtain information respecting them, which might be turned to account in the efforts made by the Church to obtain additional labourers, operated with some other considerations, in inducing me to comply with the above request; and I may add that I felt confident the Great Head of the Church would watch over the spiritual interests of my own portion of his vineyard while absent on a mission which I believe, was calculated to prove beneficial to his cause.

My first visit was to the settlement on the Grand River, betwixt Cayuga, and Seneca. On Saturday 26 January, preached at a settlement about 2 miles back of Seneca, called the Halbert settlement, where there are about a dozen Presbyterian families who manifested a considerable degree of kindly feeling, and a strong desire for a preached gospel. Several of them attended next morning at Seneca. There is another settlement 5 miles to the east of Seneca where there are a considerable number of Scotch families who did not know of my appointment there, other-

wise I was told that notwithstanding the distance they would have attended.

Sabbath 27, preached at Seneca in the morning, in the afternoon at York, and at Cayuga in the evening. Having seen reason to alter my previously announced appointments at Seneca and Cayuga, the intimation of preaching in these places was given out only on Saturday: still the attendance at both places was very good; in the afternoon at York, partly no doubt owing to the inclemency of the weather, the attendance was not so good as usual. There is apparently greater indifference about a gospel ministry connected with our Church in these parts now than formerly; there does not appear to be so favourable an opening now for the Church in consequence of the field (especially Cayuga) been taken up by a zealous Missionary of the Church of England, whose labours there and elsewhere we have reason to believe are calculated by the blessing of God to prove very beneficial. Some time ago an acceptable minister of our Church had he been settled in this quarter would have united without any difficulty Presbyterians and Episcopalians into one congregation; but that time has now gone by. I am disposed to think, however, that with the aid of the two Scotch settlements in the neighbourhood of Seneca, a Presbyterian minister might still be supported on the field which lies between the last mentioned place and Cayuga. The Presbyterians in the neighbourhood of Seneca have it in contemplation at present, to join with Dunville for a minister to preach at each place one or two Sabbaths alternately.

Monday, 28th January, preached in the evening again at Cayuga to a very considerable audience. Finding it convenient to return home about this time, preached there on the 3d of February; and afterwards on Sabbath the 10th of February, preached at Paris, and Brantford in the South West of the Gore District. Brantford is situated at the head of the navigation of the Grand River: Paris is about six miles from Brantford. The last time I preached at Brantford, Mr. Lilly the independent minister in that place very kindly and liberally offered me the use of his meeting house; a very elegant and commodious edifice, an offer which I cheerfully accepted, and believing that I would obtain the same favour on this occasion, I did not make any appointment till I came there, not knowing at what hour of the day I could get the Church; and as I was to preach the same day at Paris, neither could I till I came, make any appointment there, and being later of arriving than I expected, the intimation was very short. In consequence of which the meeting at Paris where the Presbyterians are considerably scattered was smaller than at Brantford. At Paris I was kindly favoured, in consequence of the School-house being occupied, with the meeting-house belonging to the Secession Church there. Preached at Brantford also in the evening in the same place (the independ-

ent meeting house,) but the attendance was very small, as I was informed, it uniformly is when there is evening service, though Mr. Lilly the minister is much esteemed both for his example and ministrations: the attendance was more wretched I confess, than I ever witnessed in any respectable congregation, and such as would indicate a great indifference about divine ordinances. When gospel hearers reckon it too much trouble to attend a preached gospel twice a day (for there were only two services, Mr. Lilly being from home) when, from the near vicinity of the place of worship, they have to do little more than cross their threshold, they indicate a shameful torpor in regard to the concern of their souls, and are in danger of having their candlestick removed out of its place, of being deprived of privileges of which they shew such deplorable contempt. We witness the sad effects arising from the supineness of our church in this quarter; on the former occasion when I visited Paris I found the people considerably alive about obtaining a minister of the Church of Scotland. Now, however, their former interest owing to "hope long deferred" seems considerably to have abated, and the more respectable adherents of our Church have connected themselves either with the Episcopal Church or the Secession. A very considerable sum was collected in Scotland by a gentleman in the neighbourhood to assist in building a place of worship in connexion with our Church; but owing to the slight probability of obtaining a minister there seemed from the long abandonment of the field by us, the sum we were informed was consigned over to assist in building an Episcopal Church; thus it is that other denominations have anticipated and displaced us in some of the principal and most important stations in the country; while they are zealous and successful in proselytizing many who originally were adherents of other connexions, or belonged to none; we have not missionary zeal enough to preserve the adherents already connected with our body; but we find them every where uniting themselves to other churches from the neglect and supineness of their own. We cherish no aversion to those Churches which have outstript us in zeal; their efforts for the dissemination of their principles display consistency, and are to be commended; but I am not ashamed to say that I am mortified at seeing our Church come behind them in zealous exertions, and to find that she should be superseded by other churches in places where from the number and devotedness of her adherents, a little zeal would have rendered her predominant.

Sabbath, 17th February, preached at the village of London, which is nearly West of Brantford, in fulfilment of an appointment made for me by the Rev. D. McKenzie of Zorra, whom I authorized to fix upon any place in that quarter which he thought the most important. There being no sermon that day in the Secession meeting-house of the minister, the Rev. M. Proudfoot, we were favoured



with the use of it, the attendance in the forenoon was numerous, it was considerably less in the afternoon, partly as I was told from their being very rarely preaching at that time of the day, and partly from many who attended, being from so great a distance, that to have waited the additional service would not have been convenient. I was informed there were a considerable number attached to the church, here, and in the neighbourhood. I visited several, some of them very respectable persons, almost all of whom expressed their desire for a ministry connected with our body; some of the most able in regard to means expressed their desire of having a Church built, and their readiness to support a minister. I have little doubt from the communication I had with the people, that if a minister were got for London, and Lobo, that a church would soon be erected. The two places I believe could easily support a minister, and many in this case we were led to infer would connect themselves with our church, who are not strictly its professed adherents.

Tuesday, 19th, preached in the house of Mr. Barclay, in the township of London, about 4 miles from the village, to an audience consisting, with the exception of one or two, of Highland people, few of whom could understand the English, so well as the Gaelic. Were a minister settled in the village of London, this is the part of the township from which support would chiefly be obtained.

Thursday, 21st, preached in the township of Lobo, which lies to the North West of London, in the vicinity of John McDougal, Esq. The attendance here also was very considerable, consisting exclusively of Highlanders, but chiefly of the Baptist persuasion, which they joined for want of a minister of the Church of Scotland, to which they originally belonged. It is thus that in many places, those of our connexion if they do not, owing to this want, sink into irreligion and utter indifference, connect themselves with other bodies, and though this evil is constantly increasing in magnitude throughout the length and breadth of the land, not a single missionary for a long period, has been sent to counteract it. Encouraged by the large attendance, I made an appointment in another part of Lobo, for the evening of the following Sabbath.

Reached Williams, which lies to the North West of Lobo, on Friday the 22nd, accompanied by Mr Alex. McKenzie of London, who, while in this quarter, shewed me much kindness and attention, and attended me throughout all my journeyings in the three townships of London, Lobo, and Williams. On Saturday, visited a few of the families, and attended a prayer meeting, which is held every Saturday forenoon in the vicinity of the Log-meeting-house; the services as might be expected are conducted in Gaelic; though having seldom as they said, a minister, they requested me on this occasion to officiate which I did; several of these present afterwards engaging in prayer.

How pleasing an evidence of the preservation of piety through divine grace, in the most unfavourable circumstances, do such meetings afford, when they exist where there is a privation of public ordinances, and how beneficial may the result of such meetings be in, leading at length to the enjoyment of such privileges. How effectual may the united prayers of God's people in such meetings be for the prosperity of Zion among them, and for the blessing of a gospel ministry as the most effectual means for this end. "They that feared the Lord spake after one to another; and the Lord hearkened and heard," Mal. iii. 16. There is also I understand, a prayer-meeting held every Sabbath in the Church.

Sabbath, 24th, preached in the Church to a very large audience, the house which is large, was crowded in every part; and it affords me pleasure to say that I never preached to an audience which displayed more solemnity and attention. I was deeply impressed with the consideration that so large a congregation consisting exclusively of adherents of our church should be consigned to silent Sabbaths; and when we take into account that this is only a specimen of a destitution which is to be found in many other places, how distressing the thought, and how clear a proof of the necessity of some mighty and hitherto unequalled effort for remedying so deplorable a state of things. How fatal will it be to the interests of religion and the Church, should this evil continue any length of time, and can even a partial remedy be afforded for it, without the most strenuous exertions both on our part and the Church at home; and shall such exertions be any longer delayed!

On the same evening, preached also in Lobo, in the house of Mr. Peter Brown, agreeably to the appointment I made at the meeting on the previous Thursday, and though the evening was very wet and disagreeable, I was much gratified to find that there was a large attendance, the people in this quarter, are chiefly of the Baptist persuasion, and are visited I believe, regularly by a preacher of that body, but I was given to understand that were a Presbyterian minister settled near them, many of them would unite.

Monday 25th, preached again at the village of London, in the evening at the house of a Mr. William Clark, an excellent and pious individual, with whom I stayed while in the village, and who manifests an ardent zeal for the interests of religion and of the Church of Scotland, the audience considering the very bad state of the roads, and that the house is at the extremity of the village was good.

Wednesday, 27, officiated at the ordination of the Rev. William McKillican, at St. Thomas. The Rev. Mr. McKenzie, of Zora, preached and presided, the Rev. M. Cheyne, of Amherstburgh, addressed the people, and I the minister: the attendance, though the roads were in a wretched state, was very considerable, though doubtless small to what it would

have been, had the travelling been good; Mr McKillop's field of labour here is important and interesting. May God bless and prosper his ministry among the people committed to his charge.

Thursday, 25th, preached at Aylmer, a small village in the township of Malahide, 12 miles from St Thomas. There is in the vicinity, a considerable number of Scotch settlers, few of whom attended, though it was chiefly on their account the appointment had been made. Some of those present, however, expressed a desire that I should make another appointment; but this I could not conveniently do.

Sabbath, 3d March, preached at Dunwich, a township situated in the South West border of the London District, and the way to which from St. Thomas is along the Talbot road. This is one of the stations of the Rev. Mr. Ross, of Alborough, and my appointment there was in order that he and Mr Cheyne might repair to Chatham with the view of forming a congregation. The place of worship was a school-house which was completely filled, and the audience were uncommonly attentive. There appear to be in this neighbourhood, several individuals of piety, and generally an attachment to ordinances; it is a pity that so good a congregation as can be here assembled, should enjoy divine service so seldom. I made another appointment for the evening, which was also well attended.

Here terminated my labours among the Highland congregations which I visited on this tour; and on closing my account of them, it is due to them and pleasing to myself to express the great satisfaction I derived from my stay amongst them. I may say that I uniformly witnessed the most warm attachment to divine ordinances and to such ministers of the gospel as had preached to them, and among no other part of the population have I remarked so many evidences of vital piety. On some occasions, individuals, who understood only a few words of English, were present when there was sermon, simply from the hope that they might catch an occasional expression which might benefit them. I was struck and felt as it re-proved by the remark of a woman of this class who was one of my hearers in the township of London that she understood a word here and there in the sermon of an English minister, whom she named, but that she could not make any thing at all of me. How refreshing is it to witness such a thirsting for the word, such patient watching, so to speak for a few occasional droppings from those wells of salvation, which are furnished by a gospel ministry, and how deplorable is it, when we find such a concern for the word of life and affection for ministers of the gospel, as this interesting people manifest, becoming extinct from a long continued desolation of ordinances! Another source of gratification to me was the genuine kindness which I uniformly experienced, and which cordial us has been the reception I have

always met with in my journeyings, surpassed what is commonly manifested. Such was the satisfaction I found amongst them indeed, that I shall be happy should providence afford me an opportunity ere long of paying them another visit. I regretted much that it was out of my power to visit the Highland settlements of Eskud, and Mosa, on account of the strong desire which I believe they feel for a preached gospel, and the great pleasure I would doubtless have experienced from a visit to them, but I fervently hope that they will before long be visited by some messenger of peace better qualified to publish to them its joyful tidings.

After preaching at Dunville, I set out for Simcoe and Victoria villages, situated near the Eastern extremity of the London District,—the latter on Lake Erie. I had authorized Duncan Campbell, Esq., P. M. Simcoe, to make an appointment for me for Sabbath the 10th at both places, they being in close vicinity. I resolved to preach on my way at Vienna, a village in the township of Bayana, and which is half way betwixt St. Thomas and Simcoe. With this view I got an introduction to a Mr. McKinnon, a Scotch gentleman there, by whom I was kindly received; and an appointment was made for me to preach on Thursday the 7th March, at 2 o'clock P. M. The audience was as large as could be expected from a notice of a few hours. There are only a few Scotch families in this quarter; but Mr. McKinnon gave me to understand that if a minister of the Church of Scotland, preached among them many who were not strictly Presbyterians would unite. Perhaps if some adjoining settlement were combined with Vienna, a preacher might ere long be supported between them, but in the mean-time owing to the isolated position of the village, no supply can be obtained at present, except from occasional visits by the minister of St. Thomas, or by any one who may hereafter be stationed at Simcoe and Victoria. So far as I could judge from my short stay here, there appeared indications of much coldness and indifference about religion. On reaching Simcoe, on Friday the 8th March, I found that an appointment had been made for me; but on going to Victoria on the following day I learned that no intimation had been given of preaching there; so that the appointment had to be made that day, and partly with the view of making it better known, and partly because I intended only to preach once on Sabbath, I preached on that evening, and found the attendance larger than might have been expected from so short a notice.

On Sabbath the 10th, preached in the forenoon; and though the attendance might be called good, it was not so large as I expected from that of the preceding evening. I was happy to find that a number of soldiers stationed there, as well as their officers, attended. The adherents of the Church in this village afford indication of much laxity and unconcern about religion. The Sabbath, both by them and the people generally, seems to be held in little or

no respect—one of the melancholy consequences usually attendant on the want of a gospel ministry. Some of those connected with the church absented themselves on account of assignments which they had made for that day before my appointment was known to them. How deplorable to find that in so many places irreligion and immorality are permitted to run to such extremes for want of any restraining influence, that such temptations to spend the Sabbath in business and recreation should be held out for want of divine ordinances, and that where such irreligion abounds there should be no faithful watchmen to warn men of the danger of such courses by their rebukes and admonitions, to exhibit these impious practices to men in such awful and revolting colours that they might through the blessing of God be led to abandon them! When will the christian world be roused to sacrifices and exertions for christianizing mankind, proportioned, in any measure, to their spiritual wants and necessities? I preached in the afternoon at Simcoe, in the Baptist meeting-house, to a very considerable and respectable audience, and in the evening in a spacious school house to one still more numerous.

On Monday the 11th, at 2 o'clock, preached in a school-house in the vicinity of Port Dover, which lies to the East of Simcoe and Vittoria. The audience from the notice not having been general was small. On this account I made another appointment for the evening, which was numerously attended. In these three places, Simcoe, Vittoria, and Port Dover, which are contiguous, it is evident that a Minister could easily be supported. Ill supplied as they are at Simcoe with preaching of any kind, there are several respectable and wealthy persons there, who are desirous of a ministry of our church among them, some of whom expressed their willingness to make great personal sacrifices and exertions to uphold one. There also as in many other places, there are individuals not strictly connected with any religious body, resembling most the Presbyterians in their principles, who it is believed would unite with them in maintaining a minister in Dover and the vicinity. There are several Scotch families, some of whom expressed the strongest desire to have a minister among them. Among these is ———, though connected at present with another church for want of a Presbyterian minister, is warmly attached to the Church of Scotland, and is very desirous of a ministry in connection with it. Since I left that quarter, I have been given to understand that the great mass of the people in Simcoe and vicinity were once Presbyterians, and made repeated applications for a minister from home; but their solicitations like many others were treated with neglect; in consequence of which as in many similar instances, the principal persons connected themselves with the Church of England. The same was the case in a part of my own field of labour. The most respectable of the inhabitants made repeated and earnest applications to the Church of Scotland for a

Minister which were totally disregarded. In consequence of which they directed their view towards the Episcopal Church, and their efforts to obtain a minister of that connexion were successful; since which time the principal inhabitants and their descendants who would otherwise have been adherents of the Church of Scotland, are totally estranged from it, and regard it with indifference.

