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THE  
CANADIAN CHRISTIAN EXAMINER,

AND

PREBYTERIAN MAGAZINE.

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THE WALDENSES.

COLLEGE OF LA TOUR—PRESBYTERIANISM OF THE VAUDOIS.

If your readers feel as much interested in the history of the valleys of Piedmont as I do, they will desire with me to obtain some information in your pages regarding the present state of the Waldenses, their position in regard to the government under which they live, and the best means which may be used by the liberality of British Christians, to improve their condition. It is well known that these interesting people live under the government of the king of Sardinia, or of the two Sicilies; and it may be easily conceived that an administration despotic in its essential character, and influenced in its every movement by a bigotted priesthood, will confer on the poor protestants of the Vaudois as few privileges as possible. I am informed that the reigning monarch, whose name, if I mistake not, is Charles Albert, is *not* a persecutor nor a tyrant *in himself*. He is respected as a person of mild manners; of liberal views; and of a most tolerant disposition. His Council of State also are said to consist of men who accord with him in sentiment, and who are very much disposed to relax the laws in favour of the Vaudois, and to extend to them the same civil privileges as to the other classes of His Majesty's subjects. What, then, may be the reason why these interesting classes of his subjects are still kept under the chains of tyrannical sway, and exposed perpetually to intolerant insults? The reason is to be found in the wretched system of Romish priesthood under which the country groans, and the yoke

of which neither the king nor his cabinet have the courage to throw off their necks. Indeed, it is this horrid control of the system of popery in all the Roman Catholic countries in Europe, that has hitherto arrested the progress of liberal principles, and interfered so glaringly with the essential rights of free men.

It is well known that in 1794, when the French first invaded Piedmont, down to 1815, when the old regime was set up again in France, and in most other countries of the continent, the Vaudois enjoyed a considerable portion of civil freedom, and but little or no distinction was practically kept up betwixt them and the popish inhabitants, on account of their religious professions. But so soon as the King of the two Sicilies was restored to his throne, the old laws which encouraged persecution for conscience' sake were revived, and the civil privileges which had been enjoyed by the Vaudois were at once taken away from them. In consequence of this, these meritorious people have for the last twenty years been subjected to many privations, and have been reduced to extreme depression and poverty. Greatly to the credit of His Majesty the present King of Prussia, the refugees of Piedmont were invited to settle in his dominions, and put in possession of all the privileges which his own subjects enjoyed. It is curious to notice the varieties in human character. Frederick has within these very few years been banishing a goodly number of his own subjects who did not "take with "

the reformed liturgy which his clergy had, by his command, or at his instance, introduced into the churches, and more tolerant states have been holding out a hiding place to these sufferers for conscience-sake. It was not very long before, that he had held out a kind hand to the poor Vaudois, and it was not the want of gratitude that led these interesting settlers in his dominions to sigh for their own native rocks and valleys. They nevertheless did so, just like their fathers of old; and a slight breathing time, for it was nothing more, did bring many of them back again to the land that was so dear to their hearts.

Among some improvements connected with religion and education, the progress made in the erection of a seminary at La Tour, the Capital of the Waldensian Country, may be noticed. La Tour is the only place in all the Valleys where the inhabitants are allowed the benefit of a classical education. A respectable Grammar School has long been supported there by voluntary contributions from Holland; and Protestant families in England and Scotland who desire to send their children to a Continental Seminary, where their principles will be safe, and their education conducted on the most enlightened system of literature and religion, cannot do better than select such a seminary as this, or the excellent private Seminary in the same place, superintended by M. Pellegrini. The Grammar School in La Tour has been lately elevated into the rank of a College, and dedicated to the Holy Trinity. An institution of this kind has long been a desideratum. Essentially free in its constitution, and untrammelled by state or priest patronage, while its great features are out-and-out Protestant, it promises to be a real blessing to the youth of Protestant Europe. The only obstacle with which it has to struggle is poverty; and its friends look with eagerness to the protestant states, and especially to England, to help it in its difficulties. The retreats to which this erection has promised to extend the blessings of literature and science have long been hallowed as the blest abode of that pure and holy light which in all other parts of Europe seemed to be extinguished. I have no fear of the Seminary of La Tour being alienated from the service of Evangelical truth. At the same time I write these lines by way of eliciting information. Dr. Gilly and Mr. Sims, whose names are identified with the interesting history of the Waldensian Churches, have patronised the College by presents of money and books; and as these gentlemen

are both evangelical in their sentiments, and of liberal views in church policy, we have a satisfying guarantee in the very fact of their patronage being extended to this infant institution. I have not learned whether the attention of Mr. Robert Haldane has been led to this matter or not. But I am sure that in the hands of that eminently pious and enlightened friend of Christian literature and Christian truth, the Churches and Seminaries of the Vaudois will meet with an impartial estimate.

Perhaps some readers of the Instructor may not know that the Church Government of the Waldenses is essentially and in all substantial respects Presbyterian. They have no General Assembly indeed, and the king of the two Sicilies does not sit among them by his representative Commissioner!—but they have their Synod, and their Moderators, and their representative Pastors, Deacons, and Elders. The Pastors are elected by the parishes by free and open choice; and the Elders are selected by their *peeps* after a rigid examination. Out of their number one is selected to fill the office of Deacon, in whom is vested the care of the alms and properties of the churches. The Consistory is just a *Kirk Session*, consisting of the pastor as chairman, the elders, and the deacon, and it is vested with the charge of the ecclesiastical affairs of the parish. The Synod, composed of the different pastors and church officers, has always possessed the chief authority in the Waldensian Church; taking cognizance not only of matters strictly spiritual, but even of temporal differences and disputes, which in the first instance are referred to the elders exclusively, and from them to the Consistory of the parish who appoints assessors for their final adjustment. If not thus settled, they come by way of simple reference to the Synod. Events of later times have tended to relax the good old form of discipline; and yet, the mode of procedure is so Scriptural and so like *your own*, that it would not be unbecoming the Assembly of your national church to recognize these simple-minded men as their brethren, and open a friendly correspondence with them. The present Moderator of Synod, M. Bonjour, who resides at St. John, in the Valley of Lucern, is said to be a man of extensive theological information, and active in the discharge of the duties of his pastoral office. Need I add, that the church which could count among its members such men as Pastor Oberlin and Felix Neff, is not beneath the notice of any section of the protestant community.

The Waldenses first assumed the character of a distinct class of people about the commencement of the ninth century, during the life of Claude of Turin, their apostolic Bishop, the Wickliffe of his day. During the reign of the dark ages, the valleys of Piedmont, lying betwixt Genoa and Italy, and scarcely to be traced in any map of Europe, formed the asylum of pure religion and sanctity of morals. They dissented from Rome on the question of image worship; which they detested as sacrilegious blasphemy, while they contemned it as an insult to reason. They held by the simple ritual of their fathers, and have from age to age handed down the faith in a state of comparative purity. The infidelity of France and the neology of Germany can scarcely be said to have entered, far less to have conquered these interesting scenes; and amid the inflictions of cruelty which make our blood run cold in the mere detail, we perceive a simple and primitive people holding fast the faith "for the testimony of Jesus," and "counting not their lives

dear unto them," while they sealed their testimony with their blood. Shall we be so ungrateful as to forget that while in Bohemia their tenets were first preached by a Jerome and a Huss, they were embraced by a John Wickliffe in England, and by the Lollards of Kyle? A few years of interlude will bring them into connection with the Culdees of Iona, and thus establish beyond question the truth of the apocalyptic vision, by transforming it into a matter of historic fact, that the great Head of the Churches has never wanted his "two witnesses" to the purity of his truth, to the spirituality of his kingdom, and to the necessity of that personal holiness "without which no man can see the Lord."

"Diffused and fostered thus, the glorious ray  
Warm'd where it went, and open'd into day.  
'Twas their's to plant, in tears, the precious shoot:  
'Tis ours in peace to reap the promis'd fruit.  
By them the bulwark of our faith was built—  
Our Church cemented by the blood they spilt:  
In heaven's high cause they gave all man could give,  
And died its Martyrs, that the truth might live."

A VOICE FROM THE PALATINATE.

## EDUCATION IN BELGIUM.

I had lately the pleasure of meeting with a worthy Protestant clergyman from Belgium, and being curious to know, from so authentic a source, something of the ecclesiastical, and, if I may call them, the moral statistics of that country, I did not fail to question him on these subjects. The information thus obtained, though by no means copious, may still perhaps be deemed worthy of notice, seeing that it refers to a country in which every Briton must feel, both from recent and more remote circumstances and relations, a very deep interest—a country which once so much resembled in industry, ingenuity and wealth, what our own now is—a country, too, at one time drenched with the blood of Protestant martyrs, and at another filled with Protestant refugees; but which, unlike to this happy land, fell prostrate in all its interests, before the terrific and combined sway of secular and papal despotism.

The population of Belgium is about three millions; of these only about ten thousand are Protestants. Does not this naturally remind us of God's answer to the prophet, who had

imagined himself the alone worshipper of the true God in all the land of Israel? These ten thousand Protestants have no less than twenty-two pastors; a circumstance which would seem to indicate favourably both for the religious zeal and knowledge of their flocks; but perhaps it merely shews that they are thinly scattered over the country. They are chiefly, however, to be found in the French provinces of Hainault, Namur, and Liege. In these provinces, religious feeling, on the part of the Catholics, is comparatively liberal, and their cultivation of mind and manners comparatively high.

In the other provinces much rudeness and even fierceness of manners still lingers. They play, for instance, much at cards, and in doing so, often their naked daggers are displayed on the gaming table. In these provinces, too, the priests and lower grades of the people are extremely intolerant; as they may be expected to be, considering their ignorance. Three things are, however, greatly in favor of religious freedom; two immediately, and one pro-

spectively;—the laws, the sentiments of the better classes; and the increasing means of education enjoyed by the people. These will very soon prove an over-match both for Pope and Prelate. In the mean time, the zeal of the priests not being seconded by the arm of the law, these ministers of a religion of peace, are reduced, when seeking to coerce those who may be obnoxious to them, to the necessity of *hounding on*, to use an old phrase, the mob against them. And *this* arm of "giant pope" is, in the kingdom of Belgium, still pretty nervous. A vender of the Scriptures, on a recent occasion, was assailed by this good old Catholic logic, and narrowly escaped destruction. The dilemma to which he was reduced was rather a serious one. He had taken refuge on a bridge, but immediately both ends of it were seized on by a crowd, excited by the priests, and he made his escape only by some humane individual taking the copies of the Scriptures which he carried, off his hands, for which he paid him a small sum. The priests set themselves most determinedly against the sale of the Scriptures; but notwithstanding this formidable obstacle, Bibles are finding their way in large quantities among the people. Above twenty thousand copies were disposed of last year among them, and at this moment they are selling at the rate of from five to seven hundred copies weekly. In Ghent, the Protestant clergyman was, sometime ago expelled the town, and that by the chief magistrate. This was in great part owing to his being a Dutchman. He soon, however, returned, and, protected by the law, remains unmolested. Fresh impulse has lately been given to the spread of the Scriptures, originating in a curious source. The church lately excommunicated the Free Masons of the country, and they, by way of doing what they deem to be at once most hateful and dangerous to the church, are lending their whole influence to facilitate the sale of Bibles. And this influence is considerable, for the association embraces chiefly the wealthier classes. What is very odd, and

we think somewhat ominous too, the king is a member of the excommunicated body, though, of course, he is exempted from the consequences of this ecclesiastical sentence.

The means of education for all classes are now very ample, and greatly diffused over the country. There are three national universities, and one supported by public contributions; in which students of all religious sentiments are received upon an equal footing. In several of the principal towns there are colleges, in which the classics and the sciences are taught. There are also good preparatory schools connected with these institutions. There are many charity schools in the country. The priests, too, have schools of their own. Females are taught very generally in nunneries. The priesthood are still much under the influence of the Court of Rome. It is the decided opinion of my reverend informant, that, notwithstanding all the obstacles that are still opposed to them, religious knowledge and feeling are steadily on the increase in the kingdom of Belgium.

I obtained some curious information from the same gentleman respecting the extensive smuggling trade that is carried on betwixt that country and France; but that is a subject unsuitable for the pages of the Christian Instructor, except, indeed, it could be so treated as to shew the demoralizing effects of such a trade. I may just mention one curious fact connected with it. In an extent of about one hundred miles along the line of demarcation, above one thousand dogs are employed in transporting goods from the one country to the other.—The dogs are taken across the line in the evening, and, upon their being loaded with the articles to be transported, the word of command is given, when off they go, at full speed, often pursued, fired at, and occasionally shot by the government officers. But it is a degrading trade; and it would be well if it could be left, both in its dangers and seeming advantages, to the lower animals.—*Letter in the Christian Instructor.*

## GENERAL ASSEMBLY'S MISSION TO PALESTINE.

Dr. KRITH and Mr. McCHRYNE, in appearing before the General Assembly as representing the Deputation, gave in a Report of their proceedings; which, we are sure, will be read with deep interest:—

## I.—MOST SUITABLE STATIONS FOR MISSIONS.

1. *Saphet, in Galilee.*—In every point of view, the Holy Land presents the most important and interesting field of labour among the Jews. Ever since the year 1832, when the Pasha of Egypt took possession of Acre, the Jews in Palestine have enjoyed toleration, and some measure of protection. The recent interview of Dr. Duff with Mchemet Ali has shown the policy of that singular man in a most interesting manner.\* He says, "that the government will give every facility to the Jews to return, in any number, to their own land;" "that they will be treated exactly like Mohammedan subjects;" and that he is even willing that they become proprietors of the soil. Whatever reliance may be placed on the word of the Pasha, we are quite assured of this fact, that the Jews have hitherto enjoyed peculiar tranquillity under his government, and that there are no obstacles whatever on the part of the Government to the operation of the Jewish missionary. This is an advantage opened up to us by Him who has the hearts of kings in his hand, which it is impossible for us to overlook.

Again, the Jews are in affliction in the land of their fathers, and this makes them more open and friendly there than in any other land. It is plainly intimated in the Bible that affliction is one of the means which God will employ in the conversion of the Jews.—(Ezek. xx. 37, Hos. ii. 14.) In other countries, where they are deeply engaged in worldly business, rich and comfortable, we found that they care little to attend to the missionary. But, in Judea, the plague, poverty, the oppression of the rabbies, and the insults of the heathen, have so humbled them, that they cling to any one who will show them kindness, and listen without bitterness to the words of grace and love from the lips of the Gospel messenger.

They are strictly Rabbinical Jews—untainted by the infidelity of France or the neology of Germany. They hold the Old Testament to be indeed the Word of God—they have a real expectation of the coming of Messiah; and this expectation is certainly greater than it was before. The missionary has thus firm ground to stand upon, and, with the Hebrew Bible in his hand, may expound to them, with intelligence and power, all that is written in the Law of

Moses, and in the Prophets, and in the Psalms, concerning Jesus.

Moreover, Judea must be regarded as the centre of the Jewish world. True, the once favoured nation are wanderers in every country under heaven; yet the heart of every real Israelite beats high at the very name of Jerusalem, and morning and evening he turns his face toward it during prayer. It is the heart of the nation, and every influence felt there is transmitted to all the scattered members. At Ibraïla, a small town upon the Danube, a poor Jew told us of conversions at Jerusalem. In this way, whatever is done for the Jews in Palestine, will make a hundredfold more impression than if it were done in any other land.

Another important consideration is, that the Jews there look upon the English as friends.—The very name of an Englishman carries with it the idea of kindness, protection, and sympathy to the ear of the too often insulted Jew. Three months before our arrival in Jerusalem, an English consul had been stationed there—a gentleman in every way qualified to be the true friend of Israel and of the Jewish missionary. The boundaries of his jurisdiction are the same as those of Israel of old; and his instructions from the British Government, that he should, to the utmost of his power, extend his protection to the Jews. Is not the hand of an overruling Providence visible here? And is it not our duty to improve the interest we have in the affections of the Jews by being the friends of their never-dying souls?

