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THE CANADIAN

# CHRISTIAN EXAMINER,

AND

## PRESBYTERIAN REVIEW.

NUMBER 11.

NOVEMBER, 1838.

VOLUME 2.

### RELIGIOUS COMMUNICATIONS, ETC.

FOR THE CHRISTIAN EXAMINER.

#### REMARKS ON PSALMODY, WITH A HISTORICAL ACCOUNT OF THE SCOTTISH METRICAL VERSION OF THE PSALMS.

The ordinances of Christ are calculated not only to enlighten the understanding but to engage the affections; and wherever they are enjoyed in their purity, they will be attended with some measure of success in the advancement of His kingdom. It was by cutting off these channels of the divine blessing, that the Church of Rome brought on the darkness of Egyptian night, and the deadness and barrenness of the Arabian desert. Instead of allowing the pure stream of the water of life to flow for the refreshment of the souls of men, the Romish priesthood entertained the people with legendary tales of saints and relics; that sacrament which was especially intended as a means of spiritual comfort and consolation was mutilated and corrupted, and looked upon only as a talismanic charm; and the worship of the Church being addressed to saints and angels, and couched in a dead language, became a piece of idle mummery. The people might be dazzled with the gaudy pomp and imposing splendour of external observances, but the understanding was unenlightened, the heart was untouched, the morals were unimproved. But when the Reformers (to use the words of

Bishop Horne in reference to the exertions of Erasmus,) had removed "the earth and rubbish with which those Philistines, the monks, had stopped up the wells of salvation," the effect was just what might have been anticipated upon the minds of seriously disposed and reflecting persons. To say nothing of the seemingly unquenchable thirst with which multitudes flocked to drink in the good word of life, as well as to join in the worship of God in their own language, and the consequent growth in grace, and in the knowledge of Christ which many exhibited, we know that in Scotland a considerable measure of the success which attended the labours of John Knox was, under the divine blessing, the result of the frequency with which he administered the sacrament of the Lord's supper in both kinds.

I have been led to make these remarks in consequence of reflecting upon the striking effect which the introduction of psalmody had on the advancement of the reformation—an effect only to be explained on the principle already alluded to and in some measure illustrated, viz, that the religion of Christ in its native purity comes home to the hearts and consciences of men, and while it teaches them to approach the Throne of God in a rational and intelligent way, and to worship Him in spirit and

in truth, it affords them, in the enjoyment of its ordinances, an opportunity of giving vent to the deep wrought feelings and the ardent aspirations of the soul, under the guidance of a heaven enlightened understanding. Nothing almost could be better fitted for this purpose than psalmody. The psalms, being a part of the divinely inspired word of God, will, under the unseen but powerful energy of the Holy Spirit, have the same awakening and refreshing effect upon the soul that is ascribed to the Scriptures at large—an effect that will be enhanced by the circumstance that the psalms are deeply experimental, and consequently powerfully calculated to beget sympathetic feeling: and being given by the inspiration of Him who knows what is in man, and is intimately acquainted with all the secret springs and operations of the feelings in the heart of man, they are more admirably adapted for giving expression to all the varied emotions of the soul, than any merely human composition could be, though framed with all the sensibility of the poet, and all the acuteness of the metaphysician. When psalmody was introduced into the worship of the Church at the opening of the reformation, the change felt by seriously disposed worshippers would be prodigious. Formerly they were denied the Word of God, and the worship to which they were admitted was cold, lifeless, uninteresting, and unintelligible. But now, in the exercise of psalmody, the words of the living God, equally fitted at once to excite and to express the deepest emotions of the soul, were put into their mouths in a language they understood, and in these words with all the freshness of recent enjoyment, they had the opportunity of joining personally in the worship, in a way that was at once rational, interesting, and intelligible, and of pouring out the pent-up feelings of their hearts under the animating, elevating, thrilling influence of music and poetry:—

“Of all the arts beneath the heaven,  
That man has found, or God has given,  
None steals the soul so sweet away,  
As music’s melting mystic lay;  
Slight emblem of the bliss above,  
It soothes the spirit all to love.”

We need not wonder that psalmody, as an ordinance of Christ, was a powerful agent in advancing the reformation when once it was introduced.

In Germany, Luther, some time previous to his administering the sacrament of the Lord’s supper in the German language, published a small book containing thirty-eight German hymns, with appropriate tunes. He was himself a musician, and a musical composer of a high order, and he applied his knowledge of music so skilfully that in

the singing of these hymns, “the harmony and modulation of the voice agreed with the words and sentiments, and tended to raise the correspondent affections in the minds of the singers.”\*

As an evidence that the psalms—the sweet songs of Zion—were preferred before any other by christians in all countries, we find that “in every Protestant country, a metrical version of the Psalms, in the vernacular language, appeared at a very early period.”

“The French version, begun by Clement Marot, and completed by Beza, contributed much to the spread of the reformation in France. Even Catholics flocked for a time to the assemblies of the Protestants to listen to their psalmody.”†

From some incidental notices in Knox’s History of the Reformation, it appears that there was a metrical version of at least a portion of the psalms used in Scotland at a very early stage of the reformation.

In 1546, on the night that George Wishart, the martyr, was taken prisoner at the house of Ormiston, after supper, (as Knox relates) “he said, ‘we’ll sing a psalm;’ and so he appointed the fifty-first psalm which was put in Scottish metre, and began thus:—

“Have mercy on me now, good Lord,  
After thy great mercy.”

Again, in 1555, Knox mentions the case of a godly woman, who, on her dying bed, “desired her sisters and some others that were beside her, to sing a psalm, and among others she appointed the ciii. psalm, beginning,

“My soul, praise thou the Lord always.”

In the course of a year or two after this time, the psalms appear to have been commonly and publicly sung in the Protestant congregations, for Knox, after describing the destruction of the Popish idol of St. Giles by the populace of Edinburgh, adds “the brethren assembled themselves in such sort, in companies, singing psalms, and praising God, that the proudest of the enemies were astonished.”

Dr. M’Crie mentions, on the authority of Calderwood, that two brothers of the name of John and Robert Weöderburn, natives of Dundee, appear to have been the principal translators of this version, which was never completed.

Previously to this time, however, a new version

\* *Milner*, V. 392

† *Dr. M’Crie’s Life of Knox*, I. 364.

had been begun in England by Sternhold & Hopkings, and completed at Geneva by the English exiles, who had fled from the persecution against the Protestants in England, then carrying on under Queen Mary. Knox was at Geneva at the same time; and from his connection with the English exiles there, we may infer that he was the means of introducing it into Scotland, where it was coming into use in the Protestant churches about the time of the establishment of the Reformed Religion in 1560; and we find that in 1562 the General Assembly took steps for having a large edition of it printed at Edinburgh, and afterwards ordained it to be generally used. This was the authorized version of the psalms used in the Church of Scotland for about 90 years.

In 1620, a version was printed, the first thirty-one psalms of which, had been versified by that vain and foolish pedant King James VI, and the remainder by the Earl of Stirling, but it never came into public favour.

About 1633, there were two new metrical versions published, both of which were well received—one in Scotland, by Sir Thomas More, of Rowallan, and the other in England, by Francis Rouse, Esq., of Devonshire, a pious and venerable gentleman, and a member of the English House of Commons.

When the celebrated Assembly of Divines, consisting in part of Commissioners from the Church of Scotland, met at Westminster, in 1643, to frame a Confession of Faith, Catechisms, Form of Church Government, Directory for Worship, &c., one part of the grand plan appears to have been to obtain a better version of the psalms in metre, for the worship of the Church than the one hitherto authorized. With this view, Rouse's version was selected as a basis for the labours of the Assembly.

Accordingly, on the 20th November, 1643, the Parliament recommended Rouse's version to the Assembly of Divines for their consideration and revision, and they, after some discussion, appointed a committee of such of their number as were particularly qualified for the task, to carry the object of the Parliament into effect. After dismissing from this version every extraneous composition, such as hymns and doxologies, which in those days, were attached to some of the psalms, and occasionally sung at the close of worship, the Assembly laid it down as a leading principle in the correcting of this version, that they were to keep not only to the sense, but as far as possible, to the very words of the sacred text.

After being about two years in the hands of the Assembly, during which time there were many alterations and amendments made on the original copy, it was finally approved of by the Assembly, on November 11th, 1645, and shortly after approved and authorized by the English Parliament.

The improved version, as thus approved and authorized, was sent to Scotland, and the General Assembly of the Church of Scotland in 1646, took the matter into consideration and deliberated on the propriety of adopting it for the use of congregations and families. In 1647, they passed the following

“Act for revising the paraphrase of the psalms brought from England, &c.

“The General Assembly having considered the report of the committee concerning the paraphrase of the psalms sent from England, and finding that it is very necessary that the said paraphrase be yet revised; therefore doth appoint Mr. John Adamson to examine the first forty psalms; Mr. Thomas Crawford the second forty; Mr. John Row the third forty; and Mr. John Nevey the last thirty psalms of that paraphrase, and in their examination they shall not only observe what they think needs to be amended, but also to set down their own essay for correcting thereof; and for this purpose, recommends to them to make use of the travailes of Rowallan, Mr. Zachary Boyd, or of any other on that subject, but especially of our own paraphrase, that what they find better in any of these works may be chosen, and likewise they shall make use of the amended versions sent from Presbyteries, who for this cause are hereby desired to hasten their observations on them; and they are to make report of their travailes to the Commission of the Assembly for public affairs at their first meeting in February next. And the Commission after revising thereof, shall send the same to Provincial Assemblies, to be transmitted to Presbyteries that by their farther consideration the matter may be fully prepared to the next Assembly; and because some psalms in that paraphrase sent from England are composed in verses which do not agree with the common tunes, therefore it is recommended that these psalms be turned into other verses which may agree to the common tunes, that is, having the first line of eight syllables and the second line of six, that so both versions being together, use may be made of either of them in congregations as shall be found convenient.”—Act Sess. 25, Aug. 28, 1647.

This committee performed the task assigned them, and the General Assembly in 1648, sent the version with its corrections and alterations made upon it to Presbyteries “that they may carefully revise and examine the same, and thereafter send them with their corrections to the Commission of this Assembly to be appointed for public affairs,

who are to have a care to cause re-examine the animadversions of Presbyteries, and prepare a report to next General Assembly."—*Act Sess. 38. Aug. 10, 1648.*

The following Acts will of themselves sufficiently show the progress made in the unending and perfecting of this version.

1649. "The General Assembly having taken some view of the new paraphrase of the psalmes in meteer; with the corrections and animadversions thereupon sent from several persons and Presbyteries; and finding that they cannot overtake the review and examination of the whole in this Assembly, therefore, now after so much time and so great paines about the correcting and examining thereof from time to time some years by-gone, that the work may now come to some conclusion, they do ordain the brethren appointed for perusing the same during the meeting of this Assembly, viz:—Masters James Hamilton, John Smith, Hew Mackail, Robert Traill, George Hutcheson, and Robert Laurie, after the dissolving of this Assembly, to go on in that work carefully; and to report their travails to the Commission of the General Assembly for public affaires at their meeting, in November; and the said Commission after perusal and re-examination thereof, is hereby authorized with full power to conclude and establish the paraphrase, and to publish and emit the same for publick use."—*Act Sess. 39. Aug. 6, 1649.*

*Edinburgh, November 23, 1649.*

"The Commission of the General Assembly having with great diligence considered the paraphrase of the psalmes in metre, sent from the Assembly of Divines in England by our Commissioners whilst they were there, as it is corrected by former General Assemblies, Committees from them, and now at last by the brethren deputed by the late Assembly for that purpose; and, having exactly examined the same, do approve the said paraphrase as it is now compiled: And therefore, according to the power given them by the said Assembly, do appoint it to be printed and published for publick use; hereby authorizing the same to be the only paraphrase of the Psalms of David to be sung in the Kirk of Scotland; and discharging the old paraphrase, and any other than this new paraphrase to be made use of in any congregation or family after the first day of May, in the year 1650. And for uniformity in this part of the worship of God, do seriously recommend to Presbyteries, to cause make publick intimation of this Act, and take special care that the same be timeously put to execution, and duly observed."

A. KER.

The version thus corrected and approved by the Church, shortly after received the approbation, and was sanctioned by the authority of the Scottish Parliament in the following Act:—

*Edinburgh, January 8, 1650.*

"The Committee of Estates having considered the English Paraphrase of the Psalms of David in metre, presented this day unto them by the Commission of the General Assembly, together with their Act, and the Act of the late Assembly, approving the said paraphrase, and appointing the same to be sung through this Kirk. Therefore, the Committee doth also approve the said paraphrase, and interpone their authority for the publishing and practising thereof, hereby ordaining the same, and no other, to be made use of throughout this Kingdom, according to the tenor of the said Acts of the General Assembly and their Commissioners."

T. HENDERSON.

This metrical version of the psalms, thus originally rendered by Rouse, and afterwards so carefully amended by the Westminster Assembly of Divines, by the several Presbyteries of the Church of Scotland, by the General Assembly at divers times, by a number of Committees appointed by the Assembly, and finally by the Commission of the Assembly, is the one used to this day by the Church of Scotland, and by Synods and Presbyteries holding connection with her in all parts of the world,—by all other Presbyterian bodies in England, Scotland, and Ireland—and by several of them both in the British Colonies and in the United States of America.

The Church of England continued to use Sternhold and Hopkins' version from the time of the Restoration, in 1660, until it was supplanted by that of Brady and Tate, which was published in 1698, and is the one at present used in that Church. Bishop Horsley, in the preface to his translation of the psalms, speaking of Sternhold and Hopkins' version, says:—

"It was a change much for the worse, when the pedantry of pretenders to taste in literary composition thrust out this excellent translation from many of our Churches, to make room for what still goes by the name of the new version, that of Tate and Brady, which, in many places where the old version is just, accurate, and dignified by its simplicity, is careless and inadequate, and, in the poverty and littleness of its style, contemptible."

Many of the Dissenters in England being desirous of having the version used by the Church of Scotland, introduced into their Chapels, an edition of it was published in England, in 1673, with a commendatory preface by Dr. Owen, and subscribed by twenty-five other divines as follows:—

"Surely singing of psalms is a duty of such comfort and profit, that it needeth not our recommendation, the new nature is instead of all arguments, which cannot be without this scriptural solace. Our devotion

is best secured, where the matter and the words are of immediately Divine inspiration, and to us, David's Psalms seem plainly intended by those terms of psalms, and hymns, and spiritual songs, which the Apostle useth, Eph. v. 19; Col. iii. 16. But it is meet that these divine compositions should be represented to us in a fit translation, lest we want David in David; while his holy ecstasies are delivered in a flat and cold expression. The translation which is now put into thy hand cometh nearest to the original of any that we have seen, and runneth with such a fluent sweetness, that we thought it fit to recommend it to thy Christian acceptance, some of us having used it already with great comfort and satisfaction:—

John Owen, D. D.—Thomas Manton, D. D.—Henry Langley, D. D.—William Jenkyns—James Innes—Thomas Watson—Thos. Lye—Matthew Poole—John Millward—John Chester—Geo. Cockayne—Matthew Mead—Robert Franklin—Thos Doolittle—Thos Vincent—Nathaniel Vincent—John Rythen—Wm. Thomson—Nicholas Blaikie—Charles Morton—Edmund Calany—William Carslake—James Jancway—John Hicks—John Baker—Richard Mayo.”

T.

B.

#### RELIGIOUS DUTIES OF PARENTS AND HEADS OF FAMILIES.

The testimony which is borne to the religious character of Abraham is uniformly sustained throughout the brief history of this patriarch. Traces of human imperfection, indeed, appear in some of the incidents of his life, but they are imperfections of the lightest shades—not of that dark and aggravated kind which we discover in the character of many who in other respects were honourably distinguished. It is manifest that in the general tenor of his whole life, he maintained a habitual trust and dependance on God; that this habitual disposition was cherished by the constant exercises of piety; and having maintained the beginning of his confidence steadfast unto the end, he at length died in the faith, and was admitted into the city for which he looked—“the city which hath foundations, whose builder and maker is God.”

It is not my intention, however, to delineate the general excellence of Abraham's character, but to draw attention to one of the particular virtues for which he was distinguished—his faithful

discharge of the duties devolving on him as a parent and head of a family. For this is the testimony of God concerning him:—“For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment: that the Lord may bring upon Abraham that which he hath spoken of him.”

1. The rights and duties of heads of families are ordained and enjoined by God—or in other words, family government is a divine institution.