Having thus finished my period of Missionary labour within the bounds of the Presbytery of Hamilton, I returned to Thorold, preaching on my way at Dunnville on Wednesday 13th March. The meeting, though not large, was better than might have been expected on a very wet evening, and on a notice of a few hours. The people of Dunnville manifested their kindly feelings by bestowing on me a present of considerable value in return for my occasional services; and in consequence of the desire that several expressed for my speedy return, I was induced to leave an appointment for Sabbath the 5th of May.

After preaching again on the 17th April, I commenced my tour within the bounds of the Presbytery of Toronto, and on Sabbath the 24th March, preached at Nassagawaga township, at the North East extremity of the Gore district, at a School house near a Mr. Hutcheson's of that township. The school house was quite filled, though the notice had been too short for such as were at a considerable distance. I was told that if it had been generally known, the house would not have contained the people. Preached two sermons, and though there was an interval, was happy to find that all remained for the second service.

On Monday afternoon the 25th, preached to a very good audience in a school house, about 4 miles off, near to Mr. Bell's, one of the Elders. In this quarter there is a considerable number of Highland people, as many as to form a very considerable congregation of themselves, but only one or two attended. As most of them understand the English well enough, their absence must I fear be ascribed to a natural but undue partiality for their vernacular tongue, and an unwillingness to hear the gospel in any other—a spirit which certainly is not very indicative of a thirst for ordinances, and forms a striking contrast to that of the Gaelic congregation of which I have already given an account.

Here a congregation has been formed and elders appointed. After the sermon, I held a meeting of the session, when a resolution was entered into, to commence a prayer-meeting to be held every Sabbath; a petition was prepared, also for the Presbytery of Toronto, soliciting a dispensation of the Lord's Supper as soon as might be convenient. There is a greater proportion of the inhabitants of the township in connexion with the Church of Scotland, than with any other religious body, and though not able to support a minister of themselves, they would be so in conjunction with Puslinch. The people of the last men-

tioned township, I was given to understand, had at this time the prospect of obtaining a minister, and the people of Nassagawaga had it in view to send a proposal to join with them in supporting him. There certainly appear among them indications of a desire for ordinances and several appeared peculiarly anxious to obtain them.

Sabbath, 31 March, Preached at Norval, formerly called McNabbsville, and situated on the River Credit in the most eastern part of Esquering. As there was sermon in two other places in the neighbourhood the attendance was rather small but having made another appointment in the evening, the attendance was more numerous. There does not appear much prospect for the Church in this quarter at present. With the exception of one or two individuals, I did not perceive much concern shewn by them about a gospel ministry. I was informed that there was a much better opening for a minister about three years ago; but that since that time several had left the village, and several more had joined the Baptists and Secession, and the greater part of such as still adhere to the church, have become torpid and remiss. If the elegant and capacious Church which has been erected here were finished, and the people had frequent preaching, I doubt not but a good congregation might be formed, and in conjunction with a congregation in Chinguacousy, to which the Rev. Mr. Rintoul officiates occasionally, might either now or ere long support a minister.

Tuesday, 2d April, preached in the evening in a small meeting-house, 5 miles to the North West of Norval, in the same township, and where the Rev. Mr. Johnston one of the ministers of the United Synod officiates. The attendance was considerable.

Wednesday, 3 April, preached in Erin, which lies to the North West of Esquering, in the house of a Mr. McMillan one of the stations in which the Rev. Mr. McMillan preaches occasionally, and which I was requested to supply in his absence. The audience consisted entirely of Highland people, and I was told that for the most part it was very large, though rather small on the present occasion from the season being a busy one, and there having been an uncertainty about the appointment. This appears one of the cases of important and numerous congregations either not at all, or very partially supplied with divine ordinances. Several with whom I talked seemed very much concerned about the destitution under which they laboured. I suggested to them that they ought to make their case known to the Presbytery as this course generally led to at least a partial relief. They concurred in the propriety of this step, and appeared resolved to adopt it. From Erin I proceeded on Thursday to Mono, stopping in the evening at the Rev. Mr. McMillan's in Caledon, who however was at that time from home. On Friday I reached Mono, which lies in the North West of the Home District. From the circumstance of having been the first

Missionary of our Church who visited Mono, and the kindness I received from them when a perfect stranger, and on no other account than that I came to preach the gospel among them, (a kindness which they uniformly continued to display towards me) I have always felt much interest in this people, and should have been exceedingly happy, had it pleased the Head of the Church to have brought them under a ministry connected with our body; but the southern and principal part has received Mr. Lewis, a minister of the United Synod. I was happy to understand however, that the people are well satisfied with him and that they raise for him a considerable support. One or two years ago the people at my suggestion made application to the Presbytery for a supply of preaching, in which they expressed a desire of having a minister settled among them; and had the precaution been adopted of forming them into a congregation, the measure would probably, have secured for the Church this interesting field of labour, which in conjunction with the Northern or Turnbull settlement could have well supported a minister. But the loss of such promising spheres, one after another, is the unavoidable result of the sadly inadequate exertions hitherto made to supply the destitution of Canada. Found when within a short distance of the Turnbull settlement, that the letter intimating my preaching there had arrived only a few hours previously. The appointment of course was not generally known. The attendance, however, was considerable. I preached twice with a short interval—all I believe remaining for the second service. In consequence of the lateness of the intimation, I resolved to afford another opportunity to the people, and made an appointment for Tuesday next.

Tuesday, 9th, at 11 o'clock, A. M., the attendance was about as good as upon the Sabbath. From the circumstance of this settlement being unhappily isolated, the time has not yet come when it can enjoy the services of a regular ministry; but if sermons were afforded at stated and not very distant intervals, ere long some other settlement either in Mono, or in one of the adjoining townships, might be found to combine with it. If they have not a supply of ordinances from time to time from the Church, there is reason to apprehend that they will join with the congregation in the south of Mono. There is here a thriving Sabbath School, conducted chiefly by Mr. Laidlaw, one of the Elders who is much esteemed in the neighbourhood for his christian spirit and deportment. The people agreed, at my suggestion, to recommence a prayer meeting which had some time ago been discontinued.

Thursday, 11th, preached at Lloydtown, a village which lies to the South East of Mono, and on my way to West Gwilliamsbury. The day was very wet and uncomfortable, and the attendance was small. I gave notice of another appointment the following Wednesday.

Sabbath, 14th, preached at West Gwilliamsbury, which lies near the Southern extremity of Lake Seneca, and West from the head of Yonge-Street. There is now a vacancy by the removal of the former pastor, the Rev. Wm. Killican, to St. Thomas. The Church was very numerously attended. Preached in the afternoon to the English congregation in the Northern part, which was also large.

Preached here also on the following Tuesday.— There seems a great desire in both settlements to obtain another pastor. Every effort, therefore, should be made by the Presbytery to supply them with sermon as often as possible; as in the event of their being neglected, the congregation in both places will be in danger of being broken up by a union with other religious bodies who are somewhat zealous in that neighbourhood. There are few congregations among whom I have experienced so much kindly feeling, or who have manifested so much partiality for my unworthy labours, as the congregation of West Gwilliamsbury; and it is my earnest desire and prayer that the Great Head of the Church may watch over their spiritual interests, pity their present destitution, and soon provide them with a faithful and able pastor in room of him whom in His providence He has been pleased to remove from them.

On Wednesday, 17th, preached again at Lloydstown, on my way to Markham: but though the day was favourable, I found the attendance not much better than on the former occasion, though I made the appointment for the day time, to afford an opportunity to those connected with the Church in the surrounding neighbourhood to attend. Only one or two residents within a mile of the village were present. The Presbyterian party and indeed the whole of the population seem to be in a dead and careless state. It was resolved by some of the former, however, to call a meeting soon after my departure to take steps for securing occasional divine services; and in order to ensure a better meeting, the Rev. Mr. Tawse, of King, agreed to preach a sermon previously to it. I have since received a letter, stating that a meeting has been held, and an application made to the Presbytery.

Sabbath, 21st, preached at the village of Resorville, in the township of Markham, which lies a few miles to the East of Yonge-Street, and to the North of Scarborough, to a very large audience. The place of worship which was a capacious school-house, was so well filled, that several had to go away for want of accommodation. Preached in the afternoon in the 6th concession, in a school-house, near to the frame Church which the Presbyterians have built in this quarter. The notice here was very short, and the congregation is not so numerous as at the village, so that the audience was smaller than in the forenoon. I made another appointment for the evening of Monday the 22nd, when the audience was considerable.

On Tuesday 23d, preached at 3 o'clock, in the 10th concession, and in the evening of the same day at the village; the attendance on both cases was numerous. Betwixt the village of Resorville, and the 10th concession in the one part of the township, and the 6th concession in the other, a minister I apprehend could be easily supported. An earnest desire was expressed by the people generally, with whom I had intercourse for divine ordinances; and indeed the excellent attendance which was afforded on the different occasions of my preaching seems a proof that such a desire is general. In the 6th concession they have erected a spacious frame Church, and materials have been provided for building one in Resorville. Owing to some dissension, however, among the subscribers the work is in danger of being retarded; but it is to be hoped that a desire to promote the interests of the church will eventually lead the conflicting parties to a proper understanding that through their united and harmonious efforts, the church may flourish and prosper in a field so promising. There are in this quarter many respectable and intelligent adherents of our Church, some of whom are very zealously devoted to it. It is much to be lamented, indeed, that such a field should be unprovided with a stated ministry; but let us hope that it may not, like many others equally important, be lost to us for want of proper cultivation. How much need is there for some immediate and vigorous effort to rouse the Church of our native land to provide the means of supplying so many favourable openings, ere they be closed against us forever! The affectionate manner in which the people here speak of the Rev. Mr. Gardiner of Fergus, who laboured among them for a considerable time, while creditable to him, affords pleasing evidence of their religious spirit, as well as a presumption that they have desired to profit by his ministry; for affection shown by a people to the ministers of the gospel may be regarded as indicative of a love for the gospel itself.

Wednesday, 24th, preached at 3 o'clock in the school-house near the post office in Pickering; but the meeting, partly, I suppose, on account of the excitement caused by an election of an Assembly member in the immediate vicinity, was very small.

Sabbath, 25th, preached twice at Darlington, which is at the Western extremity of the Newcastle district, at the hours of 11 and 4; but the day having been one of continued rain, and a great proportion of the people living at a considerable distance, the meeting on both occasions was very poorly attended. Very zealous exertions as to liberal contributions have been made in this quarter for the erection of a Church, and the work is about to be commenced. The people, however, are unable of themselves to support a minister; but if one were provided, many both in Whitby and Pickering, (adjoining townships) who desire a minister of our church, would cheerfully assist; so that between these stations, he could, I doubt not, be well provided for. Darlington, as a sphere of ministerial

labour, has been too much neglected. There are in it several respectable adherents of our church, some of whom, while they are desirous of a gospel ministry, are able in regard to means, and willing to support it. The evil consequences arising from the want of such a ministry are apparent in the spiritual indifference and Sabbath profanation which characterise some who are connected with the Church. As an example of which I may mention that some who had purposed giving their attendance, were busily employed the most of the Sabbath in unloading a vessel which had that morning come into port. How revolting is it to witness such sordid worldliness in creatures who can retain but for a day the trifles which they so doct upon, that they will sacrifice their souls to procure them while they manifest so utter an unconcern about an existence which shall endure for ever! Alas, how prevalent is this covetous earthborn spirit in the land in which we live!

Tuesday, April 30th, preached in a school-house in Scarborough, on the public road about 10 miles from Toronto, where I had the pleasure of meeting the Rev. Mr. George of Scarborough, who came with the view of attending, and was so kind as to assist me in the preliminary services, as I was considerably fatigued. Next day went with Mr. George to attend a meeting of commission, and after it had closed its sittings, which continued for nearly two days, left Toronto for Dunnville, and preached there on Sabbath, 5th May. I had two services— one at 11 A. M., and the other at half past 2, P. M. On both occasions, but especially in the forenoon, the attendance was large. There are in Dunnville several very respectable persons in connection with the Church; and the number of adherents appears lately to have increased—some of the chief supporters of the American Presbyterian Church being now willing to support a ministry furnished by us, and even anxious for it. I have never on any former occasion of visiting this place witnessed so much apparent interest. Some time ago the people appeared to have sunk into torpor and apathy, but now they seem much alive to the value of divine ordinances, and desirous of obtaining access to them. I was told that it was in contemplation to get a minister between them and the Scotch settlement in the neighbourhood of Seneca on the Grand River, to which I have already referred; and though the distance of that place from Dunnville is about 26 miles, the arrangement might be practicable, as there could be preaching at each of the stations on alternate Sabbaths. There is little doubt that the two places in conjunction could support a minister; but as there are several Scotch families near the Narrows of Chippawa, who are very desirous of divine ordinances, it might be worthy of consideration, before entering into this arrangement, whether a union with them would not be preferable. It would I conceive, be well to lose no time in forming a congregation in Dunnville. There are materials in it for a good eldership; there is indeed one elder already there,

connected with my own congregation, who I am persuaded will strain every nerve to advance the interests of the Church wherever he may be placed. Dunnville may indeed be regarded as a field well worthy of cultivation; and the present is a most favourable juncture for adopting some means for effecting that object. I advised the people to make application by a statement of their case to the Presbytery of Hamilton, which I am persuaded they will do without delay.

Monday, May 6th, preached at a settlement near Lake Erie, about ten miles from Dunnville, to a numerous audience. There are a few Scotch families in that neighbourhood, and several others who, though not strictly Presbyterians, are more attached to that body than to any other with which they have an opportunity of joining, and who, it is supposed, would contribute to the support of a minister stationed at Dunnville, if he were to preach to them occasionally. Some of the Scotch stated that, distant as Dunnville is, they would not hesitate, when practicable, to attend sermon there—expressing, at the same time, great desire for having a minister within reach. From the accounts I received, I considered it very probable that by the adoption of proper means, a congregation might be raised here, which in conjunction with one at Dunnville, would be strong enough to support a pastor without the addition of any other field of labour.