In addition to all this, there is no country under heaven to which Christians turn with such a lively interest as Immanuel's land; and those who love Israel bear it especially upon their hearts because its name is involved with the coming conversion of Israel. It is "upon the house of David, and upon the inhabitants of Jerusalem;" that God has said he will pour his Spirit.—(Zech. xii.) "On the high mountains of Israel shall their fold be" (Ezek. xxxiv.); "and he will feed them in Bashan and in Gilcad, as in the days of old."—(Micah. vii.) For all these reasons, we feel no hesitation in stating that, to us, the Holy land presents the most attractive and the most important field for missionary operations among the Jews.

In the south of the Holy land, the London Society for the Conversion of the Jews have established, for some years, a strong and effective mission. Jerusalem is their head-quarters, so that the southern parts may be fairly regarded as pre-occupied. But the north of the land, the region of ancient Galilee, containing nearly half of the Jewish population, still presents an open and uncultivated field.

\* See Missionary Record, May, p. 159.

In that beautiful country, the town of Saphet, perched on the summit of one of the mountains that tower over the Sea of Galilee, at once commends itself as the most favourable point for the centre of a Jewish Mission. It is a place of peculiar interest to the traveller, as it is believed to be the very town to which Jesus pointed during his sermon on the mount, when he said, "A city that is set on an hill cannot be hid."—(Matt. v.) But it is no less interesting to the Jewish missionary, for Saphet is one of the four cities regarded as holy by the Jews.—As you stand upon its lofty brow, the eye of the Christian turns towards the Land of Gennezareth, and the placid waters where the feet of the Saviour walked; but the eye of the Jewish devotee turns toward the white sepulchre of Marona, on the opposite side of the valley where rest the bones of several Jewish saints. They have a tradition that when the temple was destroyed, Jeremiah hid the ark in some cave of the hill of Saphet, and also that Messiah will be first revealed there.

Before the earthquake, on 1st January 1837, there were 7,000 Jews residing in Saphet. It is again gradually rising out of its ruins, and there are at present about 2,000 Jewish inhabitants. In six hours you can reach Tiberias, on the edge of the lake—another of the holy cities—containing 1500 Jews. There are also two villages on Mount Naphtali, where Jews reside. It is within a few days' journey of Tyre, Sidon, Acre, Khaifa, Bayroot, and Damascus—in each of which there are synagogues and Jews—so that it forms the centre of a most interesting field.

The climate of Saphet is peculiarly delightful, owing to its lofty situation. In one of the hottest days of July, we found the thermometer, in the shade, standing at 53° before dawn, at 64° by eight o'clock in the morning, and at 76° by noon.

We could not help feeling, that if the church of Scotland were privileged to establish a mission in Saphet, what an honor it would be to tread, as it were, in the very footsteps of the Saviour—to make the very same hills where he said, "Blessed are the peace-makers," resound with the gospel of peace. And if God should bless our efforts, would not the words of the prophet receive a second fulfilment,—“The land of Zabulon, and the land of Naphtalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.” Saphet would then be in reality “a city set on an hill, that cannot be hid.”

2. *Jassy and Bucarest.*—Wallachia and Moldavia are deeply interesting provinces to the Jewish missionary. *The number of Jews* is very great. In Bucarest there are about 3000, and in Jassy 20,000. In the single city of Jassy, there are more than in the whole of Palestine. On entering it, we almost thought

ourselves in a city of Israel. In six other towns of the provinces which we visited, we found great numbers. It is believed that the government would not be unfavorable to a Jewish mission. Any direct attempt at the conversion of the Greek population, would prove fatal to the mission. But if the missionary sought only the outcast Jews, there is reason to think he would be unmolested. There is a British consul in each of the capitals. The Bible is freely circulated in Wallachia. The Prince of Moldavia was favorable to its circulation in his dominion also; but the Greek priests would not permit it. The only thing to be feared is, that the light spreading to the native population, would excite the jealousy of the priesthood, who might bring in the arm of Russia to put down the mission. But it is our part to move forward in the path of duty, leaving future events in the hands of God.

The Jews are in a most interesting state of mind, particularly in Jassy. The far greater number are Polish Jews. They are steeped in the *greatest ignorance*. We are told, that among the thousands of Jassy, there were only a few individuals who could understand Hebrew grammatically. In the schools, we found that even the teachers could not translate the prayers in the Hebrew prayer-book. In this state of things, a secret society has arisen of educated Jews, who hate the Talmud. They live like Jews, but use every effort to undermine Judaism; they deplore the ignorance and superstition of their brethren; and though their own principles are far from being settled, they are earnestly panting after a change. During our stay in Jassy, we were visited by many of them whose confidence in the Talmud had been completely shaken—and who were eagerly asking for the New Testament and Christian Tracts.

This wonderful field has entirely been unoccupied. No missionary has ever been sent there with the words of eternal life. We found the Jews would not believe that we were christians,—for, said they, “No christians in this country love the Jews.” Add to this, that these provinces border upon Austrian Poland, that land of bigotry and the shadow of death—where no traveller dares to carry even an English Bible, and where no missionary would be allowed to remain. If the Moldavian Jews received the light of the gospel, they would easily spread it by means of their constant intercourse, even where the foot of the gospel messenger could not go.

One fact more may be stated,—that every Jew who arrives in these Provinces must bring a certificate, that he is able to earn a livelihood by some trade. If found unable, the authorities send him out of the province. The cheapness of the necessaries of life is very remarkable—and the resources of commerce great and unoccupied; so that an inquiring Jew, or a convert, could easily maintain himself even when cast off

by his brethren. In this way, one of the greatest difficulties of the Jewish missionary would be removed.

The only reason why Jassy seems preferable to Bucarest is, that the Jewish population is nearly seven times greater, and that the Jews are fully more awakened in the northern parts. But perhaps it might be found advisable that the Mission extend its care to both capitals.

3. *Hungary*.—The number of Jews in *Pest* including *Ofen* and *Altöfen*, is at least 11,500, stated by some as high as 30,000; in *Presburgh* and *Papa*, 6000; in *Vag-Ujhely*, 2400. There are, besides, eleven towns containing from 1000 to 2000 Jews in each; twenty-three towns, from 500 to 1000; thirty, from 200 to 500.—The rest of the Jewish population are spread in the different small towns and villages all over Hungary. The lowest estimate of the total Jewish population in Hungary, is 250,000; but there are said to be at least 500,000.

About one-third part of the Jewish population of *Pest* consists of *reformed Jews*, who have wholly discarded the *Talmud*, and the ceremonies and service of the synagogue; and hold to the Old Testament Scriptures alone, as of divine authority. Their Rabbi preaches regularly from the Old Testament, adopts a far simpler form of worship than that of the synagogue, and is attended by a large congregation. He entered readily into discussion on the Messiahship of Jesus. The immoral lives and idolatrous practices of professing Christians form his great stumbling-block. Perfectly free discussions may be held with Jews in *Pest*. There is not a Jewish missionary in all Hungary; but it is believed that no place could be better adapted for a Jewish Mission. Before settling in *Pest* or *Buda*, or generally in any town in Hungary, it is merely requisite to show that the intending resident has the means of supporting himself. A credit, therefore, to the amount of a year's salary, is indispensable as a pre-requisite to a settlement.

4. *Posen*.—During our late mission, we visited many countries of more romantic beauty, and linked in with higher and holier associations than the dreary plains of Prussian Poland; but we do not think we visited one spot, which called forth from us a deeper interest in the lost sheep of the house of Israel. There are upwards of 73,000 Jews scattered over the Grand Dutchy of *Posen*, formerly part of unhappy Poland—now more happily situated under the sway of the Protestant King of Prussia. In the town of *Posen* itself there are about 3000 Jews; and in all the towns and villages of the country, there is always a considerable portion of Jews. We never stopped at a village, even to change horses without inquiring after Israel, and always heard that there were some finding a shelter there.

The King of Prussia is most favourable to the cause of the conversion of Israel. He and the Royal Family are annual subscribers to the funds of the missionary schools there; and there

is no doubt, that if permission were granted to ministers of the Church of Scotland to labour among the Jews, they would be authorised to preach in the parish churches on the Jewish Sabbath.

The State of the Jewish mind is peculiarly interesting here. Twelve years ago we were assured that the Jews turned away from the Gospel with hatred and contempt. But now they seemed convinced that the *Talmud* is false, and that Christianity is probably true.—They have no spiritual conviction of sin, and of their need of a Saviour; but they are willing that their children should be brought up in Christian schools, and are themselves willing to hear the preaching of the Gospel. Let them alone for twelve years longer, and they will rush forward into the deep pit of German infidelity.

The London Society have put forth most successful efforts in this province. There are seven missionary schools under their care, maintained in different towns, where Jewish children receive a common Christian education. It is, indeed, a remarkable providence that the Jews should be willing to send their children. The number of schools could easily be doubled, if funds were provided.\*

A still more remarkable door is open to us in the way of preaching the Gospel. There are three excellent missionaries of the London Society; and the one of them, who is a licentiate of the Prussian Church, has the privilege of preaching to hundreds of the Jews and Jewesses in the parish churches. If the Prussian ministers were faithful men, and their flocks really christian, the end might be attained without missionaries. The plan proposed by *Cappadose* of throwing open the churches to the Jews on certain intimated days, might then be adopted. But as long as the pure truth of the Reformation is despised and unknown, the light must come from another quarter; and who can tell but, in bringing light to Israel, we may bring light and life to the dead Churches of Prussia also. We feel deeply persuaded that a man of faith and of apostolic spirit would find a noble field for exertion among the Jews of Prussian Poland; and in his hours of depression and anxiety, he would find a sweet solace in the bosom of the few believing families who love the Lord, and love his servants. We found ourselves more than once in the genial atmosphere of those affectionate believing families of which *Krummacher* speaks; and we found them homes indeed. Another important fact is, that the qualifications for the Jewish missionary here are far from being of a formidable character. To be an accomplished missionary in Palestine, a knowledge of Hebrew, Arabic, German, and also Spanish and Italian, are almost indispensable; but in Prussia, a respectable knowledge of pointed Hebrew, and the ability to speak and

\* It may be mentioned, that the Committee have agreed to support a missionary school here; and that a Christian lady has undertaken to support another.



preach in German, are all the absolute requisites. A knowledge of rabbinical lore is not so needful as in other places; what is chiefly wanted is, a lively, affectionate preacher of the searching Law of God, and the blessed Gospel of our Lord Jesus Christ. Such a man, casting aside the controversial style altogether, and speaking plainly and directly to the consciences of the Jews, might, we are persuaded, be the instrument, in the hand of the Spirit, of awakening and converting the great mass of the Jews in that interesting province.

5. *Smyrna*.—This station, from the mercantile character of the people, is of easy access, and has regular intercourse with Europe. An English Consul and many English families have their residence in the town, or in the neighbouring villages. The white stones of the Jewish burying ground, on the face of the hill, as you sail up the gulph and approach the town, indicate that this has been a residence of Israel in many a past generation. From the earliest age to the present day there has been a race of Jews in the city. The importance of the place, as a missionary station, consists in existing circumstances—quite independent of the interest which every Christian naturally attaches to the site of one of the seven Churches, and to the grave of Polycarp. A missionary would here have freedom to labour among a population of at least 9,000 Jews; and this, an increasing population. The state of their minds, too, is interesting; for a considerable number are already aware of the peculiar doctrines of Christianity, and have shown a desire to enquire into them. There is but one labourer on the spot—and he is not a regularly ordained minister, but only a missionary—to converse with, and show kindness to, his brethren of the house of Israel. There is a constant influx of Jews from all parts of Asia Minor, and the coasts; chiefly in the course of business; sometimes in the course of a Pilgrimage to the Holy Land. In this manner there might be access to the 1,000 Jews of Rhodes, and even something done for the vast population of Salonika, the ancient Thessalonica. The qualifications, also, of a missionary to this station would not require to be very great; and the expense of living is much smaller than at Constantinople. A house rent here is £40 at an average; whereas in the latter place, £100 annually is very commonly demanded for the most moderate sized dwelling.

The only formidable obstacles are, the difficulty of supporting converts; and the power which the Jewish body have from the Government to excite persecution against any of their brethren who receive the truth.

6. *Constantinople*.—The vast importance of this station is, its immense population of Jews. They are so spread throughout this amazing city and so little visited hitherto, that their exact number has not been ascertained; but the general belief is, that they amount to about 30,000 souls; all sitting in "the region and shadow of death," and never visited by the

great Light that has arisen on us. This field may be said to be quite unoccupied; for though there are two labourers on the spot, one from England and another from America, yet their efforts have scarcely been aggressive. This mass has not been penetrated by a single missionary; no Jonah has gone through this city of dense multitudes, to tell them of the "Son born to us." The general state of mind can scarcely be ascertained; but the *spontaneous* visits which not a few have paid to the missionaries, (many of them it is true, moved only by worldly motives) prove that an opening among them would be a very probable event; and thus too, access would be obtained to a large and scattered population on the Dardanelles, and the adjoining region, such as *Brusa*, where are said to be 6000 Jews and *Ismid*, (Nicomedia), where 1000 reside. The mass of this population is *Spanish* Jews; but it is interesting to know, that, as it were on the skirts of this field, there are about 1000 *German* Jews, and some hundreds from Italy, who readily seem to welcome the visits of a missionary, because quite separated from the influence and society of their *Spanish* brethren.

We were repeatedly assured, that schools might be established among these with every probability of success. Not least interesting are the *Caraites* Jews. There are of these about 100 heads of houses. They are disliked and often persecuted, by their Talmudical brethren; and on this, as well as other grounds, have rather a kindly feeling to christians. Intercourse with them would, in all likelihood, become free. They are far less artificial in their character than other Jews. Their worship is simple. They sit on the ground during most of the service, having cast off their shoes on entering the synagogue; only standing up at particular parts of the service. Before they dismiss, their rabbi gives them an exposition, or discourse upon a passage of scripture—pointing out its bearing on their duties in life.—Though not earned in general, yet they have less superstition than their other brethren; and as they reject the traditions of the fathers, and appeal to the simple word of God, there seems, in their case, every thing that might invite the approach of the messenger of peace.

The obstacles here would be, the interference of the government, if the bigoted Jews chose to complain of converts; which they did some years ago with too great success. The difficulty of supporting converts would also be felt here. But with these exceptions, there is every thing to invite. Of course, there might arise bitter opposition on the part of friends, if any converts were made; but this is an event which takes place wherever there are souls converted, and is not peculiar to this place.—"Henceforth there shall five in one house be divided, three against two, and two against three; the father shall be divided against the son, and the son against the father."

