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FOR THE CHRISTIAN EXAMINER.

ON THE DOCTRINE OF TRANSUBSTANTIATION.

The church of Rome rests the doctrines of transubstantiation upon these words of our Saviour, "This is my body." These words they understand literally; and they ask, what reason any person can have for understanding them in a figurative sense.

To this I answer, there may be various reasons why we would understand any particular words in a figurative rather than in a literal sense. If the figurative sense be more agreeable to the circumstances in which the words have been spoken; or more consonant to the common use of those words; or if the literal sense of them would be contrary to what reason teaches us concerning the character of God; or contrary to what the scriptures teach us concerning God, or his Son Jesus Christ, then, in either of these cases, we should be authorized to consider the words in question as metaphorical; and so every sound critic would understand them. This then, is the order which I shall observe: I shall prove that the figurative explanation of the words, "This is my body," is agreeable to the circumstances in which they were spoken, and to the common use of the words them-

selves; and that the literal sense is contrary to reason, and contrary to the scriptures. After stating these four arguments, I shall consider the reasons which are brought forward by the Bishop of Meaux in favor of the doctrine of transubstantiation.

We are then to consider, first, the circumstances in which these words were spoken. The meaning of any sentence, or any phrase, can never be properly learned by taking the words by themselves. We must take them in conjunction with what is said before, and with what follows after. We must consider the situation of the speaker, and of the hearer, and the intention of the whole discourse. The occasion of the words was this. Jesus Christ was eating the last meal which he was to partake of before his passion. This was his last meeting with his disciples. That very night he was betrayed into the hands of his enemies, conducted before an unjust tribunal, and the next day he expired in anguish on the cross, in company with the most guilty malefactors. By this solemn transaction, he overthrew the empire of sin and death, and delivered his followers from the worst of slavery. Was it not then, naturally to be expected that he should institute some ordinance to perpetuate the memory of this wonderful

and most important event. And what time more proper for instituting such an ordinance than that which he embraced, while he was yet sitting in the most friendly manner with his followers, enjoying for the last time their social intercourse, and preparing their minds for what was so soon to take place? And what particular institution was it more natural to adopt than a repetition of that friendly and social action in which they were then engaged, that of eating and drinking together? The commemoration of great events by eating and drinking together was perfectly familiar to their minds. For that was the very night on which they celebrated the feast of the passover, by which the Jewish nation had for many ages commemorated their liberation from a state of slavery in Egypt. And many christians are of opinion that this very feast was considered by the Jews as an anticipation of the death of the Messiah. At all events no institution could have been framed, that could have had a more serious effect upon all christians than that very action in which our Lord's benevolence and kindness were so conspicuously displayed, performed at his last meeting with his disciples, and accompanied by those pathetic and consolatory discourses which are recorded by the evangelist John. "And he took the bread," says the evangelist Luke, "and gave thanks, and brake it, and gave unto them, saying, 'This is my body,' which is given for you; this do in remembrance of me &c. As if he had said, 'This is the institution which now the last time of my meeting with you before my death, I appoint for keeping up the memory of this solemn event. And in observing this ordinance, you will, in the most effectual manner promote the happiness of your souls. While you thus commemorate my death, you will reflect on all the sufferings I have undergone on your account. You will remember the love which I bore to you even to death. You will call to mind the gracious truths which I have spoken to you. Your souls will thus be fed and nourished by my death. My body shall be pierced, broken and slain; but ye will receive the benefit. My blood shall be poured out; but in consequence of this, my word shall be in you as a well of living water springing up into everlasting life. In all future ages therefore, wherever ye eat this consecrated supper, it will recal to your remembrance the occasion on which I now institute it, and all the solemn events which are now before me. While you eat this bread, ye will receive the benefits which arise from the wounds inflicted on my body. While ye drink this wine, ye will think of the blood which was shed for you. To you, therefore, this bread is my body, and this wine is my blood.'"

I can see nothing in this language, forced or unnatural. Every circumstance led to the use of it. Whether, we consider the celebration of their deliverance from bondage, in which the disciples were then engaged, or the solemnity and greatness of the events which were just about to take place, or the great and important benefits to be derived from the death of Christ; every one of these circumstances naturally prepared the minds of the disciples for the highly figurative language which our Lord employed. The contemplation of great and important subjects, the description of interesting events, never fail to express themselves in bold and figurative language. On such occasions we never fail to employ elliptical phrases, and a rapid, animated expression of our sentiments. Witness the following expressions of the apostle John, "God is light," "God is love." Surely no person can suppose the apostle to mean that God is the substance which we call light, or that he is neither more nor less than that social affection which we term love. On the contrary, the simplest reader can clearly perceive the meaning to be, that God is possessed of knowledge and benevolence to an infinite degree. From the circumstances in which our Saviour was, he was naturally led and might be expected, to employ the same kind of bold, energetic, and elliptical expression. The solemn scenes before him, the poignancy of his own sufferings, his benevolent care for the welfare of his followers and his desire to leave a deep impression on their minds of the infinite importance of the sacrifice which he was about to offer up; gave his disciples reason to expect the most fervent language. In such circumstances they could not mistake his meaning. He who had declared Herod to be a fox, and required us to hate our father and mother, might well be expected on this awful occasion, to use language still more forcible.

The whole circumstances of the case therefore, lead us to suppose that the words, "Take eat, this is my body which is broken for you," are elliptical, and ought to be understood thus; this bread represents to you, or recals to your minds, the sufferings of my body. Such an interpretation of the words, is natural, and readily deducible from the circumstances of the case. On the other hand, to suppose our Saviour to mean, that the bread which he held in his hand, was the body of him who held it, is the most extraordinary and the most unnatural of all interpretations. As well might we suppose, when Jesus Christ is called the chief corner stone of the church, that he is declared to be literally a stone. As well might the apostle Paul, when he says, "we are buried with Christ by

baptism," be understood to say, that christians were literally laid in the grave with Christ. And as well might our Lord's declaration that he is the door of the sheep, be construed into an affirmation, that he is truly and properly a wooden or an iron gate. For every one of these interpretations, there is absolutely the same reason, as for that which makes a piece of bread, or a wafer, to be literally the body of Jesus Christ. No circumstance can be pointed out which should lead us to understand the former in a figurative sense, which does not equally, and even more strongly urge us to the figurative interpretation of the latter.

The second argument that the words, "Take, eat, this is my body which is broken for you." ought to be understood figuratively, is, that this kind of language is in reality, often used in the scriptures, in a figurative sense. It is exceedingly common in the sacred writings, to express wisdom virtue, and all the means of christian improvement by the terms, bread, meat, milk, wine, and other substances employed for the nourishment of the body. This kind of language abounds in all the Jewish writings; in the Old Testament, in the apocryphal books, and in the New Testament. To be satisfied of this matter, recourse may be had to the following passage. Proverbs chap. ix. v. 1, 2, 3, 4, 5. Isaiah, chap. lv. v. 1, 2. Jeremiah chap. xv. v. 16; Job. chap. xxiii. v. 12. Ecclesiastics chap. xxiii. v. 19; John chap. iv. v. 34. Rev. chap. xxi. v. 6. and chap. xxii. v. 17.

So general was the use of this language among the Jews, that wicked men are said to eat wickedness and malice. And good men who are desirous of making farther improvements in virtue, are constantly said to hunger and thirst after righteousness.

The examples of this sort of language might easily be extended to a much greater number and variety. And many more instances will occur in reading the scriptures. Those which have been produced, clearly show the extensive use of this language among the Jews. Since then it appears, that a desire to make advancement in religious knowledge and virtue, was called hungering and thirsting; since an acquaintance with the doctrines of religion was called meat and drink; and since those who strive to understand the will of God and to practise it, are said to eat and drink his commandments—it surely need not be thought extraordinary, if the Son of God who has given a complete revelation of the divine will, should call himself the bread of life, and the water of life. We can never regard this metaphor as too bold, if we consider that he alone communicated the words

of eternal life, that he brought life and immortality to light, that it was he of whom Moses in the law and the prophets did speak, and that, for the great importance of his communications he was styled the Word of God. Farther, if we consider not only the importance of the revelation which he hath communicated; but observe also that he offered up his life a sacrifice for us that he might deliver us from misery and from guilt, and that consequently our happiness depends on him, we cannot surely be surprised that he is said to have given us his flesh to eat, and his blood to drink. The common use of these expressions, clearly shows that nothing more was meant than to set forth the high importance of our Saviour's doctrine and sacrifice.

The advocates for the Church of Rome ask why we would understand the words of our Saviour, "Take, eat; this is my body," in a figurative rather than a literal sense. The answer is easy. The general use of such expressions among the Jewish people, leads us, nay requires us, to interpret them in this manner. Were we to consider these words as altogether insulated, and without regard to the use of such language in other parts of the sacred writings, it might then indeed be necessary to understand them literally. But if we compare them with similar expressions in other parts of those books, which is the method pursued by judicious critics in all other cases; we will then find that the figurative interpretation forces itself upon us. We cannot reject it without rejecting at the same time, the general and customary practice of the Jewish language.

The reason which prevented the Jews from understanding these words of our Saviour may be easily ascertained. They did not believe his doctrine to be of that importance which he asserted it to be, and which it certainly is. Neither did they consider his death a sacrifice offered up for the benefit of mankind. It is not surprising then that they should despise his pretension to be the bread of life. Nor is it any wonder that they asked in the language of derision, "How can this man give us his flesh to eat?" For they regarded him as nothing more than a carpenter's son—as a sinner, an impostor—as a blasphemer and an evil-doer, who suffered on the cross the just punishment of his offences. How then could they understand the propriety of calling his doctrine the life of men, or of considering his death as the foundation of their happiness.

We are justified in the figurative interpretation of the words in question by the express direction of our Saviour himself, John vi 63. When the

Jews murmured at what he had said concerning his giving them his flesh to eat, he answered among other things, "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life." Here we are positively told that the words of Jesus Christ are spirit and life. Hence we plainly perceive the purport of the whole of that language which leads us to consider Christ as the nourishment of men, whether he is called bread or water, or flesh or wine. The meaning of all the passages in which this language is used is the same; namely, that he feeds our souls with knowledge, and saves them by his death.

The text now quoted, we may farther observe, flatly contradicts the doctrine of the Church of Rome respecting the Eucharist. It asserts that the flesh profiteth nothing; but the words of Christ are spirit and life. If the flesh of Christ profiteth nothing, where can be the advantage of eating it literally? If the words of Christ are spirit and life, the means of rising from the death of sin to the life of holiness, what then is our duty but to remember and believe them—to meditate on them, and to reduce them to practice?