I would conclude the journal of this tour with a few observations suggested by it. As my principal object in undertaking this mission was to obtain particular information regarding the prevalent destitution of divine ordinances, in order to make out a stronger case in applying for a remedy, I may say that I have in a great measure succeeded. In at least half of the principal stations which I visited, I find that the people are both able and willing to support a gospel ministry, and in all I believe they are in a fair way of becoming so. Let it be remembered that this amount of destitution exists within only a very small portion of Canada, and is therefore but a sample of that which prevails generally. How deplorable is it that so vast and interesting a field, more or less prepared for spiritual cultivation, should be thus abandoned—that so many of our countrymen, thirsting for the ordinances which they enjoyed in their native land, yet unable to obtain them, are thus becoming amalgamated with a corrupt and unbelieving population, or falling into the ranks of other sects, many of whose doctrines we repudiate, and which are every day gaining ground where sound doctrine might otherwise have prevailed! This state of things has again and again been made the subject of complaint and appeal; but hitherto little, of late indeed—we may say—nothing has been done to alleviate it. As the evils arising from this destitution are, of course, constantly increasing, and as all other means which have been adopted for the purpose of obtaining relief have hitherto failed, it would seem that some new course

has become indispensable; and I conceive that the most effectual would be the mission to the Church at home of one or more of our brethren who might be deemed best acquainted with the religious wants of our population, and best calculated to communicate information respecting them. Such should be commissioned to travel over the length and breadth of the parent land, awakening the people to a sense of the deplorable evils resulting here from the want of a gospel ministry, and representing the advantage as well as the honour of the Church as involved in its extension in this land, and laying our case, at the same time, before Presbyteries, Synods, and, if there be an opportunity, the supreme judicature of the Church itself. This is the only plan which now appears likely to succeed. Mere representations transmitted to the parent Church may be the means of procuring a partial supply of ministers, but will never, we are persuaded, produce that vigorous effort which is necessary for affording us more than a very partial relief. The time appears to be peculiarly favourable for the success of such a measure. The liberality of the Church in behalf of one of its schemes—*Church Extension*—might be made an irresistible argument for a similar liberality in behalf of another—*Colonial Churches*. Overtures were made at the last General Assembly from several presbyteries regarding the employment of probationers, which were founded chiefly on petitions from the preachers of Edinburgh and Glasgow, praying that fields of labour might be assigned them; and surely in assigning such fields, such an important one as this cannot be overlooked. The attention of the Church at home seems much more awakened of late in regard to Canada. In their last report the directors of the Colonial Society thus express themselves "An appeal more loud and strong than has ever yet been made must reach the ears of Scottish Christians: we are satisfied that the disposition to help our brethren abroad is not less strong than before, and it requires only the continued, and energetic, and systematized efforts of the Church to call it forth." How can such efforts to rouse the Church generally be so effectually made as by the mission which I have thus ventured to recommend? At a time, and under circumstances so favourable, we shall be miserably negligent of our duty, if we do not by our persevering and strenuous exertions endeavour to secure a blessing to Canada which shall redound mightily to the glory of God and the good of souls, to the remotest generations.

ANGUS MACINTOSH.

THE RISE OF THE PAPAL HIERARCHY, BY THE REV. ROBERT LEE, MINISTER OF CAMPSIE, SCOTLAND.

From the Church of Scotland Magazine.

(Continued from page 150.)

96. From the employment of propitiating the Virgin, the popes not unnaturally succeeded to that of obtaining terms from the enemy; and from the preservation of the state in war, to the government of it in peace, the transition was almost imperceptible. A state of anarchy presents a favourable theatre for the projects of ambition, and if the external and internal condition of the city, if the superstitious character of the people, the dangers with which, during several centuries, it was surrounded, the want of an adequate civil authority, and the ambition of the pontiffs be all taken into account—the power to which the latter attained, will appear the inevitable result of such a combination of circumstances.

The willingness, also, with which the people obeyed the popes was increased by the respect in which they were held by the barbarians, who displayed an anxiety to propitiate the pontiffs, proportioned to the influence they seemed to possess over the superstitious minds of their countrymen.

97. "The\* misfortunes of Rome," they are the words of Gibbon, "involved the apostolic see in the business of peace and war; and it might be doubtful to himself whether piety or ambition prompted him to supply the place of the absent sovereign.... Disappointed in the hope of a general and lasting treaty, he presumed to save his country without the consent of the emperor or the exarch. The sword of the enemy was suspended over Rome; it was averted by the mild eloquence and seasonable gifts of the pontiff, who commanded the respect of heretics and barbarians. The merits of Gregory were treated by the Byzantine court with reproach and insult; but in the attachment of a grateful people, he found the purest reward of a citizen, and the best rights of a sovereign."

98. In the first year of the seventh century, the virtuous Maurice was deposed and murdered by Phocas, than whom a more abominable tyrant never disgraced the throne of the Cæsars. Not satisfied with the death of his sovereign, the usurper imbrued his hands in the blood of Constantina and her eight children. A humane attempt by Cyriacus to protect the family of the murdered emperor, inflamed the resentment of Phocas against that patriarch and his see. Aware of this circumstance, Gregory who still filled the papal throne, celebrated the accession of the tyrant in the indecent language which follows: "Let the angels give glory to God in heaven, let man return thanks to God upon earth."

During the contests for superiority between the popes and the patriarchs of Constantinople, the title of "universal bishop" had been assumed by the latter. The disgrace into which his humanity had thrown the patriarch, suggested to Gregory the possibility of obtaining for himself and his successors a designation, to which, when arrogated by another, he had affixed the epithets, "vain, proud, profane, impious, execrable, blasphemous, antichristian, heretical, diabolical." In his letter accordingly to Leontia, the new empress, he suggests the propriety of securing the favour of St. Peter, by conferring some favour on "his grievously afflicted church."

The gift, only hinted at by Gregory, was openly solicited and obtained, within the short space of three years, by Boniface III., who, while nuncio at Con-

\* Decline and Fall, Chap. 45, in 6th.

stantinople, had secured the favour of Phocas, by flattering his vices, and commending his atrocities.

It does little honour to the apostolic see, that its supremacy was obtained from a murderous ruffian, by an unprincipled parasite.\*

99. Leo the Isaurian became, on his accession to the throne of Constantinople (A. D. 718.), the avowed and determined supporter of the *Iconoclasts*, whose doctrines were opposed, with furious zeal, by Gregory II., who then filled the papal chair. Not satisfied with the extirpation of images from the churches in the east, the emperor communicated also to the Roman pontiff his purpose of extending the reformation to the western part of his dominions. Stricken at an attempt so impious, the pope addressed two letters, which are still extant, to Leo, which "if they cannot be praised as the most perfect models of eloquence and logic exhibit the portrait, or at least the mask of the founder of the Papal Hierarchy."† After stigmatizing the emperor as a "tyrant" and "heretic," Gregory prudently considered how he could best defend himself from the vengeance which his insolent reproaches had merited. Separated from the empire which their ancestors had founded, the Romans endeavoured to restore the forms of the Republic; but their ignorance, their vices, and the want of laws, frustrated the attempt, and threw them upon the papal authority, which at once enslaved the church, and delivered the state.‡

100. Pepin, mayor of the palace to Childeric Third, had formed the ambitious project of deposing his master, and of ascending his throne. By the advice of the "states" he consulted the pontiff as to the lawfulness of his meditated usurpation. The circumstances of the pope required that he should conciliate the future monarch, whose assistance, against his sovereign the emperor, or the neighbouring Lombards, he might soon have occasion to solicit.

The rebellion of Pepin, accordingly, was declared *lawful and proper*, and, to prove his sincerity, the pope soon imitated the conduct which he had justified in the mayor of Paris. The politic decision of the apostolic see quickly met an ample recompense.

101. The power of the Lombards was dangerous from its proximity; and though Liutprand had withdrawn his troops, and offered "his sword and dagger, his cuirass and mantle, his silver cross, and his crown of gold," on the tomb of the apostle, such temporary fervour would pass away with the occasion which produced it. These apprehensions were speedily realized. The perfidious Lombards, under Astolphus their king, broke into the exarchate, reduced Ravenna, and advanced to the siege of Rome. The calamities of the times had thrown the charge of public concerns wholly upon the pontiffs; and when the miseries of humanity would probably have been disregarded, those of St. Peter excited attention, and obtained redress.

Stephen the second resolutely crossed the Alps, implored and received the assistance of Pepin, returned with an army, which in the short space of a few weeks, overthrew the Lombards, delivered the pope, and again retired beyond the Alps.

102. The absence of the Franks proved a temptation, which the Lombards could not resist, and Stephen was again compelled to supplicate his late ally. Distrustful of his own influence, the pope employs

that of St. Peter, who assures the Franks of "eternal life" as the reward of their speedy succour; and threatens them with "eternal damnation" should they neglect to deliver his vicar and chosen people out of the hands of the faithless Lombard.\*

103. The commands of the apostle were promptly obeyed, and Pepin again prepared to cross the Alps. In the neighbourhood of Pavia he was overtaken by an ambassador from Constantinople, who had come, in his master's name, to thank Pepin for his kindness in expelling the Lombards from the imperial territory. During a short residence at Rome, the ambassador had become acquainted with the treasonable intentions of the pope, and that the conquests of Pepin would be ceded, not to the emperor, but to the apostolic see.

In reply to his remonstrances against the injustice of conferring on a rebellious subject, the territory taken from his master, Pepin informed the deputy, that "his present expedition was undertaken at the express command of St. Peter, with whom he had compounded for the remission of his sins, and the salvation of his soul: that his own part of the stipulation was, to confer upon the apostle and his successors, whatever he might recover from the Lombards: that he had sworn to do so, and nothing could prevail on him to violate his oath.

104. The conquests of the Franks conferred on Stephen, the exarchate of Ravenna, Pentapolis, with all the castles, cities, and territory of the Roman dukedom, and, at the same time, the settled dignity and power of a temporal prince.

105. The scene now described, was re-acted within the short space of twenty years; the "dramatis personæ" alone were changed. Charlemagne occupied the throne of his father: Dideric was king of the Lombards; and Adrian First had succeeded to the office, the ambition, and the policy, of the third Stephen. The possessions, conferred by Pepin, were confirmed and increased by his son; who, partly from superstitious motives, but chiefly, perhaps, to secure their concurrence in his projected conquests, spared no pains to gratify the pontiffs.

106. "In the dissolution of the Lombard kingdom, the inhabitants of the duchy of Spoleto sought a refuge from the storm, shaved their heads after the Roman fashion, declared themselves the servants and subjects of St. Peter, and completed, by this voluntary surrender, the present circle of the ecclesiastical state."‡

107. It may be added, in conclusion, that the power of the Constantinopolitan patriarchs, which they owed to the favour of the emperors, and which appeared, at one time, likely to check the rising greatness of the popes, participated, after the seventh century, in the decline of the empire.

Their continual residence, indeed, under the eye of the sovereign, rendered it impossible for them to employ the artifices, by which the Roman bishops increased their temporal and spiritual jurisdiction. The patriarch *might* secure his title, and even the power of "universal bishop;" but that, in the immediate vicinity of the emperor, he should be allowed to assume all civil authority, is inconceivable. The same causes to which his power was owing, served to check and overrule it; while, on the contrary, their distance from the seat of empire favoured mightily the designs of the Roman bishops.

108. The dissolution of the eastern empire subsequently to the reign of Heraclius, and the occupation, by Mohammedans, of a great proportion of the terri-

\* Hallam, in his History of the Middle Ages, vol. ii. p. 270. note, affords the strongest ground for believing that no importance is to be attached to this supposed concession of the title of universal bishop by Phocas.—Ed.

† Decline and Fall, Chap. 49.

‡ Machiavel, Hist. de Flor. l. 1.

§ Decline and Fall, Chap. 49, et Machiav. ut supra.

\* Bow. Hist. of the Popes, vol. iii. p. 373, et Gib. ut supra.

Bower, ut supra.

‡ Decline and Fall, Chap. seq.



tory over which it presided, greatly reduced the authority of the Constantinopolitan see.

To Mohammed, therefore, the successors of St. Peter owe the double obligation, of deliverance from a master, and from a rival.

### CHAP. III.

#### *Controversies.—Councils.—Appeals.*

109. The controversies which, during many centuries, agitated the Christian Church, contributed powerfully to the rise of the Papal Hierarchy. These owed their origin in general to the loquacious sophistry of the Greeks, of whom a love of disputation, and a consequent propensity to quarrel, have, during all the ages of their history, been prominent characteristics. The method also universally adopted in the early ages, for the adjustment of religious controversy, proved the means not only of seating at greater variance the parties themselves, but of extending the pernicious spirit of disputation; and that in exact proportion to the extent of the attempted remedy. This is the more lamentable, as many of the early disputes consisted of mere dogmatical jargon, upon subjects, of which we know nothing, or of quibbles and contentions about words; and it is a truth, confirmed by very general experience, that the degree of animosity, with which Controversialists regard each other, is in exact proportion to the insignificance of the question on which they are divided, or the minuteness of the shade by which the opinions maintained differ from each other.

The practice of holding diocesan and provincial synods, and œcumenical councils, has been noticed in a former part of the essay (34 *et seq.*) To these the disputes, which arose in the Church, were generally referred.

110. Before the time of Constantine, as the Church possessed no *poter* properly so called, the decisions of these assemblies were esteemed merely as the *united opinion* of the ecclesiastics convened in them, and possessed, in general, more or less authority, in proportion to the number of the latter. Those bishops who did not attend a council, might adopt or reject its decision, as appeared good to themselves, as also might those, who, though present, had differed in opinion from the majority.

111. The policy of Constantine united large portions of the Church into confederacies, under Metropolitans, Exarchs, and Patriarchs; each of whom, assisted by his corresponding council or synod, possessed the *poter* of directing both the faith and practice of his inferiors in the ministry, as well as of the people.\* The sentence of the churchmen was now enforced by the carnal arguments of deposition or banishment, as the bigotry of the successful party; or the disposition of the prince might suggest.

112. The right, possessed by one dignity, of interfering in the province of another, and that, exercised by the secular power, of influencing or overruling ecclesiastical affairs, appears never to have been accurately defined or understood. The authority conferred by law on the Patriarchs, &c., was probably modified in its exercise; by the opinions and prejudices, which, before the days of Constantine, had served to govern the Church, and also, we may presume, by other circumstances of which we are ignorant.

113. All the principal heresies, during the first four centuries, if we except that of the Donatists, which, indeed, was rather a rebellion than a heresy;

\* Long before Constantine the Church was as a great "fœderative republic" the parts intimately united, and holding correspondence with each other. See Moshi. cent. II. ch. II.

sprung up among those, who, from the government under which they lived, and the language they spoke, were included under the general name "Greeks."

The questions, which arose among this disputatious people, were generally in the first place submitted to a provincial synod, over which a Metropolitan presided. The disappointment of the minority, or some other cause, for the most part transferred the controversy to the decision of a more extended council under the Patriarch, and, finally, to that of an œcumenical council. An assembly of the latter description, it may be remarked, has never yet occurred in the annals of the Church. By this term in ecclesiastical history, is understood a very numerous meeting of the clergy, held for the adjustment of religious controversy. Of the nine œcumenical councils, the authority of which is admitted by the Roman communion, no one deserves the name, the most numerous having wanted representatives from whole nations professing Christianity, and some having been composed chiefly of Bishops from one Province.

114. As no man was ever convinced of the erroneousness of an opinion, by an authoritative judgment, so the persons, whose tenets were condemned, naturally wished, by transferring the dispute to another quarter, to obtain redress from what they, of course, imagined an unjust decision. The councils, moreover, of which mention has been made, contained within themselves the elements of discord. Not satisfied with the extensive jurisdiction which each of them possessed, the Patriarchs were generally engaged in mutual contests for superiority; and, heated with the zeal of invasion or defence, they carried into the councils a most cordial hatred of each other. This applies, with more or less truth, to all the Patriarchs, but particularly to those of Constantinople, of Alexandria, and of Antioch. From their mutual aversion, these prelates not unrequently adopted different sides in the controversies; in which, for the most part, they were followed by their respective suffragans, who imagined their own honour connected with that of their superior, and so made conscience of giving him their strenuous support. These unchristian contests, however detrimental to the interests of religion, certainly tended to prevent the undue ascendancy of any one of the Patriarchs above the rest.