## LIFE OF DR. ALEXANDER STEWART.

Dr. Alexander Stewart was born at the Manse of Blair Athol, on the 29th of January 1764. His mother was a lady of great piety and gentle manners, but she died while her son was only three years old. His father was a preacher of great eloquence in the Gaelic language, and appears to have been evangelical in his sentiments. He paid so much attention to the education of his son, that we find it recorded of him, that he had never been at a public school until he was sent to the College of St. Andrews—his father having performed the office of tutor. He was not allowed, however, long to see the fruits of his labours, as he died in the year 1780. It must have been no small trial to young Stewart to be thus deprived of both parents while in early youth, and more especially while he had not the means of providing for himself. The Manse wherein he was born is situated in one of the most romantic places of Scotland, it is in the vicinity of the pass of Killierankie, where are combined all that is sublime and beautiful in the features of external creation. "The lines had fallen to him in pleasant places," but by the decease of the father, the family must go forth to make room for another occupant, illustrating the truth of the monkish lines—

*Omnia terrena per vices sunt aliena,  
Nunc reza, tunc hujus, post mortem nescio cujus.*

At the philosophy college in St. Andrews, Mr. Stewart took a high place. He excelled especially in mathematics, and though he did not neglect classical studies, he appears to have had a greater partiality for science. When eighteen years of age, he entered on the study of divinity at St. Mary's College, and about the same time he became private tutor in a respectable family in the vicinity of St. Andrews—and here, while directing the studies of his pupils, he had every opportunity for pursuing his own. This situation appears to have been one peculiarly agreeable, and he continued in it for the period of four years, and for many years after a friendly intercourse was maintained between him and the members of the family. It does not appear, however, that as yet he was alive to the importance of true religion. Amiable he was, and faithful in the discharge of the ordinary duties of life, and honored moreover for his talents and acquirements, but

something more than these is needed, in order to a man being a Christian. There must be that godly sorrow for sin, which leadeth to true humility of character, and that hope in a crucified Saviour which is the source of all perseverance in well doing—and to these graces Mr. Stewart, both at this time and long after, appears to have been wholly a stranger. Mr. S., however, was punctual in the discharge of a certain routine of religious duties. His character, in the esteem of the world, was without a stain. He had moreover, by studious application at college, acquired an unusual amount of literary, scientific, and theological knowledge; and accordingly when he came to be proposed as a licentiate to preach the Gospel, he had very flattering testimonials in his behalf from the various professors under whom he had studied. It was about this time, 1785, that the parish of Moulin became vacant, and the Duke of Athol having received strong testimonials from Professor Hill, of St. Andrew's, and others, in favor of Mr. Stewart, presented him to that parish. The following letter from Mr. S., written after his first visit to Moulin to preach before the people previous to the moderation of a call, will show his state of mind at this time.

"I have had a most agreeable excursion to the Highlands. The object of my journey, the friendly reception I met with wherever I came, good spirits, choice weather, and agreeable company; all conspired to heighten the enjoyment. I thought I had never seen Athole to such advantage before. Every wood, every hill and stream, looked jocund. I felt my heart warmed when I approached the village of Moulin, with an affection somewhat similar, I suppose, to what one feels for his new-born offspring. I preached on the 23th ult. in English and Gaelic. The church was very full. I am told I gave satisfaction. My call, as far as can be judged, was unanimous. The people shewed great earnestness in my favour. This, you can believe, was highly pleasing to me; and I indulged the pleasure without scruple, because I thought myself in no hazard of gratifying my vanity by that indulgence; for I have been little in that country since I was a child, and therefore am little known or liked on my own account. The people's attachment to me proceeds from a cause vastly more grateful than the highest compliments they could pay to my own merits, that is, the respect they retain for my father's memo-

ry. I was happy in thinking that I could attribute their attachment wholly to that cause.

"The living of Moulin is, upon the whole, good; the society good; the manse not so good as I could wish, but I have seen many worse. I was not, when I saw it, nor am I yet, in a humour to find fault. The situation, the prospect, is in summer the most delectable. A piece of the most delightful birch wood, in the neighbourhood, afforded me one of the most delightful strolls I ever enjoyed. It seems made to invite the early contemplator to pursue

"The wildly devious morning walk."

"The country in general abounds in birch, a harmless kind of wood that excites neither the dread nor the detestation of the beholder, as in a neighbouring country; but on the contrary, possesses every beauty, except perhaps the beauty of utility; but even that is not wanting, for it is much used on the roofs of cottages.

"One day I rode out of my way on purpose to see the pass of Killieranky, a deep, narrow gully, about a mile long.\* The Garry runs below, black and deep, but not rapid, unless when swollen with rain. The banks are very steep, heathy, and covered with wood, and rise to a very considerable height. The public road is cut out of the face of the bank, but broad and well finished. Here I had often seen the torrent boil along the rocks, and heard

"The angry spirit of the waters shriek."

"At this time it was calm and silent, but its very silence was grim. I recollected the many tales I had heard of goblins and demons being seen or heard to yell in this den. I began to think the vulgar faith in such apparitions not so unnatural as I used to account it. Such is the influence of local scenery over the imagination, and the power of the imagination over the understanding.

"I spent a night at the Manse of Blair, in which I first drew breath. The glebe is pretty large, and has some oak and birch on it. I walked out alone in the morning, to make my orisons in the wood where I had often strayed. I found in every tree, and in every spring, an old acquaintance:

"Dear lovely bowers of innocence and ease,  
Seats of my youth, where every spot could please,"

said I, as I traversed the ground. I stood on a hillock and looked around me.—The view was worth a thousand homilies! The days of other years rushed on my mind; "the memory of joys that are past, pleasant and mournful to the soul." The sensations and emotions which this visit awakened in my breast, were such as no beauties of nature or art could have raised. They were such as Dr. Beattie ascribes to the power of national music, in his essay on that subject. The passage is so singularly beautiful, that I cannot forbear transcribing the whole.

"That man must have a hard heart, or a dull imagination, in whom, though endowed with musical sensibility, no sweet emotions would arise on hearing, in his riper years, or in a foreign land, those strains which were the delight of his childhood. What though they be inferior to the Italian? What though they be even irregular and rude? It is not their merit which, in the case supposed, would interest a native, but the charming ideas they would recal to his mind; ideas of innocence, simplicity, and leisure, of romantic enterprise, and enthusiastic attachment; and of scenes which, on recollection, we are inclined to think that a brighter sun illuminated, a fresher verdure crowned, and purer skies, and happier climes, conspired to beautify, than are to be seen in the dreary paths of care and disappointment."

"I hope I have profited both in mind and body by this jaunt. During twelve days absence, I rode, or walked, or both, every day, except two, from seven to twenty-four miles. The change of scene, and company, kept my mind in a state of cheerfulness, and the exercise kept the animal spirits in play. I frequently read on the road, walking with my bridle in my hand."

These reflections, though romantic enough, show nothing in them of spiritual life; and however much in earnest the writer might be, it requires principles of a far deeper and more abiding character than such sentimental feelings, to fit a man to undertake the very responsible work of guiding souls to eternity. Of these principles, however, Mr. S. at this time was greatly ignorant; and the only wonder is, that his call to the parish of Moulin should have been so harmonious. But at this time the moderate party had the ascendancy in the church, and in their hands the moderation of a call was a mere piece of ecclesiastical pagantry which it was respectable to have, but which, if expediency required, might be easily dispensed with. And, therefore, it need not be wondered at, that in certain retired parishes the people were led, without much consideration, to join their ecclesiastical superiors in performing a ceremony that, on the face of it, seemed to concede the right of a Christian privilege, but which in reality it stoutly denied. Add to this, Mr. Stewart's father had long ministered the gospel in the adjoining parish of Blair Athol, and it is easy to understand that their veneration for the father would lead them to view with much charity his amiable and accomplished son. It is in this way that we would account for the fact of a parish in Scotland being unanimous in their call of a moderate preacher, which Mr. S. at this time

\* It was here the famous battle was fought between Dundee and General Mackay in 1652. See *Canadian Examiner* Vol. 3. p. 331.—Editor.

unquestionably was. It appears too, from the account Mr. Stewart afterwards published of the state of his parishioners in Moulin, that they were dark in their apprehensions of Scriptural doctrine. By means of reading the Gaelic New Testament, Psalms, and Assembly's Catechism in the schools; they "had some knowledge of the principal events in the history of the creation and fall of man, and of our Saviour's life, death, resurrection, and ascension. They knew also some of the great outlines of Christian doctrine; but in general, their knowledge of the principles of Christianity was superficial and confused, and their religious opinions were in many points erroneous." And again, speaking on the same subject, he says, "They attended church, and partook of the sacrament, and rested from their work on the Sabbath. But their outward observances were almost the only appearances of religion. There was little reading of the Scriptures at home; little religious instructing of children; hardly any family worship; no religious conversation—even on the Lord's Day, most of the time was spent in loitering, visiting, and worldly talk; and on other days religion was scarcely thought of." Alas! it is to be feared that the description here given is not peculiar to the parishioners of Moulin, but it is in truth a just description of the spiritual state of the generality of congregations, and therefore how needful that we seek to be sharers in the "spirit of reviving from the presence of the Lord" which was afterwards poured out on the people of this parish. Mr. Stewart having spoken thus plainly of the people whom he was set over in holy things, speaks with the like plainness of himself.

"I was settled," says, he, "minister of this parish in 1736, at the age of twenty-two. Although I was not a 'despiser' of what was sacred, yet I felt nothing of the power of religion on my soul. I had no relish for its exercises, nor any enjoyment in the duties of my office, public or private. A regard to character, and the desire of being acceptable to my people, if not the only motives, were certainly the principal motives that prompted me to any measure of diligence or exertion. I was quite well pleased when a diet of catechising was ill attended, because my work was the sooner over; and I was always satisfied with the reflection, that if people were not able, or did not choose to attend on these occasions, that was no fault of mine. I well remember, that I often hurried over that exercise with a good deal of impatience, that I might get home to join a dancing party, or read a sentimental novel. My public addresses and prayers were, for the most part,

cold and formal. They were little regarded by the hearers at the time, and as little recollected afterwards. I preached against particular vices, and inculcated particular virtues. But I had no notion of the necessity of a radical change of principle; for I had not learned to know the import of those assertions of Scripture, that, "the carnal mind is enmity against God;" that if any man be in Christ, he is a new creature; and that, "except a man be born of water and of the Spirit he cannot enter into the kingdom of God." I spoke of making the fruit good; but I was not aware that the tree was corrupt, and must first be itself made good, before it could bear good fruit. The people, however, were satisfied with what they heard, and neither they nor I looked farther. Almost the only remark made by any on the discourse, after leaving church, was, "What a good sermon we got to day!" to which another would coldly assent, adding, "Many good advices do we get, if we did but follow them." Such a heartless compliment was all the improvement made of the discourse, and I believe all the fruit of my preaching. The hearers readily gave me credit for a desire to do my duty; and they as readily took credit to themselves for a willingness to be taught their duty. But whether any improvement was actually going forward, whether there was any increase of the fruits of righteousness, was a point which gave neither minister nor people much concern.

"If there were any persons in the parish at the time, who lived a life of faith, under the influence of pure evangelical principles, I did not know them, nor was I qualified to discern and understand what spirit they were of. I have since had reason to believe that there were a very few spiritually-minded persons; but their life was hid, and they had left this world, all but one or two, before they could acknowledge me as a brother. I was in a great measure ignorant of the peculiar doctrines of Christianity, the corruption of the human will, the fullness and freeness of the redemption which is in Christ, justification by faith, and the necessity of the Holy Spirit's agency on the human soul; and what I knew not myself I could not declare to others. I never thought of praying for divine direction in my search after divine truth. I believe I had read the Confession of Faith of our church before I declared my belief of its contents; but I had taken little pains to compare it with the Scriptures. I certainly did not distinctly understand, nor was I at all persuaded of the truth of many propositions contained in it. Yet I do not remember that I had any scruples about subscribing it as the confession of my faith, or about declaring my assent to it solemnly, in the presence of that congregation whereof I was about to take the pastoral charge."

It may be supposed from the above confession, that Mr. Stewart's pulpit ministrations

would be defective in respect of evangelical doctrine. He made this acknowledgment, indeed, in the most ample manner, by afterwards committing all his sermons, the result doubtless of much painful study, to the flames. He preserved, we are told, one small manuscript volume, on which he inscribed the following lines, bearing his deliberate judgment as to the unsatisfactory character of its contents :

Juveniles ineptiæ,  
temporibus ignorantie cæcitatique editæ,  
odore Evangelii nullo imbutæ,  
multis scæntes erroribus,  
miserandæ, abjiciendæ;  
tantum clementia Dei misericordis,  
Filii sui unigeniti gratia,  
ignoscendæ.  
1817.\*

\* Youthful Trifles,

produced in the season of ignorance and darkness,  
possessing nothing of the savour of the gospel,  
abounding in errors,  
fit only to be pitied, fit only to be destroyed :  
to be pardoned solely by the clemency of a merciful God,  
through the grace of his only begotten Son.

Mr. Stewart was about five years in Moulin before he was awakened to a sense of his ignorance of divine truth. During this time however, he was a hard student; he studied the Hebrew and the Gaelic with great accuracy, and became so great a proficient in the latter language that he afterwards published a Gaelic Grammar, which it is believed continues in use to the present day. He pursued also his metaphysical studies, for which he seems to have cherished always a predilection, and wrote a reply to Dr. Gregory's essays attempting to demonstrate the moral liberty of man on mathematical principles—which was considered a favourable specimen of his metaphysical acumen. The time, however, was now approaching, when Mr. S. was to be brought to see spiritual things more clearly. The means which the Lord used in accomplishing this work were the conversation and letters of Mr. Black, minister of St. Madoes. It was on one occasion that Mr. Black had walked along with his friend to an arbour in the garden, and here sitting down, he was led to describe to him the triumphant dying scene of a sister. The principles which Mr. Stewart held at this time could give no triumph in death, and therefore, the fact made an impression on his mind which was never afterwards effaced. Many years afterwards we find him noticing this incident. Speaking of Mr. Black, he says, "the dear name is always associated with my first love. My thoughts took a long slight backwards, and the parlour and the garden of St. Madoes, appeared to me

like an upper chamber in Jerusalem, and like the garden of Gethsemane." Happy truly when friends thus meet for mutual improvement! Happy when precious time is thus spent;—like the moss-rose it retains a fragrance long after its verdure is gone! We have not space to give extracts from the correspondence that followed on this interview; it will be enough to say that Mr. Stewart at length embraced those doctrines rightly named evangelical, being the true and only source of holy obedience. Mr. Stewart appears for some time to have been under much darkness as to his acceptance with God. He believed all the doctrines of grace, but he had no abiding joy or steadfastness in running the race set before him. He seems at length to have received much comfort by a visit from the Rev. Mr. Simeon, of Cambridge, who preached in his pulpit, and by his edifying discourse in private, cheered and refreshed the soul of his friend. This was in June, 1796, and, from this time, Mr. S. tells us he "began to preach Jesus Christ with some degree of knowledge and confidence." A complete change had taken place in the sermons which Mr. Stewart preached to his people. He declared man's ruined and lost condition by Adam, and he published Christ as the end of the law for righteousness to his believing people. A corresponding change accompanied among his hearers. They began to enquire into the truth of those things which their minister brought to their ears, until at last by the blessing of God, a general awakening took place: and Mr. Stewart, on taking a review of this blessed work, tells us that the number of those who, to the best of his judgment, were "truly enlightened with the saving knowledge of Christ" were about seventy.—One of his friends who visited Moulin at this interesting time expresses his satisfaction at what he saw, "6th September, 1801. I preached there (at Moulin) the following Lord's day, and truly it did my heart good to see the many friends of the Lord walking in truth an in love to one another." The following incident will show the ease with which Mr. S. warded off from his flock, whatever might injure their relish of spiritual things. Many people seem to think that nothing can be wrong unless it is formally censured and condemned in the decalogue, never supposing that whatever is opposed to the spirituality of mind which a christian is required to cultivate, is sinful. The following passage will serve to show Mr. Stewart's views of a very common practice

which professing Christians indulge in, we mean that of "Balls:"—

"Another occurrence, last week, called for my interference. Some of the young volunteers had planned a ball, and engaged some of the lightest girls in the neighbourhood to attend. I learned that they were contriving among themselves to spend the day abroad, and to attend the ball without their parents' knowledge. I have thought it my duty uniformly to discourage those foolish revels which increase youthful levity, and apply artificial heat to ripen the fruits of folly. I repaired first to the woman of the public house (her husband died the other winter) where the ball was to be kept. She assured me it was not agreeable to her, nor done with her consent. I then took my elder Mr. W—— with me, and called on every young woman in the village. After a few words of introduction, I asked each, in presence of her father and mother, if she intended to go to the ball; taking at the same time my pen and ink, and writing the person's name and answer I received. Every one answered me without hesitation, that she was not to go. I then made her give me her promise in the presence of her parents and the elder, that she would not go. This they all readily did, and I wrote it down. This was on the morning of the day appointed for the dance. The lads were abroad at drill. I called on two or three of them in the afternoon, and remonstrated with them. The result was, that there was no ball. It would have been extremely rash to set about any measure of this kind, without asking special direction from God. I trust I was directed. People learn soon to disregard admonitions from the pulpit, if they are not followed up in some way that shews the monitor to be in earnest, and concerned in the counsel he gives."