It must be admitted, however, that there were some, who were reckoned his disciples, among those who found this saying a hard one, and who therefore went no more with him. But it is to be considered that there were many persons who sometimes associated with our Saviour, who were struck with his miraculous power, and acknowledged him to be a prophet, who yet had by no means correct ideas of the nature and importance of his mission. Of this we have two remarkable instances: one in the desire which they manifested to come and make him a king, another in the reproof which he gave them in these words, "Ye say unto me, Lord, Lord, and do not the things which I command you;" and again, "Ye seek me not because ye saw the miracle, but because ye did eat of the loaves." These persons must have entertained but a very imperfect idea of our Saviour's character and doctrine. Nor is it any wonder, that they could not understand how he was the bread of life. They must have been very much astonished indeed, to hear him speak as if the happiness of all mankind depended on himself alone. They never could endure so lofty and immoderate pretensions. But the twelve apostles being better instructed in the nature and importance of Christ's doctrine, did not find the same difficulty nor start the same objections. When our Saviour asked if they also would go away: they answered "Lord, to whom shall we go? thou only hast the words of eternal life." This answer clearly demon-

strates the high opinion which they entertained of the importance of his doctrine; since, they asserted that on it depended their everlasting life and happiness. This answer shows also very clearly the sense in which they understood the discourse that they had just heard, concerning his being the bread of life, concerning his giving them his flesh to eat and his blood to drink. They express the highest possible opinion of his doctrine; but do not say one word of the necessity of eating his body. But had the latter sentiment made any part of his discourse, it is impossible to conceive that they would observe a total silence respecting a subject in which he had just been instructing them with so much care; and on account of which so many were on the point of forsaking him. It deserves to be particularly marked, that in these words the apostles expressed the reason why they also did not go away as others were doing. And the reason is, not because his body was really food, but because "he had the words of eternal life."

Q.

W.

To be continued.

PRACTICAL SERMONS.

No. III.

*By the Rev. John Machar, A. M. Minister of
St. Andrew's Church, Kingston.*

For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God.—Heb. ix 9 14.

We should be acquainted with all scripture; for "all scripture is profitable." The passage we have read must be an affecting one to all who have been convinced of sin; and yet its force can be but very inadequately felt by those who are not familiar with the rites of divine service under the ancient dispensation. The Apostle is referring to the sacrifices and offerings and ordinances of purifying under the first covenant, and while as the first tabernacle was yet standing. These were all typical in their nature—figures for the time then present, of that coming period of glory when Christ having appeared, "an High Priest of good things to come, by a greater and more perfect tabernacle not made with hands, that is not of this building; neither by the blood of goats and calves, but by his own blood, should enter in once into the holy place, having obtained eternal redemption for

us." This was the grand object of all the sacrifices and sacrificial rites under the law; and he only used them aright, and according to their intention, who looked through them to the day of Christ and was glad. That they could not make the comers thereunto perfect as pertaining to the conscience, was shown by their continual repetition, and by the impossibility that "the blood of bulls and of goats should take away sin." This could only be done by that better sacrifice that was to come—even by Him who presented himself to the Father to be sent into the world, saying, "Lo, I come to do thy will, O God!" And that this was now done, was incontrovertibly proved by the efficacy which it was admitted the sacrifices and rites of the first covenant possessed. Though these sacrifices and rites could not perfect as pertaining to the conscience; though to sanctify morally, could never be their effect, as it was never the intention; yet they had an efficacy. Applied to their person, they could remove ceremonial pollution and so sanctify to the outward service of God. The ashes of a "red heifer without spot, upon which was no blemish, and upon which had never come yoke," mixed with water, and sprinkled upon those who were unclean through the touch of a dead body, could produce a typical external sanctity by which they could be again admitted into the congregation of the Lord. But if this were so—if these sacrifices and rites which in themselves were so powerless and so mean, and which, instead of putting away sin, only reminded the worshippers of it, were yet by the appointment of God, efficacious to remove from them ceremonial pollution, and to give them access to the prescribed exercises of divine worship under the first tabernacle, surely far more efficacious to remove away from us the guilt and pollution of sin and to give us access with boldness and delight to serve the living God, must be that sacrifice which Christ offered when, having assumed our nature and taken our place, he presented his blood pure to God on our behalf. As we look to the comparative value of the types and the antitypes, and to their comparative fitness to answer their end, and learn that the types did avail to redeem from temporal death, and to give free approach to the worldly sanctuary, can we hesitate as to whether the antitype has obtained for us eternal redemption—has secured our admission into the Holiest. "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living

God? "Looking for the teaching of that Spirit of truth whose office it is to take of the things of Christ and show them unto us, let us here contemplate these three things; first, the defilement of conscience which, till removed, shuts us out from approaching the living God to serve him; secondly, what Christ did to purge our conscience from this defilement; and lastly, how what he did does purge our conscience from this defilement to serve the living God.

1. Let us contemplate, first, the defilement of conscience which, till removed, shuts us out from approaching the living God.

This defilement is here called "dead works." By this expression we are to understand sins. This we learn on referring to strictly parallel passages in this Epistle where we are told that Christ "by himself purged our sins," "that he put away sin by the sacrifice of himself," and that persons "once purged" from an evil conscience, "would have no more conscience of sins." Sins may well be called "dead works," or as some render the expression, "deadly works;" since bring death upon the sinner, expose him to the sentence of death, and bring him into a state of spiritual death or alienation from the life of God. There seems to be in this phrase, however, an allusion to those uncleannesses which an Israelite might contract from the touch of dead bodies and other sources, that disqualified him from all access to the ordinances of divine worship, and without being cleansed from which, according to the appointed rites of purification, he was liable, if he presumed to approach God in the services of the tabernacle, to be cut off from among his people—to die the death as a profane and presumptuous offender. Even thus are we defiled by our sins. Through them we are altogether as an unclean thing, offensive in the sight of a holy God, shut out from all approach to him, seeing that no evil can dwell with him, nor sinners stand in his sight, but that he is a consuming fire to all the workers of iniquity. This we at once learn on turning to the word of God. There we behold "the wrath of God revealed from heaven against all unrighteousness and ungodliness of men." There we find indelibly inscribed the dread sentence, "Cursed is every one that continueth not in all things which are written in the book of the law to do them."—There we hear the unalterable judgment, "Though hand join in hand, the wicked shall not be unpunished." And when the conscience which is just the guilty heart disturbed in its slumbers by the Spirit of God, rises up in its might, it confirms all these disclosures of the word of revelation; it passes sen-

tence of death upon itself as the due reward of its deeds; it comes out with whatever reluctance, with the acknowledgement, "Righteous art thou, O Lord! who judgest so." We see this in our first parents as soon as they fell. The approach of God which had hitherto been their delight was now their horror, and we hear from them the bitter cry, "I heard thy voice in the garden, and I was afraid because I was naked, and I hid myself." We see the same thing in David. He "roared because of the disquietness of his heart for his guiltiness;" he "found trouble and sorrow." "Thine arrows stick fast in me, and thy hand presseth me sore. There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin." And similar to this has been the experience of all who have ever returned unto the Lord; for through this experience of trouble and sorrow and self-condemnation lies the only path back to him. All who are come unto the city of the living God, have trembled under the apprehended wrath of Jehovah on their guilt, have felt the polluting, loathsome, destructive nature of sin. We trust that some of you have felt this. We trust that some of you have felt the plague of your own hearts—have known what it is to realize the agonizing conviction of your being by nature children of wrath, and to groan beneath the burden and defilement of your sin as unfitting you for being received into the presence of God, and exposing you to his fearful indignation. Could we not indulge such trust to Godward concerning you, how could we proceed to administer to you the peculiar ordinance of this day, since he who never felt the deadliness of sin, assuredly never embraced Christ as a sacrifice for sin, and of course cannot show forth his death at his table with one eucharistic emotion. Oh! what can the observance of the Lord's Supper be to those who have never trembled for fear of God's judgments on their sin, and who consequently have never fled for refuge to the hope set before them in the gospel of an atoning Saviour? What can it be to such but a mere dramatic representation, an idle and unmeaning pageant in which they put a solemn mockery upon God by the profession of sentiments which they do not entertain, and of affections which they do not feel.

It may be inquired, however, is this sense of the deadly nature of sin commonly to be met with among those who name the name of Christ? Do we not find multitudes altogether at ease in regard to this matter—living, and so far as we can see, dying without any horror or apprehension of spirit on account of their guilt—without being made to possess their iniquities in the anticipation of the wrath due to them? This is not denied.

It is true that scaredness of conscience widely prevails among those that take the christian name. It is true that multitudes are at ease in their sins; that in just judgment for their long resistance to the strivings of his Spirit, God has permitted them to sink into a state of spiritual apathy so great that the thought of judgment alarms them not, and that they even congratulate themselves that they are not distracted by any of those terrors under which the servants of the Lord are reported to have exceedingly quaked and feared. There may be those in this assembly who are sunk into this state; so deeply sunk into it that what we have said of the anguish of a defiled conscience may look to them only an unintelligible mystery, and like the ravings of a distempered fancy. But will God then never make inquisition for iniquity? Will no "fiery indignation ever devour his adversaries?" Is sin which transgresses his holy and just and good law, which strikes at his very throne, and which has been an ever welling fountain of bitterness wherever it has found its way since first it entered his universe—is this sin so light a thing that he will never regard it—never come out of his place to punish them who commit it? If you are tranquil in sin, is your tranquility amiable? Were it not better that this repose, so unsuitable to your circumstances, were exchanged for even the deepest horrors of mind which an awakened soul ever experienced? Were it not happier for you that instead of being able to heal your hurt slightly saying, Peace, peace, when there is no peace, it presented itself to you in all its virulence and incurableness, forcing from you the agonizing enquiries, "Wherewith shall I come before the Lord, and bow myself before the High God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first born for my transgression, the fruit of my body for the sin of my soul?" The Spirit of the Lord hath not left off to strive with man; and though multitudes do always resist him, all do not remain obdurate under his reproofs. It was said of him, "When he is come, he will convince the world of sin, and this office he performs in the case of many. Through that word of God which is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart," through this word the Spirit awakens many from their security, setting their sins in array before them—and making them feel how deep is their defilement, and how justly obnoxious they are to the wrath of God.

This he does that he may bring them to that fountain where only they can be cleansed—where only “beauty can be given them for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness;”—the fountain opened in the blood of Christ.