115. The parties condemned by the Eastern councils, or who saw no prospect of obtaining from them a favourable sentence, naturally turned their attention to the Churches of the West. At the head of these, its wealth, its political situation, the absence of Patriarchs, and the ambition of its ministers, had placed the Roman see. An appeal to the Western Churches, therefore, was soon identified with an appeal to the Pontiff.

116. Several circumstances contributed to the superior weight, which the Christians of the West possessed, in the controversies by which the Church was divided. One of these was their local distance, the effect of which was enhanced by the troubles of Italy, rendering communication with the East tardy and uncertain. Hence the merits of the controversies were, frequently, well ascertained, before even their existence was known to the Roman Bishops; who were thus enabled to perceive more clearly which side it would be proper for themselves to adopt.

\* Namely, those of Nice, Constantinople, Ephesus, Chalcedon, Constantinople, do. do. 21. of Nice Trent. The council of Chalcedon many Roman Catholic writers have endeavoured to degrade from the rank of an œcumenical council, the reason is obvious, yet it is one of these of which Gregory I. used to say, that he respected its authority as much as he did that of the four gospels.

The ignorance, also, of their clergy, strange as the assertion may appear, gave the popes an advantage of the same nature with the former. During the famous dispute between Cyril and Nestorius, there was found no Churchman in Rome, who could translate from the Greek, the documents connected with the controversy, transmitted from the East to the Pontiff; who, in consequence, was obliged to send them, to be rendered into Latin, by a bishop of Gaul.

117. The Western doctors were prevented from engaging with promptitude in the disputes of the East, by their ignorance of the Greek language, and consequently of the terms, on which the controversies principally turned. While the Occidentals were employed in acquiring the necessary information, the controversial spirit continued to rage in the East: difference of opinion ripened into obstinacy, and obstinacy engendered hatred: the decision of the West was demanded by the parties, with an eagerness, proportioned to the confidence they reposed in the goodness of their cause, and the dislike they entertained toward their opponents. The procrastination of the Pontiffs had the double effect: of increasing the weight of their sentence, and of exhausting the contending parties: nor is there wanting reason to believe that their interference was not unfrequently delayed rather by design than necessity.

118. The union of the Western Churches gave them the weight of a *monarchy*, while the fragments, into which the Oriental Christians were broken, exposed them to all the disadvantages of small independent *republics*. The Popes accordingly, imitated the conduct of Philip the Macedonian, who, by fomenting dissensions among the Grecian States, weakened them by means of each other, and finally reduced them all under his own power.

119. The arts by which ecclesiastical controversies were rendered subservient to the interests of the papal hierarchy, may be thus shortly described. 1. "The Popes fomented disputes." And, 2dly, "they encouraged the practice of appealing to themselves."

Of the former of these a sufficient illustration will be found in the contests for superiority, maintained by the Patriarchs of Constantinople on the one side, and by those of Alexandria on the other. The latter will require a more particular discussion.

120. As the most effectual means of encouraging appeals to themselves, the Roman bishops uniformly favoured that party by whom the appeal was made.

This assertion may be aptly illustrated by the first case of any importance, which the history of the Church presents, and in which his precipitate declaration, in favour of the appellant, proved rather unfortunate for the Roman bishop, and has given infinite trouble to the assertors of the papal infallibility.

121. In the fifth century, Pelagius and Celestius, after having been condemned in two African Synods, appealed to Zosimus then Bishop of Rome. The confession of Faith, which each of these heretics produced, was hastily approved by the Pope, who in his eagerness "to reward their submission to the holy see" took them under his protection, and severely censured "the rashness and acrimony of the African bishops." Heros and Lazarus, in particular, the accusers of Pelagius, were abused in the most unmeasured terms by the Pontiff, by whom they were excommunicated, and attempts made to degrade them as unworthy of the episcopal office.

As he could not reconcile the tenets contained in the "Confessions" of Pelagius and Celestius, with the Catholic doctrine, Zosimus declared "all inquiries concerning grace and original sin, empty speculations and trifling disputes, owing to a criminal

curiosity, and an immoderate desire of speaking and writing."

The haughty menaces of Zosimus were treated by the Africans as they deserved. The doctrines of Pelagius were again condemned, in a more numerous council, which firmly reminded Zosimus of the consistency of its opinion with that of Innocent his predecessor, by whom the Pelagian tenets had been condemned. The ambition of the Pontiff was alarmed by the decree of a subsequent and very numerous council, composed of African Bishops, who declared that "if any person should appeal beyond sea—that is to Rome—he should be cut off from their communion." This bold resolution quickly convinced the Pope that "Pelagius, Celestius, and all who entertained the same opinions with them, were *incorrigible heretics*," and as such, "unless they publicly renounced the poisonous tenets of their *impious and abominable sect*," he threatened "to cut them off from his communion." The sudden conversion of Zosimus is partly to be ascribed to a very severe law against the Pelagians, enacted, by Honorius, in the year four hundred and eighty.

122. The case of the Presbyter Apiarius—during the same Pontificate—affords a disgraceful proof of the indifference of the Pontiffs; to the guilt or innocence of those who appealed to their authority, and of their determined policy in supporting the appellant.

Excommunicated and degraded on account of his enormous crimes, by his own bishop, Apiarius of Pica addressed himself to Zosimus, who without examination of witnesses or any sort of inquiry, restored him to his former rank, and to the communion of the church. The decision of the Pontiff, and the forged canons by which it was endeavoured to be supported, were equally rejected by a general council held at Carthage, A. D. 419. This assembly, while, on its own authority it restored Apiarius to the communion of the church, and the rank of Presbyter, obliged him to remove from Pica. At Tribesna, whither he retired, his scandalous conduct drew upon him a second excommunication, which was followed, on his part, by a second appeal to Rome. Celestine, now Pope, imitated the conduct of Zosimus. With Apiarius, restored to his rank, and admitted to the Roman communion, Celestine sent the Legate Faustinus, with instructions to see the Presbyter reinstated in his charge. The cause of the latter was defended in an African Synod, by himself and Faustinus, but the unscrupulous Legate, when he thought himself secure of victory, was suddenly confounded by the voluntary confession of the culprit. The crimes of Apiarius were "heinous, incredible, such as ought not to be mentioned, and drew sighs and tears from the whole assembly" yet all his wickedness was more than cancelled, in the eyes of the Popes, by his merit in having appealed to their decision.

123. The policy of the apostolic see, in uniformly defending the cause of the appellant, might be further exemplified by the cases of Calcedonius of Besançon, of Jabæ of Alexandria, of Salonius and Saggiarius, whose crimes—simony, perjury, murder, adultery, &c.—were more than atoned for by their "submission to the holy see." Tacit history, during many centuries, presents scarcely an example, in which the Popes did not favour the cause of the appellant. The policy of this conduct is too obvious to require comment, and its success fully answered the purpose for which it was adopted.

\* Bower, Hist. of Popes: "In Vita Zosimi."

† Bower, as above.

‡ Bower, in Vita Celestini.

124. Such were some of the arts by which the Roman Bishops attained supreme authority in the Church. The profound ignorance, into which Europe gradually sunk, favoured the success of this, as well as of the other infamous practices, by which the hierarchy was reared. The Romish Church very early arrived at the valuable discovery, that, provided the *end* was good, any means whatever might be employed for its attainment: and a work so pre-eminently pious as the aggrandizement of the apostolic see, would justify measures however impious. The substitution of the canons of one council for those of another; the forgery of fictitious canons of real councils, and of fictitious canons of fictitious councils; of the "donation of Italy" by Constantine, and a thousand similar expedients, adopted with the same laudable intention, were probably regarded not only as *excusable* but *meritorious*. Thus the progress, as well as the coming, of that power, has been "after the working of Satan, in signs and lying wonders, and all deceivableness of unrighteousness."

\* Campbell, Lect. xv.

(To be continued.)

#### SYNDICAL PRESS.

TO THE EDITOR,—

To endeavour as far as possible to counteract the evil influence of a misdirected and licentious popular press is no less the *interest* of all who are desirous of peace and security, than it is the *duty* of those who are animated by a higher and purer principle—the love of truth for its own sake; and the most effectual means of accomplishing this is, perhaps, the publication of periodical works, such as the "Christian Examiner," for instance, whose object is to disseminate religious intelligence and inculcate moral instruction. In no country is there a more obvious and deplorable disparity of influence between the pulpit and the press than in Canada, inasmuch as the lessons of the latter, for good or for evil, insinuate themselves into thousands of minds which local circumstances and the state of society render inaccessible to those of the former. It becomes, therefore, an imperative christian duty to do all in our power to give a proper impulse to this mighty moral engine and to enlist its aid in the promulgation of truth and in the correction of error. In the peculiar circumstances of our church in this land—that church whose doctrines we believe to be those of the Bible—the value of a periodical publication devoted to her interests is greatly enhanced; and as such is the object of the "Christian Examiner," every exertion should be made to extend its usefulness.

The better to effect this object, I would suggest that some plan should be devised by the Synod for procuring a press and types to be exclusively employed under its superintendence, in the service of the Church. There is nothing so detrimental to the success of a work like the Examiner as the difficulties arising from circumscribed pecuniary means. The remuneration bestowed on the labours of the periodical press in this country is at best niggardly to a proverb; it is obvious, therefore, that the necessary withdrawal of a large portion of the proceeds, in the shape of profit, by the proprietor of the establishment in which the work is printed, who has no other interest in its publication, must essentially curtail those means which might otherwise be made available for promoting its improvement and securing the attainment of the benevolent objects of its original projection. To obviate this difficulty, let the Synod at its next meeting take into consideration the propriety of instituting an Association for the purpose of raising a capital to be invested in a printing establishment for the use of the Presbyterian community in the Canadas; which I have no doubt might easily be effected on some such principle as the following:—

The stock to be raised in shares—say 500 at £5 each; and in order to put it within the reach of all classes to contribute towards so desirable an object—say also 1000, at £1 5s.—making, on an average, about 30 subscribers for each congregation at present in existence. This would amount to a sum amply sufficient to lay the foundation of an extensive establishment, which by means of the publication of books, tracts, &c., to say nothing of general printing, could scarcely fail, with the patronage of so numerous and influential a body as the Presbyterians, to realize a considerable surplus to be applied to missionary and other religious purposes.

To prevent the temporary derangements consequent upon perpetually recurring changes in the management of the establishment, I would suggest that the Synod appoint *triennially* a Board of Directors, and also an Editor and Agent, both to be removable at the discretion of the Board. It would be necessary, of course, to publish a statement of the business transactions annually, for the satisfaction of the stockholders.

It is not my purpose, however, to dictate as to the details of the concern. The only object I have in view is to call the attention of the Synod to a subject which strikes me as being of some consequence to the interests of the Church of my native land in these Provinces.

Connected with the printing office there ought

to be an establishment for the importation of books, pamphlets, tracts, &c. from home. Besides standard works, there is much of what may be called the *floating literature* of the Church which might be found both interesting and useful, especially to the expatriated natives of Scotland, but which, under existing circumstances is seldom brought within their reach. It is not in the light of a mere commercial speculation that this proposal should be viewed. He is a degenerate Scotchman who would reckon it a sacrifice to contribute of his means to raise the intellectual and moral condition of the land of his adoption; and there can be no more effectual way of doing this than by placing the literature of the Scottish Church in the hands of the people, disseminating its doctrines among their homes, and instilling its principles into their hearts. Other religious bodies have availed themselves of such means as I have been recommending; and surely *Presbyterians* will not be found more indifferent to the interests of religion and morality than others, nor less disposed to preserve the distinctive character, and to enlarge the borders, of their Church. He who feels not that his own Church is the best, has but little regard for any; and whoever is sincerely and conscientiously attached to the Church of which he is a professing member will not wrap himself up in sullen and selfish sectarianism, but will do all in his power to extend to others the blessings which he himself enjoys in its communion. It is in the power of the humblest individual to contribute something to the dissemination of religious knowledge in some such way as I propose; and if the distinctive peculiarities of presbyterianism be worth the preserving, a knowledge of its doctrines and principles is certainly worthy of being extended to others by every legitimate means.

A LAYMAN.

## THE PRESBYTERIAN FORM OF CHURCH GOVERNMENT.

Continued from page 129.

### II. PRESBYTERIAL EPISCOPACY.

We have already attempted to exhibit some of the advantages of our mode of ecclesiastical government, as exercised within the bounds of a particular parish or congregation, by the three classes of officebearers recognized among us, viz; the Minister or Bishop, the Elders, and the Deacons. But it is obvious that a more extended government is necessary to secure the order, purity and efficiency of a whole church. Union is the law of Christ's kingdom, and the congregations existing

within any assigned bounds, should not form separate societies but one church. For this purpose there must be a bond of union, and power of supervision. The Presbytery constitutes this bond; and is invested with this authority. "This judicature consists of all the pastors within the bounds and one ruling elder from each parish, who receives a commission from the eldership to be a member of the Presbytery, and represent them till the next Synod be over; thus twice a year there are new elections of the ruling elders. The number of parishes associated in Presbyteries for their mutual help, is determined by authority of the national Synod, as the adjacency of the congregations and the easiness of travelling doth best allow." The general function and authority of this judicature is thus stated:—

"The Presbytery treats of such matters as concern the particular churches within their bounds, as the examination, admission, ordination, and censuring of ministers; the licensing of probationers, rebuking of gross or contumacious sinners; the directing of the censure of excommunication; the cognosing upon references and appeals from Kirk-sessions; the revising and recitifying what hath been ill done or negligently omitted by them, at their approving of the Kirk-session books and records; the answering of questions, cases of conscience, and solving of difficulties in doctrine or discipline, with petitions from their own or those in other Presbyteries; the examining and censuring according to the word of God, any erroneous doctrine, which hath been publicly or more privately vented within their bounds, and the endeavouring the reducing and conversion of any that remain in error and schism; the appointing of visitation of churches by themselves as occasion offers, or the perambulation of parishes in order to their uniting or disjoining; all which are either concluded or continued to further consideration, or referred to the Synod.\*"

The space that can be allotted to this subject in the present number will not permit us to do more than merely to glance at that watchful supervision which the Presbytery is bound to exercise over all the congregations committed to its care. And perhaps we cannot better exhibit the nature of this duty than by subjoining the following form of PRESBYTERIAL VISITATION, from which may be referred the evils to be guarded against, and the manner of preventing them.

### *Form of visitation adopted by the Presbytery of Arbroath.*

I. The Presbytery shall visit the parishes in the following order: Taking the order of settlement as the rule, it shall begin with the youngest member who has been settled two years, and proceed upwards in the order of settlement till it arrive at the oldest member, returning from time to time to the younger members, as soon as they have been settled two years

\* Compendium of the Laws of the Church of Scotland—Edinburgh, 1850, p. 229.

—it being understood, that no parish shall be visited within two years after the settlement of the minister.

2. The Presbytery shall hold its visitations with such frequency, that it shall visit every parish within four years.

3. The Presbytery shall cause intimation to be made from the pulpit of the parish to be visited, on a Sabbath, at least seven days previous, of the day and purpose of visitation, and the congregation shall be invited to attend.

4. The Presbytery shall notify to the minister, and to the elders, through the minister, their purpose of visitation, and the day on which it is to take place, at least one month previous.

5. On the day of visitation, the following shall be the mode of conducting the investigation: The minister of the parish shall preach a sermon in the presence of the Presbytery and congregation; after which, the Presbytery, in presence of the congregation, shall proceed to put the following queries—the minister having been previously furnished with a copy. The queries shall be answered in writing—the Moderator reading the queries, and the minister the replies.