In 1805 Mr. S. was transported to Dingwall in Ross-shire. Of his proceedings in this place he thus writes an account to his sister, seven months after his settlement:—

"Our Sunday operations continue, and we hope with some effect. The practice here had been to have but two discourses, one in each language, all the year round, without any interval, beginning at a quarter past twelve. About a month ago, I changed the hour of meeting to eleven, which gave me time for a Gaelic lecture and sermon. Then I have an hour of interval, and an English discourse beginning at two.—About the same time, having got some length of day-light, in the evening I began a diet of catechising in church at half past four, which continues to six. I find all this just as much as my strength will bear. But as my discourses are not long, and the church does not require great exertion of voice, I hope I shall be able to continue. The catechising diet is well attended, and the church quite full, just as used to be at Moulin, with this difference, that we

have here several of the gentry, who understand Gaelic, that attend regularly. As soon as this meeting is dismissed, our Sabbath schools begin, of which we have now three, besides D—— M——'s open meetings for notes and reading, and another in R—— N——'s house. These various diets fill up the day, and afford opportunity of improvement to many who can neither read nor think to any purpose at home. When we recollect the opposition that was made to the introduction of a gospel ministry in this place, and now see the freedom with which various means of improvement are employed and countenanced, we are encouraged to hope that they will be productive of good."

We have seen that in Moulin Mr. S. was opposed to young women attending balls, these having a strong tendency to lead to levity of mind, which stands at antipodes to that devout and serious frame which religion requires, and now at Dingwall we find him opposing for the same reason theatrical entertainments. "I had occasion," he writes, "two or three weeks ago to protest against an evil which was meeting with encouragement, and likely to grow if not checked. For some seasons a part of a company of players spent two or three months in Inverness, and made a visit to Dingwall before leaving the country. Our town's-people were passionately fond of the entertainment. At my next meeting I took the opportunity of discoursing pretty freely to my ladies\* about the evil of such entertainments. Only three of them had gone to see them, and none of them went any more." A few years after this, Dingwall was again assailed by a company of players; they had got from the magistrates the town hall, which they were about to fit up for a temporary theatre, when the worthy minister, dreading injury to the spiritual interests of his people, waited upon each of the Magistrates, and the result of his remonstrances was that the order was rescinded. But though Mr. Stewart opposed theatrical entertainments, he did not hate the players. His heart was open to the claims of charity even in an adversary, and accordingly we find him on this occasion, writing a letter enclosing a sum of money to the chief of the party, suggesting at the same time such wholesome advice as the case required. As the matter is of a curious character, we shall here copy Dr. Stewart's letter:—

"SIR,—I truly feel for the embarrassment to which you must have been subjected by your disappointment in this town. So far as the in-

\* These were young persons whom Mr. S. met with at the Manse, to prepare them for admission to the Lord's table.—ED.

closed guinea can go to relieve you, I give it with perfect good will. I cannot forbear to express my strong regret, that a man of education and talents, of character and respectable connection, for all which I am willing to give you credit, should stoop to the degrading condition of picking up a precarious subsistence, by the mean arts of mimicry and buffoonery. I sincerely wish you and your son had a more creditable profession. I wish I could first persuade you, and then assist you to follow some other line, in which you might have a more comfortable and respectable subsistence in this life, and enjoy the prospect of a happy eternity in the life to come; neither of which advantages you can expect to possess in your present occupation. May God Almighty impress this admonition on your heart, and lead you to think seriously of your everlasting concerns before it be too late."

The player replied, spoke something about "bigoted sophistry," and the absence of "refinement," and "sensibility" in the opposers of the stage. The good effects, however, of Dr. S's exertions on this occasion were, that the town was saved from any invasion of other bands for the following seven years, or at least the magistrates were influenced to refuse their applications.

Dr. Stewart had two congregations in Dingwall to whom he ministered, the one was English, and the other Gaelic. The former however gave him small satisfaction, as they did not appear to be concerned in seeking supremely the one thing needful. They respected his talents, and even praised his sermons, but they appeared to be in other respects, remarkable for much lukewarmness. The latter congregation gave him much more comfort, and on sacramental occasions, there appears to have been seasons of refreshing among them. We give a sketch of one of these from a letter of Dr. S. to a friend at a distance:—

"Three weeks ago, the Lord's supper was celebrated in this place. This is a season of more than ordinary solemnity in these northern

counties. We have divine service performed on three several week days in English and in Gaelic, and two discourses preached in each language on all of those days. Four or five ministers are invited to preach, besides the parish minister; and where the pastor is himself a faithful evangelical preacher, he employs none but persons of the same description to officiate along with him. Serious christians, from a distance of thirty or forty miles, assemble with many others, to the number of some thousands. These are lodged and entertained by the inhabitants of the parish. After attending the public services of the day, the remainder of them are employed partly in secret devotion, partly in private social worship, where some more aged experienced christian presides. Altogether it is a great solemn festival, of four or five days continuance. Believers are greatly refreshed and edified with the various talents which are brought into exercise, among so many preachers, and the various matter which is carried home to their souls, suited to the cases of each; and also by the pleasing and animating intercourse with christian acquaintances, old fellow-pilgrims, whom perhaps they seldom or never meet with, except in these periodical solemn interviews. In such a large and mixed multitude as then comes together, there is always a great proportion of the ignorant and graceless. These, too, are particularly noticed in the addresses from the pulpit, and often with strong effect, and merciful success. On the late sacramental occasion here, we were favored with very fine weather. This is very desirable, for all the Gaelic service is in the field. We had some excellent ministers, who were well helped in the discharge of their duty."

After labouring fifteen years in Dingwall, Dr. S. was called to the first charge in the Canongate Church in Edinburgh. Here a wide field of usefulness now opened up before him, and the friends of religion were hopeful he would long be spared to cultivate it, but his time was now come. He had finished his work, and on the 27th of May, 1821, this faithful labourer was called away from the toils of the conflict to enter into the joy of his Lord.

## A TESTIMONY AGAINST NOVELS.

The Swiss valet who murdered his master, Lord William Russell, and who was hanged lately in London, confessed as we are informed to one of the attendants who waited on him, that the first thought of the atrocious deed was suggested to him *by the reading of a novel*. We apprehend that a great and important principle is involved in this confession. He committed murder, and he was predisposed to it by the reading of a novel. Whether we may be able to explain the connection between the antecedent and the consequent, certain it is, that it does not come before us as one that is purely accidental, as if the unhappy man had only confessed two separate acts, namely, the reading of a novel and the commission of a great crime; but he gives this as his dying confession (and he was most able to speak to the question) that that the temptation to the crime came by the reading of a novel. Novel writing is now a branch of literature so extensive, that it may seem to many a vain task to call in question its character, but we believe that in a professedly christian country, there is a numerous class of persons who seek to regulate themselves both in respect to business and amusement, by the maxims of truth and wisdom, and that if you once convince their understanding wherein the path of duty lies, you have done all that is needful to influence their practice. Undaunted therefore by the bulk of this branch of modern literature, as well as by the names who have given it support, we shall suggest a few considerations, serving to shew that professing christians ought not to countenance the production of novels. It is not uncommon to meet with persons who defend the use of novels, by referring to the parables of Christ, as giving them a sanction. He used fiction in order to instruct the people, and therefore the principle of fiction cannot be condemned. But we apprehend there is a vast difference between a parable and a novel. The parable is a figure of speech in which the imagination has a certain scope, but which, nevertheless, is limited on all sides by the nature of the thing that forms the basis of the figure. There is a definite range within which the fancy of our instructor is circumscribed, and beyond which it cannot pass. Take for example the story of

a sower sowing seed. This is a well known process practised by agricultural men, and Christ in selecting it, testifies of a similitude existing between the growth of the seed in different soils, and the effects of a preached gospel in different hearts. He does not break loose from truth, so as to lead us among the vanities of fiction. He abides by things as they are, and he hangs his instruction on what exists.—Some individuals have supposed that all nature furnishes types and emblems of spiritual things; but without entering on this discussion, it is not too much to suppose from the variety of similitudes that so aptly shadow forth moral truth, that God who made nature as it is, constituted it at first with a subserviency to this end. And therefore, while a teacher imbued with wisdom, selects apt similitudes, they have this effect, that they present important doctrines to the mind, with a graceful simplicity. Now this is the effect of these parables, and there is nothing here to warrant the license of the novellist, whether profane or religious.—But there is a second class in which men and not things are the ground work of the parable. Of this sort, are the good shepherd, the prodigal son, and others. But in these the figure is as much confined within a defined limit as in the others. The great teacher does not bring before us a multitude of personages of his own imagining, but only those natural groups which God in his providential government has joined together,—and while a teacher treads within this territory he does not, in the parables he may propound, present us with a fictitious pageant, but with a true and living figure wherein are reflected higher things and relations, just as the clear stream may reflect the glories of the heavens. The duties which belong to certain relations of life, and the penal effects that follow when these are violated, are things as well understood as the springing of seed or any process in natural history, and may form equally with these the basis of a parable. The teacher is treading altogether on a *terra cognita* while he employs similitudes borrowed from the relations that subsist between father and son, master and servant, king and people, husband and wife, host and guest, and such like, to embody our duties and obligations to a



covenanted God, (a relation which requiring supreme love swallows up all others,) but we can see no identity of principle between any modern novel and a parable such as the Prodigal Son. The one is an apologue circumscribed within limits which it seems scarcely possible it can pass, the other is a professed history, which may be spun out without end. There is still, however, one other species of parable, which it may be thought does not fall under the definition above given,—we mean those wherein no similitude is ostensibly put forth. Of this sort is the parable of the rich man and Lazarus. But this parable comes to the same result only by another way. It differs from the others in this respect, that the doctrine is no longer concealed under the thin veil of a similitude. The condition and future state of a class of men are predicated of by an individual of the same class. Into the secrets of the world to come, Christ alone, who has the keys of hell and of death, can penetrate; and in this way of speaking without a similitude, the doctrine appears even more clear and more obvious, than under the former class of parables, and therefore, if possible, it is farther removed than they are from the nature of fiction. On the whole we can hardly conceive two things in which there is less resemblance, than between the novel and the parables of the New Testament. The novel is in no respect a following out of the parabolical saying, seeing that the principle of the latter is to exhibit truth with such force and fulness, that it becomes manifest to all who possess a teachable heart,—here the doctrine is every thing, and without it the figure is insipid and insignificant—but having this golden key, the figure rises before us with a peculiar grace and propriety. And from this essential quality, not to speak of its brevity, the parable stands apart *toto cælo* from the character of the novel.

Besides all this, we apprehend that novel readers have no great aptness for searching into the recondite meaning of the tales that are served up to them. They seek excitement, and when they have this, they seek nothing more. This too the writers well understand, and accordingly the new and the wonderful are all that they aim at. What a contempt of sound knowledge is here? The men who are to be

the instructors of the people, are not those who have traversed distant lands, and who return to lay the result of their travel and toil before their fellow countrymen, that so their minds might be enlightened and enlarged, by a just delineation of men living under climates and institutions differing from their own. O no! all such things are dull and prosaic. They want the opiate of romance, and therefore they want all. What a contempt of all wisdom! Those who have carefully written the lives of men distinguished for their learning and virtues, were supposed to have been the benefactors of future generations, by presenting to the minds of ingenious youth, a model of moral and intellectual excellence, whereby to form their minds and their manners. But now it is otherwise, he is the man whom the multitude delight to honor, who presents to his effeminate readers, the story of a phantom,—

“ A shape, if shape it may be called,  
Which shape has none distinguishable  
In member, joint, or limb.”

It is he that carries away all the rewards which are due to worth and honesty in authorship. What an encouragement to hardness of heart! Read one of those fine tales to a child whose mind has learned the mere elements of Bible truth, and the first question it will ask after you have done, will most probably be, But, mamma, is all this true? Thus shewing, in its own unsophisticated way, that before it can yield up its sympathies with the men and women who have been strutted before it, there is a prior question to be settled. *Is all this true?* And in this we apprehend it manifests a purity and correctness of feeling that might instruct persons of maturer years—seeing if the narrative is not true, it is only wasting on phantasms those affectionate regards which had better be bestowed on creatures of flesh and blood. What an encouragement to all evil! He who has the hardihood to write for the public a narrative that never occurred, will not be over scrupulous in an oral testimony to friends; and he who has been roaming in a world of frantic extravagancies, wherein all moral distinctions are confounded, may be found, when silver and gold are glittering in his eyesight, prepared, like the Swiss valet, to shed the blood of their possessor.

## DEPUTATION TO SCOTLAND—NEW JERSEY COLLEGE.

It is known to most of our readers that the Deputation appointed by the Trustees of Queen's College, consisting of the Rev. Dr. Cook, of Quebec, and the Rev. Mr. Rintoul, of Streetsville, have sailed for Great Britain for the purpose of making collections in behalf of the said institution. It was their intention to have sailed together from Quebec in the Unicorn steamer, that was to convey passengers to the Britannia at Halifax; but the Governor General requiring the services of the Unicorn, she failed to keep her appointment with the public, and sailed on the 23rd of July instead of the 27th. Mr. Rintoul who had set out for Quebec, to join his brother, Dr. Cook, by the way of Oswego, being disappointed of a conveyance from that place, proceeded on to Boston, where he embarked on board the Britannia on the 1st inst. for Liverpool, and sailed from Halifax on the 4th. Dr. Cook sailed in the British Queen from New York, for the same port, on the 8th. We trust, therefore, they will, by the good providence of God, have a safe and pleasant passage across the Atlantic—and when they meet, we cannot doubt, from their tried discretion and zeal for the interests of our Presbyterian church, of their taking such measures as will secure the important object of their mission.

We have heard that the friends of Queen's College have been taunted for the smallness of the means they have procured for its erection, but we trust they will not be discouraged by such taunts. They are by no means creditable to those who make them. The oak was at one time an acorn. The country as yet is young, and all things connected with it are in an incipient state. It is but as yesterday that men, now dwelling in goodly tenements, were thankful when they had got a shanty set up to shelter themselves from the inclemency of the weather; and many an emigrant, at this moment living from hand to mouth, is looking forward, in the course of a few years, to opulence and independence. And yet how absurd and impertinent would it be to jeer at the honest agriculturist, who, anticipating the time when the rough forest trees shall be subdued around him, and joyful fields waving with grain, and gardens with fruit, shall have taken their

place, endures many hardships and privations, when he enters on his inheritance. It is equally absurd and impertinent to despise the day of small things at the outset of a seminary for the cultivation of learning and religion among the people. They are the enemies of the country, notwithstanding their high professions, who can stand aloof in callous indifference, while many are giving their best efforts to establish a college for behoof of a large section of Christians in the midst of it. They remind one of those men who mocked at the children of the captivity, while labouring to build up Jerusalem, saying, "What do these feeble Jews? Even that which they build, if a fox go up, he shall even break down the stone wall." And yet this was the beginning of that glorious work, which issued in the erection of a temple, whose glory was greater than that of the former, being honoured by the presence of the Messiah promised to the fathers. Surely this interesting fact, recorded by the inspired writers, gives much encouragement to office bearers, and all others who seek the good of Zion in this Western world, to persevere in their labors of love.