2. Which brings us to the second thing to be considered; namely, what Christ did to cleanse us from our defilement, and so bring us to God. That our conscience might be purged from dead works to serve the living God, “he through the eternal Spirit offered himself without spot to God.” This he did as the God-man, Immanuel—God with us and in our nature. It is of him that it is said, “In the beginning was the Word, and the Word was with God, and Word was God.” He was God. Now, as God, he would not do for us that will of God by which alone we could be sanctified; for as God, he was incapable of either obeying or suffering for us, as indeed he was of obeying or suffering at all. To the end that he might obtain redemption for us by paying our ransom, a body—even a human body, consisting of a true body and a reasonable soul—must be prepared him, and the great mystery realized in his person, the mystery of “God manifest in the flesh.” This great mystery accordingly was realized in him. “When the fulness of the time was come God, sent forth his Son, made of a woman, made under the law, to redeem them that were under the law.” “Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same.” “The word was made flesh, and dwelt among us.”

Having thus become man—having realized in his person the wonderful constitution of things in which, “he that sanctifieth and they that are sanctified are all of one,” and thus come into a condition in which he could lawfully perform to us the kinsman’s part, he fulfilled the errand on which he came out from God—he did the will of God, “by which will we are sanctified;” he gave himself a sacrifice for our sins; becoming “obedient unto death, even the death of the cross,” for us. He became “the Lamb of God,” to “take away the sin of the world.” “He his own self bare our sins in his own body on the tree,” where the curse due to our sins was poured out upon him and exhausted—when he “was wounded for our transgressions and bruised for our iniquities.”

This he did “through the eternal Spirit,” for in the work of our redemption all the persons of the Godhead concur, and each puts forth distinct and appropriate acts. When the Son came forth from the Father to ‘do the Father’s will’ and finish his

work in our redemption, he was, as has already been noticed, made of a woman, made under the law, as man was. As man’s Redeemer, he actually came into man’s place. It is wonderful to us that he who was the mighty God should become an infant of days, should come into our world in our weakness, and live encompassed by our weakness, and through weakness should be crucified; yet thus it was, and thus it behoved it to be, since “truth must spring out of the earth before righteousness can look down from heaven.” He came into our state of weakness, and abasement, and subjection, and dependence. “Though in the form of God, and thinking it no robbery to be equal with God, he emptied himself of his glories, and took upon him the form of a servant, and was made in the likeness of men, and was found in fashion as a man.” Having come into this state by the Father’s commandment and according to the Father’s will, he lived according to it. He lived a life of continual dependence upon his Father. He lived through “the spirit put upon him,” according to the Father’s promise, “behold my servant whom I uphold, mine elect in whom my soul delighteth. I have put my spirit upon him.” He spake through the spirit. He acted through the spirit, doing nothing of himself, but all through the spirit. He at length consummated his offering of himself on the cross through the eternal Spirit—committing himself into his Father’s hands with the assured trust that as he had glorified the Father, so would the Father raise him up and give him glory. “I have set the Lord always before me; because he is at my right hand I shall not be moved. Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.”

And thus was he “the Holy One in the midst of us.” Offering himself through the eternal Spirit, his sacrifice was “without spot.” This it behoved his offering to be, for otherwise it could not have been a sacrifice of a sweet-smelling savor to God. As manifested to take away our sin, it was needful that in him there should be no sin; and there was none. “He did no sin,” “no guile was ever found in his mouth.” The Prince of this world had nothing in the second federal Adam. He could ever say, “I delight to do thy will. O my God; yea, thy law is within my heart.” The voluntariness and even delight with which he humbled himself and became obedient to the death of the cross, proclaims the holiness of his offering

to God. None took his life from him on that scene of agony and ignominy—in that hour of darkness and oppression ; he laid it down of himself, and he laid it down with eagerness and delight. Why was this ? It was because he was the *Holy One*—because he loved righteousness and hated iniquity. His thus bearing our sins in his own body to the tree was because he would by no means clear the guilty—because he would “condemn sin in the flesh,” and would see its full curse exhausted. His soul was exceedingly sorrowful even unto death, he was sore amazed and very heavy. We cannot conceive of the bitterness of that cup which was given him to drink ; and as a partaker of our humanity he shrunk from drinking it. But behold how he loved righteousness ! “The cup which my Father giveth me, shall I not drink it ?” I have a baptism to be baptized with ; and how am I straitened till it be accomplished !” As he hangs suspended upon the tree, that we might understand something of that wrath of God that cometh upon the children of disobedience, and get us up and flee from it, there bursts from him the awful complaint, “My God, My God, why hast thou forsaken me ?” Why art thou so far from helping me, and from the words of my roaring ? But mark how he closes it. “But thou art holy,” thou wilt by no means clear the guilty. Thy will is mine ; awake, O sword, and smite the man that is the fellow of the Lord of Hosts—smite him until the accursed thing is eternally demonstrated to be most accursed—until the ransom for iniquity is complete, and they for whom it is paid may see God and live. “Father, glorify thy name ; for for this cause came I unto this hour.”

8. We were to consider, lastly, how the blood of Christ who thus presented himself through the eternal Spirit without spot to God, purges our conscience from dead works to serve the living God. It is through faith that it has this efficacy. It was only when the blood of the bulls and goats slain under the law—when the ashes of the heifer that had been burned—were applied to the person of the defiled Israelite by sprinkling that he was sanctified to the purifying of the flesh and so restored to the outward worship of God ; and had he not made a personal application to these the appointed means of cleansing, but despised them, he would not have been sanctified to the outward service of God but would have been cut off from it as profane. And in like manner it is only when we who are placed under the new covenant make a personal application to the blood of Christ—when we have it sprinkled upon us by faith, that it will purge our conscience from the defilement of sin to serve the living God. When, however, we do make a personal application to the

blood of Christ, we are cleansed from our filthiness and can enter into the Holiest. But how is it that the blood of Christ, when believed in, should have this blessed efficacy ? How should the faith of his spotless sacrifice sanctify to the service of God ? This is seen on considering what we need to the serving of the living God, and how the faith of Christ's atoning blood meets this need. Before we can serve the living God, we must see the righteous sentence of condemnation, pronounced upon us by God for sin, taken away, and we must have a capacity to delight ourselves in God. We must see the righteous sentence of condemnation pronounced upon us by God for sin taken away, for without this we would have no liberty to approach God to serve him ; and we must moreover have a capacity to delight in God, for otherwise we could not delight in him. Now both these things we have through our union by faith to him who, becoming man and receiving the anointing of the Spirit, presented his blood pure to God. On the formation of this union to Christ there is no more condemnation to us, but the handwriting that was against us is taken away—having been nailed to the cross, and we have boldness to come to God as children to a father. And we at the same time receive the Spirit of Christ—the Spirit through whom he offered himself to God, whom he gives to enable us to walk in the sin-consuming vision of the divine love and holiness as he walked in it, and so to follow his steps in presenting ourselves living sacrifices to God—putting his condemnation upon our sins, and having no fellowship with its unfruitful and deadly works. “The last Adam was made a quickening spirit,” that by his dwelling in us we might be conformed to his image, and so be one with him who is on with the Father, according to that prayer of his, “I pray for them which shall believe on me, as thou Father art in me, and I in thee, that they also may be one in us.” And thus is our conscience purged to serve the living God, nor only purged once, but *kept pure*. Thus can we give it as the blessed description of our life, “Truly our fellowship is with the Father, and with his Son Jesus Christ.” Coming to the blood of sprinkling, we are brought into, and kept in, a condition of serving the Lord without fear, in righteousness and holiness before him, all the days of our life. “For the love of Christ constraineth us ; because we thus judge, that if one died for all, then were all dead ; and that he died for all that they who live should not henceforth live unto themselves, but unto him who died for them, and rose again.”

We see here how very awful must be the end

of those who obey not the gospel of God. There may be those now present who are not obeying it. With a name to live, you may be dead; with a form of godliness you may be destitute of its power; with a profession of coming to the "fountain opened for sin and for uncleanness," you may be unwashed from your filthiness. But if so, how awful is your case! "This," says our Lord, "is the condemnation that light is come into the world, and men loved darkness rather than light, because their deeds were evil." Now this is your condemnation. You not only abide in that death—in trespasses and sins, into which you are naturally sunk (a guilt sufficiently great) but when your forgotten and insulted God comes forth to you not in wrath, but with the yearnings of a compassion of which the incarnation and sufferings and death of his beloved Son are the measure, saying to you, yet "will I sprinkle clean water upon you, and ye shall be clean," you add this to all that you have done, that you reply, nay, but we will keep our sins, we will wallow on in the mire as we have done. And do ye thus requite the Lord, O people foolish and unwise, and yet hope to escape his righteous judgment? How shall you escape if you neglect so great salvation! "He," we read, "that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of Grace?" "It is a fearful thing to fall into the hands of the living God."

All we address are not hardening their hearts against the Lord. Some of you are awakened. You are convinced of your uncleanness, and you see that unless it shall be removed it must bring upon you everlasting destruction from the presence of the Lord. Therefore hath fearfulness surprised you, and you are asking, "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" Unto you, my hearers, is the word of this salvation sent. How shall not the blood of Christ purge your conscience from dead works to serve the living God? You have no need to die in your sins, for the Redeemer is come out of Zion to turn away ungodliness from you. You have no need to be outcasts from the face of your God because of your uncleanness; for in the opened fountain of the blood of the Lamb you may wash your robes and make them white. Come to this fountain, and let its waters be sprinkled upon you. Come to it with the prayer, "Purge me with hyssop, and I

shall be clean; wash me, and I shall be whiter than snow. Make me to hear joy and gladness." Come to it thus, and you shall be purged and made clean; you shall have joy and gladness—a joy and gladness not in seeing your sins to be trivial, but in seeing them to be infinitely more sinful than you had ever before conceived, and in seeing your calling to be to join in God's holy condemnation of them. A new song will be put into your mouth, even praise to your God at the remembrance of his holiness. "I will greatly rejoice in the Lord; my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness."