#### *Queries put to the Minister as Moderator of the Kirk-Session.*

What is the population of your parish? Population under twelve? Above twelve? The number actually at school when the families were visited? Persons above seven years of age known to be unable to read? Persons in the habit of attending Sabbath classes? Total persons belonging to the Established Church? Total sittings in the parish church? Sittings possessed or occupied in the Established Church? Sittings known to be unlet or unoccupied? Number of free sittings, if any, in the parish church? Number of officiating elders in the parish? Total who communicated at the last communion? Number of communicants who belong to the congregation? Heads of families non-communicants? Total number of Dissenters, and the denomination to which they belong? Communicants? Sittings paid for? Persons not known to belong to any religious denomination?

Persons in the parish above six months old unbaptized?

Annual amount, average of four years, assessment for the poor?

Annual amount, average of four years' collections at the door?

Annual expenditure, average of four years in support of the poor?

Number of paupers on the regular roll.

Number of paupers receiving occasional relief.

Number of licensed public-houses in the parish.

Number of cases of discipline within last year.

Are there any, or how many, of your parishioners more than three miles distant from church?

Are there any villagers or others who have difficulty in finding sittings; and to what extent, and from what causes?

Are there many individuals in communion with the church who seldom attend church?

Have all the elders signed the Confession of Faith?

Has each elder a separate district allotted to him?

Does each elder reside in his district?

Do you require a certificate from an elder before granting the privilege of baptism?

Is it your practice to baptise in public or private?

Do you grant the privilege to parents who have not communicated?

How often do you dispense the Lord's Supper?

Is there any money exacted previous to, and as a condition of absolution from, scandalous crimes?

Has the Kirk-session any sources of revenue for behoof of the poor, other than collections or assessment; and are there any mortifications under the administration of the Kirk-session?

Has the Kirk-session any seats at its disposal in the parish church, and how does it dispose of them?

Do the heritors or farmers ever let their seats, and at what price?

Are such crimes as drunkenness and Sabbath-breaking on the increase or decrease?

Is the number of families who keep family worship increasing or diminishing?

Are there any points regarding which the Kirk-session wishes to have the advice and assistance of the Presbytery?

#### *Queries put to the Minister as an individual.*

How many diets of public worship have you on the Lord's day?

How many discourses have you yourself preached from your own pulpit during the last year?

Do you give a regular series of lectures on any portion of Scripture?

Do you read a large portion of Scripture at each diet for public worship?

Do you preach anywhere besides in the parish church?

Have you any preaching station where you regularly officiate?

Do you personally teach any class; and, if so, state whether for adults or young people; and for how many months during the year?

What is the average attendance at this class?

How many Sabbath schools, and Sabbath school teachers connected with the Established Church, are in the parish?

Do you superintend these schools, and in what way? What books are used in them?

For how long do you keep a class, especially for intending communicants?

Are there any prayer meetings in the parish?

Do you countenance them, and in what way?

Do you keep daily family worship?

Have you any library in connection with your congregation; and, if so, what control do you exercise over it, and what kind of works does it consist of?

Have you any association in your parish connected with the four schemes of the General Assembly?

How much money has the parish contributed for religious purposes during the last four years?

Do you hold diets of catechising?

How do you conduct these catechetical exercises, and on what do you catechise those who attend?

How often have you gone over the parish in this way during the last four years, or since you became minister of the parish, or since the last Presbyterial visitation?

Do you visit the sick?

Do you wait till sent for?

Do you visit regularly the aged and infirm who cannot attend public worship?

How often have you visited the parish within the last four years, or since you became minister of the parish, or since the last Presbyterial visitation?

State how you conduct these visitations, especially mentioning whether you call at every house, or give an address and prayer in every house; and, if not, how many families on an average you bring together?

Do the people in general wait on your visitations and diets of catechising?

State the amount of your stipend in money and victual, the sources from which it is derived, and the allowance for communion elements?

Are there any points regarding which you wish the advice and assistance of the Presbytery?

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*Additional Queries to Ministers of Unendowed Churches.*

What number of sittings in your church is let or appropriated?

State the price of sittings, and the number let and unlet at each price?

—

*Queries put to the Elders separately.*

Do you visit regularly or occasionally the families around you, especially the sick?

Do you keep regular family worship?

Is the habit of church-going increasing or diminishing?

Have you any points on which you wish to consult the Presbytery?

—

After these queries have been answered by the different parties, the congregation having been dismissed, the Moderator asks if the Presbytery reckons the answers sufficiently explicit. If the Presbytery thinks that any of the answers are evasive, or not sufficiently clear, a question or questions shall be put to the party or parties, with the view of eliciting an explanation.

The Presbytery shall then proceed to review the investigation; first, of the Kirk-session; secondly, of the Minister; and, thirdly, of the Elders; and to give recommendations and suggestions as it may see cause.

The answers to the queries shall be all kept *in relents*; and when the whole parishes have been visited, they shall be bound together, and preserved as a separate record.

(To be continued.)

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BOOK OF MORMON.

In our number for October, last year,\* we made a few remarks on Mormonism. We now present to our readers a document which gives a somewhat circumstantial account of the origin of the *Book of Mormon*. It was drawn up by Mrs. Davison, (formerly Mrs. Spaulding) of Monson, Massachusetts, her former husband, Mr. Spaulding, having been the author of the book. The Rev Dr. Ely of Monson, and D. R. Austin, principal of an academy there, have certified that Mrs. Davison is "a woman of irreproachable character, and

a humble christian, and that her testimony is worthy of implicit confidence."

This lady speaks with becoming abhorrence of the use which has been made of the "Book of Mormon;" but we think that she might have extended her condemnation to the authorship of the Book without failing in any proper respect to the memory of her former husband. She speaks of the Book of Mormon as a *Historical Romance*, and tells us, that it was written for the purpose of amusement. But verily the imitating of the writings dictated by the Holy Spirit, and the feigning of new revelations from God to men are no proper exercises either for the pen or the fancy. The ruin of thousands of immortal souls, attributable in a great degree to the Book of Mormon, will be an eternal monument to show that the writing of that Book was a *dear* amusement to them. It is probable that some at least of the apocryphal writings of the Old and New Testament were written from motives of a somewhat similar kind; and who can estimate the injury which these writings—those of the Old Testament especially—have done. The Church of Rome has elevated them to the rank and authority of divine oracles; and the Church of England, from what we cannot but regard as an indiscriminating veneration for the practice of the ancient church, reads portions of these writings in her public service; and doubtless, in many cases, men have thus been tempted to stop short and amuse themselves with the fables of men, instead of hearing the words of the living God; yea, and have culled out deadly errors from that which they had been taught to regard as saving truth.

Popery, we are sometimes apt to think, might have been what it is—a system of spiritual despotism, even though it had not mixed up the apocryphal writings with the holy scriptures, or embraced the monstrous absurdity of transubstantiation; yet it would seem as though Satan will never permit divine truth to be in any way employed for the support of his kingdom in the earth, until it shall be mixed up with such a measure of error as shall neutralize it and counteract its sanctifying effects. In like manner though the leaders of the people who call themselves "THE LATTER DAY SAINTS," might have carried on their covetous practices under the cloak of religion without a new Bible, the adoption of the "Book of Mormon" as an addition to revelation, seems yet to be the condition of their connexion with the kingdom of the prince of darkness. But lengthened remark on this subject is unnecessary. The subjoined account is from the New York Observer of the 27th April last.

\* See vol. 2. p. 292.

**ORIGIN OF MORMONISM.**—As this book has excited much attention and has been put by a certain new sect, in the place of the sacred Scriptures, I deem it a duty which I owe to the public, to state what I know touching its origin. That its claim to a divine origin is wholly unfounded, needs no proof to a mind unperverted by the grossest delusions. That any sane person should rank it higher than any other merely human composition, is a matter of the greatest astonishment; yet it is received as divine by some who dwell in enlightened New England and even by those who have sustained the character of devoted Christians. Learning recently that Mormonism had found its way into a church in Massachusetts, and had impregnated some of its members with its gross delusions, so that excommunication has become necessary, I am determined to delay no longer doing what I can to strip the mask from this monster of sin, and to lay open this pit of abominations.

Rev. Solomon Spaulding, to whom I was united in marriage in early life, was a graduate of Dartmouth College, and was distinguished for a lively imagination and a great fondness for history. At the time of our marriage, he resided in Cherry Valley, N. Y. From this place we removed to New Salem, Ashtabula county, Ohio; sometimes called Conneaut, as it is situated upon Conneaut Creek. Shortly after our removal to this place, his health sunk, and he was laid aside from active labors. In the town of New Salem, there are numerous mounds and forts, supposed by many to be the dilapidated dwellings and fortifications of a race now extinct. These ancient relics arrest the attention of the new settlers and become objects of research for the curious. Numerous implements were found, and other articles evincing great skill in the arts. Mr. Spaulding being an educated man and passionately fond of history, took a lively interest in these developments of antiquity; and in order to beguile the hours of retirement and furnish employment for his lively imagination, he conceived the idea of giving an *historical sketch of that long lost race*. Their extreme antiquity of course would lead him to write in the *most ancient style*, and as the Old Testament is the most ancient book in the world, he imitated its style as nearly as possible. His sole object in writing this *historical romance* was to amuse himself and his neighbours. This was about the year 1812. Hull's surrender at Detroit occurred near the same time, and I recollect the date well from that circumstance. As he progressed in his narrative, the neighbours would come in from time to time to hear portions read and a great interest in the work was excited among them. It claimed to have been written by *one of the lost nation*, and to have been *recovered from the earth* and assumed the title of "Manuscript Found." The neighbors would often inquire how Mr. S. progressed in deciphering "the manuscript," and when he had a sufficient portion prepared he would inform them, and they would assemble to hear it read. He was enabled from his acquaintance with the classics and ancient history, to introduce *many singular names*, which were particularly noticed by the people and could be easily recognized by them. Mr. Solomon Spaulding had a brother, Mr. John Spaulding, residing in the place at the time, who was perfectly familiar with this work and repeatedly heard the whole of it read.

From New Salem, we removed to Pittsburgh, Pa. Here Mr. S. found an acquaintance and friend, in the person of Mr. Patterson, an editor of a newspaper. He exhibited his manuscript to Mr. P. who was very much pleased with it, and borrowed it for perusal. He retained it a long time and informed Mr. S. that if he would make out a title page and preface, he would

publish it and it might be a source of profit. This Mr. S. refused to do for reasons which I cannot now state. Sidney Rigdon, who has figured so largely in the history of the Mormons, was at this time connected with the printing office of Mr. Patterson, as is well known in that region, and as Rigdon himself has frequently stated. Here he had ample opportunity to become acquainted with Mr. Spaulding's manuscript, and to copy it if he chose. It was a matter of notoriety and interest to all who were connected with the printing establishment. At length the manuscript was returned to its author, and soon after we removed to Amity, Washington county, Pa. where Mr. S. died in 1816. The manuscript then fell into my hands and was carefully preserved. It has frequently been examined by my daughter Mrs. McKenstry, of Monson, Miss., with whom I now reside, and by other friends. After the "Book of Mormon" came out, a copy of it was taken to New Salem, the place of Mr. Spaulding's former residence, and the very place where the "Manuscript Found" was written. A woman preacher appointed a meeting there, and in the meeting read and repeated copious extracts from the "Book of Mormon." The historical part was immediately recognised by all the older inhabitants, as the identical work of Mr. S., in which they had been so deeply interested years before. Mr. John Spaulding was present, who is an eminently pious man, and recognised perfectly the work of his brother. He was amazed and afflicted, that it should have been perverted to so wicked a purpose. His grief found vent in a flood of tears, and he arose on the spot and expressed in the meeting his deep sorrow and regret, that the writings of his sainted brother should be used for a purpose so vile and shocking. The excitement in New Salem became so great, that the inhabitants had a meeting, and deputed Dr. Philastus Harbit, one of their number, to repair to this place and to obtain from me the original manuscript of Mr. Spaulding, for the purpose of comparing it with the Mormon Bible, to satisfy their own minds and to prevent their friends from embracing an error so delusive. This was in the year 1834. Dr. Harbit brought with him an introduction and request for the manuscript, signed by Messrs. Henry Luke, Aaron Wright and others, with all whom I was acquainted, as they were my neighbours when I resided in New Salem.

I am sure that nothing could grieve my husband more, were he living, than the use which has been made of his work. The air of antiquity which was thrown about the composition, doubtless suggested the idea of converting it to purposes of delusion. Thus an historical romance, with the addition of a few pious expressions and extracts from the sacred Scriptures, has been construed into a new Bible, and palmed off upon a company of poor deluded fanatics, as divine. I have given the previous brief narration, that this work of deep deception and wickedness may be searched to the foundation, and its author exposed to the contempt and execration he so justly deserves.

(From the Edinburgh Christian Instructor.)

#### THE GODSPEL.

To gaze on vanity,—to drink delight  
From fountains that refresh not, but pollute  
The soul that drinks their streams,—to covet fruit  
Forbidden, though tempting to the taste and sight,  
Though formed in God's own image, to be quite  
As pleased with all that satisfies the brute  
As holy contemplations, such as suit  
Spirits created deathless and upright;  
Such the dire issues which from sin have flowed  
Since first o'er Adam Satan did prevail,  
And wrath deserved God's countenance did veild;  
But now the Sun of Righteousness appears,  
Hurts through the clouds which vengeance did forebode,  
And pours His healing beams on godly sorrow's tears.

COLLEGE OF LITERATURE AND THEOLOGY IN CANADA.  
LETTER from the Secretaries of the Glasgow North American Colonial Society to William Young, Esq., Secretary to the General Assembly's Committee on Colonial Churches:—

"COLONIAL COMMITTEE ROOM,  
Glasgow, January 21, 1839.

"Dear Sir,—We are instructed by the Directors of the Glasgow North American Colonial Society, met this day, to call the very serious attention of the General Assembly's Committee on Colonial Churches to the subject of a Literary and Theological Seminary for Canada, as submitted to us at considerable length by the Rev. Messrs. Machar of Kingston, and Macnaughton of Lancaster, Upper Canada, in name of the Synod of the Church of Scotland in Canada.

"The subject has been frequently spoken of at meetings of our Directors; and in our printed Report for May last, it is specially noticed as one that well deserved the attention of the Church. Our impressions regarding it have been most amply confirmed by the representations of Messrs. Machar and Macnaughton; and we are satisfied that no time should be lost, in coming to some definite resolution as to the practical measures it may be considered best to adopt.

"The experience of years convinces us, that the hope of being able to supply the occurring vacancies, and the growing settlements which have not yet been provided with ministers at all, from the ranks of ministers and licentiates in Scotland, is becoming yearly more feeble; while the demand for able and laborious clergymen for the British Colonies is continually augmenting. The plan of seeking supplies from their own resources is thus necessarily forced upon the Colonists; and in the case of such a rising country as Canada—to say nothing of the other American dependencies of the Crown of Britain—such a plan does not appear at all paradoxical. But it is manifest that without an Educational Establishment of their own, the idea is untenable. In other parallel instances—India for instance—a plan for rearing native agency has been countenanced by the Church, and funds have been appropriated for erecting Educational Establishments. Such a plan in Canada would tend to unite all Presbyterians in the Colony; would cheer and encourage the exertions of our brethren; would form a rallying point, a standard of attraction to our attached countrymen in the Province; and would go far to give "a local habitation and a name" to a promising branch of our beloved Church in that distant land.

"Other Churches—Episcopalian—Methodist—Baptist—have either adopted the plan already, or are in the course of its adoption. Shall the Church of Scotland be the only Church which possesses no visible representative of her existence in a land where so large a part of the population own allegiance, to her as the Church of their fathers and their own.