The same exertions had to be made in the United States, while a British province, for the establishment of their seminaries. And in reading an article in the July number of the Biblical Repertory and Princeton Review, to which a talented friend has drawn our attention, we have been much struck with the similarity of their condition to our own. The New Jersey College, we believe, is one of high and established reputation. *The glory of a college is not so much in her ancestry as in her children;* and the students of that seminary, if we may judge from the eminent and laborious ministers who have been trained within its walls, will bear a comparison with any in Christendom. Well, looking to the origin of the College of New Jersey, we confess it has given us much comfort and encouragement to find, that its founders had to adopt the same measures which are now in progress in regard to Queen's College. They too sent a deputation, consisting of two ministers, to plead for aid in the Mother Country, and we were proud to find that the people of Scotland offered

willingly to aid in its erection. Our fathers saw the need of such an institution in a young and rising country. They looked upon it as of the same importance with the preaching of the gospel; and the General Assembly appointed collections to be made over all the parishes in the land to help forward the work. In these days collections for philanthropic objects were on a much smaller scale than now; and yet we find, that, on this occasion, the friends of religion in Scotland were enabled to transmit upwards of £1,000 to the Trustees of the College. But we shall gratify our readers by allowing the Reviewer to give his own remarks with the documentary evidence relative to this matter :

“It is well known that the synod of New York, at the request of the trustees, sent, in 1753, the Rev. Gilbert Tennent and Samuel Davies to Great Britain, to solicit contributions to aid in establishing the college, which was then in its infancy. It has, however, never been accurately known what was the result of their mission. The following extract of a letter to President Burr, dated Edinburgh, August 1755, gives more information on this subject than we have elsewhere met with.

“The writer says: ‘We were much afflicted here for a long time by a report which reached us from England, that the Rev. Mr. Davies had died, in his passage from Virginia. But we were most agreeably relieved from that distress by our getting notice, very accidentally, of his having written a letter from Virginia, to Mr. Ruggles, a gentleman of Essex, who has no correspondence with this country; but by the Rev. Mr. Davidson, of that place, our countryman, we got notice of it. It is very surprising neither Mr. Tennent nor Mr. Davies ever wrote one scrap to any person in this country on their arrival; which we think they ought to have done. We were uneasy; we heard nothing of Mr. Tennent till about ten days ago I received his acceptable letter of 6th June last from Philadelphia.

“I have the satisfaction to acquaint you that the collection for New Jersey College amounts to above a thousand pounds; whereof seven hundred were collected by my son and me. Mr. Archibald Ingram of Glasgow, will acquaint you that he has got above three hundred pounds. You may depend on our remitting £700 to William Belchier, Esq., at London, as you desire, and that in a month or two after this date; and Mr. Ingram is to acquaint you that he will remit £300 at the same time; and therefore you may, with all freedom, draw on Mr. Belchier for £1,000 sterling, after receipt of this letter. And though your bills be drawn on receipt of this, it will be three months, or perhaps four, ere your bills come to London, and therefore, though the money be not in Mr.

Belchier's hands till two months hence, it will be in time.

“There are many parishes whose ministers have not collected or sent in their collections; but as they are country parishes at a distance, we suppose, that though they were come in, they would amount to but a small sum; but you may be sure that Mr. Ingram and we are doing what we can to get in what collections are wanting. We applied to the last General Assembly in May, and they have renewed their appointment to all the ministers who have not collected, that they would with all speed collect and send their collections. They have also ordered the sundry presbyteries to call for our receipts from their respective ministers.— We have published the act in our newspapers, which we hope will have a good effect. I cannot miss to acquaint you that there is included in the £700 above mentioned, fifty pounds received from the most honourable the Marquis of Lothian, President of the Society for propagating religious knowledge. We think it will be necessary to write a letter of thanks to his lordship in the name of the trustees, as you did to the Earl of Dumfries; and we find it is very agreeable to his lordship.

“What further collections we get in, we shall take care to acquaint you of, and remit to Mr. Belchier; but perhaps it will be six or eight months ere we can get it in from the sundry parishes which have not yet collected. The surprising appearance of Providence in giving success to Messrs. Davies and Tennent in their application in behalf of the College, and in preserving them and bringing them home in safety, is indeed great matter of thankfulness and praise. And we desire heartily to join with those who magnify our gracious Lord for his goodness. And we would fain hope that it was a token of good that the Lord will make that seminary of learning eminently useful in sending forth labourers into his vineyard.

“I notice your relation to the Reverend and worthy Mr. Edwards, by marrying a daughter of his. I have had for several years past a great regard for Mr. and Mrs. Edwards and their family, as he had been eminently useful by his labours in the ministry. I am heartily sorry for his present situation, but I would fain hope that the Lord will eminently appear in behalf of his people in North America and deliver us from our strong enemies. We have just now got a confused account of an awful stroke of Providence, of Gen. Braddock's army being totally destroyed, and himself and many other officers killed. It seemed to be needful that we should meet with such an alarming check, for our too much trusting to the arm of flesh, and in thinking our navies and armies invincible without looking to Him who is the only decider of battles. But I would fain hope that he will stay his rough wind in the day of his east wind, and by this awful dispensation to humble us under his mighty hand, that he may exalt us in due time.

“My hearty respects to Mr. Tennent, and acquaint him that I had his letter, I heartily wish that our gracious Lord may eminently assist you in the station you are in, and in your efforts to promote the religion of Jesus, especially among the students of divinity, that they may come forth qualified to make the knowledge of Christ manifest in every place where Providence may cast their lot.

“We suppose the collections through Britain and Ireland will not amount to less than four thousand pounds; at least they are far more than what you or any other of the trustees could expect; and I am sure it will be carefully and frugally laid out on purposes for which it was designed. I shall be glad to hear from you with the first conveniency after the receipt of this. I think it will not be amiss that the trustees prepare next spring a state of the affairs of the College, and a short hint how the money has been laid out, that it may be laid before a General Assembly of this church in May next.

“My son, Thomas Hogg, joins with me in our most affectionate respects to you and the trustees; and we shall always be ready to serve you and the College as much as is in our power.”

“The sum of one thousand pounds, for which President Burr was by this letter authorized to draw, appears to have been the proceeds of a general collection in the several parishes ordered by the General Assembly; and obviously did not include the sums collected by the personal agency of Messrs. Tennent and Davies. It is probable also that the sum of four thousand pounds mentioned as the amount of the subscriptions in Britain and Ireland did not embrace the whole amount collected.

“One of the principal points of interest in reference to this subject, is the evidence of mutual respect and confidence between our church and those to whom this application was made, which these contributions afford. Had the church of Scotland been then viewed with the feeling which is now manifested towards her by some who claim to be the true representatives of the fathers of our church, it is not likely that the synod of New York would have applied to her for aid, or that her General Assembly would have thought it worth while to order a general collection in their behalf.—This was not a solitary instance of friendly intercourse between the two churches. The synod of Philadelphia at an early period commenced the formation of a “fund for pious uses,” which was supplied principally by annual collections made by the pastors. Out of this fund contributions were made to poor or dis-

abled ministers, to those whose congregations were unable to sustain them, to the widows and children of such as died in the service of the church, and for other similar purposes. In 1719 we find the following record on the minutes of the Synod in reference to this subject. ‘It was overtured by the committee concerning the fund, that such a number of persons as the Synod thinks fit to be nominated, shall be empowered to receive the collection of the Synod of Glasgow and Air, if it arrive safe in goods, and put them into the hands of some substantial persons, to be sold to the best advantage for money, and to account with the said persons for the sale thereof, and to receive the net produce for the use of the fund; and likewise after the receipt thereof to let the same to use upon good security after paying to New York congregation what is allowed to them. This overture was approved by the Synod.’”

“The General Assembly of the Church of Scotland at a later period ordered a general collection to be made in order to raise money to be placed at the disposal of the United Synod of New York and Philadelphia, to aid in the support of ministers among the Indians and in feeble congregations. The money thus obtained was placed in the hands of the corporation of the widow’s fund, who, feeling they had a legal right to its use, employed part of it for the objects of their incorporation. What the whole amount contributed was, the Synod never learned; but they were informed in 1763<sup>\*</sup> that the interest of seven hundred pounds was at their disposal.\* It is not the amount of money contributed at any time by the Church of Scotland in aid of the Presbyterian Church in this country, on which we lay stress, but the friendly feeling evinced by their contributing at all. It is this that we think worthy of notice and remembrance.”

Before dismissing this subject we may observe, however much subsequent events might produce a change of feeling between the two churches, that, at this hour, those in the Church of Scotland (now the ruling party) who are the representatives of such men as Drs. Witherspoon and Erskine, (the friend of President Edwards) cherish towards their Presbyterian brethren in the States, all the sentiments of esteem and good will which characterized their fathers in former days. And well they may, seeing it is written, Prov. 27, 10, “Thine own friend and thy father’s friend forsake not.”

\* See Prof. Hodge’s History of the Presbyterian Church, part II. p. 353.

## THE TEA TREE.

Two kinds are commonly cultivated in our green-houses, the one under the name of *Thea viridis*, or green tea; the other of *T. Bohea*, or black tea, which applications have been given them partly, as it would appear, on account of the relative colors of the foliage, and partly under an impression, that the former produced the *green tea* of the shops, and the latter the *black tea*. But this idea seems to be founded on no good authority.

The *T. viridis* is a large, strong-growing, almost hardy plant, with its branches spreading, its leaves from three to five inches long, very broadly lanceolated, pale green, singularly waved, the margin reflexed; the flowers are large, solitary, mostly confined to the upper axil; they appear in the autumn, six weeks or two months earlier than those of *T. Bohea*; whilst the latter is of small size, with remarkably erect, stiff branches, leaves not above one half or two-thirds the size of the former, perfectly flat, more coriaceous, of a dark green, bearing in the axils of numerous leaves two or three flowers, which are smaller, and have a slight fragrance, and are in perfection during winter. It will not endure our frosts. It is difficult to determine which of these species is the one cultivated in China; whether both may not be employed in the production of the different kinds of tea; or whether they may not be indiscriminately used; for the Chinese are exceedingly jealous over the processes employed in the preparation of teas, and the tea-country being at a great distance from the European factory, it is very doubtful if any scientific person has, from personal observation, been able to decide the question. Dr. Abel\* satisfactorily notices the two kinds of tea plant, and adds, "from persons conversant with the Chinese method, I learnt that either of the two plants will afford the *black* or *green* tea of the shops; but that the broad thin leaved plant (our *T. viridis*) is preferred for making the green tea." This statement is corroborated by a communication from C. Millett, Esq., of Canton, who holds a high official situation in the Company's factory there: "The tea plant," he says, in a letter, dated Canton, 12th of December, 1827, "is almost as scarce in this neighbourhood as it is in England. The tea-country is at a great distance from hence, and the teas brought to Canton are several months on their route by inland navigation. Of the plants there are two kinds, of which one has a leaf of a much darker green than the other. This difference may partly arise from cultiva-

tion; but it is to the various modes of preparation that the green and the black teas of shops are due. In proof of this we sent home last year *green tea* from the black tea plant. You may, therefore, conclude that, though there are two plants differing so much in appearance and growth as any two varieties of the *Camellia Japonica*, each, by proper management, will produce *black* or *green* tea indifferently. The varieties of teas from the several provinces, arise from soil, culture, mode of preparation, and above all, from the part of the shrub whence the leaves are pulled. From the same individual plant there are three crops or gatherings annually; the first affords the fine teas, of which the Pouschong is the produce of the larger leaves of the young shoots. The extreme shoots, with the opening leaf buds, constitute the Pekoe. This is in England commonly supposed to be the flowers; but an examination after infusion will clearly show its origin. The first picking takes place in June, the second in July, and the third in August." Kämpfer's figure of the *Japanese Tea-Plant*, which is evidently the plant in general cultivation in that empire, is the *T. Bohea*, not the *T. viridis*. The native country of both species is, probably, various parts of China, and the cultivation seems to be confined to the temperate zone, extending to the northern provinces of the empire, and as far as the 45 deg. of latitude, in Japan. But the *Tea-districts* properly so called, are thus stated by Dr. Abel: "That of the green tea is in the province of Keang-nau, between the 29th and 41st degree of north latitude, at the north-western base of a ridge of mountains, which divides the province of Che-Keang and Keang-nau. The black tea district, in the province of Fokien, is contained within the 27th and 23th degree of north latitude, and is situated on the south-eastern declivities of a ridge of mountains dividing the province of Fokein from that of Keang-si."

M. A. Baron de Schilling has given the names of thirty-six sorts copied from a Chinese manuscript. These are divided into seven heads. 1. Teas of the district of the city of Sou-ngan-tcheon, in the province of Keang-nau, eight sorts. Green teas *Soung-lo*, of the district of the city of Hoc-y-tcheon in the province of Keang-nau-*Soung-lo*, eleven sorts. 2. Teas of the district of *Hang-tcheon-fou*, in the province of *Tche-Kiang* five sorts. 3. Tea of the province of *Hou-Kaung*, one sort. 4. Black teas, *Wou-y* or *Bohea*, of the province of *Fou-kian*, ten sorts; and which, if we are to judge from the names, are the most esteemed—such as *Lao*, *Kim mei*, or venerable old man's eye-brows; *Pekao*, white hairs, or

\* Narrative of a Journey to the Interior of China, p. 221.

Pekoe tea; *Cheou mei*, eye-brows of a very advanced age *Kieou Khin lian sin*, hearts of water lilies of Kieou Khin: *Ouang nin fung*, tea of the pick-axe of the king's daughter; *ta haung phao*, large red tails; and *Sian jin tchang*, palm of the immortals, &c. 6. Tea of the province of *Yunnan*, one sort. 7. Teas of the province of *Szu-tchouan*, two kinds. But this list, it is said by the author of "Abel Remusat," is not yet complete: and he adds fifteen others, several of which appear to be the kinds best known in Europe. *Wou-i-tchha*, *Wou-i Tea*. *Wou-i* is a celebrated mountain in the province of *Fou-kian*; thence comes the common name of *Bohea tea*. *Hi-tchun-tchha*, *Hyson tea*. *Phi-tchha*, *Skin tea*; that species of *Hyson tea* commonly called *Skin*. *Siao-tchoung-tchha*, a small kind, the *Saotchou* or *Souchong* tea of the merchants. *Pao-tchoung-tchha*, a species sold in small packets; the *Pouchong* of commerce. *Soung-tseu-tchha*, *Sonchais tea*. *Koung-fou-tchha*, *Camphon*, or *Congo tea*. *Chang-koung-fou*, *Camphon tea* of a higher quality, or *Camphon Campony*.—*Tchu-tchha*, *Pearl tea*. *Ya-toung-tchha*, *winter tea*. *Tun-ki-tchha*, *Twankay tea*. *Kian-peii-tchha*, or *Tseu tchoung*, a second species of *Campony tea*. *On-tchha*, *black tea*, the leaves serve to die stuffs black. *Ye-tchha*, *Desert tea*. The flowers of this species of tea are of a golden colour, the stem is high, and the leaves of a bright green: they use it in the same manner as the common tea. *Chan-tchha*, *mountain* or *wild tea*. All these different kinds of tea may be distinguished by the experienced merchant, merely by taste. The situation of Assayer of Teas at Canton, requires this sort of talent, and the individual who holds it enjoys a salary of £1,000 per annum for tasting tea only!