But methinks I can hear a voice from the hearts of many, saying, "Where is this blessedness of which you speak?" and they are those who cannot be said to have altogether neglected the great salvation, but who notwithstanding much to occasion misgivings, we would fondly hope are the children of God. This joy of the Lord, this vividness of tasting that he is gracious, if they were ever yours, are yours no more; your harp hangs now upon the willow silent and unstrung, and you utter the painful complaint, "O that it were with me as in times past!" Why is this? Is the fountain of consolation less full than in the day on which you first drank from its reviving streams? Is access thereunto less free to you than then! O! let me guide you, my dear brethren, to the true reason why your state is so depressed—your conscience so full of trouble, your communion with God so broken and interrupted, your life—if life it may be called—so fluttering and ready to expire. The reason is, you are not uniting yourselves to the Saviour by a living faith. You are not abiding in him. You are not feeding upon him in your hearts. Were it not so, would you be in the state in which you often are? It could not be. "He that eateth me," saith Christ, "even he shall live by me." How shall not the blood of Christ who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God! But hear the heavenly voice still addressed to you. Come this day anew to the fountain opened for sin and for all uncleanness. Come to the Table of Communion, and behold Christ's body broken, his blood shed for you, for many for the remission of sins; behold this provision, and approach and eat and live for ever. Feed upon this provision not to-day only, but to-morrow and the day following, and evermore; until your service here is exchanged for the service of the upper sanctuary, and he whom your souls love, calls you to drink of the fruit of the vine, new with him in his Father's kingdom.

ON THE LEGISLATIVE INCORPORATION OF THE
CHURCH.

SIR,

In your Number for August last there is an able article under the above title, which gave me much satisfaction, as it shows that some attention begins to be paid to this important matter. At the conclusion the writer invites discussion on the subject; and in consequence I mean to state some circumstances and considerations with which he appears to be unacquainted or to have overlooked.

The subject was taken up by our Ministers and Elders so long ago as 1820, if not earlier. In that year it was officially announced that the Protestant Bishop and his Clergy were incorporated for the purpose of managing the lands reserved for the support of a "Protestant Clergy." It was the erection of this corporation that first opened the eyes of the members of the Scottish Church in the Canadas; and before the formation of the Synod in 1831 they had frequently applied, to the proper authorities in the Mother Country, for relief from the difficulties and disabilities under which they have long laboured. Particularly in 1828, when a gentleman of the bar was sent from this province as Agent for both the Canadas, with petitions to His Majesty and the two houses of the Imperial Parliament. But no person ever suggested an application to our provincial Legislatures for redress; though this appears to be the intention of the article now under consideration. Several reasons exist for applying directly at the fountain-head; but it will suffice to state two only. First, any bill that may be passed by the two houses of Legislature of either province, relating to ecclesiastical affairs, cannot legally receive the Governor's assent, but must be reserved for the signification of Her Majesty's pleasure; and even the Royal prerogative is so much restrained by section 42 of our constitutional act, that a copy of such bill must first be submitted to both houses of Parliament for thirty days; and if within that time either house think fit to address Her Majesty, praying that her sanction may be withheld, it shall not be lawful for Her Majesty to assent to the bill. The other reason is, that an act passed in one of the Canadas can have no force or validity in the other; and it is beyond all reasonable hope that the two legislatures will ever agree to the same enactments in any bill that may be proposed to them. But as the authority of the Synod extends over both provinces, it is desirable and necessary that the ecclesiastical constitution of both should be the same. It is true that by our constitutional act, sections 55 and 41, the appro-

priation of the Clergy Reserves, &c. may be varied or repealed by the Legislatures of either province, under the restrictions abovementioned. And the Governors of both provinces, in consequence of instructions from the Colonial Secretary, recommended the matter to the consideration of their respective Legislatures in January 1832; but nothing satisfactory has yet resulted therefrom. In this province no proceedings have been had; and in Upper Canada, the recommendation has been worse than useless from the party spirit which it has engendered, and the intemperate proceedings to which it has given rise, particularly during the session of your Legislature last winter.

This will show the fallacy and inutility of applying to the provincial Legislatures for what we claim and are justly entitled to; but where your Legislature has imposed disabilities on your ministers in regard to the solemnization of marriages, and restricting each congregation to the possession of only five acres of land by the act of 1828, (in which they are included under the general name of *Presbyterians*) even though it be purchased or bequeathed to them, you most certainly ought to seek redress, at least in the first instance, from the same power that imposed such galling disabilities and restrictions. But I am not disposed nor prepared to enter into details respecting the relief you ought to claim. However, as Presbyteries now meet regularly in Upper Canada, the degrading enactment requiring our ministers, on being ordained to their congregations, to submit their credentials to the Court of Quarter Sessions, ought to be repealed or greatly amended.

In the "draft of an act of Incorporation," it seems to me there is an omission in not providing by a positive enactment, that whenever any minister shall be suspended, deprived or deposed, he shall at the same time be deprived of all his rights and emoluments as pastor of the congregation to which he had been ordained. And if an act be obtained of the Imperial Parliament (the only competent authority to legislate definitively on the matter), the expressions in several instances will require to be altered. From the whole tenor of the article alluded to, and particularly the third point which it is proposed should be defined in what is technically called "*the Constitution of the Church*," it is evident the writer intends that the minister should be elected by some of the congregation. This I consider wholly inexpedient; for it forms no essential or permanent part of our Church Government; as the practice has not been uniformly the same, and even at this day, patronage still exists to a great extent in Scotland; and it does not

appear that the congregations under patronage are worse served or less moral, religious and pious than those who elect their pastors. Considering what has at different times taken place in this country, it may with confidence be anticipated, that whenever two or more candidates offer for a vacant charge (perhaps even when there is only one) to be supplied by popular election, bad feelings will be produced in the congregation, which may probably continue for years; or may very likely cause an immediate division and breaking up of the congregation, as has happened more than once in Lower Canada. It is unnecessary and would be tedious to enter into particulars; I shall therefore merely refer to the case of St. Andrew's Church in Quebec, which came before the Synod in 1835. That Church was incorporated in 1831, by a provincial act which met with no opposition, but passed exactly according to the wish of those who applied for it. Yet on the first election of a minister from among several candidates, which was done according to law, the dissatisfaction of many members was so great that if the Reverend gentleman who was duly elected, had not resigned, it was evident that the congregation would have been divided and many would have left the Church.

Another consideration impresses forcibly on my mind, the propriety and expediency—I may even say—necessity of submitting to patronage. By section 53 of the constitutional act, Her Majesty may authorize the Governor, with the advice of His Executive Council, to erect Parsonages according to the establishment of the church of England; and to endow them with part of the lands reserved for the support of a Protestant clergy. And, by the 59th section, Her Majesty may also authorize the Governor (the Council not being mentioned) to present an incumbent or minister to such Parsonages when a vacancy occurs &c. But Her Majesty is not invested, by any part of the act, with the power of erecting and endowing corporations of any sort for the benefit of the church of Scotland. On the contrary, when any bill favorable to our church is reserved for the Sovereign's pleasure (which the law requires to be done) it must, as is enacted in section 42, be submitted to both Houses of Parliament for thirty days, before it can be assented to and become a law. Now, our church has very properly urged her claim, under the fourth article of union between the two kingdoms, to all the "rights, privileges, and advantages," in Canada, that are enjoyed there by the church of England. And if our claim be admitted and granted, surely it is not unreasonable that it should be under the same, or similar, con-

ditions as are enacted for the sister church. Besides, it can never be hoped nor expected that the Executive Government will assent to a law authorizing the incorporation and endowment with lands by the crown, of congregations of any church, unless the Sovereign have the right and power of presenting ministers to such congregations, or at least that his approval of the clergyman, or that of his representative, will be required; which last is the case with the two congregations at Quebec, incorporated by provincial acts.

However much patronage may be contrary to the opinions and wishes of many members of the Scottish church, it has, nevertheless, always existed in many parishes at home (except during the short interval from 1690 to 1712) and is not inconsistent with the proper government and discipline of the church. This is fully stated and explained in principal Hill's "view of the constitution of the church of Scotland." It is not to be expected that our church will ever obtain that establishment and support which she claims in this country from the Sovereign and Parliament, except upon some such conditions as have just been mentioned. It will occur to every reader, that, if Presbyteries be careful and strict in examining candidates for licences and for ordination, no improper person can ever be appointed to any congregation, whether under patronage or not.

I am not aware of any passage in scripture, nor in our Confession of faith, that enjoins either popular elections or presentations of ministers by patrons, when their services are required; and therefore it may be inferred, that it is not a matter of conscience nor of great importance which mode is followed: But, from what has come to my knowledge, during a long residence in this Province, I am convinced that, in this country at least, patronage is the most safe, expedient, and least objectionable of the two. Particularly when the King, or Chief Magistrate, is to be the patron; and there can be no other, except some person acting by the Sovereign authority, if we obtain corporations and endowments from the *Crown*, such as we have claimed and are entitled to, both in law and equity. "The patron's right of disposing of a benefice originally arises either from the patron or his ancestors &c. being the founders or builders of the church; from their having given lands for the maintenance thereof; or from the church's being built on their ground; and frequently from all three together." So that, though by this law, which is founded in reason, we may have some private patrons, yet they are not likely to be nu-

merous, nor to occasion any inconvenience or bad consequences.

I cannot better conclude than by a quotation from a pamphlet published four years ago, in the mother country, by a minister of our church,† exposing the sophistry and fallacies of the voluntary system. "It is almost, however, a new doctrine, to assert the inexpediency and unlawfulness of ecclesiastical endowments for supporting the service of God, and diffusing the light of the gospel. I have stated, in the outset, that I am not anxious to find the exact model of a christian church, either as to its discipline or secular administration, in the New Testament. I look for conformity of spirit rather than of practice, and hold this to be one of those points in which the wisdom of God is manifest, in leaving all such arrangements to be settled according to the means and circumstances of different communities; always having a regard to the obvious and acknowledged spirit of the gospel."

What has been said on this important subject, will, it is hoped, awaken the attention of your readers and induce some person, better qualified, to come forward and illustrate more fully, and enforce with greater energy, my views and expectations of the policy that should, and I trust will, be adopted by that scion of the Scottish church which is planted in the Canadas.

A LAYMAN OF THE SCOTTISH CHURCH.

Lower Canada, 14th Nov. 1837.

† Encyclopædia Britannica, 4th Edition, Article *Patron*.

† The Rev. James Eisdale, of Perth.

From the Scottish Herald.

BIOGRAPHICAL SKETCH OF JOHN CALVIN.

John Calvin, the distinguished Reformer, was born at Noyon, in Picardy, on the 10th of July 1509. From the respect in which his parents were held, even by the nobility of the district in which they lived, John received a very liberal education with the children of the Mommors, a family of the first rank in the neighborhood. He accompanied them to Paris, where he studied in the College de la Marche, under the celebrated Maturin Cordier, or Corderius. Thence he removed to the College of Montaignu, where he had for his tutor a Spaniard of extensive attainments as a scholar.