"The directors of the Colonial Society are of opinion, that an application to Government, strong and urgent, should be made, and that the present is not an unsuitable time for doing so. But they are also of opinion, that a willingness to help by voluntary effort on our own part should be shown; and they would venture to recommend a grant from the Colonial Church Fund to an object so interesting and so important, of not less, in the first instance, than one thousand pounds; and this donation we are ready to follow up by an appeal to the liberal and wealthy friends of the Church of Scotland in Scotland and in England; while our friends from Canada have assured us, than an active and liberal movement by the Church at home, will be instantly responded to by the most prompt and energetic efforts in Canada itself.

"Dr. LEE—than whom no man is better qualified to do it—has kindly undertaken to sketch the plan of a Literary and Theological Establishment in connection with the Synod in Canada; and the plan which he may draw up will be submitted along with this to the judgment of the Committee of Assembly. We are quite aware that it may not be practicable to follow out the entire plan at first, from want of means; but his is no reason why a scheme of education, on a pretty comprehensive scale, may not be contemplated.

"We beg to press on the Committee also the great importance of such a seminary, for the purpose of rearing young men as teachers of youth in the Colony: as education is at present in a very low and inefficient state, and the prosperity of the Colony so very materially depends on its improvement.

"Requesting that an early meeting may be called for the consideration of this subject, we are,

DEAR SIR,

"In name and by appointment of the Directors of the Glasgow North American Colonial Society.

"Respectfully yours,

"ROBERT BURNS, D. D., Secretary.

"JAMES HENDERSON, D. D. Secretary.

"TO WILLIAM YOUNG, Esq.,  
Secretary to the General Assembly's Committee on Colonial Churches."

PRESBYTERY OF HAMILTON.—An ordinary meeting of the Presbytery was held at Hamilton on the 10th April. The members in attendance were the Rev. Alexander Gardiner of Fergus, moderator, and the Rev. Messrs. Smith, Gale, McKenzie, and Allan Ministers, and Mr. James McLutry, ruling elder—A sermon was preached in the evening by the moderator, from Romans ix. 1, 2, 3. The minutes of last ordinary meeting, and of the special meeting at St. Thomas, were read. From the latter minute it appeared that the Presbytery had on the 27th February inducted the Rev. William McKillean formerly of West Gwilliamsbury, as minister of the congregation of St. Thomas. The minute on that occasion is as follows:—

At St. Thomas, this 27th day of February, 1839 years.

Which day the Presbytery of Hamilton met according to previous appointment, and was constituted; Sederunt with Mr. Donald McKenzie the Moderator, Mr. Alex. Ross, Mr. Geo. Cheyne, and Mr. Angus McIntosh, ministers. The Moderator laid on the table a commission to Angus McKay, one of the ruling elders of the congregation of St. Andrew's church, Alborough, from the session of the said church, to represent them in the Presbytery of Hamilton, for the year ensuing the date thereof, viz. the 28th ult.; and which commission having been read and approved, Mr. McKay took his seat as a member of the Presbytery. Mr. Ross was then appointed clerk, *pro tem*. Afterwards the Moderator commenced the services of the day in the church, and preached from Mark xvi. 15; urging on the audience, in plain and impressive language the command to preach the gospel, the nature of the tidings, and the divine purpose regarding its universal publication and success. He then read an extract from the records of the Presbytery of Hamilton, dated the tenth day of January last, regarding the translation of the Rev. Mr. McKillean, from the pastoral charge of the congregation of West Gwilliamsbury, in the Presbytery of Toronto, to the pastoral charge of the congrega-



gation of St. Thomas in the Presbytery of Hamilton. He read also an extract from the records of the Presbytery of Toronto, dated the sixth inst., releasing Mr. McKillican from the pastoral charge of the congregation of West Gwilliam-bury, and determining that the connection between him and that congregation should cease, on his induction to the pastoral charge of the congregation of St. Thomas. The precentor then called at the church door, whether any person had any objection to offer against the life or doctrine of Mr. McKillican; and none appearing, the Moderator proceeded to put to the intrant the questions prescribed by the law of the church; and these being satisfactorily answered, the Presbytery gave to Mr. McKillican the right hand of fellowship, and admitted him to the pastoral charge of the congregation of St. Thomas, and as a member of the Presbytery. Thereupon the Rev. Angus McIntosh addressed Mr. McKillican on the important and arduous duties of his office, and the Rev. George Cheyne addressed the congregation on the important duties of attending the ordinances of the gospel, their submitting to the discipline of the church, and the temporal support of their pastor. The Moderator then offered up a brief, but suitable and comprehensive prayer, and the last three verses of Psalm lxxii. were sung. The Moderator then requested Mr. McKillican to stand at the church door when the blessing was pronounced, that the congregation might shake hands with him, in testimony of their cordial acceptance of him as their pastor. The Moderator then dismissed the congregation by pronouncing the Apostolic benediction.

The Presbytery afterwards resolved to request the Rev. Alex. Gale, Presbytery Clerk, to report to the Lieutenant Governor, the case of the unwedded ministers of the Presbytery, including the minister of St. Thomas, and to urge on His Excellency the propriety of an extension to them of the Government allowance.

DONALD MCKENZIE,

*Moderator.*

Various reports were called for and given in; among others of less general interest, those of the several congregations on the payment of travelling expenses of members attending Synod; and the Presbytery after considerable discussion, resolved to report to the Synod their entire approbation of the general object of the overture transmitted by the Synod, and of the details thereof as they appear in the printed minutes for 1837, except in so far as it contemplates the fixing of the rate to be paid by such congregation without regard to any consideration but the comparative congregational attendance; and the Presbytery being satisfied that the pecuniary ability of congregations is not always in the simple and direct proportion of their numbers, further agreed to recommend to the Synod to substitute for the provisions of the overture on this point, four fixed rates of £5, £6, £4, and £2, inclusive of the present rate of £1 to the Synod fund, in the case of all congregations contributing according to the proposed new rates; said rates to be annually applied to the several congregations by a committee of Synod consisting of one member from each Presbytery.

It was intimated to the Presbytery that the congregation of Puslinch recently organized were desirous of giving a call to Mr. Meldrum, a probationer now residing in Scotland. After mature deliberation on the various circumstances of this case, the Presbytery were of opinion that it would be more satisfactory to the parties concerned to invite Mr. Meldrum in the first instance to come out to Canada as a missionary, under the Presbytery's responsibility; and Mr. Allan

was authorized to communicate with him to that effect. Mr. Smith was also instructed to inform the elders and managers at Puslinch of the judgment of the Presbytery in the matter; and to assure them that in the event of Mr. Meldrum's accepting of the Presbytery's invitation, his attention and services will be directed to that congregation in preference to any other.

The following interesting memorial from the Presbyterian inhabitants of the township of Woolwich, signed by thirty individuals, principally heads of families, was given in and read.

Unto the Reverend, the Presbytery of Hamilton, the Memorial of the undersigned Inhabitants of the Township of Woolwich,

SHEWETH:—

That your Memorialists have emigrated from Scotland within the last five years, that while in Scotland most of them were members of the Established Church, enjoying all the advantages of the ordinances of the Gospel, that since they have been, in this the Land of their adoption, they have in a great measure been deprived of most of these blessings.

Your Memorialists are bound in gratitude for the attention which you as a body and as individuals have already shewn to their spiritual interests, but from causes which could not be foreseen, they have been for months, at different times, during which the glad tidings of the gospel from the minister of Christ had not sounded in their ears—your Memorialists with concern must confess, that they feel within themselves a growing carelessness for the things of religion, and that if they remain in their present destitute state, they are in danger, if the grace of God prevent not, of finally falling in a total indifference about the concerns of their souls.

Your Memorialists with deep concern, look to the young amongst them, where they see many that have been dedicated to God in Baptism, who, by living here, without, as it were, the pale of the Christian Church, have no inducements or opportunity of ransoming their baptismal vows at a communion table; your Memorialists may also state that there are many in this neighbourhood, principally Canadians, and from the United States, who are in connexion with no church, but manifest a desire for the preaching of the gospel.

Your Memorialists would therefore beg your best attention to their case, in devising such means as you may deem proper for forming them into a congregation, and supplying them from time to time with the preaching of the gospel, so that they may be prepared, when their pecuniary circumstances shall warrant, to call some faithful preacher of the gospel to labour amongst them.

Your Memorialists are now building a church which they expect to be finished by the month of July next. We cannot close this memorial without mentioning the zeal manifested by the Rev. Mr. Bayne of Gal, and the Rev. Mr. Gardiner of Fergus, in conveying to us so far as in their power the message of the gospel.

Your Memorialists are well aware that many cases of a like nature must press upon your attention, and when they consider the scarcity of laborers in the vineyard of the Lord, they with diffidence lay their case before you; but trusting that the Lord of the harvest will speedily send forth laborers into his harvest is the humble prayer of your Memorialists.

Signed this 25th day of March, 1839.

The Presbytery, with regard to this memorial, authorised and instructed the Rev. Messrs. Bayne and Gardiner to take immediate steps for the election, trial and ordination of Elders, and the organizing of the congregation in Woolwich, and to make up a roll of members in communion with the church, as also in conjunction with Mr. Smith of Guelph, to give stated supply of preaching there, reporting their diligence to the Presbytery from time to time. The cases of several other destitute congregations were considered and provided for.

On the application of several members of the congregation of Aldborough, the Presbytery appointed a special meeting to be holden at St. Thomas, on the eighth May, for the purpose of enquiring into certain reports affecting the character of the minister of that congregation, with power to adjourn from time to time, and to change their places of meeting, as may appear necessary for the ends of truth and justice in the case.

The Presbytery had under consideration the means of awakening a more general and lively interest in the congregations within their bounds in regard to the missionary efforts necessary for supplying the religious destitution so extensively prevalent in the country, of calling forth more liberal contributions for this object, and of obtaining a more adequate supply of missionaries from the parent church. After a lengthened and animated discussion, the motion on which it originated was for the present withdrawn, and the Presbytery appointed collections for missionary purposes to be made in all the congregations within their bounds before next ordinary meeting.

The Presbytery appointed the Moderator to write to the several Ministers within the bounds requiring them in conjunction with Kirk-sessions to report on the subject of Sabbath desecration; as also to give due attention to the other duties preparatory to the meeting of Synod, viz: the drawing up of historical accounts of congregations, filling up schedules of annual returns, election of representative ruling elders, and the sending up of session books for revision by the Presbytery at next ordinary meeting.

The Rev. Robert McGill of Niagara was appointed corresponding member to the Presbytery of Toronto, for the ensuing six months; and the next ordinary meeting of Presbytery is to be holden at Hamilton on Wednesday the nineteenth day of June at 6 o'clock P. M.

A *pro re nata* meeting of the Presbytery of Hamilton was held at Ancaster on the 30th April, for the purpose of receiving a call and bond from the presbyterian inhabitants of the Township of Williams, in the London District, in favour of the Rev. Duncan McMillan of Caledon, in the Presbytery of Toronto. These documents were given in and read, together with a letter from the Secretary to the managers at Williams, intimating the earnest desire of the people that the Presbytery would proceed in the matter with as little delay as possible.

The Presbytery having considered said call, agreed to sustain it as a valid and satisfactory expression of the desires of the people, and resolved to transmit the same with the accompanying bond to the Presbytery of Toronto; and appointed the Rev. Messrs. McGill and Gale to urge Mr. McMillan's translation to Williams, in support of which reasons were prepared by the Presbytery.

## POLITICAL SUMMARY.

CANADA.—In the Lower Province no political event of a very important character or of general interest has occurred since our last. In the present state of things there, no news is perhaps the best news. The greater part of the state prisoners have been recently discharged, giving security for their future good behaviour.—M. Papineau is at Paris, where he is patronized by the ultra liberals or republicans, and is engaged in writing and publishing a reply, or refutation of Lord Durham's report.—In Upper Canada also, a good delivery of state prisoners has been accomplished to a considerable extent. Several parties of these convicts have been sent back to the United States and formally handed over by our sheriffs to the authorities there. Connected with these acts of clemency, communications of a very amicable and pleasing character have passed between the Lieutenant Governor and the Governor of the State of New York; and from the reception the Canadian sheriffs met with, it would appear that our neighbours begin to manifest some tokens of returning discretion and right feeling.—The recent firing at the steamer United States by certain parties at Prescott and Buckville has been regarded throughout the Province with disapprobation and regret. Such manifestations of loyalty can only proceed from those who are actuated by a spirit very near akin to the "sympathy" on the other side. An outrage of a similar nature has been committed on an American schooner passing through the Welland Canal by some soldiers of the Incorporated Militia, who stripped her of her colours and otherwise insulted her crew. Such acts often recurring unchecked, would soon sink us to the level of the miserable, lawless system that prevails so extensively among our neighbours, and which indicates a most diseased condition of the body politic. It is gratifying however to be able to state that prompt and effectual steps were taken to bring the offenders to punishment, and to prevent the repetition of these outrages. The Lieutenant Governor has also issued an appropriate circular on the subject.—The steamer Traveller was lately subjected to a visitation of a very questionable character by the Sheriff at Rochester; but it passed without serious consequences, and that fine vessel has since been purchased by the Government.—More recently considerable excitement has been occasioned by the injudicious entrance of an American schooner, having a distinguished piece of ordnance on board, into the port of Brockville, and the equally injudicious conduct of the Collector of Customs in seizing the vessel. The populace in defiance of the authorities, took possession of the gun; and it was not without difficulty that the latter succeeded in restoring it to the vessel after the seizure had been found to be illegal. This difficulty was increased by the ill judged appearance of the American steamer Onida off the wharf, with a party of U. S. troops on board, under the command of Col. Worth, who sent two officers ashore to demand the surrender of the schooner.