The quantity of tea produced in China must be enormous; it is spread over a square area of 1,372,450 square miles. Its use in China reaches to a very high antiquity, for they have a tradition that an Indian prince, a holy and religious character, of the name of *Darma*, visited China about the year 516 of the Christian era, to instruct the natives in the duties of religion. He led a life of great abstinence, and denied all manner of rest or relaxation to his body; but he was, at length, so weary of his fatigues and fasting, that he fell asleep. As a penance for so great a dereliction of duty, he cut off both his eye-brows, the instruments and ministers of his crime, and threw them upon the ground; each eye-brow became a shrub, now called the tea. *Darma* quickly discovered the agreeable properties of their foliage, which endowed his mind with fresh powers to pursue his divine meditations; having recommended the use of it to his disciples, it soon became general in China. The individual who first discovered its qualities is held in remembrance by a rude figure in Chinese and Japanese drawings, of an old man standing upon water, with

reeds under his feet, and one of his eye-brows sprouting out into a tea-leaf. Linschot is said to be the first traveller who tells of a herb, with which the Japanese prepared a drink, and which they offer to their guests as a mark of high consideration. Caspar Bauhin speaks of it in his *Pinar*, under the name of *Chu*. Very early in the seventeenth century, tea first became known in Europe; and we are assured, that the Dutch at first carried on a trade, by recommending the sage of this country, which they gave in exchange for tea of China. Little more than a century ago, according to Lord Macartney, the English East India Company did not sell more than 50,000 lbs. of tea, and very little was smuggled. In 1784, the consumption of Great Britain and Ireland, exclusive of their dependencies, amounts to 23,000,000 lbs. Lords Arlington and Ossory brought home a quantity of tea from Holland, about the year 1665, at which time it was sold for 60s. per lb. But the practice of tea-drinking, even in public coffee-houses, was not uncommon in England prior to that period: for in 1660, a duty of 3d. per gallon was laid on the liquor made and sold in all coffee-houses.

In Scotland a century elapsed before tea was generally known, and it has been stated, that people are yet living who recollect how Lady P \* \* \* \*, to whom a pound of fine green tea had been sent as a rare and valuable present, boiled the same, and served it up with melted butter, as condiment to a salted rump of beef, and complained, that no cooking she could contrive, "would make those *foreign greens* tender." America carries on a vast trade in this article; but Russia is stated to rank next to Great Britain, inasmuch as 25,200,000 lbs. of tea are yearly imported and consumed by the Russians.

Linnaeus had the honour of introducing this interesting and valuable plant alive to Europe but not till he had experienced many disappointments. The seeds would never bear the voyage; for, like an oily seed, they turned rancid in a short time. His pupil, Osbeck, brought a plant as far as the Cape of Good Hope, when it was washed overboard during a storm. Lagerstroem conveyed two shrubs for the true tree, to Upsal; but they turned out to be *Camellia*, which the Chinese call by the same name; not distinguishing it generically from *Thea*. Some time after, one reached the harbour of Gottenburg in good health: but the evening before landing, the captain set the plant on the table of his cabin, where it was eaten by rats. At length, Linnaeus advised Captain Ekeberg to sow fresh seeds in pots of earth at the moment of his departure from China, so that they might vegetate after passing the line: and the growing plants were thus brought in safety to Gottenburg, on the 3rd of October, and transplanted to the Botanic Garden of Upsal.—*Curt. Bot. Mag.*

## RELIGIOUS EXPERIENCE.

EXPERIENCE OF SIR RICHARD HILL.—All this while, one thing that greatly astonished me was to see the world about me so careless and unconcerned, especially many that were twice my age amongst the Doctors of Divinity and fellows of the college. Surely, thought I, these people must be infatuated indeed, thus to mind earthly things and to follow the lusts of the flesh, when an eternity of happiness or misery is before them, when they know not how short a time they have to live, and their everlasting state depends on the present moment.

It was now the season of Lent, the first or second Sunday in which, the sacrament of the Lord's Supper is always administered in Magdalen College Chapel. I therefore besought the Lord with strong cryings, that he would vouchsafe me some token for good, some sense of his love towards me, and willingness to be reconciled to me, that I might wait upon him at his table without distraction, and partake of those blessings which that ordinance is instituted to convey to the souls of true believers.

And, O, for ever and for ever blessed be his holy name, he did not reject the prayer of the poor destitute; he heard me what time the storm was upon me, and I made no doubt had heard, and in his purpose at least, answered me, from the first day he inclined my heart to understand, and to seek after him. But he knew better than I did myself, when it was meet to speak peace to my soul, and therefore waited that he might be gracious unto me; first, in order to convince me the more deeply of the exceeding sinfulness of sin, and the desert thereof: secondly, to show me more experimentally my own weakness and the insufficiency of any righteousness of my own to recommend me in his favor; thirdly to make me prize more highly, and hunger and thirst more earnestly for Jesus Christ, and the salvation that is in him. These ends being in some measure answered, on Saturday, February 13th, to the best of my remembrance, the night before the sacrament, it pleased the Lord, after having given me for a few days before some taste of his love, first to bring me into a composed frame of spirit, and then to convey such a thorough sense of his pardoning grace and mercy to my poor soul, that I, who was just before trembling upon the brink of despair, did now rejoice with joy unspeakable and full of glory! The love of God was shed abroad in my heart through the Holy Ghost that was given unto me, even that perfect love which casteth out fear; and the Spirit itself bore witness with my spirit that I was a child of God.

For some time after these sensible manifestations of God's love were withdrawn, my mind

was composed and my hope lively; but I had still, at seasons, secret misgivings and many doubts as to the reality of my conversion, which put me seriously to examine my state, whether the scripture marks of a work of grace were really to be found in me or not; and in these examinations I had great help from these excellent books, Guthrie's trial of a saving Interest in Christ, and Palmer's Gospel New Creature. Add to this, that being now in London, I had there a favorable opportunity of hearing that faithful minister of Christ, the Rev. Mr. Romaine, whose discourses were so exactly descriptive of and adapted to, my own experience, that they afforded me a good confirmation that I was indeed passed from death unto life, and from the power of Satan unto God.

During my stay in London, it pleased God to make me acquainted with many of his people, to whom my heart was immediately knit with the closest affection; yea, so great was my love to all those in whom I discerned the Divine image of the Lord Jesus, that the yearnings of Joseph's heart towards his brethren will but very faintly express it. Be they poor or what they would, high or low, rich or poor, ignorant or learned, it mattered not, if I had reason to believe they were born of God and made partakers of a divine nature, they were equally dear to me; my heart was open to receive them without reserve, and I enjoyed the sweetest fellowship and communion with them, whilst all other company was insipid and irksome.

For about two years after this, I was in a good measure relieved from those piercing terrors and that deep distress with which I was before overwhelmed. This, you will say was living upon frames and experiences, more than upon the exceeding great and precious promises made to returning sinners in Christ Jesus. It is true it was so, and of this God soon convinced me; for I now began to doubt whether those great comforts I had set so high a value upon, might not be all delusion, or proceed from the workings of my own spirit; and if so, my case was just as bad as ever.—My day of grace might still be past, and nothing yet remain for me but "a fearful looking for judgment and fiery indignation."

This was in April, 1759, soon after my return from London into Shropshire, where I had not been long before I wrote to Mr. Fletcher, giving him an account of my state. After this it pleased the Lord to remove my burthen, and to exchange these sharp terrors of the spirit of bondage, for the sweet reviving comforts of the spirit of adoption, showing me the rich treasures of gospel promises, and that they, and not my own frames, were to be the ground of

my hope and my stay in every time of need.— since this time I may say with Bishop Cowper, that my soul has never experienced the like extremity of terror; and though I have had many ups and downs, many grievous temptations and sharp conflicts, much aridity of soul, deadness, and strong corruptions to fight against, yet have I always found the Lord to be a very present help in trouble; his grace has been suf-

ficient for me in every hour of need, and I doubt not but all his dealings with me, however thwarting to my own ideas of what was fit and meet for me, have some way or other been subservient to my spiritual interest, since his most sure promise is engaged to "make all things work together for good, to those who love him and are called after his purpose."—*Philadelphia Presbyterian.*

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TO THE EDITOR OF THE CANADIAN CHRISTIAN EXAMINER.

DEAR SIR,

I have long been convinced that the subject of christian baptism should hold a more prominent place in the religious publications of the day, but never more so, than since reading your introductory remarks to the poem published in the May No. of your excellent Magazine. The Rev'd Thomas Scott's case is not a solitary one; but many in like circumstances are still perplexed, both as it respects the *mode*, and *subjects* of baptism. Believing this, and having thought some upon the subject, I came to the conclusion after reading the remarks referred to above, that I would send you a communication upon the *mode* of baptism; and if it, or any part of it, should be of the least use on this important subject I would follow it with several others, upon the *mode*, and the subjects of this Gospel rite. In doing this, I shall draw upon others without in every instance giving credit to the particular person to whom indebted. I have several reasons for this; it will save time and space, and the same thing has been said almost (if not quite) in the same words by so many, that it is difficult to say to whom credit is due. Having promised the above I shall now state the question as I intend to pursue it, as far as the *mode* is concerned. A clear definition of this point, will be of great importance in the prosecution of this subject. The question is simply this; "Is immersion essential to Christian baptism." Our Baptist friends say that it is, and that nothing short of *total* plunging under water is scriptural baptism. We on the other hand, think that the rite may be performed by *immersion*, *sprinkling*, or *pouring*: *i. e.* the Paedo Baptists think that *immersion* is not essential to the rite; the baptists think that it is. The above is the true positions which the baptists, and the paedo baptists occupied in reference to this important ordinance. Hence

it will be seen by every reflecting mind that the baptists have the uphill side of this question. Or as one observes, "theirs is the labouring Oar." Therefore could they produce positive proof that immersion is a Gospel *mode*, and do no more, they would not touch the point in dispute. This would only be proving what we acknowledge may be true. But is there no other Gospel *mode*, is the question. The paedo baptists believe that there is no positive *mode* laid down in the word of *God*, but that water applied in any *mode*, and in any quantity, by an authorized hand, to a proper subject, in the name of the ever blessed TRINITY is Gospel baptism. But admitting that same *mode* is laid down in the holy Scriptures, our baptist friends may be labouring under a great mistake with regard to what that *mode* is. For as the late Rev'd R. Hall (a baptist minister and one of the best writers of his day) has justly observed, "from a variety of causes the doctrine of baptism has been involved in obscurity." (American Edition page 163.)

Hence "wisdom may not die," with our beloved friends, for from the "obscurity" in which the subject is "involved," there is a possibility of their erring as well as their less confident neighbours. But our friends think that they take the only correct view of this subject. In proof of which they say that, the verb by which it is designated can mean *nothing* but *immersion*. We on the contrary think that it can, and does mean something else. All are agreed that BAPTIZO, and its derivatives, are exclusively used to designate the rite of baptism in the New Testament. Now as the baptists contend that this verb means nothing but *total* plunging, and as we admit that it may be used to express the idea of *immersion*, should it occur in every verse in the New Testament, and in every place but ONE, mean *immersion*, they would



loose their cause. On the other hand, should we make it appear that BARRIZO expresses less than total plunging under water, but in one place, we gain the point, as far as the verb is concerned. But lest I make the porch too large for the building, I hasten to notice the meaning of this important verb. Although an appeal should never be made to any of the Apocryphal books to establish points in theology, yet as far as meanings of words are concerned, they are good authority.

It is said of Judith (chap. 12 verse 7,) "that she washed (baptized) herself in a fountain of water by the camp." And in chap. 7, verse 12, we learn the nature of the "fountain." It "issued forth from the foot of the mountain." It is very plain that it was what we would call a spring boiling up or "issuing forth from the foot of the mountain." Hence I would ask: is it at all probable that this Jewish damsel plunged herself wholly under in this spring (or fountain) of water in the night, "and in the midst of the Camp;" and especially as "all the inhabitants of Bethulia received their supply of water from this fountain." I really think that the baptists themselves must be convinced that (although *baptizo* is used) the young lady in question washed herself *at*, or by the "fountain of water;" and not plunge herself *into* or *under* its waters.

Again, it is said in the book of Daniel chap. 5, verse 21, "that Nebuchadnezzar, was wet (translated BARTO, by Theodotion, about A. D. 150) with the dew of heaven." Now although this is not the verb by which the rite of baptism is designated, yet it casts light upon the subject; for whether *baptizo* is a derivative, frequentative, or a diminutive; or whether it expresses as much as *bapto*, or not, it is very certain that it cannot express more. Hence as *bapto*, which was the verb generally used by Greek writers where plunging and dipping were designated, (see St. Luke 16—24. St. John 13—16) was also used to express the falling, or sprinkling of dew, surely there can be nothing in *baptizo* philologically considered to prevent its being used in the same sense, *i. e.* If *bapto*, which expresses all (if not more) than *baptizo* possibly can; and is the verb generally used by Greek writers, where there can be no doubt but *immersion* is meant, is likewise used to designate *sprinklings* or pouring; *baptizo* which expresses no more (and perhaps not so much,) may be used in the same sense with more propriety. This will be more clearly shown, when we come to investigate the terms, as used in the New Testament.

R. HERRINGTON.

Richmond, July 31st, 1840.

#### ADDRESS TO THE QUEEN.

##### *To the Queen's Most Excellent Majesty.*

##### MOST GRACIOUS SOVEREIGN,

We, your Majesty's most dutiful and loyal subjects, the Ministers and Elders of the Presbyterian Church of Canada, in connexion with the Church of Scotland, in Synod assembled, approach your Majesty to offer our heartfelt congratulations on your matrimonial alliance with a Prince, the choice of your heart, illustrious as the descendant of Princes distinguished in the history of Europe for their steadfast attachment to the principles of the Reformation, and adorned no less by exalted mental endowments than by moral worth.

We have individually sympathized with the affectionate congratulations which have been presented to your Majesty on this auspicious occasion, by all classes of your Majesty's faithful subjects, but we gladly avail ourselves of this, the first opportunity which our being assembled in Synod has afforded us, to give expression to the sentiments which we cherish towards your

Majesty, and to implore the divine blessing on a union so happily formed.

On looking back to the events of the last few years, we cannot fail to recognize, with sentiments of the liveliest gratitude, the signal interposition of divine providence in preserving against threatened dangers the integrity of the empire, and continuing to us, your Majesty's subjects in Canada, the blessings of the British Constitution and the mild sway of a Sovereign endeared to us by every consideration of duty, of interest, and of affection.

In the auspicious event that brings us before your Majesty at this time, we are cheered with a prospect of the continuance of these blessings, under the gracious sway of a race of Princes who, possessing the virtues of their ancestors, shall emulate their noble exertions, to make their people intelligent, religious, and happy; and we are encouraged to indulge the hope that Almighty God, whose protecting power has

been already so signally manifested, will still bless your Majesty with all temporal and spiritual blessings, that he will protect and prosper your Royal House, and that he will render your reign a blessing to all who acknowledge your sway.

We should fail in our duty did we not avail our selves of this occasion to express our gratitude for the favour which your Majesty has bestowed upon us, and the people of whom we have the spiritual oversight, in giving your gracious countenance to the College for the education of youth in the establishment of which we are engaged,—in permitting us to associate with it your Majesty's name, and in conferring on it privileges which cannot fail to increase its efficiency for the promotion of the great objects we have in view—the diffusion of science, the promulgation of Divine Truth, and the inculcation of loyal and religious principles.

And that may it please the Father of Mercies, the Supreme Governor among the nations, to establish your throne in righteousness, to guide, guard and defend you, to enrich you with the treasures of His grace in Jesus Christ our Lord, and when his gracious purposes on earth are served, with your Majesty and your Royal Consort, to grant you a Crown of glory is our earnest prayer.

In name, and by appointment of the Synod of the Presbyterian Church of Canada, in connexion with the Church of Scotland, and in their presence at Toronto, Upper Canada, this seventh day of July, 1840.