Calvin's father, as he wished that his son should enter the church, obtained from the Bishop of Noyon a benefice in the Cathedral church of that city, and afterwards the parochial cure of the village Pont l'Evêque, which had been the birth-place of the elder Calvin. Before leaving France, accordingly, John Calvin officiated for a short time as a curate in the Romish church; but in the wise Providence of God, he was prevented from continuing long in communion with the apostasy of Rome. His father, thinking that the study of the law presented a better field for the successful exercise of his son's talents, recommended his abandonment of the clerical profession,—a step which the young man was the more ready to take, as, by the divine blessing accompanying his study of the Sacred Writings, he had become disgusted with the superstitions of the Romish hierarchy, and convinced of the accordance of the Protestant principles with the Word of God.

Having come to the resolution of dedicating his talents to the study of the legal profession, he repaired to Orleans for that purpose. And so rapid and astonishing was his progress, that in a short time he was judged capable of filling the chair in the absence of any of the professors, and on leaving the University, he was offered the degree of Doctor, free of expense. His studies, however, were not confined to law, but he spent much of his time in the perusal of the Scriptures, and he was frequently consulted by those who wished to be instructed in the reformed religion. At this period he was accustomed, after a frugal supper, to study till midnight, and employ his morning hours in bed reviewing the studies of the preceding night. Though far from favorable to health, this sustained exertion could not fail in enabling him to store up that mass of solid erudition which so distinguished him in after life.

Anxious to perfect himself in the profession which he had adopted, Calvin attended the lectures of a distinguished civilian at Bourges; but from this place he was speedily recalled in consequence of the sudden death of his father. After this melancholy event, which deprived him of a valuable counsellor and guide, he removed to Paris, where, in his twenty-fourth year, he published his commentary on Seneca's Epistle concerning Clemency. While in Paris, he became intimately acquainted with a number of those who had espoused the reformed religion; and so deeply did he become interested in their principles, that he resolved to dedicate himself to the service of God, in connection with the Reformed Church.

His well-known talents and zeal led the Roman Catholics to watch his movements with the utmost suspicion, and they were not long in finding an excuse for raising against him and his friends a keen persecution. He found protection and an asylum, however, at the court of the Queen of Navarre, by whose intercession with the French Government the storm was dispelled.

In the year 1534, the utmost severities were inflicted upon the reformers. Eight martyrs were burned alive in Paris; and the King, Francis, I., declared that he would not spare his own children if they should, by any chance, be infected with these "execrable heresies," as he called them. Calvin, grieved at the spirit of intolerance and persecution thus manifested towards his friends, determined to leave France, and accordingly he did so, after having first published, at Orleans, a small work in opposition to the doctrine that the soul sleeps when in a state of separation from the body.

In retiring from France, he proceeded as far as Basle, where he devoted himself to the study of the Hebrew language, and published his Institutes of the Christian Religion, which have long been highly valued as an excellent system of theology. After completing this incomparable work, he set out for Italy to visit Renee, the Duchess of Ferrara, and daughter of Louis XII., King of France. The interview was very pleasing to both parties, and tended to confirm the Duchess still more strongly in her attachment to the reformed principles. During the rest of Calvin's life she continued his sincere and steady friend.

From Italy he passed again into France, where he settled his affairs, and brought along with him Anthony Calvin, his only surviving brother. His intention was to return to Basle or Strasburg, but in consequence of the war which raged in various intervening places, he was led to change his route, and thus was conducted by the mysterious arrangements of Providence to Geneva,—the city which proved the scene of his useful and laborious efforts in the cause of Christ throughout the whole of his future life. The Gospel had before this time, been introduced into Geneva by the joint exertions of two very distinguished characters, William Farel and Peter Viret. On reaching the city, Calvin, waited upon these good men, when Farel took the opportunity of urging him to remain with them and share their labors. For some time Calvin was resolute in refusing to comply with the arguments, powerful though they were, which were brought forward, when at length Farel, with a solemnity and pathos sufficient to awe the mind, burst forth in these words: "I denounce unto you, in the name of Almighty God, that if, under the pretext of prosecuting your studies, you refuse to labor with us in this work of the Lord, the Lord will curse you, as seeking yourself rather than Christ." Terrified by this dreadful denunciation, Calvin surrendered himself to the disposal of the Presbytery and Magistrates, who, with the consent of the people, appointed him preacher, and invested him also with the responsible office of Professor of Divinity.

No sooner had Calvin become connected with the church in Geneva, than he devoted his powerful mind to the consideration of its internal condition, which was yet unsettled. Besides publishing a formulary of doctrine, and a catechism, he induced the citizens openly

to abjure the errors of Popery, and on the 20th July 1539, the senate and the people, openly preceded by a public scribe, solemnly avowed their adherence to the doctrine of the Christian religion. For some time a violent opposition was made to the exertions of Calvin by the Anabaptists, but so completely did he silence them in a public disputation, that they almost disappeared from the church of Geneva. Another and a more copious source of discouragement, however, arose from the divided state of the city. Besides the profligacy which prevailed among certain classes of the community, ancient family feuds happened about this time to be revived. In this state of matters, when the minds of the people were agitated with civil broils, Farel, Calvin, and Couraut, openly declared that they could not conscientiously administer the Lord's Supper. This so enraged the chief men of the city, who were themselves opposed to Calvin and his colleagues, that these faithful servants of Christ were ordered to leave the city within two days. When Calvin was informed of the decree which had passed, he calmly said, "Certainly, had I been in the service of men, this would have been a bad reward; but it is well that I have served Him, who never fails to repay his servants whatever he has once promised."

The banishment of these three devoted men produced a great sensation in the Reformed churches throughout Switzerland and Germany. Various attempts were made to prevail upon the governors and people of Geneva to recall them; but in vain. They remained firm to their purpose. Calvin accordingly went first to Basle, then to Strasburg, where, with the sanction of the senate, he was appointed professor of divinity, with a liberal stipend. The ability with which he filled the chair to which he had been chosen, soon raised his fame; and such was his influence over even the civil authorities of the place, that he succeeded in planting a French church, and introduced such discipline as he approved. Nor did he forget his poor persecuted flock at Geneva, but by his letters encouraged and comforted them under all their trials, predicting that brighter days yet awaited them.

While at Strasburg, Calvin published his "Christian Institutions" in a more enlarged form, his "commentary on the Epistle to the Romans," and a valuable treatise on the Lord's Supper. At this period also the Reformer married, by the advice of Bucer, Idelette de Bure, the widow of a leader among the Anabaptists.

In 1541 Calvin was appointed by the ministers of Strasburg to represent them in the conferences which Charles V. ordered to be held, first at Worms, then at Ratisbon, for the purpose of attempting a reconciliation between the Protestants and Roman Catholics. His appearances on both these occasions gave great satisfaction, and Melancthon in particular was so highly delighted, that he often honoured him with the name of "the divine."

The time was now come when the Lord was pleased to revive his own work in Geneva. Of the four chief persecutors of God's servants, two of them were dead, and the other two banished, and a desire was universally manifested that Farel and Calvin should be recalled. The former, who had taken up his residence at Neufchatel, refused their request. A deputation was accordingly sent to Strasburg that they might prevail upon the citizens to part with Calvin. To this they were very reluctant, and though the Reformer still loved the people of Geneva, he declined to quit a place where the Lord had so strikingly blessed his labors. At length, however, he was constrained to yield, and on the 13th of September 1541, he returned to Geneva, heartily welcomed both by the senate and the people. The understanding at Strasburg was, that his removal from them was merely temporary, but the people of Geneva did not rest until he was established permanently among them. As the only condition, however, on which he would consent to remain, he stipulated that the Presbyterian plan of church government should become the adopted system of the Genevan churches. A decree was accordingly passed by the senate to that effect.

Being now settled in the former scene of his labors, he exerted himself more vigorously than ever in his varied and important duties. In every fortnight he preached one whole week; thrice every week he delivered lectures; on the Thursdays he presided in the meetings of the Presbytery; on the Fridays he expounded the Holy Scriptures to the congregation. Besides these employments he wrote many learned commentaries on the sacred books, produced controversial writings on various kinds, and carried on an extensive correspondence. These, however, were merely his public avocations. His society was so much courted by enlightened men, that visitors from every part of Europe came to Geneva to ask his advice in religious matters. And such was the versatility of his powerful mind, that in the midst of his weightiest and most important studies, he was accessible to all who sought his counsel or assistance. And in seasons of peculiar trial to the Reformed Churches, the kindness of this great and good man was remarkably shewn. In consequence of persecution, great numbers driven from Italy and France resorted to Geneva, where they obtained an asylum and in the devoted Calvin they found a friend.

The attention which Calvin paid to his own flock was incessant. He visited, warned, exhorted them; and when the city was beset with the plague and famine, he stood forward regardless of his own life, anxious to promote the spiritual and temporal welfare of the poor distressed people. Wherever his services were required he was ready at his post. But it was more peculiarly in seasons when the cause of religion was in peril, that the energies of Calvin were put forth. Whether in opposition to the Roman Catholics, the Anabaptists, or the Libertines, he wielded his pen

manfully in defence of the truth. The work which he published on the necessity of reforming the church, and which appeared at the time the diet was assembled at Spiers, attracted peculiar notice, and was, under God, one of the great means of awakening attention to the subject.

The fidelity of Calvin in discharging his pastoral duties exposed him to much obloquy and opposition from the immoral portion of the population of Geneva. He remained resolute and unmoved however, boldly declaring the word of truth, and reproving with all earnestness the vices which prevailed in the city. Nor was this faithfulness in God's work unattended with its reward. The church of Geneva wonderfully increased in numbers, and the estimation in which the Reformer was held, rose higher still, from the attention which he shewed to the suffering Protestants who flocked thither from all quarters.

About this period, though for a season he enjoyed a cessation from public disputes and contentions, he suffered a severe stroke in the death of his wife, who appears to have been much esteemed for her piety and Christian prudence. Her last words were peculiarly refreshing, "O glorious resurrection! God of Abraham and of all our fathers! not one of the faithful who have hoped in thee, for so many ages, has been disappointed: I will also hope."

The Genevan church now assumed in all its extent the Presbyterian polity, and in addition to public preaching the consistory resolved that every minister should visit every family from house to house, expounding the Scriptures, and catechising the inmates, with the view of ascertaining the extent of their knowledge of divine truth. All festivals were abolished, and no other day was permitted to be kept holy except the Sabbath. These arrangements were not made, however, without violent opposition, so violent as to have broken the spirit and discouraged the efforts of any other man than John Calvin. He bore all with christian resignation and invincible patience. In the midst of all opposition he remained firm in the maintenance of those doctrines which he believed to be consistent with the Word of God, and calmly but courageously obviated the objections which were offered against them. The language which he employed in speaking of the enemies of the truth was, we admit, in some cases strong, but were we in possession of all the circumstances, our opinion, in this respect, might be considerably modified. The charge has been made against our Reformer that he was too harsh in his treatment of heretics, and more particularly that he was accessory to the burning of Servetus. The punishment, however, of this arch-heretic, it ought never to be forgotten, was the decree of the senate, not of the church; and though Calvin and his colleagues might not consider themselves justified in interfering with what they regarded as the rightful prerogative of the magistrate, we ought to be cautious in blaming where we

are not sufficiently acquainted with the state of the case.