This averment will be readily admitted in regard to parents and children. The authority of the parent, the subordination of the child—are manifestly founded in nature; that is, they arise necessarily from the relation in which the parties stand towards each other. The express enactment of the moral law is founded on this relationship: “Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.” It is true, this divine command merely declares obedience to be the duty of children; but the duty to obey, implies also the right to rule or command. A parent who does not wisely rule, is as much guilty of a breach of this command, as a child who refuses to obey; for legitimate obedience on the part of the child presupposes legitimate command on the part of the parent.

I put forth this statement at the outset thus plainly and explicitly, because I fear that the proper foundation of parental authority is apt to be forgotten in the practical management of children; for if the parent forget that his authority is founded on nature, and on the law of God adapted to it—there is great danger that the child may forget this too; and proper authority being thus subverted on the one part, proper subordination will be subverted on the other, and the benevolent intention of the divine law will be frustrated. Hence I would say, that if a parent yield up the authority with which God has invested him, and cease to command his children and his household: and if instead thereof, he should descend to the arts of coaxing and solicitation, he is guilty of transgressing the law of God, and is most likely to encounter frequent disobedience on the part of his children, because he relinquishes the influence of that authority with which God has invested him.

When we speak of the right and duty of a parent to command his children, we do not mean that he should exercise this right or perform this duty in stern and imperious language. We do not

mean that he should use the tones or the modes of speech which unfeeling oppressors are said to employ towards their slaves. The relation of parent and child pre-supposes the greatest tenderness and love, and the commands flowing from such affections, should always be mild and persuasive; yet if the parent feel that God enjoins upon him to exercise authority, his commands, though affectionate, will yet be authoritative; and if the child be taught habitually to feel that God has enjoined upon him subordination, his obedience will not only be affectionate but conscientious.

But the authority of parents, though founded on nature and the divine law, has its rules and limits. Though a parent may and ought to command his children, he can have no right to command them to do what is sinful. The relationship is established by God for mutual good; the divine law which is adapted to the natural relationship is so limited as not to sanction the infringement of any other law: for example, should a parent command his child to break the Sabbath, he abuses his authority, and it becomes null in that instance, on account of the universality of the principle—we ought to obey God rather than man. There are some other causes which may greatly weaken or even annul, the natural authority of a parent; such as extreme ignorance, or profligacy, or unreasonable severity. But we cannot now enter into the nature and extent of the limitations arising from these causes. It ought moreover, ought to be considered that a period will arrive when the governing authority of the parent over the child must naturally, in a great measure, cease. The youth outgrows the period of dependance and authoritative control; he reaches the years of maturity and judgment, when he should be left mainly to his own responsibility to God and society. A parent must then cease to command, though he may still advise: and if he has wisely discharged his duties during the education and non-age of his children, his influence, as a counsellor and friend, will cease only with his life.

Let us now extend this illustration of duty to the parent, considered as the head of a family: Abraham commanded his children and his household. According to the views prevailing in early times, the household, that is, the whole establishment of servants and domestics, were regarded as belonging to the family, and over them the head or patriarch exercised a kind of sovereign authority. The state of society now, as to its domestic constitution, is indeed, very different in its outward form; and yet, as to the principles which ought to

govern a christian family, it is essentially the same. The head of a family *still* cannot relinquish his authority over his domestics, without disregarding the duty he owes to his God and to his children: for if he be wholly indifferent to the conduct of his household, how can he be answerable for the conduct of his children? If he receives as an inmate of the family circle the drunkard, the profane swearer, the Sabbath-breaker, the scoffer at religion, and the denier of the most sacred moral obligations—does he not admit a counteracting influence to his instructions, by presenting, (as the youthful mind may conceive,) with the seal of his approbation, these immoral inmates? I am sure every well instructed christian will condemn the admission of persons of this description into a family where children are in danger of being corrupted by their example, and will confess that no temporal consideration can possibly compensate for the hazard that is run. Nor can I give in to the opinion that society is so constituted now among us, and that the feeling of insubordination is so prevalent among domestics, that it is next to impracticable for any one to command his household. I am satisfied that every head of a family when he admits a domestic under his roof, has a right to lay before him the christian regulations by which his family is governed; and to exact, as a condition of his continuing there, a conformity to its order; and when its arrangements are wisely made and affectionately conducted, we may safely indulge the hope, (that, except in cases of extreme perversity) obedience will be rendered;—and were the authority thus exercised by the head of the family, united as it ought to be, in the bosom of every Christian, with the sincere desire of the spiritual welfare of all under his roof, and with all zealous and affectionate means of promoting it, we would see in a great number of instances, the practicability of the resolution in its accomplishment. "*As for me and my house we will serve the Lord.*"

Let us now proceed to consider specially what religious duties flow from the parental authority wherewith parents are invested by God. And these may be treated of under the heads of *instruction, example, and command*. 1st. It is the duty of parents to give religious instruction to their children. Religion, comprehending the knowledge of God, the dispositions we should cherish towards God, and the obedience we owe to his law, constitutes the main business and end of our life. Instruction should therefore begin with the first dawn of thought and feeling. The early influence of religious feeling on the youthful mind is matter of experience and observation. And we know that

love and a sense of obedience to a Father in heaven, can be awakened in the bosom of a child shortly after it has begun to warm with love and a sense of obedience towards its parents on earth. But without noticing the period of mere infancy, let us advance a few years onward, and how delightfully do we behold the mind expand to the hallowed power of truth and piety! What stores of valuable knowledge can be imparted! what holy impressions can be made on the hearts of the young group collected around a parent's knee! In instances innumerable, the character has here received the immutable stamp of goodness; and all the freedom from worldly pollution which it maintained in future years, and all its virtuous dignity, and all beneficent usefulness, resulted from the principles then implanted, the emotions then awakened. But, apart altogether from the considerations of the beneficial effect, it is a duty enjoined on parents by God to instruct their children in his fear. Children are placed under subordination to their parents chiefly for this end. To refuse to teach them is to deprive them of a right, and to inflict upon them irreparable injury. For if the faculties of their mind are not early cultivated, they will become weak; if religious sentiment is not early cherished, the heart will become insensible; if the essential activities of youth be not early directed to good, they will soon of themselves tend in the direction of evil; and the parent who is thus negligent of the religious well being of his offspring, may, in reality, do them a greater wrong than the poor blinded Hindoo who exposes his to certain death on the banks of the Ganges, or the still more cruel idolaters who made them pass through the fire to Moloch. Is it nothing to you, let me ask, that the children whom you now gather around you with instinctive fondness, grow up in ignorance of God, and of his Son's gospel—without any fixed principles of religion or moral conduct? that the finer affections of the heart never be awakened in them? that they continue at a distance from all the means ordained to prepare mankind for a blessed immortality? and that when you are summoned to appear at the judgment seat of God, you depart with no other conviction respecting them, than that they are filling up the measure of their iniquities! Ah! an hour is approaching when the most careless parent will be compelled to think aright on this subject. Meanwhile, with those who seriously acknowledge that it is the duty of parents to give religious instruction to their children, let us consider how it ought to be performed.

And first there ought to be a set and sufficient time appropriated to its performance. It is only a

small degree of labour and application which young people can give, at once, to any subject, but especially to those of a spiritual and religious nature. They must soon be relieved from their task; but they ought soon also to be recalled to it in order to preserve what is attained, and make farther progress. If the religious instruction of a family be limited to a hasty lesson on the Sabbath, it is beyond reason to expect that they can be brought to understand and remember the many momentous subjects that are embraced in the Gospel of Christ. No intelligent parent would think an hour a week sufficient to instruct his children in any of the common branches of education, and are the doctrines of religion of easier attainment? And no christian will affirm that the knowledge of the word of God is of less necessity to a child than skill in any of the branches of common learning? There must then be repeated perusals of the sacred volume; often repeated and often varied illustrations; its truths must be interwoven with their habits of thought and feeling; its great principles must become familiar as "household words;" the very sound of which, has power to awaken a virtue. Now, if ever parental instruction shall have this effect upon children, there must be something more than Sunday inculcation. The command given to the Jews in reference to the words of their law, must be almost literally complied with. "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up—and thou shalt bind them for a sign upon thine hands, and they shall be as frontlets between thine eyes—and thou shalt write them upon the posts of thy house, and on thy gates." If a mind well instructed in the law of God, be a desirable attainment, sufficient labour must be expended to obtain it; and we do not overstrain the mark when we say, it should form part of every day's task. We think it ought not to prove an irksome duty to a christian parent, who knows something of the value of an immortal mind, that he should every day take under his own tuition the children whom God has given him—to unfold to them simply and affectionately, the principles and hopes of that gospel which is heaven's best gift to man. His own knowledge and experience might thus prove of incalculable benefit in forming their character, and in securing their future well-being. If such be a parent's duty, and such the benefits arising from it, what excuse can you give for the neglect of it?—You are not competent? What a pity, that you cannot do for your offspring what nature has enabled even irrational creatures to do for theirs?—



Your time is occupied with more important concerns? We should like to know what a christian would pronounce *more important* than the religious education of his children? The hours of evening when you could most conveniently attend to it is subject to most frequent interruptions? How lamentable that, you should thus suffer your children to be defrauded of what may prove to them their richest inheritance. Alas! the true cause of the neglect is, for the most part, the undervaluing of the advantage of a religious education. Many, even of those who make a christian profession seem to think, that the Sabbath's instructions from the pulpit are sufficient—forgetting that mere children cannot profit much by them; and, if they secure for their children the additional instructions of the Sabbath school, they take no small credit to themselves for this extra carefulness, and quietly consider that they have discharged the duty of a parent in the matter of religion, though perhaps, they never personally converse with or instruct them from one year's end to another. Is there any wonder that children thus neglected, should grow up in ignorance of God, and in deep rooted indifference to all that his word declares; that even the solemnities of religion should fail to command their reverence; and that they should habitually ally themselves to the ungodly multitude, whose whole conduct evince that it would cause them little regret were the gospel and all it teaches extirpated from the world. Christian parents, if you reckon the formation of such a character in your children an evil above all others to be deplored, both on account of its present and its eternal consequences, study now to avert it, by appropriating a set and sufficient time for the religious instruction of your children.

Observe, secondly, that it is the duty of parents to set before their children and household, a proper example. Without this it is much to be feared that whatever religious instruction you may happen to give, will be worse than vain. It will most likely breed in them hypocrisy or a contempt of religion. Of what avail would it be for a parent to teach his children to pray, if they have very good reason to surmise that he himself never prayed? Of what avail would be a parent's occasional admonition to fear God, if it were very plain even to a child's observation, that the fear of God was not before his own eyes? And ah! what should we say of the admonitions of a parent to good temper, when he himself is constantly giving way to peevishness and rage? of a parent whipping his child for blaspheming the sacred name, when the half swallowed oath is often muttering from his own lips? of a parent inculcating upon the

child the sanctification of the Sabbath, when he himself lounges in illness at home, or receives the visits of persons as idle as himself, or pushes forth into the fields for a recreation that home cannot afford him? Would not instruction thus discredited by example be likely to awaken disgust? And yet many, many a parent who fancied himself religious, has thus converted his child into an infidel or a profligate, because his whole example belied the religious lessons that he taught. If, therefore, our instructions are to exert their appropriate influence, we must illustrate them by our life. It must appear that religion and all connected with it, has the highest place in our regard; that it penetrates our heart and pervades our life; and that so often as we are betrayed into inconsistent conduct, it is cause of bitterness and repentance. When the principles by which we are guided are occasionally explained in a manner level to the capacities of the young; when we tell them, I do this thing because God has commanded it; and I abstain from this other thing because God has forbidden it; and I believe this truth because the Scriptures teach it; and I cherish this hope, for the divine promise warrants it—our instruction and our example combine to persuade the child to imitation. Did Christian parents thus teach and act before their children from earliest infancy, the gates of Zion would be crowded with the offspring of the righteous, and the Church would rejoice in the dawning millennium!

Were parental instruction thus seconded by a consistent example, parental authority would not be contemned. Obedience would be rendered to the lawful commands of parents, because such obedience is enjoined by God. And true authority, and conscientious subordination would bring back to the innumerable little commonwealths of which society is composed, the order, harmony and peace, with which the eyes of the observer is now so rarely blessed.

For further recommending to parents the performance of these duties, let me observe, that they are the main source of individual happiness. Children under the discreet exercise of parental discipline, acquire many habits essential to their well-being. Self-will, from which so many miseries arise, is restrained. The important habit is acquired of submitting to authority; and the effect of this becomes very manifest in the subsequent discipline of the school and the labours of the apprenticeship. (What trouble do children who are neglected at home give to their teachers and masters!) There is fostered a docility of temper very favourable to their future improvement. They learn to

regard the claims and happiness of those around them, and by so doing, they promote their own. Home becomes to them a centre of attractions; they unite more cheerfully their exertions to promote its comfort; and become bound to its inmates by a stronger attachment. If affliction and adversity come, they will lend their aid in their alleviation; and will cling together affectionately in the homestead, when their parents are called to their reward. From such connections of filial love and friendship flow some of the purest pleasures of mortality. But when we add to them the influence of divine truth early received upon the soul, the hallowed exercises to which the spiritual tastes have been formed, the pure hopes which shine upon the future as light from the throne of God, we have the existing elements of individual happiness produced in their most energetic and durable forms.

Again, the faithful discharge of parental duty is the surest foundation of domestic peace. It is impossible to preserve peace and order among any number of human beings, but through the authority of an acknowledged superior. For this reason, God has placed even the wife in subjection to the husband, although in other respects she be his equal. Happy for the prospects of Christian families, that it cannot be a question who among them is the strongest, that he may be the head, nor who is the wisest, that he may command; for God, himself, has decreed that every man, that is, head of a family, shall rule his own house, and by consequence that its inmates shall be in subjection to his authority, "not with eye service as men pleasers, but doing the will of God from the heart." If we look into those families where strife and discord most prevail, we shall discover that it principally arises from a disregard to those principles. The head of the family never could rule his own spirit, and how can he rule his household? Habits of subordination were never formed in the children, self-will has become uncontrollable, and the perpetual jarring of interests, over which, the fear of God diffuses no mollifying influence, presents one of the most disagreeable pictures exhibited to the observation of man. But in the house where a Christian parent affectionately exerts his authority, where the wisdom of his sway has secured the confidence and affection of the inmates, how many little brawls are silenced by a look! how many disputes are settled by a word ere they are well begun! how readily self-will bends to the sway of one who has been loved and obeyed from infancy! Even here, it is true, authority may sometimes be seen putting on his sterner aspect, when disobedience appears in her stubborn one,

but it will pass away as the thunder cloud, and leave the sky as serene and bright as before. And good government in the family, like good government in the state, preserves its tranquillity and advances its well being.

Lastly, as a motive to the discharge of parental duty, we affirm it to be the surest origin of social virtue and good citizenship. A state is only an aggregation of families, and the part is only a miniature of the whole. The subordination rendered to a parent invested with authority by God, will very easily be transferred to the magistrate, also deriving his authority from the same source. The good instruction, the righteous example, the salutary rule, experienced under the parental roof, are the best preparatives for those public duties which every man owes to the commonwealth. In a well ordered family every member labours not for selfish ends, but for the good of the whole; and how easily may this habit be transmuted into the purest patriotism, when the youth enters on the arena of public life, and regards his country as his home! On the contrary, the political agitator could desire no better nursery for discontent and faction, than families where the authority of a father is scorned, and his commands set at defiance. And I can easily fancy to myself the disobedient lad emerging from the circle of a family where his self-will never brooked restraint, where his mind resisted all instruction, and strutting forth with all the airs of what he mistakes for manhood, though the down of youth is yet upon his cheeks, and taking his place without shame among grey-headed men, and cavilling at their sober notions of liberty, and independence, and government, and reviling dignities in their presence, and exceedingly clamorous for political changes, and ready to join kindred spirits to subvert all law, and authority, and rule. I say, the demagogue could wish no better school for the forming of his instruments than the home where a parent's authority is set at naught. While the surest guaranty of social order, of love to country, of devotedness to its prosperity and defence, of enlightened submission to its rulers, is the faithful and general discharge of parental duty, and the stamp of wisdom and virtue which it impresses on the rising generation.

With such considerations as these before you, Christian parents, negligence would involve the highest criminality. Remember, then, the authority with which God has invested you, and the purposes for which it is bestowed, and seek the grace of God so to lead and guide you, that this testimony may be borne concerning you. Such God has recorded of Abraham—"I know him, that he will

command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment."

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## REVIEW.

EVIDENCES OF REVEALED RELIGION, BY A NUMBER OF  
THE MINISTERS OF GLASGOW.

LECTURE III.