(Signed) HUGH URQUIHART,

*Moderator.*

#### ADDRESS TO THE GOVERNOR GENERAL.

*To His Excellency the Right Honorable CHARLES POULETT THOMSON one of Her Majesty's Most Honorable Privy Council, Governor General of British North America, and Captain General and Governor in Chief in and over the Provinces of Lower Canada, Upper Canada, Nova Scotia, New Brunswick, and the Island of Prince Edward, and Vice Admiral of the same.*

**MAY IT PLEASE YOUR EXCELLENCY,**

We, the Ministers and Elders composing the Synod of the Presbyterian Church of Canada, in connexion with the Church of Scotland, on this the first occasion of our meeting since Your Excellency assumed the Government of these Provinces, beg leave to offer to Your Excellency our respectful congratulations on that event.

We have every reason to believe that changes of great and vital importance in the political condition of these Provinces are in contemplation by the government of our Mother Country, and may possibly ere this have been decided on by Parliament. On the subject of these changes we are not called to express an opinion. In reference to them, however, it will be our duty, as it is our determination, to bring whatever influence we possess, in our several stations, to the aid of the government in maintaining the necessary supremacy of the laws, and in promoting a spirit of order and due subordination in the land, in the humble confidence that the Supreme Ruler of the Universe will continue to guide and direct all events, for the temporal and spiritual prosperity of the people committed to Your Excellency's charge.

We are happy in believing that the measure to which Your Excellency was pleased during the last Session of the Legislature of this Province to give the Royal assent, for the establishment of the University at Kingston, will be soon carried into successful operation; and we trust it will prove greatly instrumental in disseminating useful knowledge and in advancing the cause of religion and morality.

We feel every day more and more the necessity for the establishment of an efficient system of General Education, based on the Holy Scriptures, and adequate to the wants and circumstances of these Provinces, and we beg leave most respectfully and ear-

nestly to call Your Excellency's immediate attention to such measures as may be necessary for the speedy and effectual accomplishment of this object.

We most sincerely hope and pray that the long-agitated and irritating question relating to the disposal of the Clergy Reserves, may be speedily set at rest on just and constitutional principles, and in a way conducive to the peace and happiness and religious interests of the community.

It is incumbent on us, on this occasion, to bring under the notice of Your Excellency the baneful effects, both spiritual and temporal, arising from intemperance and Sabbath profanation,—practices which unhappily prevail to a great and alarming extent throughout the country. On the propriety of adopting and enforcing such measures as may tend to put a stop to practices alike discreditable to the country and subversive of good order and morality, we believe no difference of opinion exists amongst the influential and respectable members of society, of whatever religious denomination: and the assurance that such measures will receive Your Excellency's early attention, would be particularly gratifying to us, and to all who labor to disseminate the blessings of pure and undefiled religion.

That Your Excellency's administration may, under the blessing of Almighty God, prove the means of restoring peace and good-will in these Provinces, amongst all classes and conditions of men, and of adding to the temporal and spiritual welfare of the people, is our most sincere and fervent prayer.

In name, and by appointment of the Synod of the Presbyterian Church of Canada, in connexion with the Church of Scotland, and in their presence at Toronto, Upper Canada, this 7th day of July, 1840.

(Signed) HUGH URQUIHART,

*Moderator.*

## HIS EXCELLENCY'S REPLY.

CASTLE ST. LEWIS,  
Quebec, 4th August, 1840.

SIR,—On my return from Halifax I found your letter of the 10th ultimo, enclosing the Address to the Governor General from the Synod of the Presbyterian Church in Canada.

Having laid that Address before His Excellency, I am commanded to express his thanks to the Synod for their congratulations on his appointment, and for their good wishes on his behalf. Well assured of the loyalty of the Presbyterian population of Canada, and of their attachment to the Mother Country, His

Excellency feels convinced that they will ever cooperate with him in preserving peace and good order in this portion of Her Majesty's dominions, and they may rely on his utmost exertions in favour of whatever measures may tend to promote their welfare.

I have the honour to be,

Sir, your obed't servant,

T. W. C. MURDOCH,

*Chief Secretary.*

The REV. A. GALE,  
*Hamilton, Upper Canada.*

## ADDRESS TO THE LIEUTENANT GOVERNOR.

*To His Excellency Sir GEORGE ARTHUR, Knight Commander of the Royal Hanoverian Guelphic Order, Lieutenant Governor of the Province of Upper Canada, Major General Commanding Her Majesty's Forces therein, &c. &c. &c.*

MAY IT PLEASE YOUR EXCELLENCY,

We, the Ministers and Elders of the Presbyterian Church of Canada, in connexion with the Church of Scotland, in Synod assembled, embrace this opportunity at our annual meeting, of tendering to Your Excellency this expression of the sentiments of esteem and respect which we entertain for Your Excellency's person and government.

In the discharge of our arduous duties, in divers parts of the Province, it has always been a matter of sincere consolation to us, that Her Majesty had an officer like Your Excellency, at the head of the Government, indefatigable in promoting the development of the natural resources of this Province, and the advancement of pure and undefiled religion among the people.

Our hearts bear us witness, that it is our earnest desire to preserve and perpetuate among the people

committed to our superintendence, the loyal and religious character of their fathers and brethren on the other side of the Atlantic, and we can assure Your Excellency, that we have felt our anxieties on this head, much lightened, by the countenance given by Your Excellency, both in public and private, to all that is excellent and of good report.

That Almighty God, by whom Kings reign and Princes decree justice, may bless Your Excellency's person, family and Government, is our fervent prayer.

In name, and by appointment of the Synod of the Presbyterian Church of Canada, in connexion with the Church of Scotland, and in their presence at Toronto, Upper Canada, this seventh day of July, 1840.

(Signed) HUGH URQUHART,

*Modcrator.*

## HIS EXCELLENCY'S REPLY.

GOVERNMENT HOUSE,  
Toronto, 5th July, 1840.

GENTLEMEN,—I feel much gratified by the sentiments of esteem and respect which you have expressed towards myself, and very highly appreciate the blessing you invoke upon my family.

Most confidently do I believe that it has been your earnest desire to preserve and perpetuate among the people committed to your superintendance, the loyal

and religious character of their fathers and brothers on the other side of the Atlantic; and I receive with lively gratification the assurance that your anxieties have been lightened in the prosecution of your religious and patriotic labours during my administration of this government.

The Ministers and Elders

*Of the Synod of Canada.*

## LETTER TO THE GENERAL ASSEMBLY'S COMMITTEE ON COLONIAL CHURCHES.

*The Synod of the Presbyterian Church of Canada, in connexion with the Church of Scotland, to the Venerable the General Assembly's Committee for corresponding with Scottish Presbyterian Churches in the British Colonies.*

## REVEREND FATHERS AND BRETHREN:

The minutes of the proceedings of this meeting of Synod, now nearly closed, which will be transmitted to you, as soon as they are published, will suggest the deliberations in which we have been engaged, and will exhibit to you the measures which have been adopted by us, to maintain the order of our Provincial Church, and to extend its boundaries. Actuated with an unextinguishable veneration for the rules and example of the Church of Scotland, we have had recourse to her past history, and have endeavored, according to the best of our judgment, to apply them to the peculiar circumstances in which we are placed. In judging of the wisdom and propriety of our proceedings, your Committee will, no doubt, keep our position and prospects, in this recent colony, in view.

With respect to the legal and constitutional claims of this Synod, as the representative of the Church of Scotland in Canada, for encouragement and support from the Civil Government, we have not thought it expedient, during the present session, to institute any proceedings. The recent decision of the Judges of England, confirming that interpretation of the law which we have always advocated, has clearly established the right and status of every branch of the Church of Scotland planted in a British colony. We look forward, now at length, with some confidence, to a faithful and impartial carrying out of this decision. Wearied with the protracted agitation of the Clergy Reserve question, from which so many evils have arisen within the province, we are willing to leave the settlement of it entirely to the Imperial Parliament. To this acquiescence we are the more readily brought, from a persuasion that no exertion will be spared on the part of your Committee to secure for the Presbyterian population of Canada an equitable proportion of this property for the maintenance of religion. It is with deep and unfeigned thankfulness to the Lord God omnipotent, who reigneth over all, that we view this long continued and embittered controversy as now at last terminated in a manner that leaves no blot on any part of our proceedings. We think we may justly claim for ourselves and for our people, that we have long borne injustice with patience; that we defended our cause with great moderation; that we contemplate our triumph over the opponents of our just rights without any undue exultation, and can now review the unmerited censure and arrogant pretensions of those who sought to place their feet upon our necks, without any failure of that charity which hopeth all things. Looking forward now to the fuller aid that may be granted us, for relieving the mournful spiritual destitution that prevails around us, it will be our constant study to make any aid we receive, return with tenfold advantage upon all the interests of the commonwealth.

We have farther to inform your Committee, that the long pending negotiations for admitting the United Synod of Upper Canada into connexion with us, have been brought during our present session to a successful termination. This measure has in various forms occupied the deliberations of our Church courts since

their first formation in 1832. The body referred to had existed for many years previously, and was increasing in numbers and influence. At a time, when only one or two ministers from the Church of Scotland had settled in Upper Canada, several Presbyterian ministers from other bodies in the United Kingdom had emigrated hither, and had gathered under their care congregations, composed in no small proportion of persons who originally belonged to our communion; most of whom, though attached to their present pastors, held fast all their former principles and predilections, and still sought to be regarded as in fellowship with the Mother Church. This body of ministers, whose services to the Presbyterian cause and to the general interests of religion, we cordially acknowledge, had risen so much in the estimation of the local government, that their application for pecuniary aid was favorably entertained, and that it might be granted in such a manner as to promote the quiet of the colony, and also that the government might not have to provide for two divisions of the same church, it was recommended in a despatch from Sir George Murray, then one of His Majesty's Principal Secretaries of State for the Colonies, that we, with the United Synod, should form ourselves into one church, and in the faith that this would be speedily accomplished, the ministers of the United Synod were placed upon the same footing in respect of pecuniary aid, as the ministers in connexion with the Church of Scotland.—After the patronage of the government had thus been extended to them, various difficulties started up in the way of the proposed union, varying in their aspects during every successive year; but the desired consummation still appeared to be brought nearer. The late political disturbances, and the changes now contemplated in the civil government have had their influence in hastening the settlement of this measure.—During last winter, and pending the discussion on the Clergy Reserve bill in the Legislature, the friends of the church, both in the Assembly and in the Council, in order to secure for Presbyterians a fair share in the distribution of the property, favored a proposition that in so far as regarded the census of Presbyterians, the United Synod should be held as included in the Synod of Canada, in connexion with the Church of Scotland, and the bill passed the Colonial Legislature with this provision. This comprehension indeed was made without any formal consent sought or obtained from our people, or any of our Church courts. But the members who proposed it had long been distinguished as the most able and zealous advocates of the rights of the Church of Scotland, and the warmest friends of the Presbyterian cause; they were well acquainted with the state of the negotiations for the admission of the United Synod into our body, and were fully persuaded that every difficulty was so far obviated, that nothing remained but the formal completion of the act by the respective ecclesiastical judicatures. At this, our first meeting, since these proceedings took place in the Legislature, circumstances have so harmoniously combined, that the act of admission has been concluded with an almost perfect unanimity,

By this step we have brought within our pale *seventeen* ministers, exercising a pastoral superintendence over flocks that have been collectively estimated at 10,000, all professing adherence to our standards of faith and worship. In this measure, while we have carefully maintained every one of our distinctive principles, we have set an example of fraternal concourse, in a community, presenting a scene of division in religious matters of which those accustomed only to the state of the church in Scotland, can scarcely form an idea; and, as we firmly trust, we have removed causes of disunion for the future, the consequences of which, had the two bodies continued apart, could not have been contemplated without dismay, we may now indulge more agreeable anticipations. It is now within the power of the government to make a more economical distribution of the funds appropriated for the support of religion; and it will now be more within our power to unite congregations that have hitherto been divided, to carry out more fully our spiritual discipline, and to combine more effectually for the organization and supply of vacant congregations. When we reflect on the healing spirit that has of late fallen upon the National Church of Scotland, and the Presbyterian Church of Ireland, we are inspired with the greater solicitude to follow their example, so far as the diversity of our circumstances will admit; and we feel assured that you will be gratified with the issue, and approve of the principles by which we have been guided.

With the most sincere and heartfelt gratitude we have received intelligence of the kind and liberal spirit with which you have regarded our scheme for the establishment of a college for general education and theology. We are gratified to perceive that you acquiesce in the judgment that we have formed of its indispensable necessity, and that you are disposed to lend us such aid as the christian public may put it in your power to give. That there are multitudes in the United Kingdom who will respond liberally to your call, in our behalf, we do not entertain a doubt. Are not we, who in our great need look to you for assistance in this great undertaking, your brethren according to the flesh, and fellow-heirs of the same hope? The experience of the last few years has demonstrated that you cannot, except in the most sparing and insufficient measure, send among us, ministers educated in your Universities. How then can you better evince your regard for us than by assisting us in founding a University among ourselves, at which the native-born youth may be trained up for the service of the sanctuary? The progress that we have made in this undertaking, considering that our efforts have as yet only been very partial, is in a high degree encouraging. Subscriptions have been reported amounting to upwards of £15,000, and of these about £5000 have already been paid into the hands of the Treasurer. We have commenced this work in a season of great depression in temporal things. If it shall please God again to send us prosperity we may reap a liberality exceeding that which our most sanguine friends have anticipated.

As you have been pleased to promise us your countenance in this undertaking, and to require from us a declaration of our views in regard to the principles on which it is to be conducted, we are happy to have it in our power to make such statements, as we believe will afford you the most complete satisfaction. It is our object to afford the means of a liberal education, such as may be obtained at a Scottish University.—All the predilections of the trustees are in favor of the Scottish system, and that it may be transplanted here, the appointment of the Principal and one Professor

has been devolved upon your Committee. The Synod have entered upon no details of regulation; this duty belongs by statute to the trustees. But as they are all members of the church, and most of them members of the Synod, we feel warranted in saying, that it will afford them, as a body, the highest gratification to receive from you, through the Principal, or through any other channel, such suggestions as you may deem important. In reference to the curriculum of study for theological students, the Synod has deferred all proceedings, until the arrival of the Principal, under whose care the students of divinity will for a time be placed. But we beg to assure your Committee, that the Synod entertain the deepest conviction of the necessity of a competent education in candidates for the holy ministry; that we are resolved not to lower the standard of ministerial qualification established by the Church of Scotland; and that so far as it shall be in our power, we shall endeavor to make this Colonial Church worthy of that from which we have sprung. For this purpose we crave, not only your pecuniary aid, but the benefit of your counsel and experience; and were this communicated to us by a deputation from you to this country, it might at once strengthen our hands and greatly increase your interest in our affairs. We have recorded our approbation of the conduct of the trustees of Queen's College in appointing the Rev. Dr. Cook of Quebec, and the Rev. Wm. Rintoul of Streetsville to represent the claims of this institution; and while we have entire confidence in the wisdom and ability with which these brethren will fulfil the task assigned them, we would, with most respectful earnestness, impress upon your Committee, that a deputation from the General Assembly to examine and report on the state of religion and education in this province, and to advocate our cause in Scotland, would in our judgment be of essential service to the interests of the Presbyterian Church in Canada.

It is with feelings of sincere gratification and humble thankfulness to God, that we inform you of the subordination and harmony prevailing among the different judicatures of the church. You will the more readily attribute this to a right cause when you consider their recent formation, the inexperience of most of their members in the rules and forms of ecclesiastical proceedings, and the many new and difficult questions that have been forced upon our deliberations. Cases of ordinary discipline we have reason to believe are wisely and faithfully managed by our Kirk Sessions. References to the higher courts have been few. Since we were constituted into a Synod we have been under the painful necessity of deposing one minister and suspending two, one of whom has been restored; and in several instances we have had to employ strong measures to prevent ministers deposed in Scotland from intruding themselves upon the people, as if they were still entitled to discharge the duties of the ministry. The submission that is yielded to ecclesiastical authority, and a discreet moderation in its exercise, have hitherto rendered it unnecessary for us to have frequent recourse to you for counsel and advice. We advert to these circumstances, being assured of your congratulations, that by the grace of God, we are enabled, in peace and quietness, to maintain the order of his house.