In the condition of foreign churches, Calvin took a particular interest. By his correspondence he animated and encouraged the persecuted Protestants in Poland, France, and England; and the refugees from these countries, who came to Geneva, he treated with all kindness and christian regard.

About this time he was attacked with a severe illness when preaching, and obliged to leave the pulpit. Rumors immediately spread that the Reformer was dead, and the Roman Catholics rejoiced at the intelligence so greatly, that a day of public thanksgiving was appointed at Noyon, his native place. The intelligence, however, was false, for Calvin speedily recovered his wonted health and activity. Soon after he had regained his strength, he published his admirable commentaries on the Psalms. For some months his mind was much occupied with the gloomy state of affairs in France. A persecution had broken out with great atrocity and violence at Paris, and the blood of many Protestants was ruthlessly shed. At the instigation of Calvin the German states interfered, and by their friendly intercessions put an end to the calamities of the church.

In little more than a year from his former illness, Calvin was seized with a quartan ague, which, continuing for eight months, reduced him to a state of debility, from which he never afterwards completely recovered. By the advice of his physicians, and at the urgent request of his friends, he was prevailed upon to refrain from preaching in public, and delivering his theological lectures. He still, however, continued to devote his days and nights to the dictating and writing of letters to various parts of Europe, and he very frequently exclaimed amid his constant employment, "How unpleasant to me is an idle life!" Nor did he cease to take an interest in public matters. It was by his advice and encouragement, indeed, that amid all the troubles to which the republic of Geneva was at this time exposed, the inhabitants established an extensive seminary or college for the instruction of youth. As soon as his health would permit, he resumed, though in great weakness, his labors, both in the pulpit and the theological chair. His strength, however, gradually diminished, and on the 6th of February 1564, he delivered his last sermon with difficulty, in consequence of an oppression on his chest. From that day he taught no more in public, unless when he was carried occasionally to the church, and addressed his people in a few words. The disease under which he labored in his last illness was very severe and complicated, but in him "patience had her perfect work."

In giving an account of the dying scene of this truly useful and eminent servant of God, we cannot do better than quote the language of one of his most devoted and constant friends, Beza:—"On the 10th of March, we, his brother ministers, on paying our visit

together as usual, found him dressed, and sitting at the little table where he was accustomed to write or study. On seeing us, he sat silent, resting his forehead on his hand for some length of time, as he frequently did when engaged in study and meditation; and then, with a voice occasionally interrupted, but a kind and cheerful countenance, he said, 'I return you, dearest brethren, my most hearty thanks for all your solicitude on my account, and hope in a fortnight I shall be present, for the last time, at your consistory,' (which was established for discipline of morals,) 'for I think that the Lord will then manifest his pleasure with respect to me, and take me to himself.' He did attend the consistory on the 21th of March, as usual, and when the business was finished in a peaceable manner, he observed, that he felt some further continuance was granted him by the Lord. He then took up a French New Testament, read to us himself some of the marginal annotations, and requested the opinion of his brethren, since he had undertaken to correct them. He was worse on the following day, having been fatigued with the labors of the preceding; but on the 27th, he was carried to the door of the senate-house, and being supported by two of his attendants, walked into the hall, and after proposing a new rector of the school to the senate, he uncovered his head, and returned them thanks for the favors already conferred upon him, and particularly for their attentions in his last illness. 'For,' he said, 'I think I have entered this house for the last time.' Having uttered these words with difficulty, and a faltering voice, he took his last farewell of the senate, overwhelmed with sorrow, and bathed in tears. On the 2d of April, which was Easter-day, although suffering from great debility, he was carried to church in a chair, was present with the whole congregation, received the Lord's Supper from my hand, and conjoined in singing the hymn, with a trembling voice, but with manifest expressions of joy shining forth from his dying countenance."

A few days after he sent to inform the syndics and senators that he wished to meet them once more, and he intended, therefore, next day, to be carried to the senate-room. The senators, however, afraid that his health might be injured by the exertion, repaired in procession from the senate-room to the house of Calvin. The address which he delivered to the civil authorities on that occasion was peculiarly solemn and affecting. The important admonitions with which it closes are well worthy of attention.

"If you would preserve this republic in security, see to it with unremitting care, that the sacred seat of authority, in which God hath placed you, be not defiled with the pollution of sin; for he is the only sovereign God, King of kings, and Lord of all lords, who will honor those that honor him; but on the other hand, will cast down, and cover with disgrace, those by whom he is despised. Worship him therefore, according to his precepts, and let your minds be more

and more intensely directed to the obeying of his will, for we are always at a very great distance from the performance of our duty. I know the temper and manner of you all, and am aware of your needing exhortation. There is none, even of those who excel, without many imperfections; and let each in this case examine himself with care, and ask of the Lord the supply of his known deficiencies.

"We see what vices reign in the greatest number of the assemblies convened in the world. Some, cold and indifferent to the public interest, pursue with eagerness their own private emoluments; others, are only intent upon the gratification of their own passions; some make a bad use of the distinguished talents bestowed upon them by God; while others are vain-glorious, and confidently demanded that the rest of their fellow-counsellors should sanction their opinions.

"I admonish the aged not to envy such young persons as they find to be endowed by God with particular gifts; and I warn younger persons to conduct themselves with modesty, and to avoid all presumption. Let there be no interruption of one another in the performance of your duties. Shun animosities, and all that acrimony which has diverted so many from a proper line of conduct in the discharge of their office. You will avoid these evils, if each of you confines himself within his proper sphere, and all perform with fidelity the part intrusted to them by the State. In civil trials I beseech you to avoid all favor, or enmity; use no crooked arts to pervert justice; let none, by any plausible address of his own, prevent the laws from having their due effect; nor depart from equity and goodness. If the evil passions excite temptation in any one, let him resist them with firmness, and look to him by whom he has been placed on the seat of judgment, and ask the same God for the guidance of his Holy Spirit.

"Finally, I beseech you to pardon all my infirmities, which I acknowledge and confess before God, and his angels, and in your presence also, my honorable lords."

Having finished his discourse, he offered up a prayer in behalf of the senators, gave his right hand to each of them separately, and bade them adieu. The dying man next sent for the ministers of Geneva, and having exhorted them, in a very touching manner, to zeal and perseverance in the good work of the Lord, he commended them to God individually. They parted from him in tears, lamenting the loss of one by whose counsel and prayers and instructions they had so much profited.

The closing scene is thus described by Beza.—"Calvin spent the remainder of his days, until death, in almost constant prayer. His voice, indeed, was interrupted by the difficulty of respiration; but his eyes, which retained their brilliancy to the last, uplifted to heaven, and his serene countenance, were certain proofs of the fervour of his devotion, and of his trust and

confidence in God. He often in his prayers repeated the words of David, 'Lord, I opened not my mouth, because thou didst it;' and at times those of Hezekiah, 'I did mourn like a dove.' Once also I heard him say, 'Thou, Lord, bruise me, but I am abundantly satisfied, since it is thy hand.' His doors must have stood open day and night, if all had been admitted who from sentiments of duty were desirous to see him; but as he could not, from difficulty in speaking, direct his discourse to them, he requested they would rather pray for him, than be solicitous about paying their visits. Often, also, though I always found him glad to receive me, he was very scrupulous respecting the least interruptions thus given to the duties of my office, so sparing was he of the time which he knew ought to be spent in the service of the church; and his conscientious feelings, lest he should give the smallest trouble to his friends, exceeded the bounds of moderation. Such was the manner of comforting both himself and friends until the 19th of May, when we ministers were accustomed to meet relative to the censure of morals, and to take a friendly meal together two days before Whitsuntide, and the celebration of the Lord's Supper. He expressed a wish that the common supper should on this day be prepared at his house, and rallying his little strength that remained, was carried from his bed to the adjoining chamber, when he said, 'I come to see you, my brethren, for the last time, never more to sit down with you at table.' Such was the commencement of one of the most melancholy repasts we ever took. He then offered up a prayer, took a small portion of food and discoursed with us at supper in as cheerful a manner as his weakness permitted. Before supper was fully finished, he ordered himself to be carried back to the adjoining chamber, and addressing the company with a distinctly smiling countenance, said, 'This intervening wall will not prevent me from being present with you in spirit, though absent in body.' His prediction was fulfilled, for from this day he always lay in a horizontal posture, his small body, except his countenance, which was very little changed, being so much emaciated, that breath only remained. On the 27th of May, the day of his death, he appeared stronger, and spoke with less difficulty; but this was the last effort of nature, for about eight o'clock in the evening certain symptoms of dissolution suddenly manifested themselves. When one of his domestics brought one of the brethren, and me, who had only just left him, this intelligence, I returned immediately with all speed, and found he had died in so very tranquil a manner, that without his feet and hands being in any respect discomposed, or his breathing increased, his senses, judgment, and in some measure his voice, remaining entire to his very last grasp, he appeared more to resemble one in a state of sleep than death."

Thus died one of the brightest characters that has ever adorned the page of history. His death was bewailed by all classes of the community. In him

him the church of Geneva lost a faithful and devoted pastor, the city a wise, philanthropic, and public spirited citizen, the college a learned and able professor, and all, a common parent and friend. His funeral was attended by the authorities, civil and ecclesiastical, of the town, and a great proportion of the citizens. Many tears were shed on the occasion, and for some days a gloom seemed to be thrown over the city. According to his own directions no monument was erected to his memory. Neither was this necessary. Calvin can never be forgotten. *Si monumentum quaeris, circumspice.* "If you wish to see his monument, reader, look around you."

THE RELIGIOUS INDIFFERENCE OF CANADA AND ITS POLITICAL EFFECTS.