THE INSPIRATION OF THE BOOKS OF SCRIPTURE.

By the Rev. Andrew King, A. M. Minister of St. Stephen's Parish, Glasgow.

Inspiration is an attribute of the record in which revelation is communicated to us, rather than a direct element for proving its truth.

It is quite conceivable, that the original history of revelation might have been written by uninspired men; but, they who rightly estimate the pride of the natural mind, and its reluctance in submitting to Divine truth, will at once see, that, such a record of revelation would have been in a great measure useless. An uninspired Bible would have been destitute of all authority; though treating of God, it would have been only the word of man.

We may infer how such a book would have been received from the treatment which the Bible has actually met with from those who deny its inspiration: such are the most of Unitarians. Dr. Priestley, for example, thought that "the Scriptures were written without any particular inspiration, by men who wrote according to the best of their knowledge, and who from their circumstances, could not be mistaken with respect to the greater facts of which they were witnesses, but, like other men, subject to prejudice, might be liable to adopt a hasty and ill grounded opinion concerning things which did not fall within the compass of their own knowledge, and which had no connexion with any thing that was so." Need we wonder that with such an opinion of the writers of the Scriptures, Unitarians should speak of them as being inconclusive reasoners—as falling into mistakes from slips of memory, and recording as facts what were only vulgar errors? It is easy for the German Neologists to deny the very existence of Satan, the reality of demoniacal possession, and even the miracles of our Lord and his apostles, when they have brought themselves to regard the evangelists and

apostles as illiterate, prejudiced, and enthusiastic men.\* The comparative general orthodoxy of British theology may in part be ascribed to the tenacity with which the doctrine of the inspiration of the Holy Scriptures has been held by the British Churches.

Those who have agreed in holding the doctrine of the inspiration of the Holy Scriptures, have yet differed in regard to the extent of the divine influence which operated on the minds of the sacred writers. Some maintain that they were under a plenary inspiration in every sentiment and every word which they wrote; others again hold that the influence of the spirit terminated in directing them to the truth they were to write, but left them at liberty to embody it in their own language. Some who incline to the former opinion admit of various degrees in the influence which operated on the inspired writers; they suppose that they were under an influence which sometimes suggested new truths, at other times aided them in the remembrance of what they had before known, and always superintended them and preserved them from errors.

But the true theory of inspiration has not yet, we are inclined to think, been clearly unfolded. It partakes of the difficulties which attach to all inquiries respecting the subordination of the moral agency of man to the all-controlling agency of God. Scripture is not altogether silent on the mode and extent of the divine agency in inspiration, and yet, it furnishes us only with a few hints on this subject. These, together with the obvious facts which are presented to us in the composition of the sacred volume, are the elements on which

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\* The Rev. Mr. Rose, Christian Advocate in the University of Cambridge, in a volume of Sermons published a few years ago, gives the following sad account of German Theology: "The rationalizing Divines of Germany are bound by no law but their own fancies; some are more and some are less extravagant, but I do them no injustice after this declaration in saying that the general inclination and tendency of their opinions (more or less forcibly acted on) is this—that in the New Testament we shall find only the opinions of Christ and the apostles, adapted to the age in which they lived, and not eternal truths; that Christ himself had neither the design, nor the power of teaching any system which was to endure; that when he taught any enduring truth, as he occasionally did, it was without being aware of its nature; that the Apostles understood still less of real religion; that the whole doctrine, both of Christ and his apostles, as it is directed to the Jews alone, so it was gathered in fact from no other source than the Jewish philosophy; that Christ himself erred and his apostles spread his errors, and that, consequently, no-one of his doctrines is to be received on their authority; but that, without regard to the authority of the books of Scripture, and their asserted divine origin, each doctrine is to be examined according to the principles of right reason, before it is allowed to be divine."

the true theory of inspiration must be founded. If we cannot satisfactorily combine them in one system, we can at least hold them as separate articles of belief, assured, that they have a perfect harmony with one another, though the scantiness of the information communicated to us, or the imperfections of our faculties, hinder us from tracing their connexion.

The Bible unequivocally claims to itself what may be called a plenary inspiration; it is "given by inspiration of God;" it is "the word"—"the oracles"—"the law of God." And yet they who take Dr. Johnson's definition of inspiration, which Mr. King, in the lecture before us, quotes with commendation, and apply it to the whole of the Scriptures, would seem to understand little of the composition of these writings.

According to the definition referred to, inspiration is "the infusion of ideas into the mind, by a superior power." But to what portion of inspired writ does this definition apply? Not certainly to the historical books which constitute the principal part of the Bible; nor with much propriety to those portions of it which embody direct communications from heaven. The writer of the Book of Esther for example, was undoubtedly under a divine influence when he wrote that episode as we may call it, in the history of the Jewish Church; but whether he quoted from the chronicles of the Persian monarchy as some suppose,\* or drew his materials from other sources, it can in no proper sense be said that the ideas were infused into his mind in a supernatural way. Luke, the principal historian of the New Testament, speaks of his undertaking the history of our Lord's life and ministry, as though he had not been conscious of any Divine influence either moving him to it, or assisting him in the prosecution of it:—"Forasmuch as many have taken in hand to set forth in order, a declaration of these things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word; it seemed good to me, also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed." But, while it seemed good to him with the knowledge he had acquired of the Saviour's history, and the regard he entertained for Theophilus to write a memoir primarily designed for this friend; it seemed good also to the Holy Spirit that he should be ena-

bled so to write it, that it should become permanently useful in the Church of God.

Mr. King objects to the distinctions which some writers on this subject have made, in respect to the kind or mode of inspiration under which different portions of the Scriptures are supposed to have been written, as though these distinctions were inconsistent with plenary inspiration. But, while this is undoubtedly to be maintained, we do not see, that there is any inconsistency in holding, that the Divine Spirit has employed the faculties of the penmen of the Bible in different ways; and we think that the structure of the Bible itself, and the tenor of its own declarations, warrant us to recognize distinctions in the way in which the divine agency has been put forth. Luke recording the incidents and events of the Saviour's history from the reports of credible witnesses, was, we admit, under the influence of that Spirit who is eminently the spirit of all truth. But surely the Prophets who poured forth the visions of a remote futurity, and the Apostles who were enabled to unriddle the enigmatical institutions of the ancient dispensation, and to discern the designs and purposes of God in the incarnation of his Son, were in a somewhat different way under the teaching and guidance of the Holy Spirit. Many of the writers of the sacred volume do not once allude to the divine impulse under which they wrote; and we see no inconsistency in the supposition, that they were unconscious of it; but David could say, and other Prophets have in effect, said the same thing—"The spirit of the Lord spake by me, and his word was in my tongue. My tongue is as the pen of a ready writer;"† obedient, he meant, to the prophetic spirit, as the pen is to the hand that grasps it. Peter intimates that the Prophets were so conscious of the heavenly influence under which they prophesied, that they "searched what, or what manner of time the spirit of Christ which was in them did signify, when it testified beforehand, the sufferings of Christ, and the glory that should follow."‡ And the Apostles, themselves, were not less sensible of the divine assatus. "We have received," said Paul, "not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual."§ These and similar passages, as well as the very structure of the separate

\* 2 Sam. 23, 2; and Ps. 45, 1.

† 1 Pet. 1, 11.

‡ 1 Cor. 11, 12, 13.

\* See Horne's Introduction, vol. iv. p. 69.

portions of the inspired volume shew, that the Divine Spirit had operated in different ways on the men who wrote it.

We will only further add, that the authorship of the Holy Spirit in the Bible is to be held as perfectly compatible with such a human authorship as leaves to the various books which compose it, a distinct and peculiar style from the talents, acquirements, employments, and modes of thought of the several writers, and even some of those imperfections which are more or less incident to all written compositions.

But it is time to give a more particular account of Mr. King's lecture. He proposes (p. 103) to exhibit "the character which the penmen themselves ascribe to the Holy Scriptures." This method of induction is undoubtedly the most satisfactory for the discussion of a subject like this, which rests principally on the testimony of Scripture. But we were somewhat surprised after this announcement to read the arrangement of the heads of the lecture, which runs thus: "In the prosecution of this subject, we shall first explain, what we mean by the inspiration of the Scriptures; secondly, adduce some arguments showing that the Scriptures are thus inspired; thirdly, answer the objections which are urged against the doctrine as thus laid down." This, we consider, is very like offering a theory of inspiration to be proved from the Scriptures, instead of allowing the Scriptures to speak first for themselves. We cannot commend the author for perspicuity in the statement of his views under the first head, and, as may be inferred from the foregoing remarks we dissent from some of his positions.

The arguments adduced under the second head, are thus arranged:

"1st. Our first argument is, that this is the inspiration which they ascribe to their spoken addresses," that is, a plenary inspiration.

2d. This is the inspiration which the penmen of the Scriptures ascribe to their writings.

We here make a short quotation as a fair specimen of the lecture:—

"Had he (God) left the communication of his will to such weak instrumentality, then might there have been found some ground for the sneers and the cavils of the infidel; for the ignorance, the forgetfulness, the misapprehension, the prejudices of man, would have been ever and anon obtruding themselves and obscuring that glory which was intended to be revealed. Then might cold-hearted Unitarians, who labour with misdirected ingenuity, to deprive of his glory that Saviour whose followers they profess to be, then might they have had some ground for asserting that his word abounds with far-fetched analogies, with lame accounts, with improper quotations, and with inconclu-

sive reasoning. But, when such charges are brought against the Bible, let it be remembered that, if the Scriptures are in any thing to be believed, these charges are brought against God himself. It is he that speaks in the Scriptures—it is he that traces the analogies—it is he that makes the quotations—it is he that draws the conclusions. In Genesis ii, 24, we are told, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh." Some conceive that these words were spoken by Adam, upon the occasion there referred to, others think that they are a remark introduced by Moses the historian. But, in either case, they were really spoken by God, through their instrumentality; for our Saviour himself says, Matt. xix, 4, 5, "Have ye not read, that *He which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother,*" &c. The ninety-fifth psalm is quoted in the fourth chapter of the Hebrews as a psalm written by David, but whatsoever might have been the part which David had in the communication of that psalm to the world, it is quoted in the third chapter of the same Epistle to the Hebrews as the words of the Holy Ghost: "Wherefore, (as the Holy Ghost saith, To day, if ye will hear his voice, harden not your hearts," &c. And I must again remind you that this assertion refers not merely to the substance of the communication, but to the language in which it is recorded. The apostle here follows out, at considerable length, a course of argument which he founds upon the precise words which are given in the psalm. In like manner, we find him arguing, in the second chapter of that same epistle, and in the fifteenth chapter of first Corinthians, from the word *all* which is used in the eighth psalm, "Thou hast put *all* things under his feet." Similar instances of conclusions deduced from the use of particular words are to be found in Gal. iii, 16, and Heb. xii, 27."

3d. This inspiration is claimed for every part of Scripture.

Under the third head various objections to the plenary inspiration of the Scriptures are noticed, and answers to them are supplied: as 1st, it is objected that there are contradictions in Scripture, which forbid us to suppose, that it has been dictated by the spirit of God." Here the lecturer shews that "some of the alleged contradictions are to be found only in our translation—they do not attach to the Scriptures in their original languages." Our author gives the following instances of contradictions chargeable on an imperfect translation.

"Acts ix, 7, "And the men who journeyed with him stood speechless, hearing a voice, but seeing no man," compared with Acts xxii, 9, "And they that were with me saw indeed the light and were afraid; but they heard not the voice of him that spake to me." The apostle when he says that those who were with him heard not the voice of him that spake to him, seems to contradict the historian who tells us that they heard the voice. The whole difficulty, however, is removed when we observe that the Greek word which is translated "to hear," signifies also "to understand," and that, in the passages which we have just quoted it is taken in these two significations respectively. According to the historian of the Acts of the Apostles, the men heard a voice, and according to the apostle, they did not understand the words which were spoken to him. Our translation gives the latter meaning to the same word, 1 Cor. xiv, 2, "For he that speaketh in an unknown tongue speaketh not unto men, but unto God,

for no man *understandeth* him." According to the translation in the margin, it is "no man heareth him." In like manner the statement, Gen. xxii, 1, "And it came to pass, after these things, that God did tempt Abraham" seems to be contradicted by James i, 13, "Let no man say, when he is tempted, I am tempted of God; for God cannot be tempted with evil, *neither tempteth he any man.*" The word which in Genesis is translated "did tempt," signifies also to try—to put to the proof; and it is in this sense that it is there employed. God *tried* Abraham, putting his faith and obedience to the proof. Our English word *tempt* signifies to solicit to evil; and in this sense, according to James, God *tempteth* no man."

With all the excellencies of our translation of the Scriptures, it is but a human work, and as such, is susceptible of improvement, and shall yet, we doubt not, be improved as the Church advances in love and unity as well as learning. Materials for an improved translation of the Scriptures are gradually accumulating. We are not unwilling to insert in our pages, in connexion with the instances of apparent contradiction in the Bible which are resolvable into imperfect translations an improved translation of a single word which has recently been *discovered*, we may say, and which obviates a difficulty which had long attached to the inspired record. And we do this, the rather that the discovery, as we regard it, has not yet, so far as we know, found its way into commentaries. The account of the suicide of the traitor Judas, in Matt. xxvii. 5, has been regarded hitherto as all but contradicted by that in Acts i. 18. Now, a learned writer in THE TRANSACTIONS OF THE ROYAL SOCIETY OF LITERATURE OF THE UNITED KINGDOM,\* Granville Penn, Esq. has shewn that the Greek word *elakese* in Acts i. 18, "is only an inflexion of the Latin *laqueo*, rendered insidious in the Hellenistic Greek under the form *lakeo.*" The proper Greek word has the signification which our translators have attached to it, but the borrowed Latin word signifies to noose or be caught in a noose. The words of Peter in the verse in question should be rendered thus: "*And throwing himself headlong, he caught midway in the noose, and all his bowels gushed out.*" The ingenious author of this emendation of our English version shews that it is alike supported by the construction of the sentence, and the practice in Eastern countries in regard to hanging, "the operation being performed with a great length of cord with which the criminal is precipitated from a high beam, and is thus violently *laquated* or snared in a noose *midway.*"

Other objections to the plenary inspiration of the Holy Scriptures are successively obviated—as that the apostles themselves, at times, candidly admit that they are not speaking by inspiration;—that

there are parallel passages in which the same meaning is expressed but in different words.—that the different writers of the Scriptures have different styles of writing;—that inspiration to the extent contended for, is unnecessary.

Of this last division of the lecture we will only say, that had the author treated the subject in an inductive method, there would have been no occasion for first marshalling, and then overthrowing so many objections. There is a plenary inspiration of the Bible, we again repeat, so that it is "the word of God which liveth and abideth forever." But that inspiration is not in the way of "an infusion of ideas" to which definition, most of the objections above enumerated have reference.

While we have pointed out some things which to us seem objectionable in the lecture, we should be misunderstood if it were supposed that we did not withal deem it a discourse that is fitted to be useful.

We think, that as many of our readers may not have read much on the subject of the Evidences of Christianity, even an outline of these lectures may be useful to them.

From the Edinburgh Christian Instructor.

MEMOIR OF THE LIFE AND CHARACTER OF THE LATE ROBERT BALFOUR, D. D.

Minister of the Outer High Church, Glasgow.

The name of the Rev. Dr. BALFOUR is one that is highly and justly revered by the friends of religion in Scotland. This distinguished minister of Christ was born in Edinburgh, April, 1718. His parents were persons of eminent piety, and by them he was trained successfully in the knowledge and practice of genuine Christianity. At the age of twelve his piety became decided, and he attached himself to some youths, like minded, who formed themselves into a society for religious conversation and prayer. Shunning, with cautious and prudent circumspection, the contagion of the thoughtless and profane, who are so readily to be met with in a city population, his delight was with "the excellent ones of the earth." After his grammar school course was

finished, he attended the University of his native city. Among other excellent young men who were then pursuing their studies in that learned seminary, may be mentioned the late Dr Bogue of Gosport; Mr. Archd. Bonar, late of Cramond; and Mr. Thomas Randall (Dr. Davidson\*); all of whom afterwards became eminent ministers of the church of Christ. Both before and after Mr. Balfour became a licentiate of the Church of Scotland, he was highly esteemed by the pious Mr. Gibson of St. Cuthberts, the venerable Dr. Erskine of Old Grey Friars, and other worthy ministers; and by Lady Glenorchy, and many other Christian friends who, from their knowledge of his promising talents and piety, formed the most sanguine expectations of his success as a minister of the gospel; and in these fond anticipations they were not disappointed. After he appeared as a preacher, his eminent abilities in the pulpit, and his uniform decision of religious character, were universally acknowledged, and soon secured to him the unbounded confidence of Christians of all ranks, and the affection and esteem of a numerous and extensive circle of friends of the first respectability. In the year 1774, he was ordained to be pastor of the small rural parish of Lecropt, in the neighbourhood of Stirling. He was regarded by his flock with the sincerest affection; and during his continuance among them, he was esteemed as one of the most acceptable and useful ministers in that district, and to many of his parishioners his labours were divinely blessed. The pious and happy individuals who had been thus benefitted by his ministry, continued to express for him the highest respect and the warmest gratitude, long after his connection with them as their spiritual guide was dissolved. Feelings of esteem and affection were also cherished on his part. After his entering on a more extensive charge, he frequently referred, with pleasing recollection, to the years during which he laboured in the parish of Lecropt, as a period of peculiar enjoyment. During the time of his incumbency there, he found, in the society of the venerable Mr. Randall of Stirling, and in the amiable Mr. Duncan of Alva, minds, though marked by some characteristic features different from his own, yet in a great degree congenial; and from their social intercourse and friendship he derived much of his personal comfort and happiness.