This demand could only be complied with on condition of the steamer's being withdrawn. After considerable delay, and when two British armed steamers, the *Traveller* and *Experiment*, had made their appearance, this condition was complied with, and the vessel was given up. Immediately on intelligence of the affair reaching the Government House, the Lieutenant Governor repaired to Brockville to institute an inquiry into the circumstances. In reply to an address from 266 of the inhabitants of that place complaining of the hostile conduct of Col. Worth, His Excellency regrets the want of caution on the part of the Collector in seizing the vessel; and in severely condemning the lawless conduct of the populace, uses the following pointed expressions:—"By these proceedings the inhabitants of this town have placed me in a humiliating position; for I have been obliged to admit their indiscretion, whilst I have appealed to the general government of the United States against the ill-judged and exciting line of conduct pursued by Col. Worth."—On Saturday, the 11th May, the Provincial Parliament was prorogued after a session of ten or eleven weeks. His Excellency in his closing speech compliments the members on the zeal and patience with which they have prosecuted their legislative labours; but the value of this compliment is much impaired by looking at the hurry, confusion and irregularity with which the few important acts passed were huddled up at the eleventh hour. The Banks have been allowed to continue the suspension of specie payments until the 1st November. A bill has been passed accepting the cession of the casual and territorial revenue, upon condition of making a permanent provision for the support of the Government officers; but on account of the omission of a provision for certain annuities charged on this revenue, the Bill has been reserved for the signification of Her Majesty's pleasure. The measures for the remedy or relief of our financial difficulties have been reserved in like manner, and His Excellency hopes in the mean time to be able to carry on the public service without any material inconvenience by the sale of the Government stock in the Bank of Upper Canada and the other resources of the Province. Through the resolute opposition of the Legislative Council the proposition to send delegates to Great Britain has fallen to the ground, but an address to the Lieutenant Governor was carried in the Assembly requesting that his Excellency will be pleased to authorize the Receiver General to proceed to England for the purpose of negotiating a loan for the benefit of the Province. Among the measures of the session there is a Bill for the establishment of a Lunatic Asylum, an institution which humanity has long demanded. The country is indebted to the Legislative Council, and to the Honourable William Morris in particular, for the origination of an important act which has been passed for the promotion of liberal education. The details of the measure have not as yet reached us, but it is understood that it provides for the support of an additional master or masters in each of our district

schools, and for the erection of suitable school-rooms; as also for the establishment of several additional schools of the same character in every district. The funds for these purposes are to be derived from the long neglected and grievously mismanaged revenues of the school reserves, and it is understood that this act provides for their better administration, and contains some wise restrictions in regard to King's College. The miserable wrangling and manœuvring respecting the Clergy Reserves has terminated in their reinvestment in the Crown, to be applied for religious purposes in the province, under the authority and direction of the Imperial Parliament. It is understood that the bill introduced and passed by the Legislative Council on this subject will be recommended by the Executive here to the favourable consideration of the Imperial Government and Legislature. This bill proposes the application of the Reserves indiscriminately for the support of popery and protestantism, requiring no other test of the recipients than their belief of the Trinity, while it seems to nullify even this meagre restriction by authorizing the Executive to extend occasional aid from the Reserve funds to such other denominations as may be thought deserving. It secures salaries of £800 and £500 a year to a bishop of the English and Romish Church respectively, and these apparently not out of those portions which would fall to the share of these denominations severally after the general distribution, but out of the general funds; while no provision is made in behalf of other denominations to assist them in the administration of their respective ecclesiastical affairs. This bill contains also the following ominous proviso:—"That nothing herein contained shall be taken or had to interfere with any incomplete grant, order of Council or other act or undertaking of Government heretofore made for the granting or alienating any portion of the said Reserves, notwithstanding that the same may be found to contain more than one hundred acres." Taking this proviso in connexion with a statement which came from the Commissioner of crown and clergy lands two years ago, and which shewed promises, incomplete grants, and claims of one sort or other in favour of the Church of England covering several hundred thousand acres of these reserves and remembering who are likely to have the interpretation of this proviso—who will not admire the candour and honesty which placed it in the bill and the wily caution that retained it there? But it is unnecessary to examine the details of a measure so obviously and utterly objectionable in its general and leading features, and which it is impossible to reconcile with any right views of duty to God or man. According to such legislation it is of no consequence, in providing for the religious instruction of the community, whether truth or error be taught, countenanced and upheld, provided all parties be pleased. Surely we shall soon have to record the testimony of some portions of our community against such principles. The special committee on the Rectories made a report to the Assembly, the particulars of which

have not yet been made public. An address to the Queen founded thereon is said to have been passed by the House praying Her Majesty to bring the question of the legality of these institutions to a judicial decision.

GREAT BRITAIN.—The Ministry were defeated in the House of Lords, in regard to their administration of Irish affairs—it being resolved by a small majority to appoint a committee of enquiry into the state of crime

in that kingdom since the present ministers came into office; but their conduct in this respect was sustained in the House of Commons by a majority of 318 to 296. The appointment of Lord Fortescue (Ebrington) as Lord Lieutenant of Ireland gives great dissatisfaction to the protestant party in that country—at least to the High Church tory portion of it—he having expressed himself very strongly in the house of Commons in favour of the “appropriation clause,” and

\*UPPER CANADA.

General statement showing the total number of acres set apart for the Clergy in the Province of Upper Canada and their application to the 23d day of November 1836.

No.	Distribution or Application.	Provincial Cur'y. £ s. d.	No. of Acres.	Total No. of Acres
1	Number of acres of Clergy Reserves in the surveyed Townships and blocks of Clergy Reserves, as returned by the Surveyor General's Department,			2,197,526
2	Number of acres of Clergy Reserves in the Block set apart in lieu of the Clergy Reserves, not appropriated in the Huron Tract,			167,142½
3	Number of acres of Clergy Reserves sold by the Agent for the sale of Clergy Reserves, to the 23d Nov. 1836. The average price being 13s. 7½d Currency per acre,		368,423½	
4	Amount for which sold to the above period,	250,655 16 11		
5	Amount received as instalments to the above period,	89,597 10		
6	Balance appearing due on the sales to the above period,	161,058 6 11		
7	Amount of principal paid into the Military Chest by the Hon. Peter Robinson, on account of Clergy Reserves,			
8	Amount of interest paid to the Receiver General by the Hon. Peter Robinson, on account of Clergy Reserves,			
9	Amount of disbursements paid by the Hon. Peter Robinson on account of Clergy Reserves from 1828 to 1835,			
10	Number of acres of Clergy Reserves leased,		361,000	
11	Number of acres of Clergy Reserves granted as endowments to the Church of England, Clergy patents for which are not completed,		22,951	
12	Number of acres of Clergy Reserves granted as endowments to the Church of England, Clergy patents for which are not completed,		4,118	
13	ACRES Number of acres of Clergy Reserves set apart as Glebes, 21,037 Of these are included in the return of endowments, 8,832			
	Difference carried out		12,725	
14	Number of acres of Clergy Reserves recommended as Glebes,		85,000	
15	Number of acres of Clergy Reserves applied for as Glebes, by order of the Lord Bishop of Quebec, remaining unselected,		225,206	
16	Number of acres of Clergy Reserves granted to the Clergy of other denominations than the Church of England under the authority of orders in Council,		2,995	
17	Number of acres of Clergy Reserves remaining disposable at a probable value of 10s. per acre, would amount to,	631,125 0 0	1,262,250	
18	Interest received on instalments to the 23d November, 1836, Commissioner Crown Lands Office } Toronto, 1st December, 1836 }	6,946 14 9	2,354,668½	2,354,668½

(Signed)

R. B. SULLIVAN.

of a reduction of the Irish establishment.—The President's Message, the debates in Congress and the war bill made no impression on the British funds, and apparently very little on the public mind. Lord Palmerston assured the House of Commons that both Governments were animated by a most earnest desire to bring the negotiations respecting the boundary line to a peaceful and satisfactory conclusion, and that he had sent to Mr. Fox at Washington, the draft of a convention for the adjustment of that question by the appointment of a joint commission to define the boundary.—Various despatches which have passed between the British and Russian Governments respecting interferences on the part of the latter injurious to British interests in the East, have been laid before Parliament. The Emperor Nicholas disavows in the most distinct terms any hostile designs or acts in that quarter; but this disclaimer is not borne out by the facts testified to by the British agents, which prove beyond doubt the intrigues of Russia at the Persian Court, and with the chiefs of Afghanistan and Cabool.—A correspondence has taken place with the French Government respecting the detention of a British Government vessel at Vera Cruz by Admiral Baudin during the blockade of the Mexican Coast. For this act a very ample apology is made by the French Minister, and the tenor of the correspondence shows that the most friendly feelings exist between the two governments.—It would appear that the surveys of the coast of Britain recently set on foot are not with a view to fortification only, but also to the erection of naval harbours of refuge.—The vote in the House of Commons on the question of appointing a committee on the Corn Laws stood thus, 195 for the committee, 342 against it.—A contract has been entered into by Government with the Hon. Mr. Cunard of Nova Scotia for conveying the mails from Britain to America in steam vessels. The contract extends to seven years at the annual charge of £25,000 sterling. The boats are to be of 300 horse power and 800 tons burthen at least. Other steamboats of at least 150 horse power, will convey the mails from Halifax to Boston, and from Britain to Quebec during the season of navigation. The mail will be carried by land between Halifax and Pictou, in order to avoid the long and dangerous voyages round the Peninsula. The first steamboat will leave England on the 1st May, 1840.—It is understood that ministers have in view to promote emigration to the colonies extensively.—Mr. Labouchere, under Secretary in the colonial office, brought in a bill for suspending the Legislature of Jamaica, and for investing the Governor with the necessary additional powers. This measure produced another trial of the strength of the Cabinet in the House of Commons. The majority in favour of Ministers being only five in a House of 563, they sent in their resignation, which was promptly accepted by Her Majesty, who immediately summoned Sir Robert Peel, at the suggestion of the Duke of Wellington. Sir Robert claimed the privilege of nominating to some of the household appointments,

and proposed the dismissal of the ladies of the bed-chamber in particular, on the ground that the removal of all secret influence near the throne, adverse to the new ministry, was necessary as a proof to the country that they possessed the entire confidence of the crown. To this proposal Her Majesty resolutely refused to accede, and Sir Robert accordingly resigned after having held office about two days! Viscount Melbourne and Lord John Russell were then sent for, and the Whig Ministry is again in power. Some changes are spoken of as likely to take place; Lord Durham, it is said, is to be Foreign Secretary, and Lord John Russell goes to the upper house. The Speaker, Mr. Abercrombie has resigned, and Shaw Lefevre is expected to be his successor.—All the intelligence that has yet reached us respecting the Canada question is, that Her Majesty has sent down a message to both Houses of Parliament, recommending a union of the two Provinces.—The chartists were training in open daylight with sticks instead of fire-arms; but no ultimate danger is apprehended. A royal proclamation has been issued against them, and troops have been brought from Ireland for their suppression. There have been violent commotions at the Staffordshire potteries, which lasted three or four days. The yeomanry cavalry were called out, and finally succeeded in suppressing the riot, but not without bloodshed, three of the rioters having been killed, and forty wounded.

EUROPEAN STATES.—In Spain there seems to be as yet no change for the better. It is stated however that Don Carlos is losing the confidence of his generals and army, and that an attempt will be made at no distant period to cause him to abdicate in favour of his son, who it is intended shall marry the young Queen Isabella, and thus restore peace to that miserable country.—There was another attempt at revolution in Paris on Sunday the 12th of May. Barricades which were so successful in the revolution of 1830, were again resorted to; but the whole affair which seems to have been begun without any definite aim, may turn out to be only one of those wild and wicked outbursts of popular frenzy which are unhappily of so frequent occurrence in the metropolis of France. After a brief but sanguinary struggle between the troops and the insurgents, the peace of the city was again restored by 11 at night. The loss of life on both sides was very serious, and the number of the wounded is also great. Many arrests have taken place, including some of the ringleaders. In consequence, it is supposed, of the insurrection, the King appointed a ministry on Sunday night, consisting of the following persons, viz: Marshal Soult, President of the Council, and Minister for Foreign affairs; M. Teste, Minister of Justice; General Schneider, Minister of War; Admiral Duperré, Minister of Marine; M. Duchatel, Minister of the Interior; M. Cunin-Grilaine, Minister of Commerce; M. Dufaure, Minister of Public Works; M. Villemaine, Minister of Public Instruction; M. Passy, Minister of Finance.

THE EAST.—The difficulties of Russia in Circas-

sia are increasing. The Lesghis, the most numerous tribe of Circassia, who have been subject to Russia ever since 1829, have revolted against that power. They have massacred the civil and military who were in their villages; they have invaded Georgia and invited the inhabitants to take part against Russia. Desertion continues in the Russian army, especially among the Cossacks of the Black Sea. The revolt of the Lesghis is ascribed by the Russians to Mr. Bell the British agent in Circassia, whom the Circassians consider as their protector—as one sent from heaven to free them from the Muscovite yoke.—The last accounts from British India are very favourable. The progress of the army on the Northwestern frontier has met with no serious opposition and the native princes are making their peace with the British as they advance. There is little doubt but this war will terminate as all former ones have done in that quarter, in the extension of the territory and power of the East India Company.—The latest intelligence from Persia represents the Schah as animated by the most hostile feeling towards Great Britain. He was said to intend a new expedition against Herat. Letters from Constantinople, of April 7th, state, that notwithstanding the pacific assurances given by the Porte to the European ministers, reinforcements were daily forwarded to the Ottoman army in Asia Minor. Ibrahim Pacha, on his side, was making preparations as if he were on the point of taking the field.

#### MISCELLANEOUS.

**BET SUGAR.**—The existence of sugar in the beet root was first discovered in 1747, by a German chemist. For various reasons no special use was made of this discovery till 1791, when the first manufactory was erected at Kunnern in Germany. Various establishments soon arose in different parts of France, but the low price of colonial sugar, the want of skill and judgment in carrying on the business, and other causes occasioned immense loss to those engaged in it, and the enterprise was nearly abandoned. But more recent discoveries of more economical methods of carrying on the various processes of the manufacture, have given a new impulse to the enterprise in France. In 1828 there were 103 manufactories producing 100,000 cwt. of sugar. In 1837, there were 600, producing 1,000,000. The use of this sugar caused a diminution of 15,630 tons in the amount imported from the West Indies in 1836. This subject is awakening great attention in England. Extensive establishments are going into operation in various parts of the kingdom. Russia, Bohemia, Hungary, Austria and Switzerland have large beet sugar manufactories in a flourishing condition. A recent discovery by a German chemist has given great advantage and encouragement to the manufactories. He obtains about nine pounds of sugar from 100 pounds of beets, whereas but 3 or 5 had been obtained before. By these means, excellent refined sugar can now be afforded in France for 7 cents, which here costs 16. The author of the

memorial states, that "at present in Europe the manipulations are reduced to a process much simpler than *brewing of common table beer*, which can be comprehended and performed by every person. The period is not far distant, when farmers will produce their own sugar, or at least raise and dry the beet for the manufacturer." He adds, "The general argument against the introduction of this branch of industry, that labour is too high in the United States, is incorrect, when we consider the other great advantages which the United States have over every other country on the globe in almost every business, and especially in this branch of industry:

1. The United States possesses a climate which suits the beet better than any climate of Europe, because the summers are excessively warm, which increases the saccharine property of the beet root.

2. Plenty of cheap and rich land, subject to but little tax.

3. Inexhaustible stores of fuel, from which the great natural water-courses, rail roads and canals branch over the whole union.

4. Well conducted labour-saving machines of all descriptions.

5. An intelligent population, which when once acquainted with this branch of industry, will soon bring it to great perfection.

Notwithstanding the sugar now produced in Louisiana, there was imported into the United States in 1836 from foreign countries, sugar to the amount of \$12, 514,000. This sum will annually increase as the population increases, and their comfort and means are improved. The memorial informs us that pumpkins, and green corn at the period of asseling, afford excellent sugar. The juice from the first of these articles contains about six per cent, of sugar. They are both used in various parts of Europe for the purpose of making sugar. An acre of good cultivated land yields, on an average, twenty tons of the beet root. Beets were sold last fall, near Boston, for \$5.00 per ton. One ton of beets yields, when treated after the new method of manufacture, 150 pounds of white refined sugar. The cost of manufacturing a ton of beets into sugar, would be, at a very high estimate, \$6.00. One hundred and eighty pounds of refined beet sugar would cost \$11.00 or 6 1-10 per pound, for which we now pay at the lowest rate *sixteen cents*.—*Boston Recorder*.

**REASONS WHY VOCAL MUSIC SHOULD BE GENERALLY CULTIVATED.**—1. *It can be generally cultivated.* It is the universal testimony of those who have had experience, that, as a general fact, all have organs adapted to produce and distinguish musical sounds. Every child can vary the tones of his voice; and if he receive early instruction, it will be as easy for him to learn to sing, as to learn to talk or to read. If we had not learned to talk in early life, our organs would have become so rigid and unmanageable, as to render it impossible ever to learn to speak correctly, and perhaps even to articulate at all. It is a well known fact, that adults seldom acquire any sounds in a foreign language which are not their own. But put a child into a foreign family, and he will soon get all their peculiar tones. He can learn by imitation, while his organs are flexible and pliant. This is true not only of the voice but also of the ear. What is technically called a *musical ear*, is chiefly the result of cultivation. It is by experience that infants learn to distinguish sounds, and when their attention is early arrested by musical sounds, the ear becomes sensitive and active. But neglect the ear, and it becomes dull, and unable to discriminate. These children who are taken care

of in infancy by singers, usually become so themselves, whether the parents sing or not. It has also been found by teachers of Infant Schools, that almost all children can sing. "There are few persons indeed so destitute of natural qualifications, as to be unable to sing agreeably, by resolute perseverance in a judicious course of practice. And I believe that the impediments to great excellence, lie more frequently in the want of other attributes, than in deficiency of physical powers of organ. There are instances even of distinguished performers that commenced their musical education, without the slightest hope of gaining any strength sufficient to qualify them for the profession, who have, nevertheless, attained a most respectable rank in art. Such examples indeed are rare, but there are multitudes in private life who have *literally made a voice.*" The musical talent is wanting then in only a few.