We find the first evidence of the religious indifference of our Provincial community in the very general opposition that has been raised against all public provision for the maintenance of sacred institutions. This opposition has oftener than once been manifested even in the deliberations and decisions of the popular branch of the Legislature. Its origin, we are aware, may be traced to the liberal and unwise policy which the local government has uniformly pursued in maintaining the exclusive right of the Episcopal church to the whole of the munificent endowment made for the support of the Protestant religion in this colony—and it has of late been greatly increased by the jealousies of sectarian rivalry; but its true and more latent cause may be discovered in that prevailing indifference to religion and all its institutions, which forms so remarkable and sad a feature in the character of our Canadian population. To multitudes among us it is a matter of small concern in what form religion exists, or whether it exist at all; and while they are loud and virulent in their condemnation of every legislative measure which may favor its support—they themselves will not assist it—no not with one of their fingers. On such a question as that of religious endowments we admit that there may be a diversity of opinion even among wise and good men; for alas! it cannot be denied that they have often been so grossly abused—so prostituted to unholy purposes—so often granted for the dissemination of error—that very colorable pretenses might be alledged against them; and the enemies of religion in this country have most industriously availed them-

selves of these accidental circumstances to turn the public mind against them. Nay, we have sometimes had the mortification to witness, those whom we esteemed the true disciples of Christ, lending their aid to the infidel and profane to alienate and destroy those resources for the support and extension of religion, which under the control and management of an enlightened and christian administration could not fail to be of signal advantage to the country. But to prove that this opposition has arisen in general from indifference to *all* religion, we might ask the attentive observer, whether the opponents of a legislative provision for the support of religion have appeared to evince their concern for it by liberal voluntary aid? Are they found among the zealous supporters of the gospel in their own neighborhood? Do we find them acting for this end with that unwearied spirit and energy, and with that personal sacrifice which the love of God and the faith of a christian, and concern for the souls of their own family and those around them, would inspire? On the contrary, is it not rather observed that these opponents are chiefly found among such as have put off all regard even for the outward forms of religion, or who are contented with such occasional and imperfect ministrations of it as chance may throw in their way? We have no fear in hazarding the assertion that if all in this province were as deeply convinced of the importance of sacred institutions as they ought to be—both for their own and their country's good—they would manifest their convictions not only by a greater liberality from their own substance, but they would rejoice in any other mode of extraneous aid which the providence of God might open up. And whenever the spirit of a devoted piety shall pervade our population and legislators, religion will share in their legislative beneficence as well as education. The training of young men for usefulness in the state is an object worthy of the statesman's care; and when the fear of God, and the knowledge of Christ's gospel shall be regarded as essential elements of all that is great and good in the human character, the means by which these may be instilled into the national mind will not be left to precariousness and adventure. Meanwhile as to these, our provincial community is in an unsettled and perilous stage of its existence. Gathered together from the four winds, each has imported with him—along with whatever he may have possessed of true and good—the prejudices which he imbibed from his native soil; and the condition of the people in a recent colony seems peculiarly favorable to the growth of opinionativeness and conceit. From these causes there arise daily a discordancy of opinion and sen-

timent, both on political and religious subjects, which if not kept in check by christian charity, may produce very ruinous consequences. We think this feature in our provincial character should awaken the most anxious solicitude, and should lead all who fear God and love their adopted country to embrace the most effectual methods of diffusing among the people a spirit of "truth, unity, and concord." And we speak on the high authority of God's word when we affirm that there is not another instrument more powerful for effecting this unanimity than that gospel, touching which so many are indifferent. We appeal to you, whom we now address—claiming as we do the alliance of birth with different countries, whether there be not a kindly uniting principle in the religion we profess; whether, after reverently worshipping God in his temple we have not felt inspired with kindred sentiments; and whether when we sat down at the Lords table, commemorating the redemption of the world—we did not feel that we were one in Christ Jesus, hastening to be where he is that we may behold his glory. And we at least from an experimental knowledge, may assert that peace and union follows in the train of pure and undefiled religion. In defiance of the sectarian contention with which we are surrounded we shall indulge the pleasing anticipation, that it shall yet blend us as a people into one harmonious family, making us kindly affectioned one towards another in brotherly love. And when that period shall have arrived we shall not have to deplore, as now we do, that our legislators, contrary to the practice of christian states, transact the business of their country—business involving its entire well-being—without invoking the direction and blessing of the God of nations, because they cannot agree what minister of Christ shall conduct their devotions before God. When that period shall have arrived it will be deemed of as much importance to the country's welfare, that the remote and solitary settler in the woods, furnishing for the bread of life, shall be supplied with this blessing, as that canals and roads and bridges should be constructed. And then we shall have no reason to deplore before God as a national characteristic, an indifference which places religion—man's best comfort in time, and only preparation for eternity—in the meanest rank in the catalogue of a nation's wants.

Another ground on which we hazard the assertion that religious indifference is among us a national sin—is the open and undisguised neglect of all the institutions of christianity, even when the observance of them, might with a slight effort be attainable. And that we may be impressed with

the extent and enormity of this evil, let us confine our attention to our own district.* It contains a population upwards of 33,000. To this multitude we know of only 12 stated and regular ministers—having pastoral charges—besides several itinerant preachers. Now, on the most favorable supposition, we believe it will be found that the average number of those who attend regularly on the Sabbath, the public worship of God, throughout the whole district, will not exceed 2,000, that is there is only one in ten of the population of our district who profess to regard even the outward form of religion. Lest however we may have erred in this calculation—let us turn to a smaller territory where greater certainty may be attained: let us look at our own Town and Township.* In its population of nearly 3,000, how many may be found walking in the regular observance of christian ordinances? We much doubt whether 500 among all sects on an average, meet together for the public worship of God, on the day that God has set apart for that solemn purpose. Even in the town, with all the advantage for public worship which it enjoys—can we number 400 out of nearly 2000 who make it a point of conscience and of duty to give regular attendance in the sanctuary of God. Reckon up its families, and we greatly fear you will not find one in six who pay any stated and conscientious regard either to the domestic or public rites of religion. The Sabbath bell summons them to the house of prayer, but they are deaf to its sound; and the few scattered worshippers, who wend their way to do homage to the God of heaven, as they pass along the road, discover too many evidences that the Sabbath brings no holy or religious rest to multitudes around them. Tell us not that these careless people may worship God in their families and homes, although they do not choose to meet with their fellow christians in public assembly for that purpose. This is contradicted by all observation. For the history of Christ's church teaches that wherever religion prospers in the family, its blessed influence will appear in a greater desire for the public ministration of the word and ordinances: and enlightened christians know that divine grace is to be obtained only in the way God has promised to communicate it, and those who turn aside from that way in contempt of divine authority, will not obtain God's blessing in any other, however much they may delude themselves to the contrary. But would that this evil were not aggravated beyond the point of mere indifference. Alas! it often proceeds beyond this, even to a contempt of the de-

* Niagara.

cencies of a christian community. Have we not heard the stillness of the Sabbath morn broken by the noise of the drunkard returning from his revel? Is not our ear frequently stunned with the stroke of the axe—as if the six days allowed by God were not sufficient for human toil? Do we not sometimes witness an ostentatious recreation on the evening of the solemn day which should be consecrated to the concerns of immortality? These are proofs too painfully conclusive of a prevalent indifference to the things of God, and should press upon our souls feelings of humiliation, lest on account of them He should visit us with righteous indignation.

The criminality and danger of this religious indifference is of a magnitude sufficiently appalling when viewed even in its immediate effects upon the community; but when we contemplate its future consequences it must become an object of still greater anxiety and alarm to every christian mind. It is the natural and universal tendency of irreligion to confirm and perpetuate itself; and to inundate the country where it prevails with all that moral and political disorder which is noxious to its well-being. The prospect of such an evil in our circumstances would be dreadful, even were our Canadian population to accumulate only in the ratio of natural increase. But when in addition to this we consider that tens of thousands are yearly added to the number by emigration from the mother country, and that not a few of these are infected with the same spiritual malady that prevails among ourselves, the evil assumes a much more threatening aspect. For let us ask what is the description of people who leave their native land to seek with their families a home in this country? Is it not for the most part the poor, and the poorly educated who are borne on the tide of emigration—the very class who in their native country, least desired and profited least by its religious advantages, and who when they are removed into a new country, are most likely to cast off the restraints which kept them in some degree of order in the land of their birth—and to fall headlong into the vices of the new community into which on this side of the Atlantic they are introduced? Follow them through these vast tracks of forest into their new settlements, and do you not perceive a great likelihood that they will add to their original vices those which are peculiar to their new associates? Visit these poor emigrant families and contemplate as a christian what meets your eye. Behold a parent too ignorant, perhaps too ungodly, to afford any solid religious instruction, or any good example to his children. Behold these children, the future hope of our country, growing up in ignorance and spir-

itual destitution. There is no village school to which they can repair. Sabbath comes, but the church-going bell sounds not in the forest, and none of the Sabbath exercises are enjoyed. If at wide intervals any one penetrates to their settlement in the garb of a Christian Missionary, there may be that in the style of his address, in the modes of his worship, and in the peculiarities of his doctrine, which, when compared with what they were accustomed to, tends rather to unhinge their religious sentiments than to strengthen them; and the conflicting dogmas of their different visitors, while they gradually wear out from their minds the exclusive veneration for the creed in which they were brought up, substitute nothing else in its room. That we do not in this matter speak unadvisedly, we need only appeal to what has taken place in our town township. We find on its assessment roll for 1828,* in a population of 2,856, no fewer than 331 persons who distinctly own that they do not know to what division of the Christian family they belong, or whether indeed they assume the Christian name at all! That attachment to a particular sect and creed, which even in the absence of vital godliness answers some good ends, is entirely destroyed. This is an unavoidable consequence of permitting the youthful mind to grow up unimbued with religious principles, strange to religious discipline, left without a guide, to be tossed about in the most impressible period of life, by the storms of conflicting opinions which every wandering, unauthorised teacher as he passes along may raise in their vicinage. Similar processes of unhingement and infidelity are at this moment going on every where around us—processes which, if not checked, are pregnant with evils, the extent of which cannot by us be foreseen or estimated, to our fresh and rising country. To us calmly reflecting on these things, the impression is irresistible, that both the parent state and the provincial legislature, are very blameable for the indifference which they have hitherto manifested regarding the spiritual destitution of Canadian settlers. We do not deny that it is the duty of every Christian people who have the ability, not only to provide for their own spiritual edification, but also to do what they can to disseminate the gospel throughout the world. But surely this ability is not possessed by thousands upon thousands in this vast uncultivated territory, struggling with the hardships and penury of new settlements, and with whom years of constant toil must pass away, ere they can hope to attain any thing beyond the merest necessities of life. Meanwhile if they do not obtain foreign aid,

*No religious census has been taken since that period.

they become habituated to their religious destitution; the desire for the spiritual privileges they once enjoyed dies away; their children grow up in hardened indifference; and ere they have gained the power of supporting religious ordinances, they have lost the inclination, and have ceased to feel that religion to an immortal and accountable being is the one thing needful. Would it not then be a policy worthy of an enlightened and Christian nation to employ every means to avert a calamity, than which there cannot a greater befall any people, either in a political or moral point of view? For is not the happiness of every community dependant on the sound moral and religious feeling that pervades it? If it be God's prerogative to "speak concerning a nation and concerning a kingdom, to pluck up, and to pull down, and to destroy it," may we not fear that his judgments will fall upon the people who do evil in his sight, and obey not his voice? How criminal then must be that national supineness and improvidence which would suffer a people to deteriorate in that which constitutes their highest excellence! Does the parent state act the part of a parent when she sends forth her teeming thousands into her unpeopled provincial solitudes, and leaves them to feed on what the earth may produce, without making a single effort to prevent them from relapsing into heathenism—to raise them in the scale of intelligence—to qualify them for discharging the duties of good citizens—or to aid their preparation for their immortal destiny? On the men whose toil increased her wealth, whose courage defended her bulwarks, whose blood flows in a numerous kindred left behind—the sinews of their country's strength—are these to be transported as exiles, treated as aliens and outcasts, sold for a morsel of bread; while all that is valuable in them as the children of reason and the heirs of immortality, is to be put in hazard and peril? Far be from Britain such wrong—such impolitic and unchristian wrong to her subjects. Let her rather foster those institutions, educational and religious, by which her people may be instructed to act the part of freemen in the state, and be qualified by their intelligence and their virtue, to diffuse the faith sent by the God of mercy, to heal the afflictions, and compose the strife of a jarring world.