\* Mr. Randal and Mr. Balfour were the first members of a weekly fellowship or prayer meeting of students, which long met in the Orphan Hospital, Edinburgh, under the patronage and fatherly care of the eminently pious Mr. William Peebles, master of the Hospital, to whom, at a much later period, the members presented a handsome large Psalm book, happily inscribed to him, as "their unrobed professor." Previously to the regular formation of this society, Messrs. Balfour and Randal used to meet for religious conference amid the branches of a tree in the Meadows. To the mind of the writer of this note, the venerable aspect, the heavenly wisdom, and the simple devotional eloquence of William Peebles—then just on the eve of his translation to a better land—are vividly present, though at the distance of more than thirty years.—EDIT.

His rising reputation, and the general sense entertained of his worth, opened for him an easy introduction to one of the most distinguished pastoral charges in our church. In consequence of the translation of his friend, Mr. Randall, from the Outer High Church of Glasgow, to be one of the ministers of Edinburgh, he was called to fill the vacant charge in June, 1779.\* On this new field of ministerial duty he entered with a mind highly cultivated, and richly furnished with the knowledge of the truths of divine revelation, and at the same time, with physical powers of a firmer texture than falls to the lot of many a faithful and talented minister of the gospel. His calls to laborious duty in his new sphere of action were frequent, and his faithful labours soon became the object of general attraction. There are still surviving a few of his hearers who, though now treading in the vale of years, still remember his able, and useful, and successful labours in the work of the gospel, in those his vigorous days; and who often recall to their pleasing recollection the years of early life, when they heard him, with a fervour and unction peculiarly his own, proclaim to listening multitudes the glad tidings of salvation; and especially on the evening of a communion sabbath, when his thoughts and language rose to an ecstasy of devout feeling, truly sublime.

As one of the ministers of Glasgow, he not only experienced the sincere and ardent attachment of his own beloved congregation to an uncommon degree, but also the general esteem and affection of those of his fellow-citizens who were most intimately acquainted with his worth. His philanthropy and public spirit led him to rejoice in all the exertions made by his christian brethren for ministering to the relief and comfort of suffering humanity; but more especially his benevolent soul entered warmly into the generous designs which had for their object the more extensive diffusion of the blessings of Christianity both at home and abroad. He gave his zealous countenance and support to Bible and Missionary Societies, and other institutions formed for similar purposes, aiding them by his liberal subscriptions, his active exertions, and his fervent prayers.

In June, 1789, he preached before the Society for propagating Christian Knowledge in Scotland, at their anniversary meeting in Edinburgh, and nobly pleaded the cause of that venerable institution. This sermon was afterwards published, under the title of "Liberal Charity stated and recommended on the principles of the Gospel." On the 4th April, 1796, he was called to preach before the Glasgow Missionary Society, at its commencement. This sermon was published, under the title, "The Salvation of the Hea-

\* Mr. Balfour, soon after his settlement at Lecropt, was called to be the first minister of Lady Glenorchy's chapel in Edinburgh. He was at first inclined to accept the offer; but in consequence of special difficulties in regard to the ecclesiastical settlement of the erection, he withdrew his acceptance.—EDIT.

then necessary and certain." The subject of his discourse was Ezekiel's vision of the resurrection of dry bones, as representing the power of God, and his merciful design to recover the heathen, as well as the Jews, from sin and spiritual death, to holiness and salvation. At the annual meeting of the London Missionary Society, in May, 1798, he was again called to make a public appearance, by preaching before the Directors; and on that occasion he delivered an excellent and appropriate discourse, afterwards published, on "Heaven and Earth, as reconciled by the Mediation of Christ." These are the only published specimens of his manner of preaching. Soon after his death, these three sermons were published in a small volume, by some of his friends, as a token of their kind remembrance of one whom they so highly esteemed and loved. His friend, Dr. Ranken of Glasgow, in his funeral sermon on Dr. B., alluding to his backwardness to make any public appearance from the press, remarks, "That he could not bring himself to believe that any thing he could publish would be profitable to the world; and that his talents gave him that facility of premeditation and public speaking, which rendered it less necessary for him, than for most others, to write his discourses fully out.

As a minister of the Established Church of Scotland, he was well acquainted with her constitutional principles and polity; but his habits did not lead him often to obtrude himself upon the notice of the Ecclesiastical Courts, as he chose rather to see others come forward whose talents were better fitted for controversial debate. He was, however, always ready to discharge his duty as a member of Presbytery and of the other superior courts. He was distinguished by his clear and luminous views of the subject under discussion, and he was generally supported in the measures which he proposed and recommended, by the attachment and confidence of a numerous class of ministers and elders, whose principles of church policy, and whose opinions regarding the interests of religion, coincided with his own. There was one case that now occurs to our recollection, which may here be referred to. During the meeting of the General Assembly, May 1789, when an overture from the Synod of Glasgow and Ayr was brought forward, regarding the publication, by the Rev. Dr. McGill of Ayr, of an "Essay on the Death of Christ," which was strongly suspected by many friends of the Church of being tainted with the Socinian heresy, Mr. Balfour, along with the venerable Dr. Erskine of Edinburgh, and others of his brethren, made a noble stand in defence of purity of doctrine, and of the right exercise of discipline in the Church of Scotland. He delivered an energetic speech on the occasion, which afterwards appeared in an abridged form in a published report of that interesting debate.

Those who were best acquainted with the character of this eminent man well know how much his private society was esteemed, and how greatly his con-

versation, which was always intelligent and pleasant, rendered social intercourse with him highly acceptable. But it was in the fellowship of his Christian friends that he felt himself peculiarly happy; and although, on account of his many avocations, he could not cultivate so general an acquaintance with pious students as he could have wished, yet he kindly invited and encouraged their visits; conversed with them regarding their literary progress, recommended, and sometimes lent them books for perusal, and while he freely commended in their character those traits of which he approved, he failed not to address them in the language of serious and profitable admonition. His friend and brother, the late Rev. Dr. Campbell of Edinburgh, experienced his kindness in early life; and after his death, acknowledged the attention he received in the following affectionate terms.—"Soon after Mr. Balfour came to Glasgow, he was pleased to distinguish me by his friendly notice, and I now acknowledge, with the sincerest gratitude, that from his conversation and advice, at that period of my life, I derived the most important advantages, and the affectionate and unabated friendship with which he ever continued to honour me, I certainly number amongst the most signal blessings of my life."

In the year 1806, he refused a most urgent call to become one of the ministers of Edinburgh, on the death of the Rev. David Black, of Lady Yester's Church. His habits and affections were fixed, and he resolved to remain with his beloved flock in Glasgow. The affection which he bore to his people was so strong, that in conversation he had with one of his colleagues a short time preceding his death, he spoke of his beloved congregation in terms of the warmest pastoral affection, calling them a "praying people," and saying that this feature in their character gave him, and might give others encouragement in their ministerial labours. He taught his people not only publicly in the sanctuary, but also from house to house; and attended, with assiduous kindness, his Christian friends and people in their chambers of sickness, and on the bed of death, presenting to them those instructions and consolations most earnestly desired, and felt to be supremely valuable.

Religious principle operated along with constitutional kindness of disposition, in leading him to fulfil every domestic duty with fidelity, and with the meekness of wisdom. He long protected and cherished his widowed mother with unwearying attention. He was twice married, and was called at distant intervals to deplore the loss of both of his partners, for whom he mourned with the tenderest regret. As a father, his heart clave to his children, whom he affectionately loved. Their smiles cheered him, while any appearance of their distress and uneasiness disquieted him; as their comfort, both of a temporal and spiritual kind, afforded him unspeakable enjoyment. He was not, however, permitted to pass through life, without a share of those afflictions with which their hea-



venly Father is pleased to visit his children, in order at once to try and improve their character. Besides the repeated experience he had of bereavements in the conjugal relation, he was more than once called to mourn over the premature death of promising children, who were dear to his heart. The first of these afflictive bereavements took place in July, 1786, under very painful circumstances.

At this time he was employed in assisting at the dispensation of the Lord's Supper at Dumbarton, where, on the Monday following, he preached an eloquent and impressive sermon, on the subject of "receiving the grace of God in vain." From Dumbarton he proceeded to visit some of his friends at Luss, and after a very short stay there, he set out on his return to Glasgow. Being then a widower, Mr. and Mrs. Denniston, of West Thorn, had kindly urged him to leave his son Henry, a fine spirited boy, under their charge till his return. But how short-sighted is human prudence, and how inscrutable the dispensations of Providence! While yet at some distance from home, he was met and informed by a messenger dispatched for the purpose, that his only son had a few hours before been drowned in the river Clyde! After recovering from the first paroxysm of grief occasioned by the heart-rending event, he hastened to tender his sympathy and consolation to his deeply afflicted friends, whose kindness had thus been permitted to prove the occasion of involving him and his family in this unexpected calamity. His conduct on this most trying dispensation made a deep impression on all who had an opportunity of observing it. He wrote a most interesting letter to the afflicted family at West Thorn, replete with salutary truths, and expressive of his own resignation to the divine will, and imparting Christian consolation to them. This excellent letter has found its way into the hands of the public through different channels, and may be looked upon as a valuable memorial of the writer's resignation and Christian fortitude of mind, in a time of severe family affliction. His numerous friends sincerely sympathized with him on occasion of this distressing event, and among others, his venerable father, Dr. Erskine of Edinburgh, wrote him a letter of condolence, in which much of the spirit of pious friendship is discovered. Of this very excellent letter, a copy came into our hands soon after it was written, and as, so far as we know, it has never before appeared in print, we here give it insertion.

EDIN. 10TH JULY, 1786.

MY DEAR SIR,—I sincerely sympathize with you on your unexpected trial. I have drank deep in the same cup. Of nine sons only one survives. From what I have repeatedly felt, I can form some idea of what you must feel, in so promising an only son being taken from you, deservedly dear to you on his own account, and doubly so as the pledge of the love of your best earthly friend. I cannot, I dare not say, "Weep not." Jesus wept at the grave of Lazarus, and surely he allows you to weep. Surely there is a "need be," that you feel heaviness under such a trial. But O, let hope and joy mitigate your heaviness. I know not how

this, or a former trial, shall work for your good; but it is enough that God knows. He that said, "all things shall work together for good to them who love him," he excepts not from the promise the sorest trials. You devoted your son to God, and you cannot doubt that God has accepted the surrender. He has been hid in the chambers of the grave from the evil of sin, and from the evil of suffering. Let not your eye be evil when God is good. What you chiefly wished for him, and prayed for on his behalf, were spiritual and heavenly blessings. If the greatest thing you wished for him is accomplished, at the season, and in the manner infinite Wisdom saw best, refuse not to be comforted. You know not what works and joy have been awaiting for him in the world where God's servants shall serve him. Should you sorrow immoderately when you have such ground of hope, that he and his other parent, are rejoicing in what you lament! I know nature must have its vent, and believe, that suppressing its emotions in such cases is not profitable for soul or body, but trust, though you mourn, that God will keep you from murmuring, and that you shall have cause to glory in your infirmities, while the power of Christ is made manifest thereby.

Adieu, my dear and much esteemed friend. I know that I suggest what has often occurred unto your own mind, but we are often much hurt by not improving in their proper seasons the most plain and known truths. This is a time for conversing as much as possible with God and Heaven, and yet a time when well-meant, but ill-directed friendship, often hinders, instead of administering relief.

I am, yours, &c.

JOHN ERSKINE.

REV ROBT. BALFOUR, Glasgow.

Ten years after this painful dispensation, this afflicted parent was again visited by another bereavement, in the death of his son Archibald, though not under circumstances so appalling and overwhelming. But the state of his mind at that time, and the triumphs of faith over the feelings of nature, have been forcibly portrayed by his own delicate and masterly pen, in an Appendix to his Sermon, preached before the Glasgow Missionary Society, 4th April, 1796, the day on which his dear hopeful boy died. This zealous minister of Christ had anticipated high spiritual enjoyment, in meeting with his brethren and Christian friends, on what he considered as one of the most auspicious days of his ministry. His feelings regarding this painful disappointment, are thus pathetically expressed by himself: "That day so bright in prospect came, but to me, and my family came, dark with the terrors of death. A favourite child, my only son, just eight years of age, was snatched from the embraces of loving and weeping parents. After a very short illness, only alarming that morning, he in the evening closed his eyes in death."\*

It was at the time when Mr. Balfour was most actively engaged in his arduous labours as minister of the Outer Church, that he had an academical degree conferred on him by Princeton College, New Jersey. Though he did not display the habits of a profound or plodding scholar, he was not only conversant with general literature, but was well acquainted with the best writers, ancient and modern, whose object it is to

illustrate the Scriptures. By close and deep meditation during his whole life, he had rendered the great subjects of divine truth familiar to his mind. His morning hours were redeemed with care, and uniformly devoted to study and devotion. Possessing, above most men, the happy talent of commencing his thoughts and keeping his mind well employed in those intervals of solitude and leisure, which must every day to a certain extent occur even to those who are most engaged in active life, he was in the habit (to use his own expression) of "carrying about" with him the subjects on which he intended to preach, so that his mind naturally reverted to them when he was otherwise engaged. Thus his chief resources with respect to preparation for the pulpit, were derived from the stores of his own rich and exuberant mind, and from the fervour of devout affection with which his heart was habitually warmed.

It was in the discharge of pulpit duties that his talents shone with distinguished lustre. He had a clear, melodious voice; his eye was keen and penetrating, and expressive of great earnestness in the work in which he was engaged. In prayer he discovered a humble, pious mind, well furnished with devotional sentiments, which, being clothed in language the most appropriate, were poured forth with a holy fervour, which interested and edified the worshippers. His sermons, which were numerous, varied as circumstances required, both in their subjects and arrangement, and sometimes practical, expostulatory, argumentative, or consolatory, and in all he excelled. His most usual manner was to introduce his subject by a lucid illustration of the context, in which he was plain, perspicuous, and instructive. On every occasion, he traced shortly the connection of the topics of which he discoursed, with the peculiar doctrines of the gospel, and never lost sight of the sinful nature of man, and of his obligation to the grace of our Lord Jesus Christ, and to the regenerating influences of the Holy Spirit. Having proposed and defined his subject, and illustrated its various bearings, he then recommended it, with a warmth which kindled as he advanced. It was in this part of his discourse that his eloquence became peculiarly splendid. His imagination glowed with the vastness of his ideas; and the ardour of his affection both to God, and to the people whom he addressed, gave a rich fervour to his style, and an uncommon fluency to his language. His words and phrases, though seldom put down at full length upon paper, were as appropriate as if chosen with deliberation; and sometimes figures the most brilliant, did paint, as it were, to the eye, in lively colours, and in good taste, the subject that he was most earnestly endeavouring to present to his hearers, and to impress

upon their minds. When the attention of his audience was caught and riveted, his eye, his features, his gesture, his tones of voice, and his whole spirit seized them. Every subject that he handled he embellished, and topics even the most familiar and common, touched by him, came forth arrayed with a beauty and splendour, gratifying in a high degree, to the most correct and elegant taste: intelligible, and at the same time edifying to the humblest class of Christian hearers. They who intimately knew this highly accomplished minister of the gospel through life, could not, however, help perceiving, even in his case, a change which is almost unavoidably produced by the progress of years. "His discourses, in the earlier period of his ministry, were often marked by a variety and fire, which afterwards gave place to the mellowed maturity, and chastened style, more usually characteristic of advanced years. But, while his hearers, in the advanced period of his life, enjoyed the riches and sweetness of the autumnal fruit, his early friends could not possibly forget the fragrance and beauty of the vernal bloom."