We have felt it to be our duty to enter into fraternal correspondence with the Presbyterian Church of Ireland, of whose members a very considerable number are found mixed up in our congregations. The object of this correspondence is to draw more closely the bands of union between us and that church; not only because of its communion with the Church of

Scotland, but because we have received and will doubtless continue to receive large accessions from it, and are desirous to obtain from it some ministerial laborers to aid us in this extensive field. We have also exchanged letters of fraternal regard with the General Assembly of the Presbyterian Church, and with the Synod of the Reformed Dutch Church, in the United States: the former has lately, with a spirit worthy of the primitive age, borne its testimony against some dangerous errors that had insidiously crept into it, and has asserted the pure doctrine and discipline of the Presbyterian standards—the latter, though existing among a people proverbially given to change, has maintained with remarkable constancy the good order and scriptural faith of their fathers.—We have been induced to enter into this correspondence from a variety of circumstances which need not here be adverted to; but above all, that we may cultivate friendly relations with those who, on this continent, not only hold the truth as it is in Jesus, but who acknowledge those symbols, and bear that distinctive name by which we are known as a branch of the Catholic Church.

Regarding, as we always do, with intense and affectionate interest, our native land and the national church in which we have been blessed, we cannot refrain from expressing our deep sympathy for your beloved Zion in her present state of perplexity and trial. For our brethren and companions there, we can never cease to say, "peace be within thee." Our hope and prayer is, that she shall be brought out of the furnace as gold purified by the fire. With an affection undiminished by distance and long separation, we bear her up in our remembrance before a throne of grace. We can look calmly on her dangers, free from those fears and distractions incident to a nearer position, and we think we can see through the dissolving cloud, the promise of a brighter day. Even on this side of the Atlantic, we feel the impulse of that more vigorous life to which, by the reviving influences of the Holy Spirit, she has been raised. We look around for the outcasts of Israel, and we behold her embracing them. We turn to the benighted millions of Asia, and we discern her energetic Missionaries preparing in their schools, instruments which God may employ for the regeneration of their country. We have seen what munificence she has displayed in carrying the Gospel to the poor and desolate places in her own territory. We have witnessed her stand nobly forth in the defence of truth, and offer the right hand of fellowship to all who love it; and we firmly believe that the tree bearing such fruit, though much shaken by the winds, will not be blasted or overthrown in the displeasure of God.

On our part, we may be permitted to declare, that, as a church, we are deeply sensible of the solemn responsibilities of that position in which we have been placed by that Gracious Redeemer, who determines the bounds of our habitation, and apporitions to his servants their sphere of labour. The population of this colony has increased, and doubt-

less will continue to increase, with great rapidity; and such is the fertility of our soil and the extent of our territory, that, within much less than a century, it will probably be reckoned by millions. Forecasting what the character of future settlers shall be, we are fearful lest it should too nearly resemble what we already witnessed, in those crowds of human beings, drawn for the most part from the poorer classes in our native land, many of them indifferently instructed in the great principles of religion, and not a few of them of depraved habits, who seek a home here, and are more intent on the conveniences of a present world, than thoughtful of the well-being of their immortal nature, and consequently in danger of sinking into that state of spiritual ignorance and unconcern, which surely leads to the laxity of morals and civil disorder. We have around us, every where, the most melancholy evidence of the tendency of our emigrant population, and especially of their descendants in the first and second degree, to assume a character mournfully different from that which distinguished their original kindred. With what pain do we often witness persons bearing the Scottish name, yet defaced of all the peculiar excellencies of their progenitors; religion cast aside by them altogether, or held in some one of its most fanatical and corrupted forms! Popery also, you are aware, has an extensive foothold among the settlers of French origin, and is continually gaining fresh accessions from Ireland; and this, with the irreligion that is borne hither on the tide of emigration, afflicts our spirits and fills us with alarm. Our only hope is in God, and in the sure belief that his word will prevail. And we trust that all our ministers are faithful in declaring it and in watching over their flocks with vigilance and prayer. Amidst the many difficulties that beset us, we presume to say that we are sincerely desirous of raising up a church, on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone, that shall be preserved to diffuse its blessings on all coming generations.

In this work, venerable fathers and brethren, we ask your counsel, assistance, and prayers. And in particular we crave your attention to those who are about to emigrate from our native land to this Province. With earnestness do we entreat you to admonish them to constancy in the faith, and to furnish them, on their departure, with the requisite testimonials, enjoining them to seek, immediately on their arrival in this country, the fellowship of the church.

With fervent prayers for the divine blessing upon your many and faithful labours, we remain, Reverend Fathers and Brethren, your unworthy fellow-labourers in the gospel of our Lord and Saviour Jesus Christ.

In name, and by appointment of the Synod of the Presbyterian Church of Canada, in connexion with the Church of Scotland, and in their presence at Toronto, Upper Canada, this seventh day of July, 1840

(Signed) HUGH URQUHART,

Moderator.

LETTER TO THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE  
UNITED STATES.

*The Synod of the Presbyterian Church of Canada in connexion with the Church of Scotland, to the General Assembly of the Presbyterian Church in the United States.*

ESTEEMED AND BELOVED BRETHREN IN CHRIST,

In continuing the fraternal correspondence, which, with a view to our mutual advantage, we have agreed to hold, we greatly rejoice that we are now able to congratulate you, not only on the vindication, in the supreme civil court, of the important measure, which, in purging your church from error and irregularity, you were compelled to adopt, and the legal sanction which, at the same time, you have obtained, to the great principle of religious liberty, that the awards of pure ecclesiastical discipline are beyond the control or interference of the civil tribunals; but also on the many happy results which have since followed, and the comparative peace and prosperity which, as a church, you now enjoy. We trust and pray that this peace and prosperity may long prevail, and that your church, freed from the shackles which error and irregularity had imposed upon her, may continue and extend, with growing energy and success, her labours of love for the advancement of pure religion within your own borders, and for the extension of the Redeemer's kingdom in heathen lands.

We sympathize with you, at the present moment, in the happy results of that noble stand for the cause of evangelical religion, which, in the face of many difficulties, you have been enabled to make, the more deeply, that the Church of Scotland, which we are delighted to recognize with you as "our common mother," and which is bound to us by ties of peculiar tenderness and strength, is now involved in difficulties not dissimilar in some respects to those with which you have had to contend, and which at least have called her to stand forth, as the assertor of the same spiritual independence of the church of Christ, which you have been honoured to maintain, and that in consequence she now awakens not a little of the same interest and sympathy which of late we extended to you. In recalling the struggle which you have had to make, and in congratulating you on its happy results, we are led to cherish more confidently the hope, that good to the church of our fathers will eventually be brought out of present evil, and that the Great Head of the church will overrule the troubles in which she is involved, for the advancement of religion, pure and undefiled. Indeed you will rejoice to learn, that God seems to be refreshing that church with many expressions of his favour, and that while a spirit of Missionary enterprise has been poured out upon her, not a few genuine revivals at home have at the same time been repairing her desolations; and although you may differ from us as to some of the features of her present struggle, we doubt not that you will unite with us in the hope which we have expressed concerning her, and feel its influence to be a new bond of fraternal sympathy and love.

With regard to our own peculiar interest, we are happy to inform you that, although the number of labourers in the wide field which we cultivate, is still far, very far from being adequate to the removal of the religious destitution which prevails around us,

our prospects for the future, are far more favorable than when we last had the honour of addressing you.

In our last communication we informed you, that we had it in contemplation "to establish a Theological Seminary for training pious youths from amongst ourselves for the work of the Holy Ministry." And it gratified and cheered us not a little to learn of your sympathy with us in this important undertaking.— Since that time, our scheme has been commenced on a scale far more extensive than we could then venture to believe practicable. Our people have been appealed to for assistance, and most nobly have they responded to the call: our beloved mother church of Scotland, still amidst her own engrossing troubles, extending to us her maternal care, has warmly encouraged and liberally aided the undertaking; a Bill for the establishment of a Literary, Scientific, and Theological Institution, to be called Queen's College, and to be erected at Kingston, has passed the Provincial Legislature, and obtained the sanction of the Crown; and we are not without hopes that the Institution may be in operation by the ensuing winter, and may, on a scale adapted to the present wants and capabilities of the Province, be pouring forth that stream of knowledge, human and divine, which, we trust, in its increasing flow, is yet to purify, and enrich, and gladden the land.

At the same time, we have been enabled, during our present session of Synod, to bring successfully to a close long pending negotiations respecting the incorporation with us of the ministers and congregations of a body of Presbyterians in these Provinces, known by the name of the United Synod, and holding the same standards of doctrine and discipline with ourselves—a measure which will add not a little to our numbers, and which will contribute still more, by promoting unity among Presbyterians, to our influence, efficiency, and strength.

We are also happy in being able to inform you, that we have now been relieved from the embarrassment of a long and painfully agitated question—the question of the Clergy Reserves—with the details of which it is unnecessary to trouble you, but which produced and kept alive an evil spirit of jealousy and rivalry between our Church and the sister Church of England; and that, by the unanimous decision of the judges of England, the right of our Church to important privileges and advantages, in this and other colonial dependencies of the British Crown, has been determined.

These occurrences have added in the meantime to our present opportunities of usefulness, and are specially cheering, as encouraging us to anticipate the time when a body of pious labourers somewhat proportioned in number to the extent of our wants, and fitted by local attachment and early habits for the work they have to do, may be raised up under our own eye, and may go forth to cultivate the waste places of our vineyard, and to hasten on amongst us the coming of the time, when, instead of the thorn

shall come up the fir tree, and instead of the briar shall come up the myrtle tree, and when the desert shall rejoice and blossom as the rose.

But while we tell you of our favourable progress, and cheering prospects, we are very far from believing that our time of difficulty and trial is past. Infidelity, heresy, disorder, vice, still extensively prevail around us, and aggravated by the civil troubles which have now for some time harrassed us, present a more determined front than ever to the progress of the gospel. Coldness, worldliness, formality, at the same time, still too often characterize even those who are called by our name, or who profess, under other names, to be the followers of the Lord Jesus. And when we reflect on these things and compare the smallness of our resources with the vast and formidable field of labour in which we are engaged, we feel that much difficulty and trial are yet before us, and even amidst our brightening prospects we are oft ready to despond.

Our trust is in the help of God, (for vain is the help of man,) and in that sure word of promise

which has given this, as all the nations of the earth, to Christ for a possession. We are longing and praying and waiting for the out pouring of the Spirit from on high, to revive the work of grace in our own hearts, and to breathe upon the dry bones around us that they may live—and we affectionately and earnestly crave, esteemed and beloved Brethren in Christ, an interest in your prayers.

The effectual fervent prayer of the righteous availeth much. Our own prayers shall not fail to ascend on your behalf, and our warmest desire is that we may not be forgotten in yours.

In name, and by appointment of the Synod of the Presbyterian Church of Canada, in connexion with the Church of Scotland, and in their presence at Toronto, Upper Canada, this seventh day of July, 1840.

(Signed) HUGH URQUHART,  
Moderator.

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#### THE DREAMERS.

All the days of sinful nature are dark night, in which there is no right discerning of spiritual things, and our heads are still full of new dreams which keep us sleeping. As in a deep sleep; our soul is bound up and drowned in flesh; a surcharge of the vapours of gross sensible things, that we glut ourselves withal; and the condition of our wisest thoughts, in relation to our wisest thoughts, in relation to our highest good, are nothing but dreams and reveries. A man will not readily think so while he is in them. We do not perceive the vanity of our dreams till we awake. Sometimes in a dream a man will have such a thought, that it is but a dream, yet doth he not thoroughly see the folly thereof, but goes on in it. A natural man may have sometimes a glance of such thoughts, that all these things he is either tormenting or delighting in, are vanity, yet he awakes not, but raves still in them, he shifts a little, turns on his bed as a door on its hinges but turns not off: does not rise.

But the spiritual-minded christian, that is indeed awake, and looks back on his former thoughts and ways, oh! how does he disdain himself and all his former high fancies that he was most pleased with finding them dreams! Oh! what a fool, what a wretch was I, while my head was full of such stuff, building castles in the air, imagining and catching at such gains and such preferments and pleasures; and either they still running before me that I could not overtake them, or if I thought I did, what have

I now, when I see what it is, and find that I have embraced a shadow? false hopes, and fears, and joys. *He thinks he hath eaten, and his soul is empty.*—Isaiah xxix.

And you that will sleep on, may; but sure I am when you come to your death-bed, if possible you awake then, you shall look back with sad regret upon whatsoever you most esteemed and gloried in under the sun. While they are coming toward you, they have some show; but as a dream that is past, when these gay things are flown by, then we see how vain they are. As that luxurious king caused to be painted on his tomb two fingers as sounding one upon another, with that word, *all is not worth so much.*

I know not how men make a shift to satisfy themselves; but, take a sober and awakened christian, and set him in the midst of the best of all things that are here, his heart would burst with despair of satisfaction, were it not for a hope that he hath, beyond all that this poor world either attains or is seeking after.

Oh! the blessed Gospel, revealing God in Christ, and calling up sinners to communion with him, dispelling that black night of ignorance and accursed darkness, that otherwise had never ended, but passed on to an endless night of eternal misery! Says not Zacharias with good reason in his song, (Luke i.) that it was *through the tender mercy of God, that this day-spring from on high did visit us?*—Leighton.



## REGISTER—ANCASTER, 1840.

DATE.	Thermometer.		Barometer.		WEATHER.
	9 A. M.	9 P. M.	9 A. M.	9 P. M.	
July 1	63 °	59 °	29.15	29.18	Partly cloudy.
2	61	57	.18	.26	Fair and clear.
3	64	59	.29	.29	Ditto, ditto.
4	69	63	.34	.34	Ditto, ditto.
5	71	66	.37	.34	Ditto, ditto.
6	73	66	.34	.28	Ditto, ditto.
7	73	66	.23	.20	Partly cloudy.
8	69	67	.11	28.98	Cloudy a. m., misty, moderate showers, thunder p. m.
9	69	69.	29.97	29.00	Cloudy a. m., clear p. m.
10	73	71	29.13	.13	Fair and clear.
11	75	79	.15	.11	Ditto, ditto, distant thunder p. m.
12	78	73	.11	28.93	Partly cloudy, thunder and rain in the night.
13	76	70	29.74	.73	Partly cloudy, showers p. m., windy.
14	69	73	.87	.96	Fair and clear.
15	74	78	29.06	29.07	Ditto, ditto.
16	78	81	.06	.05	Ditto, ditto, windy, lightning.
17	75	71	.06	.08	Cloudy a. m., heavy thunder shower and rainy p. m.
18	70	68	.11	.03	Fair and clear.
19	69	61	28.95	.14	Cloudy a. m., clear p. m.
20	65	65	29.19	.15	Fair and clear.
21	71	70	.15	.16	Ditto ditto.
22	72	70	.17	.09	Ditto ditto.
23	66	66	28.96	28.90	Very rainy.
24	66	65	.93	29.09	Fair and clear.
25	68	66	29.17	.21	Ditto, ditto.
26	70	72	.23	.26	Partly cloudy.
27	75	72	.27	.19	Cloudy a. m., clear p. m.
28	77	68	28.99	28.90	Cloudy a. m., heavy thunder showers p. m.
29	68	65	29.14	29.09	Partly cloudy.
30	72	67	.15	.14	Ditto, ditto, slight shower in the night.
31	70	68	.15	.13	Ditto, ditto, distant thunder at night.
Means.	70.61	68.1	29.12	29.11	

Mean temperature of the month, 69 °. 36. Highest, 89 °. Lowest 48 °.