*II. Vocal music ought to be generally cultivated.* If we have established the point that it can be, few will doubt that it *ought* to be cultivated. Whoever acknowledges the high rank, which music demands, and deserves to hold in Christian devotion, will not consider its cultivation of little moment. If a service be acceptable, it is our *duty* to use every exertion to render it worthy of acceptance. If the sacrifice send up a grateful incense to the throne of God, it should be 'without spot or blemish.' No talent, however vigorous, springs spontaneous into action. Some labour is necessary to unfold its latent energies as well as to improve it.

#### CABINET OF THEOLOGY.

**THE SPIRIT OF PRAYER.**—*Academicus.* I think my heart is entirely devoted to God, and that I desire nothing but to live in such a state of prayer as may best keep me under the guidance and direction of the Holy Spirit. Assist me therefore, my dear friend, in this important matter, give me the fullest directions, that you can, and if you have any *Manual* of Devotion that you prefer, or any method that you would put me in, pray tell me know it.

*Rusticus.* I beg leave to speak a word to Academicus. I am glad, Sir, to see this fire of Heaven thus far kindled in your soul, but wonder that you should want to know how you are to keep up its flame, which is like wanting to know how you are to love and desire that which you love and desire. Does a blind, or sick, or lame man, want to know how he shall wish and desire sight, health, and limbs, or would he be at a loss, till some form of words taught him how to long for them? Now you can have no desire or prayer for any *grace* or help from God, till you in some degree, as surely feel the *want* of them, and desire the good of them, as the sick man feels the want, and desires the good of health. But when this is your case, you want no more to be told how to pray, than the thirsty man wants to be told what he shall ask for. Have you not fully consented to this truth, that the heart only can pray, and it prays for nothing but that which it loves, wills, and wishes to have. But can love or desire want art or method to teach it to be that which it is? If from the bottom of your heart you have a sincere, warm love for your most valuable friend, would you want to buy a book to tell you what sentiments you feel in your heart towards this friend, what comfort, what joy, what gratitude, what trust, what stirring, what confidence, what faith, are all alive and stirring in your heart towards him? Ask not, therefore, Academicus, for a book of prayers, but ask your heart what is within it, what it feels,

how it stirs, what it wants, what it would have altered, what it desires, and then, instead of calling upon Theophilus for assistance, stand in the same form of petition to God.

For this turning to God according to the inward feeling, want and motion of your own heart, in love, in trust, in faith of having from him all that you want and wish to have, this turning thus unto God, whether it be with or without words, is the best form of prayer in the world. Now no man can be ignorant of the state of his own heart, or a stranger to those tempers that are alive and stirring in him, and therefore no man can want a form of prayer; for what should be the form of his prayer, but that which the condition and state of his heart demands? If you know of no trouble, feel no burden, want nothing to be altered or removed, nothing to be increased or strengthened in you, how can you pray for any thing of this kind? But if your heart knows its own plague, feels its inward evil, knows what it wants to have removed, will you not let your distress form the manner of your prayer? Or will you pray in a form of words that have no more agreement with your state, than if a man walking above ground should beg every man he met to pill him out of a deep pit. For prayers not formed according to the real state of your heart, are but like a prayer to be pulled out of a deep well when you are not in it. Hence you may see how unreasonable it is to make a mystery of prayer, or an art that needs so much instruction, since every man is, and only can be directed by his own inward state and condition, when, and how, and what he is to pray for, as every man's outward state shews him what he outwardly wants. And yet it should seem as if a prayer-book was highly necessary, and ought to be the performance of great learning and abilities, since only our learned men and scholars make our prayer books.

*Acad.* I did not imagine, Rusticus, that you would have so openly declared against *Manuals* of devotion, since you cannot but know, that not only the most learned, but the most pious Doctors of the Church, consider them as necessary helps to devotion.

*Rust.* If you, Academicus, were obliged to go a long journey on foot, and yet through a weakness in your legs could not set one foot before another, you would do well to get the best travelling crutches that you could.

But if with sound and good legs, you would not stir one step, till you had got crutches to hop with; surely a man might shew you the folly of not walking with your own legs, without being thought a declared enemy to crutches, or the makers of them. Now a *Manual* is not so good a help as crutches, and yet you see crutches are only proper when our legs cannot do their office. It is, I say, not so good a help as crutches, because that which you do with the crutches is that very same thing that you should have done with your legs, you really travel; but when the heart cannot take one step in prayer, and you therefore read your *Manual*, you do not do that very same thing which your heart should have done, that is, *really* pray. A fine *Manual*, therefore, is not to be considered as a means of praying, or as something that puts you in a state of prayer, as crutches help you to travel, but its chief use as a book of prayers to a dead and hardened heart that has no prayer of its own, is to shew it what a state and spirit of prayer it wants, and at what a sad distance it is from feeling all that variety of humble, penitent, grateful, fervent, resigned, loving sentiments, which are described in the *Manual*, that so being touched with a view of its own miserable state, it may begin its own prayer to God for help.—*Law.*

	THERMOMETER.		BAROMETER.		REMARKS.	WIND.				
	9 A. M.	9 P. M.	9 A. M.	9 P. M.		A.	M.	P.	M.	
April.	1	42°	51°	29.30	29.16	Fair and clear, .....	S.	W.	S.	W.
	2	47	43	" 29	" 16	Do. Do. ....	N.	E.	N.	E.
	3	54	47	" 20	" 21	Do. Do. ....	S.	S.	S.	S.
	4	59	57	" 25	" 27	Do. Dry haze, .....	S.	W.	N.	W.
	5	60	51	" 31	" 26	Do. Do. ....	N.	W.	N.	W.
	6	58	64	" 21	" 13	Do. Do. ....	S.	S.	S.	W.
	7	61	48	" 05	" 19	Do. A. M. clear P. M. distant thunder,	S.	W.	S.	W.
	8	47	44	" 27	" 22	Fair and clear, .....	E.	E.	E.	E.
	9	44	43	" 21	" 03	Do. Do. A. M. evening cloudy, .....	N.	E.	N.	E.
	10	56	56	28.98	28.95	Misty, some rain, thunder, .....	S.	W.	S.	W.
	11	50	47	" 94	" 97	Misty, occasional rain, .....	N.	E.	N.	E.
	12	49	47	29.00	29.05	Fair and clear, .....	N.	E.	N.	N.
	13	45	45	" 12	" 16	Do. Do. ....	N.	N.	N.	N.
	14	47	48	" 24	" 19	Do. Do. ....	N.	E.	N.	E.
	15	54	48	" 16	" 00	Do. Do. ....	N.	E.	N.	E.
	16	53	45	28.80	28.72	Cloudy, some rain, P. M. ....	S.	E.	S.	W.
	17	40	37	" 76	" 87	Cloudy, some flakes snow, .....	S.	W.	N.	W.
	18	43	46	" 94	29.02	Fair and clear, .....	N.	N.	N.	N.
	19	50	56	29.02	28.96	Do. Do. ....	W.	W.	W.	W.
	20	50	45	" 00	29.07	Do. Do. ....	N.	W.	N.	N.
	21	47	47	" 25	" 22	Do. Do. ....	N.	E.	N.	N.
	22	49	49	" 25	" 17	Do. Do. Slight dry haze, .....	N.	E.	N.	E.
	23	53	57	" 16	" 12	Cloudy, thunder shower at night, .....	S.	W.	S.	S.
	24	66	58	" 01	" 08	Fair, cloudy, windy, .....	S.	S.	S.	W.
	25	47	50	" 20	" 26	Fair and clear, .....	W.	W.	S.	W.
	26	53	56	" 26	" 15	Do. Dry haze, P. M. ....	W.	S.	S.	W.
	27	62	54	" 01	28.96	Cloudy, some rain in the evening, .....	S.	W.	S.	W.
	28	46	53	28.92	28.91	Misty, rainy, .....	E.	E.	N.	E.
	29	48	48	28.92	28.91	Mostly cloudy, thunder shower in the night,	N.	E.	N.	E.
	30	61	54	28.93	" 94	Partly cloudy, .....	S.	W.	W.	W.

Means, 51 37 49 47 29.099 29.083  
 Mean temperature of the Month, 50. 42° —highest, 78° —lowest, 32°.  
 Mean height of Barometer, .... 29. 091 —highest, 29. 31 —lowest, 28. 72.

	THERMOMETER.		BAROMETER.		REMARKS.	WIND.				
	9 A. M.	9 P. M.	9 A. M.	9 P. M.		A.	M.	P.	M.	
May.	1	48°	57°	28.87	28.80	Cloudy, occasional rain, .....	N.	E.	S.	E.
	2	60	50	" 81	" 77	Cloudy, heavy rain in the evening, .....	W.	W.	S.	S.
	3	41	38	" 92	29.15	Cloudy, .....	W.	W.	W.	W.
	4	41	42	29.28	" 08	Fair and clear, .....	W.	W.	W.	W.
	5	54	49	28.85	" 15	Partly cloudy, windy, .....	S.	W.	W.	W.
	6	55	59	29.13	" 14	Fair and clear, .....	W.	W.	W.	W.
	7	45	42	" 26	" 20	Rainy, .....	N.	E.	N.	E.
	8	51	64	" 03	" 00	Fair, windy, thunder storm in the evening	W.	W.	W.	W.
	9	59	48	" 14	" 20	Fair and clear, .....	N.	E.	N.	N.
	10	47	45	" 30	" 24	Do. Do. ....	N.	E.	N.	E.
	11	48	46	" 23	" 20	Do. Do. ....	N.	E.	N.	E.
	12	55	53	" 14	28.91	Fair, slight, dry haze, .....	N.	E.	N.	E.
	13	62	50	28.72	" 74	Cloudy, A. M., rainy, P. M., .....	S.	S.	S.	S.
	14	60	59	" 70	" 83	Cloudy, windy, .....	N.	E.	E.	E.
	15	54	54	" 88	" 94	Cloudy, .....	E.	E.	N.	E.
	16	50	53	29.04	29.02	Partly cloudy, .....	W.	W.	W.	W.
	17	53	50	" 04	" 03	Fair and clear, .....	W.	W.	W.	W.
	18	62	62	" 11	" 14	Do. Do., .....	W.	W.	W.	W.
	19	62	67	" 18	" 09	Do. Do., .....	W.	W.	W.	W.
	20	69	61	" 03	" 02	Do. Slight haze, .....	W.	W.	W.	W.
	21	64	53	28.97	28.88	Densely, smoky, thunder shower in the even'g,	N.	N.	N.	N.
	22	60	54	" 95	29.00	Fair, slight haze, .....	N.	N.	N.	N.
	23	51	63	" 95	28.85	Misty, rainy, thunder, squally, .....	N.	E.	S.	E.
	24	70	67	" 95	" 85	Fair, thunder storm at night, .....	S.	W.	S.	W.
	25	64	63	" 93	" 99	Fair and clear, .....	S.	W.	W.	W.
	26	58	47	29.05	" 80	Clear, A. M., cloudy, P. M., evening raining,	W.	W.	N.	E.
	27	52	57	28.50	" 52	Cloudy, some rain morning and evening,	N.	E.	N.	E.
	28	50	52	" 57	" 64	Cloudy, evening rainy, .....	E.	E.	N.	E.
	29	46	48	" 72	" 80	Cloudy, .....	W.	W.	S.	W.
	30	50	50	" 84	" 88	Do. Do. ....	W.	W.	W.	W.
	31	54	55	" 88	" 88	Partly cloudy, .....	S.	W.	W.	W.

Means, 54 68 53 48 28.968 28.96  
 Mean temperature of the Month, 51. 03° —highest, 82° —lowest 33°.



## POETRY.

## THE DEATH OF THE COVENANTER.

Slow sank the red sun down to rest  
Amid a stormy bank of cloud,  
That gathered deep'ning in the west,  
As forming for that sun a shroud,  
In which to quench the last faint ray  
That shed a glory o'er departing day.

That setting sun was but a form  
And shadowy type of one that vied,  
In closing with as wild a storm  
As that wherein the daylight died;  
The glowing heath was stained with gore,  
That oozed from out life's waning store,  
From him who dying lay, in that deep glen,  
Where silence had resumed her reign.  
The death-shot's rattle over then,  
And all was hushed and mute again,  
Save rustling reed and sobbing stream,  
That only broke upon the closing scene.

Low stretched upon a heathy bank,  
That crimsoned deeper with each stain,  
Which, falling from his bosom, sank  
Upon the purple flowers like rain,  
While cold and pallid was the hue  
That o'er the sharpening features grew.

One hand was clasping to his side  
The Sacred Book of God,  
The hope by which he lived and died;  
The other grasped the sword,  
Which oft, like lightning flashing high,  
Sprang to the Covenant battle cry—  
"The Lord our righteousness." 'Twas past,  
The voice and strength was o'er;  
Yet holy courage to the last  
The martyr's soul upbore—  
"Jesus, my trust, in thee I live,  
My fleeting spirit now receive."

Low laid within his narrow bed  
The martyr's form will rest,  
Till death shall yield her myriad dead  
From out her cumbered breast;  
When that last awful hour is nigh,  
"The Lord our righteousness!" shall be his cry.

When wandering in the twilight gloom,  
Some lonely herd may spy  
That half-defaced and moss-grown tomb  
And pause, in passing by,  
To lay the rude inscription clear,  
And read, "A Covenanter sleepeth here."

MONTAGUE STANLEY, H. S. A.

## STANZAS.

## WRITTEN AMONG THE RUINS OF A VILLAGE CHURCH.

BY ROBERT GILFILLAN.

Behold! the roofless village Church,  
With tower and turrets riven;  
This is the house of God no more,  
No more the gate of heaven!

Its altars, fallen, in ruins lie,  
Its walls grow to decay;  
Its very burial mounds are gone,  
Its monuments away!

Dread Time! how mighty is thy strength,  
Thy power what can outbrave!  
When thus we mark thy ravages  
On the enduring grave!

What time the Sabbath morn comes round,  
The week's sad toilings o'er,  
We see the train of villagers  
Assemble here no more!

The voice of psalms, and joyfulness,  
Of prayer—when hearts did bow—  
The worship, and the worshippers,  
Alas! where are they now!

Lo! in the dark and silent tomb  
The voiceless throng is there;  
None weeps for them, none weeps for thee,  
Thou lonely house of prayer!

But could those prison doors of death  
Be opened unto day,  
Where sleep the countless multitudes  
Of ages passed away,

Then would a numerous band come forth  
And claim a kindred here,  
And mourn to see thy mouldering walls,  
That naked thus appear!

The hollow winds sweep through the court,  
Where wild the nettle grows;  
And there the owl has found a home  
Where heavenly songs arose!

Even now, methinks, I hear a strain  
Come from those aisles so dim;  
And thus the viewless Choristers  
Chant forth their solemn hymn:

"Time's things they change!—Time's sons they die,  
And time is on the wing,  
That shortly to a final close  
All earthly pomp shall bring!

The changes of a changing world,  
Behold them every where;  
Then, mortal, lift thy soul to heaven,  
Nor death nor change is there."