For some years immediately preceding his death,\* the state of the doctor's health had excited among his friends the alarming apprehension, that the benefits connected with his life and ministry would not long be enjoyed by the world and the church. From some circumstances, known to his intimate friends, it appeared that the anticipation was familiar to his own mind. This was particularly indicated from expressions dropped occasionally from his own lips, though in such a cautious way, as not to distress the feelings of his family. His prayers especially indicated the effusions of a spirit aspiring to immortality, and conscious of its approximation to the heavenly rest. The presentiment that life was drawing to a close, though without any tincture of affectation or superstition, seemed to have been daily more and more impressed upon his thoughts. The prospect, however, did not cast a gloom over his mind, nor did it give any interruption to the ordinary course of his duties or enjoyments; but was improved by him in the way that might be expected by a wise and good man, in keeping him at the post of service, in readiness to attend the call of his Lord.

On the morning of Monday, 12th of October, 1818, the day on which his last summons was put into his hand, the doctor seemed to have been in good health and spirits, as he had enjoyed for a considerable time before, and had been employed for some hours in the instruction of some young persons, with a view to the approaching dispensation of the Lord's Supper, after which he left his house with a friend, in order to perform an act of Christian friendship, intending, before

\* A full and interesting account of this promising boy has been extracted from the sermon referred to, and published as a religious tract. It is also appended, as is the letter to Capt. Denison, to the funeral sermon on Dr. Balfour's death, by the Rev. Dr. Campbell.—*Edin.*

\* He was afflicted with dullness of hearing for a few years towards the close of life. He was much pleased when any of his brethren spoke so well out as to give him possession of the words in religious exercises, &c.—*Edin.*

his return, to countenance by his presence, a society of young persons, constituted with a view to the advancement of religion. But it pleased his divine Master whom he had long faithfully served, to meet him by the way, saying, "It is enough, good and faithful servant, enter thou into the joy of thy Lord;" for he had not proceeded far, before he felt himself unwell, and on the suggestion of his friend, resolved to return home. Before, however, he could reach his own house his illness greatly increased, and, with the assistance of some persons who were passing along the street, he was taken into the house of a friend, which was near at hand. The symptoms of his disease instantly indicated a stroke of apoplexy, and the skill and efforts of his medical friends all proved in vain. From that time he remained in a state of insensibility, but it was believed without suffering much pain. Though unable to speak, he at different intervals recognized some of his friends around him; but death was in the cup, and he breathed his last on Tuesday evening, 13th October, 1818, in the 71st year of his age, and 45th of his ministry. Around his death-bed stood a circle of select friends, who viewed the scene with hearts deeply affected at the departure of one who had, in a very high degree, been the object of their pious regard. His friend and brother, Dr. Love, in his sermon occasioned by his death, alluding to these interesting moments, thus addressed his congregation: "Many cases occur when the overwhelming force of disease produces a sudden wall of separation between the dying Christian and surviving friends, and seem to human view to intercept all the active exertions of the soul, however highly it may be impregnated with the principles and powers of grace. It was thus that I lately stood by an illustrious christian minister, in his expiring moments. The cloud of disease prevented all communication which we ardently wished, but, by the eye of faith we saw the great work upon our dying friend transacted behind the curtain. In these mysterious circumstances, we roused and strengthened the faith of one another, standing in awe of the re-luke, "except ye see signs and wonders ye will not believe." His intimate friend, Dr. Wardlaw, from his pulpit in Albion Street Chapel, thus addressed his people, in equally pathetic terms: "O my friends, what an affecting change a single day, a single hour, or a single moment may produce in the state of an individual and a family circle! Friends who have assembled in the morning, all animation and social vivacity, ere the day be far advanced, may be gathered around the dying or the dead. Lately I stood by the bed of a venerable man of God, the moment after the last breath had been drawn: The stiffness of death was upon the couch, and the stillness of grief was around it: It was a time of silent, deep, and pensive sorrow, sadly mingled with the "full assurance of hope."

On Tuesday following his death, the mortal remains of this venerable minister of Christ were deposited in the funeral vault allotted to the clergymen of the city. The funeral was attended by a large assembly of sin-

cere mourners, and an unprecedented concourse of spectators, who had collected along the streets through which the procession proceeded, affording an impressive testimony of the universality of the public sentiment of regard, and of that well-merited popularity, as a minister of the gospel, which from the first was uncommonly high, and which continued without abatement till the close of his earthly career. The universal and heart-felt regret occasioned by his death, told by the most impressive signals how justly his worth had been appreciated, and how deeply his loss was lamented by all ranks of the community. Sermons were preached and published on occasion of his death, by his friends Drs. Ranken, Campbell, Love, and Wardlaw; and a few well written verses to his memory made their appearance from the press, at the same time. From these publications we have derived assistance in the compilation of this brief Memoir, and it is truly gratifying to observe the coincidence of sentiment, with which the authors delineate the character of this eminent minister of Christ. The friend who, after his death, pronounced the following eulogy over him, knew him well: "Never was reputation, during so long a period of trial, more unblemished; for if the breath of slander ever touched him, it was like the breathing on the mirror of steel, where the dimness passes away in an instant, leaving the polished surface brighter than before."\*

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From the Philadelphia Presbyterian.

#### READING THE BIBLE IN PUBLIC WORSHIP.

To the neglect of this very obvious duty the attention of the clergy should be directed, until the cause of the complaint be removed. In many of our churches the reading of the Scriptures forms no part of the public worship, and in many more, the duty receives a very partial and imperfect performance. We have often remarked the difference between the Episcopal and Presbyterian churches in regard to the public exercises of the sanctuary. In the former, the Liturgy, which requires the reading of much Scripture, holds a very prominent place, and the sermon a much more subordinate one; in the other, the devotional exercises

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\* Dr. Balfour married, in November 1774, Isabella Stark, daughter of Mr Stark, Collector of Excise at Kirkcaldy. She died in October 1781. In June 1787 he married Catherine M'Gilchrist, daughter of Archibald M'Gilchrist, Esq., of North Bar, Principal Clerk of the city of Glasgow. She died in May 1817. Of his whole family, only two daughters survive him; by his first marriage, Isabella, married to John Duncan, Esq., Merchant in Glasgow, son of his old friend the Rev. Mr. Duncan of Alva; and Margaret, by his second marriage.

hold too low a rank, while the sermon is regarded as the principal object for which the public assembly is convened. Perhaps both of these practices are extremes, and a middle course should be preferred, in which prayer, praise, reading the Scriptures, and preaching should receive an equal share of attention. We have often lamented in our own church, the apparent indifference to what we fear, many hearers regard as mere preparatory exercises, to the more immediate object of their assembling; and ministers not infrequently contribute to this dangerous mistake, by the hurried manner in which they offer prayer, read a chapter, and give out a Psalm, as if anxious to spare time for their sermon. In this respect we are well persuaded there is room for reform. As worship is now conducted, there is first singing of a Psalm, then what is called the *long prayer*, then singing, then a sermon usually an hour in length and sometimes even longer, then a hurried prayer and singing. The division of time is here manifestly unequal, and each duty is not permitted to stand forth in its due proportion. We are not friendly to unnecessary innovation, but we are far from believing that every thing is best which is sanctioned by custom. There are a few considerations which, if duly weighed, would have a salutary influence in regulating the devotions and religious instruction of a congregation. The first is, that attention is apt to flag, when people, who are accustomed to active pursuits during the week, are on the Sabbath congregated in the sanctuary to remain in a great measure inactive during a term of two hours together. The very inaction will in many produce drowsiness, in spite of opposing efforts, especially if any one exercise is unduly protracted. Another consideration is, that it is a very principal part of duty in the sanctuary, not only to hear God himself speaking directly through his word, and to maintain intercourse with Him in prayer and praise. These exercises if properly appointed, are sufficiently varied to keep the attention awake and interest the heart. Have we not, reason, therefore to believe, that when a congregation is listless, it may in a great measure be attributed to the want of a judicious management in their presiding officer. Are not his prayers interminable, or is not his sermon tedious, monotonous, and prosing? Does he not conduct the worship of the sanctuary without any just regard to the circumstances of the people and the infirmities of human nature? It would at least be well to ponder these inquiries. We are aware of the kind of the apologies which are sometimes urged in extenuation of injudicious management, and yet they they have but little weight in themselves. Thus we have heard a minister pray for half an hour, and offer as an apology that his feelings were so much engaged as to render him insensible to the lapse of time; while at the same time the people, whose worship he was pretending to conduct, were sensible only of weariness under his unimpassioned manner and repetitious style. We have heard ministers preach also for an hour and a half, an extreme case it is true, and apolo-

gise that they had found they could not do their subject justice in less time; when to every hearer of judgment it was apparent, that more careful study would have enabled them to compress the matter of their discourse in a sermon which would have required but *thirty* minutes in the delivery. There can be no greater mistake in ministers than to suppose, that in every prayer they must pray for every thing which forms a suitable topic for supplication; or that in every sermon, they must advance every idea which the subject might legitimately suggest. They are ministering to others, and *their* circumstances and feelings are to be taken into the account. Where the Scriptures are read as a part of public worship, objections of a similar kind arise, from the slovenly manner in which it is done. A chapter is not read when the words of it are repeated. The sense and impressiveness of it may be essentially marred, by a disregard to emphasis, by a dull monotony of tone and by a hurried and bungling manner. Every clergyman presumes he can read a chapter in the Bible to his congregation without premeditation, but many mistake their capacity. A chapter that is to be read to a congregation, should be previously read aloud in the study; its emphatic points should be noted, the proper inflexions of voice should be studied, its spirit should be imbibed, and then the public reading of it may be expected, not only to arrest attention, but to produce the most salutary impression on the auditors. It would be a happy circumstance if every minister of the Gospel were fully sensible of the power and influence of a just elocution. A portion of Scripture well and ill read is nearly as diverse under the two forms of presenting it, as if it were read in a known and unknown tongue. As an illustration, it was said of the celebrated *Kirwan*, that it was worth a ride of twenty miles to hear him repeat the Lord's prayer; and we ourselves have heard the late Dr. Mason read a chapter in the Bible in a manner which was equal to an exposition, so clearly was the sense elicited. The same remark will apply to the reading of the Psalms and Hymns which are to be sung. They may be caricatured by a whining, singsong tone, or they may be made to speak to the heart like an impassioned address. All these things are worthy of the most careful study. A minister may suppose that his principal business is to prepare a well digested discourse,—to have all the points properly weighed. But he mistakes human nature. His slovenly manner may render unavailable all his preliminary study; and the manner in which he conducts the devotional exercises, may prepare the congregation to hear his sermon with attention or to treat it with utter disregard. In a word, therefore, we insist that a minister who would be faithful to the souls of his people, should not consider any part of the public worship of God so easy as to be performed without careful study; there should be previous preparation for each and every part.

The Directory for worship in the Presbyterian Church, is in every respect an admirable production,

and should be often perused by the ministry. We believe the following suggestion to be agreeable to its spirit, although our ministerial brethren may not see fit to adopt it. It is founded on observation, and we deliberately think it might be practised with advantage in keeping the attention awake, by avoiding tediousness, and giving variety to the exercises. We indicate the time to each exercise, within which, we think, it ought to be limited, and which, we deem sufficient for its edifying performance, provided due attention is paid to our previous suggestions respecting suitable preparation. The schedule is as follows, viz :

Invocation,	3 minutes.
Reading a portion of Old Testament	
Scriptures,	5 do.
Prayer,	5 do.
Singing,	8 do.
Reading a portion of New Testament	
Scriptures,	5 do.
Prayer,	8 do.
Singing,	5 do.
Sermon,	35 do.
Prayer,	5 do.
Singing,	5 do.
Benediction,	—
	84 minutes.

Thus about one hour and a half would be occupied in public worship, without fatigue to the mind or body ; a larger portion of devotional exercises would be introduced ; as long a time would be allowed to the sermon, as a lively attention can ordinarily be kept awake ; and last, though not least, the people would not have the pretext which too many now urge for not attending public worship, viz : a fear of having their patience exhausted. Such is our suggestion ; we propose it with diffidence, and yet with a persuasion founded on close observation, that if strictly followed, it would be better adapted to the existing state of our congregations, than the present disproportioned and imperfect mode of conducting public worship. Although our hints may be disregarded, we shall be content if the article of our correspondent shall convince our ministers of their plain duty, to give the word of God more prominence in the services of the Sanctuary.

#### CORRUPTIONS OF THE HIGHER CLERGY.

" **Woe** to you, Prelates ! rioting in ease  
 " **And** cumbrous wealth—the shame of your estate ;  
 " **You** on whose progress dazzling trains await  
 " **Of** pompous horses ; whom vain titles please,  
 " **Who** will be served by others on their knees,  
 " **Yet** will yourselves to God no service pay ;  
 " **Pastors** who neither take nor point the way  
 " **To** Heaven ; for either lost in vanities  
 " **Ye** have no skill to teach, or if ye know  
 " **And** speak the word—" Alas ! of fearful things  
 " **'Tis** the most fearful when the People's eye  
 " **Abuse** hath cleared from vain imaginings ;  
 " **And** taught the general voice to prophesy  
 " **Of** Justice armed, and Pride to be laid low.

[*Wordsworth.*]

#### THE RECTORY AGITATION AND CLERGY RESERVES.

This ill-advised measure, the establishment of fifty-seven rectories of the Church of England in Upper Canada is now working the mischief that might have been foreseen by any one endowed with the smallest share of political sagacity. It has created an almost universal dissatisfaction ; it has gone far to subvert the confidence of the people in their constitutional rulers, and has opened their eyes to the necessity of imposing such restraints upon Executive power as shall render impossible the perpetration of another such act of rashness and folly.

All this is no more than might have been expected. Year after year, at least during the last decade the general sentiment of this colony has been uttered in no unequivocal form, that no church invested with exclusive privileges derived from the state, is adapted to the condition of society among us. It cannot be doubted that this is the deliberate conviction of nine-tenths of the colonists. Except among a few ambitious magnates of the Church of England we never hear a contrary sentiment breathed. *Equal rights on equal conditions* is the general cry. And although several assemblymen of the present House, have chosen to misinterpret the public voice, and to advocate a different principle, we doubt not that on their next appearance before their constituents, they will be taught that this is not the age, nor this the country, in which the grand principle of equal rights can be departed from with impunity.

It has however been departed from by the Executive Government of Upper Canada. The objectionable provisions of a statute, have been carried into effect, that had slumbered in abeyance for nearly 40 years, and one sect, and that not the largest among several, has been invested with a *right of spiritual domination* over every other sect, and in addition to the previous bounty of the state which it had long exclusively enjoyed, the most valuable portions of the public lands have been granted to it ; and, as if conscious of the new dignity to which it has been raised, it has come boldly forth assuming the title of **THE ESTABLISHED CHURCH OF UPPER CANADA**, its newly made Rectors "*having all rights, profits and emoluments, as fully and amply, and in the same manner as the incumbent of a rectory in England,*" and apparently elevated even beyond their wonted degree by this unexpected success, they persist with no small contempt and insult to other denominations, in demanding as a matter of law, right, and expediency, that they shall enjoy for ever a seventh part of the lands of this Province. Such is the act of the Government, and such are the pre-

tensions of its high church favorites. Can it be deemed surprising that public apprehension has been awakened?—that public indignation is aroused?—that constitutional resistance is resolved upon?—and that all who wish the peace and prosperity of the country declare their deliberate judgment that this rash and surreptitious act must be cancelled—this root of bitterness must be drawn out even to its minutest fibres and cast into the sea of oblivion.

It awakens within us, however, not a little grief and fear to observe the Executive Power of the province so unwilling to take the grubbing implements into their hands. They planted of their own mere motion the root of bitterness—and intensely bitter we are persuaded they now find it—but they refuse to lift axe or mattock, and leave the wrinkled-faced complainers to make the best of it they can. It will be seen from an official paper of which we give an extract below,\* that we must either endure the wrong they have chosen to inflict upon us, or at our own cost, enter a process before the learned and talented vice-chancellor of U. C. to try whether we may succeed in obtaining the revocation of patents, once declared to be illegal and invalid, (though on a statement made by an interested party they, afterwards reversed that opinion) by the Law Officers of the Crown—a proceeding with which His late Majesty's Government were *thunderstruck*:—which Sir Francis Head pronounced unfortunate and unwise— which Sir Geo. Arthur declares he disapproves of— which a large body in

the province have described as “contrary to the practice of all honorable government.” But being done, forsooth, no matter how, it must remain, lest all rights founded on patents granted by the crown should be unsettled! It requires no ingenuity to detect such a pitiful fallacy, and we venture to predict that the act establishing Rectories will be tried in a higher court than the court of Chancery, where the expense of trial will not fall on the aggrieved party, and where many additional “material facts and arguments” will be adduced to enforce their revocation.

We cannot but think that His Excellency or his Secretary trifles with the subject. When did the Ministers of the Presbyterian Church express any apprehension that the clergy of the Episcopal Church would exercise some ecclesiastical authority over them? Are we so weak in intellect, so little established in our own principles, so submissive to the pretensions of spiritual tyranny as to be unable, in a land like this, to repel unscriptural usurpations? We have lately been taunted by an episcopal writer (how unjustly and maliciously was well evinced during the late commotions) that “*rebellion is in the very blood of Presbyterians.*” There is one sense however in which we will freely admit the charge, and glory in it, as consistent with our history as a portion of the christian Church, and resulting from our principles. We always endeavoured to repel usurpations on the rights of conscience; we have again and again withstood superstitious rulers in their attempts to impose upon us unscriptural ceremonies, and to infringe the liberty wherewith Christ hath made us free. But of these things, in Canada, and in the year 1833, we never deemed ourselves in any actual danger. Our complaints were not of what the rectors would do, but of what the law, as now carried into effect in the establishment of rectories, gave them the right to do, and of the position in which it placed us. Until these rectors were created there were no dissenters in Canada. This invidious term had no meaning here; but now it has a meaning, and although we should boast in being a dissenter from the Church of England were we in England, we are unwilling that the stigma should be affixed to us in a British Colony, where we had not hitherto borne it. We are unwilling that the law should invest even nominally the clergy of the Church of England, with the slightest shade of pre-eminence over any body of ministers, their equals in learning, in piety, in usefulness, we are unwilling that the clergy of the Church of England shall be invested by the state with any corporate rights which are denied to other bodies entitled to enjoy them. The “legislative declaration” to which

\* “2d. In like manner, if it be still your desire to have a judicial determination upon the claims the Church of Scotland can legally maintain to a participation in the lands reserved under the 31st Geo. 3 cap. 31, or to the lands arising from them, that question upon your petition, also can be submitted to the Secretary of State, with the expression of your wish that it should be referred to the judicial committee of the Privy Council.”

The Lieutenant Governor hopes from this ready acquiescence with the implied wish of the Deputation, that he gives the sincerest proof in his power of his desire that every justice should be done to your asserted claim; and it ought at the same time to satisfy you that Her Majesty's Government have been sincere in their desire to investigate the question of your rights.

“3d. With respect to your apprehension from the establishment of the Rectories, that the Church of England will exercise some Ecclesiastical authority, I am to repeat to you the Lieutenant Governor's personal observation that, in His Excellency's opinion, no objection whatever can exist to a legislative declaration, that the establishment and endowment of Rectories in the Province shall not be construed to confer any right to exercise any Ecclesiastical or spiritual power whatever, except over the members of the Church of England, and such a Bill will be proposed under the authority of Her Majesty's Government.”—*The Hon. Mr. Alcanitz's letter to the Moderator of the Synod of Canada.*

the Lieut. Governor sees no objection, does not touch the grounds of which we complain, and nothing can touch them but a revocation of the whole ecclesiastical provisions of the 31 Geo. III, respecting the establishment of rectories, and the granting of endowments to the Church of England on the same conditions as to any other body of evangelical Christians. We blame the establishment of 57 rectories, as a deed foully done; and we have expressed dissatisfaction at the disproportionate favors granted to the Episcopal Church; but our main objection lies not so much against the impolitic favoritism as against the nature of the tenure by which their glebe lands are held and the spiritual superintendency with which the law invests the holder.—Until these be abrogated, the people will have reasons to complain that equal privileges are not enjoyed by all on equal conditions.

We have on several occasions observed that the partizans of the Episcopal party have charged the ministers of the Church of Scotland with grasping at larger powers and immunities than the self-styled established Church of U. C. possessed: and they have rung the changes on words sometimes used among us—such as “co-ordinate status with the church of England”—“the legal recognition of our church” &c. &c. It is a pity that these vague, unmeaning words should have been used among us, for assuredly we never attached the meaning to them, which some of our adversaries have affixed to them. Perhaps we may have heard or read the outpourings of one or more patriotic dreamers of the North, but we never understood even such to mean, that the presbyterian minister should range, arm in arm, over the whole country, with the episcopal rector, and agree with him to call the people *ours*—no matter to what denomination they might belong; nor did we ever dream that we could enjoy here the same rights, privileges and emoluments as the minister of a parish in Scotland. Perhaps some one in a fervid moment may have declared that it would be a very good thing to divide the proceeds of the Clergy Reserves with the Church of England, because in his view of the law they belonged only to the two bodies. But then we have never heard the slightest wish breathed among us for other pre-eminence than what was open to all who founded their claims on piety, learning and usefulness. We believe it to be the duty of every christian government to provide for the maintenance of pure and undefiled religion among its people, and we have sought to share in that maintenance. We believe that the law has conferred upon us special privileges as connected with one of the national churches of the empire, and we have asserted our view of the law; we have

declared the desirableness of corporate rights in order to the good management of the temporalities of the Church; but in this we intended nothing more than has been conferred on the proprietors of an iron mine, or a salt pit. On these matters we sought nothing for ourselves that we were not willing to concede to others on equal conditions; and in so far our principles and aims have been essentially different from those of the leading parties in the Church of England.

On the question of the disposal of the Clergy Reserves, now brought into general discussion with the abrogation of the Rectories, no one acquainted with the actual state of this Province can hope for its settlement in any way that will not leave a large number dissatisfied. We are of opinion however that a decided majority would be disposed to preserve them for the support of religion, were they to be distributed for the benefit of all on some equitable principle. But we do not conceal our apprehension that there may be found an *apparent* majority who would consent to their alienation from the original design. Not a few who are favorable to the support of religion by the state, would consent to their alienation because they despair that any measure of equitable distribution can ever be carried. These would lend their aid to the multitude who are indifferent or even hostile to all religion. This multitude will be farther swelled by such christian sects as Quakers, Tunkers &c. who reject the order of the ministry as unnecessary. Many more must be added to these, who deny that it is the duty of the state to contribute any thing to the support of religion. All these united would constitute at least a large minority; and their unity on this point, concentrated by political animosity on other grounds, might prove a serious obstacle in the settlement of the question. This is the difficulty on one side. But would the peace and improvement of the country be promoted should this party succeed? Would not the disappointment of the other be an evil more formidable? We shall not attempt to shew the utter inefficacy of the voluntary principle for the support of religion, especially in a young colony. We shall only say, that it is contrary to British practice to leave religion to voluntary support, and declare our conviction that no more effectual step could be adopted to divest Canada of the characteristics of a British Colony, than to annul that provision that christian statesmen have made for the support of religion. Every British institution is founded upon the christian religion. Its authority is held and acknowledged in the whole fabric of society. It is as justly entitled to its revenues as the Monarch is to his. To enact that it shall not be

so, would effect a revolution greater than any that the empire has yet passed through. To enact that the British emigrant shall not enjoy one of the most important blessings secured to him in his native land, would be the most effectual method to convince him that in this colony British power had not the sway, and the benefits of the British Constitution were not enjoyed; and then

*facilis descensus Avern*

—the transition to “a new state of political existence” would be easy. We are persuaded that much of the religious contention that now rages in this distracted colony might have been prevented had the government exercised a christian and paternal care in providing for successive troops of emigrants, as they arrived, the blessings of religious ordinances as they enjoyed them in the land of their fathers. But this has not been done, and as a natural result, multitudes have cast off the restraints of religion, have become unsettled in their loyalty both to their heavenly and earthly sovereign—and await with the restless desire of change, the evolution of new events. It will prove a fatal mistake should our rulers imagine they will revive the faded loyalty of such men by joining in their crusade against religion. Yielding to senseless clamour, a principle founded on the word of God, and from time immemorial recognized in the practice of British legislation, they will soon find that they made themselves accessories to a movement that will hurry Canada into the arms of the presiding Democracy of this new world.

To avert this result the christian principles of the British government must be fairly and resolutely carried out. And we would not despair of soon bringing within our ranks, many who would now alienate the appropriation made for the support of religion in Canada from its legitimate object, on the ground that it is impossible to carry out any equitable principle of distribution. We think it possible to lay down, and carry into execution a principle that within twenty years will secure the hearty concurrence of the great body of the people of this province. This principle may be broadly expressed in the words, *Equal privileges to all on equal conditions*

For the carrying out of this principle, it would be necessary to abrogate the whole of the ecclesiastical provisions of 31 Geo. III, and to procure a new legislative enactment, reinvesting the Clergy Reserves in the Crown, or in certain Commissioners appointed by the Crown or the legislature, and accountable to the power appointing them, the great principle asserted above being expressly declared as the basis of distribution.

What then are those conditions bearing equally upon all, and essential to secure the ends for which a christian Legislature makes appropriations for the support of religion?

1. It will be admitted that the chief end is to secure the instruction of the people in the great principles of revealed religion, and the practice and rules of moral duty; for these are essential to the order and well being of the community.

2. It will be admitted, that notwithstanding minor diversities, the acknowledged creeds of all the large sections of the Protestant family, embody the fundamental principles of religion and morality as contained in the word of God, and that these sections as they are found existing in Upper Canada are Episcopalian, Presbyterian, Methodists, and Baptists; and should there be any other, our general principle must comprehend them though not named in the above enumeration. Our principle might also include the Roman Catholics; but, as they are already provided for in Canada by a special enactment, we do not take them into our estimate in the distribution of funds set apart for the support of Protestant Clergy, and we thus divest, ourselves of one embarrassing element. So far then, there is no disturbance to our principle of an equality of privilege on equal conditions.

3. It will not be denied that if the Legislature grant aid for the support of the ministers of religion, it has a right to demand that these shall be qualified for the duties for which they are paid, and that they shall faithfully discharge the same. These qualifications may be described as *Literary, Scientific, Theological* and *Moral*. All enlightened christians will agree that the higher the attainments of the ministers of religion are in these several departments, the better; and perhaps it would be possible to fix a minimum under which no one shall be acknowledged as a religious teacher in any christian denomination.—The literary qualifications being made the same for all, might be ascertained by Commissioners for literary examination appointed in any way that may be deemed most expedient. If it were rendered imperative on all candidates for the ministry in future to graduate in the University of Upper Canada, or in any British University, an essential service would be done to the cause of education in the colony. Its halls would be crowded; the Legislature would feel more inclined to grant liberal endowments for professorships; the services of eminent men would be secured, and the young would be better instructed and better qualified for their professional duties; friendships would be formed among the students that might promote that unity among different de-



nominations, the want of which is now so great a hindrance to our prosperity.—The theological and moral qualifications of the candidate for the ministry, should be left to be determined according to the ecclesiastical discipline of his own denomination. But as the attainment necessary for every Christian minister requires a sufficient period of study, it might be competent for the Legislature to enact, that no candidate for the ministry shall be entitled to public support, unless he shall produce to the Commissioners of Religious Instruction, a certificate that he has completed a course of Theological study extending over three years, under such competent professors as may have been appointed by the denomination to which he belongs.

4. It will be farther admitted, that, in order to secure against the needless multiplication of ministers by any body, it should be required as a necessary condition to any one obtaining aid from the public fund, that he have a congregation not fewer than some number that may be fixed upon; and to secure as far as possible against unnecessary and capricious divisions, it should be enacted, that where there is already established a minister, of any denomination, no aid shall be granted to another minister in the same place, unless it can be shewn that the adherents of the body are too numerous to be comprehended under his pastoral superintendence. The economical appropriation of the public funds requires these conditions.

These are reasonable securities which the Legislature is entitled to demand of all, and they are consistent with the principle that equal privileges be conferred on all on equal conditions.

We confess ourselves to be among the number of those who look forward to a period when truth and unity shall prevail in the Christian Church, and when the numerous unseemly divisions that now exist in it shall be healed. For this reason we are inclined to oppose every legislative act that might have a tendency to perpetuate sectarian divisions; we do not wish to see any perpetual endowment given to any sect—as a sect; we are averse to the parcelling out of the public lands among certain denominations on leases of 999 years; we are disinclined to erect such durable barriers; we are favorable to the principle of putting all who hold the grand fundamental doctrines of revealed religion on a footing of equality, not because we think truth and error, even in lesser matters, are entitled to an equal encouragement, but because we believe that truth will more readily permeate the regions of error, when the resentment of its victims ceases to be fed by civil disabilities;—and be-

cause we have a confidence in the power of truth, when left to its free and unrestrained operation, that it shall drive error from its last citadel the pride and perversity of the human soul. We reckon sectarianism an evil—a very serious evil—in its effects both on church and state. Existing as it does in Canada, it is one of the most perplexing difficulties with which the statesman has to contend, in his plans for diffusing religion and education among the people. To say nothing of the impossibility of satisfying rival claimants, even though he had unlimited funds at his disposal—this difficulty must be more severely felt when his funds are scarcely adequate to the support of religion on the supposition that there were an entire unity of religious sentiment, and that every clergyman performed the maximum of clerical duty.—Thus let it be supposed that he had funds to provide a clergyman of the Church of England, for 100 townships, each containing a population of 400 souls, with an endowment of £100; this endowment to be increased by an equal sum from the people might be deemed barely sufficient. But let this sum be quartered among an Episcopalian, a Presbyterian, a Methodist and a Baptist teacher, and let the allowance from the people be also quartered, it is plain that not one of the Townships will be able to maintain a resident minister, and the probability is that the religious interests of the community will be neglected. While on the supposition that £200 could be raised for each, then this religious division creates a demand of £600 per annum, beyond what would suffice for the spiritual superintendance of a united community. We give this only as an illustration of the evils of division. Happily it is so mitigated in point of fact by the prevalence of particular denominations in particular localities, that the maintenance of a resident minister might not be rendered impracticable. Nevertheless so much evil must result from the divisions that exist among us, as to lead both the Christian and the Statesman to employ every legitimate means to counteract them; nor can we doubt that these would ultimately be crowned with success, were they mildly, liberally and perseveringly pursued.

LETTER OF THE GENERAL ASSEMBLY 1833, TO THE  
DUTCH CHURCH.

FRATRES IN DOMINO PLURIMUM COLENDI,

Sanctorum Apostolorum temporibus, Christi mos erat ecclesiis, per diversas orbis terrarum regiones, se invicem solari, reficere, instruere salutatione et cohortatione mutua, necnon consilia inter se amica et fraternas, de communi Domini ac Redemptoris sui causa, communicando. Neque vero recentiore obsolevit usus iste memoria maximeque post tempestatem illam memorabilem et insignem, qua Dei culus et universae religionis iustitua adeo fauste feliciterque sunt emendata et restaurata, plurimum contulit ad vertendos inter se fidei castae charitatisque sanctae vinculis, qui ubique in hoc erant a mundo evocati, ut contra steruissimam tyrannidem errorumque turpissimum testimonium in pavidum proferrent. In memoriam revocamus eamque fuit olim inter patres vestros nostrosque amicam consuetudinem, quum penes nos esset animum tantummodo bene gratum praestare ob beneficia non solum magna verum et opportunissima, in nos a patria Ecclesiaeque vestra, periculosissimis quoque temporibus collata. Auxilium illud quod navastis strenuum, ad expediendum, nostris haece terris, ineptum reformandae religionis opus, solennibus haud semel pactum et sanctum foederibus, subveniundo necessitatibus nostris, animosque inertes vivificando; studium vestrum, constantia quoque et fides illa, quibus sanctissimam asseruistis veritatem Jesu, omnesque communibus homines, ut a sceleratis eorum praecaverent dolis, qui improba audacia nomen ejus ementiebantur; benignitas illa comitasque vestra, qua multos Dei nostri servos hospitio excepistis, qui a vi saevitiaque suorum, perfugium apud vos experti sunt in arce libertatis ac vultu in templo pacis; haec aliaque multa vestre in nos benevolentiae praeterito tempore signa, magnopere ad societatem veterem renovandam mutuoque firmandam hortantur. Nec desunt etiam nunc, quemadmodum testes inter nos habent, argumenta, cur vestram amicitiam colere velimus. Ecclesiae nostrae Scotiae ministri, quorum et sedes inter vos sunt, et ager ille in quem laborem assiduum impendunt, societatis jam nunc sunt vincula conjunctissime; quoniam fieri non potest: quivtrique pari cupiamus ardore, ut, in omnibus, sunt vobis adjutores in regno Dei, et salute animis hominum aeterna adferenda. Quod vero ad colonias illas exteras et longinquas attinet, quarum in nonnullis, Dei consilio et providentia nobis contigit ut in labores vestros introiverimus, illarum quoque plurimum interesse censemus, ut felix sit inter nos amicitia et concordia, summa bonarum rerum voluntas, summa denique fiducia. Quibus argumentis permoti, simul ex eo quo, ut par est, accendimur, studio in universam corporis Christi societatem, haec vobis Epistolam scribere ausi sumus, qua fit tandem consilia invicem amica, pia, fraternas, communicandi initium; incensumque igitur, jam ex corde oramus, gratia sit vobis, misericordia, et pax,

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a Deo illo summo Patre, et a Domino nostro Jesu Christo.

Libertissime dextram vobis societatis porrigimus, velut ecclesiae symbolis amplectenti suis, sani sermonis formam mire, quod spectat doctrinam, disciplinam, cultum, administrationemque politicae ecclesiae, cum nostra ipsorum congruentem. Omnino necesse esse censemus, si modo rebus consiliisque nostris a summo Ecclesiae principe aspirari velimus, ut testatam faciat coram omnibus praecelaram professionem; caste et integre in veritate sacra perstemus sicut in Jesu est; in omnibus, quae in verbo ejus neutiquam fallaci ad actionem omnium vitae regendam tradantur sanctissime maneamus. Neque tamen minus est nobis persuasam, parum quidem per se profuturam integritatem fidei, quamvis confessionibus publicis accuratissime expressae, nisi pastores nostri doctoresque singuli, et literam et spiritum ejus hauriant, divinoque ejus ductu et vivant saepe et agant. *Evangelii doctrinam—summam Domini ac Salvatoris nostri, Jesu Christi Deitatem; quem ab aeterno Dei filium fuisse carne tandem patefacit humana; naturam ejus a primo statim natu praesus naturam et sine mali macula levissima; obedientiam perfectam, et completam ab eo legem peccantium loco; unam ejus pro mundi peccatis placamentum; ministerium ejus et interpellationem in caelis summi pro nobis sacerdotibus munere fungentis; adventum ejus secundo insigni cum gloria ad iudicium in unum habendum; gratiam Dei Patris omnino liberam, arbitrio suo aeterno ad vitam sempiternam elegantis qui salvi fiant, hos quando et quemadmodum sibi visum fuerit vocantis, justificantis, glorificantis; Spiritus Sancti Tertiae in Sacro Sancta Trinitate Personae opus, electos a Patre de peccato justum et iudicio arguentis, convertentis, renovantis, sanctos facientis; labem peccati omnibus post Adami lapsum congenitam, ac meram naturae pravitatem humanae; ingentem in conspectu Dei turpitudinem peccati; acceptos fieri Deo justissimo peccatores nullis suis operibus, sola ipsius libera inmeritaque mansuetudine, ob justitiam Christi illis imputatam et fide sola receptam; necesse esse iterum signi unumquemque; et ut incumbant omnes sanctitati secundum sanctitatem Ipsius, a Deo postulari:—doctrinam hanc adeo praecelaram plenamque gratiam, haudquamquam satis habemus ecclesiam quamvis symbolis suis proposuisse et in publicum protulisse, quod volumus saepe ac petimus hoc est, ut eam pro se ministrorum unusquisque toto corde animoque accipiat, foveat, amplectatur, adeo ut quod prius ipse crediderit, ideo aliis deinde loquatur. Haec nostra est oratio ad solium Dei perpetua, super vos, nos metipso, omnes denique ecclesias, ut omne fermentum expurgetur animi a vera fide avera, quidquid caecum est tandem illuminetur, quidquid vel mortuum vel moribundum, ad vitam revocetur, atque prisca et incorrupta Fidei Reformatae integritas magis magisque ubique valeat.*

Sanctissimi officii religione censemus obstringi Magistratos omnes, quum sint Dei ministri in bonum, ut

in omnibus suis actibus et consultis respiciant et agnoscant Dominum Jesum Christum per quem reges regnant et legum conditores justa discernunt, denique operam consiliumque ut externa salutis media, toto sub imperio et auctoritate sua, populo suppetant. Ecclesiam vero Christi debere arbitramur, salvo semper suo proprio jure suaque libertate, quancumque operi gratiumve fauricem obtulerit ei civitas, accipere; novaeque, has facultates religiosissime in bonum civium conferre, cum praesens, tum praesertim aeternum. Dum autem obnix hanc in modum semper asserere conamur, deberi Christo ab omnibus civitatibus fidem et obedientiam, oportere etiam corpus unumquodque politicum laud secus ac singulos homines, stare a partibus ejus, et causam nomenque honore prosequi; contra, tamen, persuasum habemus, eadem nobis auctoritate praecipere et injungi, ut imperium omne arrogatum, sive a potestate civili sive ab ecclesiastica, in conscientias hominum, constanter et perpetuo improbemus ac repudiamus. Siquando civitas aliqua partem aliquam verae Christi Ecclesiae suum in patrocinium acceperit, secum consociaverit, quibus auxilium adjuverit, libertatem quidem illorum qui ab ea dissident aut hoc pacto imminui aut in periculum adduci, adeo non putamus, ut talem contra societatem si modo justo fundamine nitatur hujus libertatis pulcherrimum esse munimentum censuimus, per eam enim optime jura conscientiae salva omnibus praesertim, concessa omnibus licentia, securitate pari, sub sui sicque sua suo cuique more, Deum colendi. Ignari sanctissime adversamur, et ex animo repugnamus, — sicut et Patres nostri, maximo sibi vitae discrimine saepissime sunt adversati — vexationi et insectationi cujusque generis religionis causa — omnibus sive conatibus sive consiliis quae eo spectant, ut vim aut penas aut supplicia hominibus ob fidem inferant, aut alio quovis modo sententias de veritate Dei coerceant aut constringant. Neque profecto levem nobis dolorem adferret, si forte credere cogeremur, ullam hisce nostris diebus ecclesiam Christi — praesertim quae quondam ipsa luctata esset impigre et certasset contra servitum illorum qui jugo servitutis inique Dei urere Ecclesiam voluere, quaeque gravio forisset multis, suis quosque terris exules, in quos nequitia tyrannidis rabiem intendissent — vel iudicio comprobasse suo, vel etiam tacite passam fuisse, premi gravibus et acerbis molestis ullos qui agnum sequerentur Dei, aut in ullos serviri, qui colerent verum unicum Deum, praedicarentque evangelium Domini, qui sola est peccatorum spes ac salus.

Profitemur vobis, fratres charissimi, multum deesse nobis ut notitiam habeamus certam aut exploratam de multis quae jam nunc a; ud vos agantur, quam tamen nobis suppliciter vehementer cupimus, quo majore animi studio, et aliore sollicitudine, res vestras, cordibus in oculisque, ad gratiae solium adferamus. Nullam san potestatem de rebus vestris iudicium ferendi, nulli vobis jura, adrogamus. Animo tantummodo, et a vobis fideoque, sententias illas quae nostra mente manent penitus repositis vobis proferre volumus, qui sumus ipsi quoque socii vobiscum Dei illius viventis ecclesia.

Cujus nunc gratiae vos ex animo commendamus; simul oramus ut per omnia quae jam vos premant discrimina et angustias, ope solius sapientis Dei ad consilia perluamini, quibus ipse faustum exitum concedat, adeo ut per ea concelebratur sui nominis gloria, stabilatur e iam securitas, libertas, unitas pura denique felicitas — vel sic illius quam Filius Unigenitus suo sanguine redemit.

Vestrae Dignitati et Fraternalitati addictissimi  
Pastores et Seniores Nationalis Synodi Scotiae,  
Nostro omnium nomine ac mandato,  
W. MCLA, Moderator.

[TRANSLATION.]

VERY REVEREND AND DEAR BRETHREN IN THE LORD,

In the times of the holy Apostles, the churches of Christ, in different countries of the world, were accustomed to comfort refresh, and edify one another, as well by mutual greetings and exhortations, as by friendly and brotherly counsel and communion, on matters affecting the common cause of their Lord and Saviour. Nor in later days has that practice gone out of use. And especially after the memorable and glorious era in which the worship of God and the institutions of our common religion were so auspiciously and happily reformed and restored, it tended much to knit together, in the bonds of a pure faith and holy love, those every where who were called out of the world to bear fearless testimony against most cruel tyranny and foul error. We call to memory the friendly intercourse which was of old between your fathers and ours, when it was our part to render a return of gratitude on account of benefits both important and most reasonable, conferred upon us by your country and your Church, in very troublous times. The rigorous aid which you gave towards carrying forward the work of reformation in these lands, to which we were once and again pledged by solemn covenant, by supplying our temporal need and ministering to the revival of our souls; your zeal, constancy, and faithfulness in asserting the sacred truth of Jesus, and warning all men to beware of the impious devices of those who shamelessly belied his name; your kind and hospitable entertainment of many of the servants of our God, who found a refuge from oppression and cruelty at home, in your asylum of freedom and of peace; these and many other such tokens of your good disposition towards us in times past, greatly urge us to the renewal and confirmation of our old and close alliance of mutual brotherhood. Nor are there wanting reasons now, in our present relations with one another, such as should make us desirous of cultivating your fellowship. The ministers of our Scottish Church, whose seats and the fields of whose assiduous labour are among you, constitute a band of friendship of the most intimate kind, inasmuch as our desire and yours also equally must be, that in all things they may be fellow-workers with you, in advancing the cause of the kingdom of God, and the eternal salvation of the

souls of men. And in reference to those foreign and distant colonies, where, in many instances, we have been called, in the purpose and providence of God, to enter into your labours,\* we deem it of the utmost consequence that there should exist between us a good understanding and happy agreement, the fullest sympathy in all good things, sentiments, in fine, of the fullest mutual confidence. Moved by such considerations, as well as by a just and strong regard for the universal communion of the body of Christ, we have resolved to address to you this letter, for the purpose of opening up a friendly, pious, and brotherly communication between us; and our hearts desire and prayer is, that grace, mercy, and peace, from God the Father, and from our Lord Jesus Christ, may be with you.

We most gladly extend to you the right hand of fellowship as to a Church holding in its standards a form of sound words, admirably agreeing with our own, in respect of doctrine, discipline, worship, and government. We hold it to be indispensably necessary, if we would secure the favor and blessing of the Great Head of the Church on our measures and our councils, that we witness a good confession before all men; that we maintain pure and uncompromised the truth as it is in Jesus; that we countie steadfastly and strictly in all things that are laid down in his infallible word, for the regulation of all our affairs in life. At the same time, we are not less thoroughly persuaded, that the soundness of our faith, however accurately set forth in our public confessions, will in itself be of little avail, unless all our pastors and teachers individually adopt both its letter and its spirit, and live and act always under its divine influence. The doctrine of the Gospel—the supreme divinity of our Lord and Saviour Jesus Christ—his existence from all eternity as the Son of God—his manifestation and advent in the flesh—the pure, sinless, and immaculate holiness of his human nature, in and from his very birth—his perfect obedience and fulfilment of the law in the room of sinners—his death, as a propitiation for the sins of the world—his ministry and intercession, as our High Priest in the Heavens—and his second coming in great glory to judge the world;—the grace of God the Father, altogether free and sovereign—electing, in his mere good pleasure, from all eternity, unto everlasting life, such as shall be saved—and according to his good pleasure also, when and how it seemeth good unto him, calling them, justifying them, glorifying them;—the work of the Holy Ghost, the third person in the ever-blessed Trinity—convincing those elected by the Father, of sin, of righteousness, and of judgement—converting, renewing, sanctifying them;—the original guilt and entire depravity of man's nature since the fall of Adam;—the exceeding sinfulness of sin in the sight of God;—the way of sinners finding acceptance with the most righteous God, not by any works of their own, but solely by His free gratuitous mercy, through the righteousness of Christ, imputed to them and received by faith alone;—the necessity of regeneration,

and the obligation upon all to follow holiness, even as God is holy. This glorious and gracious doctrine we hold it by no means enough that any Church has recognized and professed in its public standards: what we ever desire and seek is, that every one of its ministers, individually shall receive it for himself, with his whole heart and mind, cherish and embrace it as one who believes, and therefore speaks. Our constant prayer, therefore, at the throne of God, for you, for ourselves, for all the churches, is that every leaven of infidelity and unsoundness may be purged away; that whatsoever is dark may be enlightened, and whatsoever is dead or dying may be revived; and that the ancient and unsullied purity of the Reformed faith may more and more everywhere prevail.

We maintain it to be a most sacred duty of all rulers as ministers of God for good, to respect and recognize, in all their acts and councils, the Lord Jesus Christ, by whom kings reign and princes decree justice; and to make provision for supplying the external means of grace to all the people under their rule and authority. And we consider that the Church of Christ is bound, without sacrifice of its own independent rights and liberties, to accept of whatever countenance and support the State may give; and to employ most conscientiously the increased facilities thus afforded, for the temporal and eternal benefit of the community. But while we thus endeavour always strenuously to testify that allegiance and obedience are due to Christ, on the part of all states, and that every body politic, as well as every individual man, is bound to be on his side, to honour his name and advance his cause; on the other hand, we feel persuaded that we are commanded and required, by the same authority, to protest with all constancy and perseverance, and to contend against any usurpation, whether by civil or by ecclesiastical power, of authority over the consciences of men. When any state receives into union with itself any branch of the true Church of Christ, and bestows upon it protection and assistance, we are so far from regarding that compact as likely to diminish or endanger the liberty of those who differ from it, that we consider such an alliance, if it be based on right principles, to be the very best security of that liberty; inasmuch as by it, the rights of conscience are most surely and effectually preserved to all, when to all the equal privilege is left of worshipping God after their own fashion, each under his own vine and his own fig-tree. We protest, therefore, most solemnly, as our fathers often at the utmost hazard of their lives protested, against intolerance and persecution of every kind on account of religion—against all proceedings and plans, whose object is to impose restraints, or pains, or penalties, on men, for conscience sake. or in any other way to coerce or constrain their sentiments concerning the truth of God. And deep indeed would be our regret, if we were compelled to believe that any Church of Christ, in these our days, especially one which once itself contended nobly against the cruelty of those who sought to vex the Church of God, by the yoke of an

\*The Dutch Establishment in the Colony at the Cape of Good Hope, now supplied with ministers from the Church of Scotland. Edit. Exam.

unjust servitude, and which sheltered in its bosom many, exiles from their own lands, victims of that unrelenting tyranny, had either sanctioned or silently suffered the adoption of oppressive and vexatious measures against any of the followers of the Lamb of God, or any severities exercised against any who worship the one true God, and preach the gospel of our Lord, the only hope and Saviour of sinners.

We profess ourselves, dear brethren, to be very destitute of certain and exact information regarding many things that are going on among you. Such information we greatly desire to have supplied, that we may with greater earnestness and solicitude bear your state upon our hearts at the throne of grace. We assume no prerogative, no right of pronouncing judgment on your affairs. But we desire faithfully and affectionately to set before you those sentiments which as an allied Church of the living God we have deeply fixed in our minds. To His grace we heartily commend you, supplicating in your behalf, that in all the dangers and difficulties which may press upon you, you may be guided by the help of the only wise God, to such measures as He himself may crown with an establishment of the security, the liberty, the unity, the purity—in fine, the peace and felicity of that Church which his only begotten Son has redeemed with his own blood.

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ECCLESIASTICAL INTELLIGENCE.

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 PRESBYTERY OF TORONTO.  
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The Congregation of the East of Caledon is composed in part of Highlanders, and since Mr. McMillan's ordination in 1831, part of the services have been performed in Gaelic. At first that portion of service was small compared with the other, as it was looked upon as something extra; rather as a boon, for the sake of a very few aged individuals, not more, I believe, than about half a dozen, who understand little or no English at all. At that period it was considered by the Highlanders themselves that insisting much on this point would be injurious to the general interests of the congregation. Their demands, however, gradually increased from time to time, and were with the utmost kindness acceded to by the others, until at last they obtained the one half of all the services in Gaelic. Not content with this, they next demanded that the Gaelic services should have the precedence of the other, at least half of the time, and when they applied to the Session to have the change effected, it was at once carried, the whole of the Elders being Highlanders, and all voting for it except one. He, although a Highlander himself, foresaw the evils that would follow such a mea-

sure, and feeling that he could not in conscience agree to sacrifice the general interests of the congregation to gratify a spirit of rivalry among his kinsmen, dissented from the decision of the Session, and complained to the Presbytery. His complaint and the reasons of his dissent, together with petitions from the several parties in the congregation came before the Presbytery at a meeting held in Esqueness on the 9th of January last, when after a full and patient hearing given to the several parties and a most thorough investigation of the statistics of the congregation, the Presbytery, for various reasons, reversed the decision of the Session and declared it to be inexpedient to alter the order of the services hitherto followed—recommended Mr. McMillan to commence the services at an earlier hour, that none might have any occasion to complain of being detained late—and also recommended the congregation to study the spiritual interests of the community around them, and to maintain peace among themselves.

At the meeting of Presbytery held in the City of Toronto on the 2nd and 3rd of October, "Mr. McMillan represented to the Presbytery that the Gaelic portion of the congregation in East Caledon had not fallen in with the decision of the Presbytery at a former meeting; that in consequence such a breach had been created in the congregation as was injurious to its prosperity; and craved that the Presbytery would hold a visitation there at an early day." The necessity of this was urged upon the ground that at the very time when circumstances required that the discipline of the Church should be administered firmly, it was weakened by the dissatisfaction shown by the Elders themselves. The Presbytery agreed to grant Mr. McMillan's request and appointed a visitation to be held in the East of Caledon on Wednesday the 17th of October.

According to appointment the Presbytery met in Caledon on the 17th, and was opened with sermon in English by Mr. Rintoul, from Matt. 13. 7. "Woe unto the world because of offences"—and in Gaelic by Mr. Ferguson from John 4. 9. "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him."—When the Presbytery proceeded to the business of the visitation, Mr. McMillan and his elders were removed, and the minutes of former meetings connected with this matter were read. The Elders were then called and interrogated as to how far the former decision of the Presbytery had been complied with, when, in reply, two papers were handed in which had been formerly sent to Mr.

McMillan—the first, under date of 15th January, declaring on behalf of a portion of the Gaelic members of the congregation that unless their demands were complied with to the fullest extent, by the first of July, they would separate themselves from the Church—the other, of date 14th July, signed by 12 of these persons, including one of the Elders, declaring that the set time had now come, and that they would continue no longer. It was also stated to the Presbytery that the most of these persons had absented themselves from religious ordinances. The Presbytery gave a full and patient hearing to all of these who were present, as well as to several, including some of the Highlanders, who were opposed to any change in the order of the services. Parties having been removed, the Presbytery proceeded to deliberate on what they had heard, and unanimously agreed to the following deliverance :

“ Inasmuch as it appears to the Presbytery that allowing the Gaelic services to have the precedence would be injurious to the increase of the Church from the surrounding population, and in many ways tend to circumscribe and lessen Mr. McMillan’s usefulness ;—that the Gaelic portion of the congregation, with the exception of a very few aged individuals, some of whom are not desirous of a change, all understand the English preaching and can profit by it while waiting for the Gaelic service, while not one of the English portion of the congregation understand any Gaelic, and consequently could not be profited whilst waiting for the English service ;—and that from the extensive use of the English language made by the whole of the rising generation there is no prospect of any other being permanent in the congregation ;—and considering also that no good or sufficient reason to warrant a change had been brought forward by those who wish it,—and also that the present arrangement has been followed since the organization of the congregation, and is depended on by the surrounding population,—the Presbytery unanimously agree to adhere to their former decision that the English sermon shall be preached first, according to the arrangement heretofore followed :—And in respect to the parties who have subscribed the Paper referred to, the Presbytery find that they have virtually separated themselves from the Church,—and the Presbytery instruct the Session to deal faithfully and affectionately with them to prevail on them to withdraw their signatures from it, and return to their duty,—and they further instruct the Session to use diligence to obtain an addition to the Eldership from those members of the Church who have the English language only—

and to report to the next ordinary meeting of Presbytery.”

Suitable exhortations were then addressed by the Moderator to the several parties.

The deliverance contains the principal grounds on which the Presbytery went, in giving their decision ; but there were many others which had their weight on the minds of the Presbytery.

Upon some of the usual visitation questions being put, all classes in the congregation bore the fullest testimony to the purity of Mr. McMillan’s life and doctrine as well as to his faithfulness and diligence in all respect. This testimony was the more to be valued that although several in the congregation appeared to be irritated by his obeying the former decision of the Presbytery, and refusing to make any alteration in the order of the services, yet even these persons were eager and prompt in giving the above testimony.

It was pleasing to see such a large and respectable congregation displaying throughout the day the most marked attention both to the preached word, and the proceedings of the Presbytery ; and it is to be hoped that this visit will do good. By being on the spot the Presbytery had the amplest opportunity of enquiring fully into the matter in which they were called to decide ; and the congregation at the same time had an opportunity of hearing and profiting by the opinions of the several members of Presbytery. Some of the remarks made in the Presbytery cannot but have a beneficial effect on the minds of those who heard them.

Mr. Ferguson, after giving it as his opinion that a change would be injurious to the prosperity of the Church, spoke most feelingly and faithfully of the criminality of professed Christians absenting themselves from the public ordinances of religion, when these were within their reach, and, as they themselves had testified, purely and faithfully administered—of the little reason they had to expect the Divine Blessing to rest upon them, when they presumptuously substituted the private for the public means of grace, in the spirit of strife and contention—and of the sinfulness and injurious effects of the example they were setting before their children, whose immortal souls were committed to their charge ; what could they expect but that their children would become despisers of God’s ordinances, and absent themselves from them, when they were taught by their parents both by precept and example to do so, for the most trifling reason.

Mr. Bell’s remarks were principally to the effect that the churches under our care were but in their infancy, and as their onward progress and future

condition would depend in no small degree on what we now did it was our duty, as wise master builders, to take such steps as would lead to their being extensive and flourishing when we were gathered to our fathers :—And in the prospect that the Gaelic language, which was already falling into disuse among the young people in this neighbourhood, would be extinct in the congregation before another generation passed away, he could not consent to narrow down the foundations of this infant Church to the few who preferred the Gaelic language. He could see no hardship whatever in the Gaelic people hearing the English sermon first, when they understood it ;—they had, in this case, a double benefit, which the others had not. From what had been elicited by that day's investigation he was more convinced than ever of the utter groundlessness of the clamour that had been raised ;—but he hoped that henceforward every thing like strife would be dropped, and that all classes in the congregation would go forward hand in hand in promoting the peace, prosperity and enlargement of the Church.

Mr. Donald McKennon, an elder from Esquesing, among other things he said, made one remark which bore very much on the point, and gave in few words a correct idea of the whole business—that we ought not to stop up any road by which others might come in amongst us, but rather open every road and afford every encouragement in our power.

The Moderator, Mr. Rintoul, in addressing the several parties, at the desire of the Presbytery, reminded those who had been contending so fiercely for the preeminence of what our Lord says in the chapter from which the text was taken, that whosoever shall humble himself as a little child, the same is greatest in the kingdom of heaven. He assured them that no one wished to deprive them of the Gaelic services ; on the contrary, if their minister had not had the Gaelic language, he was sure the Presbytery would have enjoined him to learn it, that he might be able to minister to them in their native tongue, as another minister in the Province was at present doing. All the Presbytery wished, was, that the Gaelic should not have such a prominence in the services as to discourage the surrounding population from availing themselves of Mr. McMillan's ministrations. They were putting stumbling blocks and offences in the way of their fellow-Christians and of the world around them, by insisting upon what they called their equal rights with others, when the circumstances in the two cases were by no means equal—for they were but a minority compared with the others ;—they

understood both languages, while the others had only one ;—and after all the language for which they contended was by no means so important as the English, which had such immense literary and theological treasures embodied in it, and was now so extensively used in all quarters of the globe, and was likely to become one of the most important channels for the ready and extensive diffusion of the gospel. And though it were their right to have the Gaelic service first, was insisting upon rights the only language to be heard from the lips of Christians? Was there nothing to be heard of kindness and Christian charity towards winning the surrounding population, who, if they came to the church at all, would naturally come at the usual hour of assembling in the forenoon, and could not be expected to continue their attendance if previous to the commencement of the English service, they had to listen to one they did not understand. He inculcated at some length upon all parties the duty of cultivating more of a spirit of brotherly love.

In intimating to the Session the deliverance of the Presbytery and giving them the injunction contained in it to use their diligence to obtain an addition to the Eldership from those members of the church who have the English language only, the Moderator made a very happy allusion to a like circumstance in the history of the primitive church, recorded in Acts, vi., that when the number of the disciples was multiplied there arose a murmuring of the Grecians against the Hebrews because their widows were neglected in the daily ministration, which appears, from this circumstance, to have been under Hebrew management. To remedy this, the apostles directed the disciples to choose persons who should be devoted to this business ; and the persons who were chosen appear, so far as we may judge from their Grecian names, to have been taken from amongst those who had murmured at the exclusiveness of the Hebrew management.

There was very little business of much public interest transacted at either of these meetings.

At the Toronto meeting steps were taken for bringing the peculiar circumstances of the ministers and churches of this Presbytery more fully and particularly under the notice of the Government ; reports of the Missionary labor performed in destitute places by the ministers since last meeting were given in, one of these being an account of a month's travel through the country around Lake Simcoe by Mr. McKulican ; and new arrangements were made for the ensuing three months ; and the following minute was adopted, viz.—“The Presbytery, considering that the God

of Providence has bestowed upon us as a people, to his people on or about the last Sabbath in October." The next ordinary meeting of the Presbytery was appointed to be held in St. Andrew's Church, Toronto City, on Wednesday the 2nd day of January next, at seven o'clock, P. M., and to be opened with sermon.

THEOLOGICAL SEMINARIES IN THE UNITED STATES.

Names.	Places.	Denomination.	F'd.	Sts.
Bangor Theological Seminary	Bangor, Maine.	Congregational	1814	6
Theological Seminary	Andover, Massachusetts.	Do.	1806	139
Theological School	Cambridge, Do.	Cong Unitarian	1824	36
Theological Institution	Newton, Do.	Baptist	1825	53
Theological Department Yale Col.	New Haven, Conn.	Congregational	1822	55
Theological Institute Epis. Church	New York, N. Y.	Prot. Episcopal	1819	65
Theological Seminary of Auburn	Auburn, Do.	Pre-byterian	1821	54
Hamilton Theological Institute	Hamilton, Do.	Baptist	1820	38
Hartwick Seminary	Hartwick, Do.	Lutheran	1816	9
Theological Sem. Dutch Ref. Ch.	New Brunswick, N. J.	Dutch Reform.	—	24
Theological Sem. Pres. Ch. U. S.	Princeton, Do.	Presbyterian	1812	119
Seminary Lutheran Church U. S.	Getysburg, Penn.	Evan. Lutheran	1826	20
German Reformed	York, Do.	Germ. Ref. Ch.	1825	20
Western Theological Seminary	Alleghanytown, Do.	Presbyterian	1828	20
Episcopal Theological School	Fairfax Co., Va.	Prot. Episcopal	—	39
Union Theological Seminary	Prince Edward, Co. Do.	Presbyterian	1824	50
Southern Theological Seminary	Columbia, S. C.	Do.	1829	21
Theological Seminary	Lexington, Do.	Lutheran	1832	1
Furman Theological Seminary	High Hills, S. C.	Baptist	—	—
S. West Theological Seminary	Maryville, Tenn.	Pre-byterian	1821	22
Lane Seminary	Cincinnati, Ohio.	Congregational	1829	42

RELIGIOUS DENOMINATIONS IN THE UNITED STATES.

Denominations.	Min.	Churches.	Communi-cants.	Population.
Calvanistic Baptists,	2,914	4,384	304,827	2,743,453
Methodist Episcopal Church,	1,777	—	575,000	2,600,000
Presbyterians, <i>General Assembly,</i>	1,801	2,253	182,017	1,800,000
Congregationalists, <i>Orthodox,</i>	1,000	1,270	140,000	1,260,000
Protestant Episcopal Church,	558	700	—	600,000
Universalists,	150	300	—	500,000
Roman Catholics,	—	—	—	500,000
Lutherans,	205	1,200	44,000	400,000
Christians,	200	800	25,000	275,000
German Reformed,	84	400	17,400	200,000
Friends, or Quakers,	—	400	—	200,000
Unitarians, <i>Congregationalists,</i>	100	193	—	176,000
Associate and other Methodists,	350	—	25,000	175,000
Free-will Baptists,	300	400	16,000	150,000
Dutch Reformed,	159	194	17,868	125,000
Mennonites,	200	—	30,000	126,000
Associate Presbyterians,	74	144	15,000	100,000
Cumberland Presbyterians,	50	75	8,000	100,000
Tunkers,	40	40	3,000	30,000
Free Communion Baptists,	30	—	3,500	30,000
Seventh-day Baptists,	30	40	2,000	20,000
Six-Principle Baptists,	25	50	1,800	20,000
United Brethren, or Moravians,	23	23	2,008	7,000
Millennial Church, or Shakers,	45	15	—	6,000
New Jerusalem Church,	30	28	—	5,000
Emancipators, <i>Baptists,</i>	15	—	600	4,500
Jews and others not mentioned.	—	150	—	50,000



## THE GENERAL ASSEMBLY OF THE UNITED STATES, Comprehended in 1837,

23 Synods,  
135 Presbyteries,  
2140 Ministers—of whom

771 are Pastors,  
549 are Stated Supplies,  
410 are Without charges  
64 are Employed in Educational Seminaries,  
59 are Employed in Agencies.

280 Licentiates,  
244 Candidates,  
2365 Churches,  
220557 Communicants.

The following sums were raised,

For the Mission Fund,	\$163563
For the Education Fund,	90533
For Theological Seminaries,	20431

In the PRINCETON THEOLOGICAL SEMINARY, which is under the care of the General Assembly, there were at the date of the last report, (May 1836) 124 Students. During the Summer Session 6 new Students were received, and during the Winter Session 51. The highest number of Students connected with the Seminary at any time throughout the year, has been 142.

In the Western Theological Seminary, Pittsburgh, 37 students attended during the Winter Session.

## POETRY.

*From a forthcoming Volume of Poems by Mr. Du  
gald Moore.*

STANZAS TO A MISSIONARY SHIP AT HER  
DEPARTURE.

Away, thou fragment of a world :  
Fair be thy path across the deep :  
Go while the winds are now unfurl'd,  
And all the storms asleep.  
And, oh, what wastes thou wilt skim o'er,  
What various climes thy wings may tan ;  
But may'st thou find on every shore  
The sacred rights of man.

Go, and may Heaven be with thee while  
Thou journeyest o'er thy lonely road :  
Go, and to every Indian Isle  
Proclaim the Word of God.  
And you, ye frail and erring throng,  
Awake ! and be no longer dumb ;  
Rise ! and pour forth a joyful song,  
For now the light is come.

Thou hast the Bible ; then away,  
Thou need'st not fear the hurricane ;  
Thou hast His volume who can sway  
And hush the troubled main.  
Yes, he who curbs the tempest's power,  
Whose arm can roll the thunder back ;  
Will gladden, in its darkest hour,  
Thy solitary track.

How gallantly thy pinions kiss  
The sportive gales which waft thee on ;  
Which seem to whisper songs of bliss  
In solitudes so lone.  
Away, away, thou beauteous thing,  
No tempest o'er thy path be driven ;  
Away, thou ark of peace, and bring  
A world estranged to heaven.

## LIFE.

Life, thou art like the moth,  
That sports at evening o'er a summer stream ;  
When winds and waves are loth  
To mar the golden tissue of thy dream :  
And like that insect, when  
'Tis whirl'd with every breeze that sweepeth by,  
A moment proud—and then  
Wash'd o'er the waters to eternity.

A while thy dance is up  
Amidst the sunshine ; but when dull hours come  
And close the daisy's cup,  
Thy wings are frozen, and thy music dumb.  
When twilight robes the ground,  
And bids the glow-worm light the lonely heath,  
Where are thy thousands found—  
Drifting away into the arms of death.

## SONNET.

SUMMER—MID-DAY.

Ten thousand happy insects are abroad,  
The gnat, the bee, the sparkling dragon-fly,  
Glancing, and humming o'er the sunny road,  
And filling with their music the warm sky ;  
The air seems living, shining with the load,  
The bright elastic fluid of the hour ;  
The winds compress their lips, and only sigh  
Around the parch'd cheeks of each sleepy flower ;  
The azure lakes like wavless mirrors lie  
Reflecting heaven, and all its moveless crowds  
Of glorious shapes ; while, solemnly and high,  
The eternal hills look like a world of clouds,  
Gather'd by silence in a boundless hall ;  
A sphere of light, which draws the raptur'd eye  
To scenes of love, where God is all in all.