N.

M.

From the Inverness Herald.
ON THE CONNECTION BETWEEN
POLITICS AND RELIGION.

That there ought to be no connection between politics and religion, is so frequently urged on every side, that many are apt to look on this as a question on which there can be no difference of opinion among reflecting men. One class of men, when strongly pressed by the undeniable tendency of their measures to exclude the Deity from any real recognition in the government of a world which he made and continually preserves, think it quite sufficient to assert boldly, that religion has nothing to do with politics. The same assertion is urged by the nominal Christian, when his political opinions and department are in utter opposition to the doctrines which he professes to embrace, as those of revelation. And the sincerely religious are not unfrequently led by this opinion to forget their duty to the King of kings, when blinded multitudes madly endeavor to break his bands asunder, and justify their impious enterprise, by placing the maxims of false philosophy where the oracles of God ought to be always paramount. It is a matter of no ordinary importance to endeavor to ascertain, whether a sentiment, which would exclude religion from all control over relations, more than any other, productive of human happiness or misery, be really founded on the dictates of truth.

That man is bound to employ all his faculties and talents, in strict obedience to the will of Him in whom he lives, and moves, and has his being, will be denied by none who believe that the same God who at first created, does continually sustain and govern all his works. This elementary maxim of human duty ought at once to settle the whole question, and to stamp, as entire rebellion against the supreme Ruler, all attempts to govern his creatures irrespective of his will, to whom rulers and ruled are alike amenable. But sceptics of all classes endeavor to evade the force of this truth, which strongly appeals to the conscience of every reflecting man, by suggesting the impossibility of ascertaining his will, in a world where so many opposite systems are maintained by an appeal to the same authority. However conclusive such reasonings may appear to minds which are still floating in utter uncertainty as to what is truth, they are wholly baseless in the view of those who have actually ascertained the Divine will, by means of a revelation, accredited by a blaze of evidence, which has, in all ages, commanded the obedience of the wisest and best men who ever trode this earth. For men to profess to believe certain things on such authority, and then to refuse to act in conformity with them in every circumstance, is the strangest absurdity, and shows how much professed belief there may be, where there is no real conviction of having actually found the truth. It is striking to observe, how much of what passes a

mong the unreflecting for liberal legislation and liberal opinions, may be traced to no other source than blank infidelity or universal scepticism—a system that undeniably overturns the only secure basis on which the foundations of social order can rest. The first French revolution was produced and urged forward by political doctrines of this description, emanating directly from the schools of Voltaire and Rousseau; and this mighty event caused their rapid and extensive circulation over all the countries of Europe. But surely, if the fallacy of any theory ever was demonstrated by experiment, this was the case with the doctrines of the philosophers and politicians of France; which seemed to beam with benevolence and patriotism when they were hailed by their unthinking admirers, as lights destined to introduce a happier order of things than the world had ever witnessed. A state of civil disorganization ensued, such as human society had never before exhibited, changing at once one of the most civilized nations in the world, whose government had been settled for ages, into an arena of confusion, violence, and massacre, which exceeded that of the most barbarous countries; and which was at last repressed, not by the dangerous enthusiasts, who were utterly unable to guide or allay the storm they had raised, but by the strong hand of the most perfect military despotism which has existed in modern times. It is difficult to say, whether the separation of politics from religion, as displayed in this great national experiment, appears most opposed to the authority of God, or to the welfare of man. Political relations being those in which the most extensive evil may be perpetrated, and in which the temptations to neglect the rights of others are strongest; are just those in which, most of all, man ought to be called to feel his responsibility to the everlasting King; being that salutary restraint, which universal experience has shewn to be alone able to shield society from the desolating effects of human passions, urged onwards by untrammelled selfishness. Even the deluded Voltaire, amidst all the mist which infidelity had cast over his mind, seems to have discovered, at one time, the utter ruin which the disjunction of religion from politics must sooner or later bring upon society. For when writing on this very matter, he declares, that as a subject, he would dread his rulers casting off all the restraints of religion, as in such a case nothing could effectually prevent them from contriving to overthrow the rights and liberties of the people; and, on the other hand, he declares, that as a ruler, he would dread his subjects casting off the restraints of religion, as what would render his life insecure, when deemed by them opposed to their own imaginary interests.

philosophers uniformly held the same sentiment. Plato calls religion the 'bulwarks of government, the first of all society, the firmest support of legislation,' and in his book *De Rep.*, asserts, 'that religion ought to be the principal object of care in every republic;' Aristotle, in his book *De Polit.* assigns the first place, among political duties, to 'the concern about divine things;' the first law in the twelve tables of the ancient Roman institute, inculcated reverence for religion; Archytas declared, that the first law of the constitution, ought to be for the support of what belongs to the Gods; Cicero, in his books *de Nat. Deor.* and *de Legib.* pronounces 'religion the foundation of human society,' and shews how important it is for rulers, who would benefit their country, to do all in their power to uphold its authority; and Plutarch says, 'religion is the first thing which claims attention in the framing of laws, for you may as easily build a city without ground as preserve order among the citizens without a belief of the deity,' and this he illustrates by referring to the original legislators of Rome, Sparta, Athens, and Greece in general. To teach men, in their political duty, to disregard the authority of God, was a doctrine considered perfectly impious among heathen politicians. No doubt, the indispensable necessity of religion to the maintenance of social order, has led many unreflecting men to look upon it generally, as the invention of legislators, in order to impose a restraint on human passions. But if the matter be carefully considered, the admission that, unrestrained by this principle, society will be continually in danger of being rent asunder, and communities of men assimilated to the wild herds of the forest, is of itself, a strong collateral argument for the divine origin of religion. No subject requires a stronger hold over the passions of men than politics; and, if uncontrolled by the fear of God, they exert over the mind the same influence as habits of gaming; rendering their victim insensible to the personal, domestic, and social misery, which thicken around him, as he incessantly presses on, with his mind almost wholly absorbed in pursuit of the object of his ambition; while his feelings are harrowed up by numberless anxieties, from the frequent uncertainty to which he is exposed as to the issue of the projects, on which his eyes are fixed with an intencness, such as makes him more and more indifferent to all besides. Let politics be separated entirely from religion, and not only is legislation like an edifice built on the shifting sand, but if political agitation come to spread widely over a country so circumstanced, the disorganization will spread to the minutest sections of the social body. Hence it happens, that the village politician is often as remarkable for his disregard of the duties of his own station, as he is for his quick-sightedness in discerning the tendency of measures introduced into the national legislature; quite forgetting that no external form of government can produce a happy or prosperous country, if the citizens be individually corrupt, and indifferent to their domestic and relative duties as members

The great men of antiquity, who laid the foundations of the mightiest empires which flourished in the world, were quite aware, amidst all their ignorance of the true God, of the utter impossibility of establishing any permanent system of civil government, without the sanctions of religion. Their historians and

of society. No man can be truly said to be the friend of 'the people' while inimical, or even indifferent, to the cause of national godliness. Nations, once most illustrious, have declined, and perished from their exalted station, when public virtue disappeared, which never long survives the destruction of private principle. What signify alterations in the form of political institutions, which many seem to consider the only tests of patriotism, if that influence be neglected, which can alone prevent the machinery thus erected from being applied to the purposes of general and extensive injury ?

But, clearly as we might shew the connection between religion and politics, from the nearly universal consent of mankind, the dictates of sound reason and the principles of social expediency, it is not on these we wish to rest the chief support of our argument. The necessity of having our politics in subjection to our religion, is distinctly asserted in the doctrines of revelation. There, the Deity asserts his right to govern the nations of the world, declares his determination to punish disobedience to his will by the infliction of national judgments, and solemnly assures kingdoms, that such evils can be averted only by turning in true repentance from what has caused these tokens of his anger. A brief summary of the political duty, enacted by the highest authority, may be found in these words, spoken by Jeremiah, xviii. 7—10. 'At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it, if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation to build and to plant it, if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them.' Can any man receive these words as the declaration of the unchanging God regarding the principles of his government over kingdoms of the world, and then maintain that religion has nothing to do with politics ? For what are politics, but the principles on which the actings of nations proceed ? And if those be in opposition to the divine will, what believer in the doctrines of revelation can anticipate any result from actings thus directed, but national ruin ? Every consistently religious man, whether consulting the welfare of 'the people,' or the honor of religion, is loudly called on to do his utmost, that the politics on which the legislation of his country proceeds, be agreeable to the mind and will of Him, whose hand unseen directs the destinies of nations.

Many, who admit entirely the general principle we have been laying down, feel deterred from asserting it in the face of world, by their dread of encountering the arguments brought against it from the undeniable hypocrisy of many, who have used the sacred name of religion only to advance their own interested pur-

poses. But is there any reason for this fear ? Has not the insincerity of many professing Christians led unbelievers to stigmatize, as hypocrisy, every profession of earnest zeal regarding religion ? And ought true Christians to be deterred on that account, from publicly avowing their attachment to him, whose they are and whom they serve ? It is not to be denied, that many have endeavored to enlist religion on one side of politics, who had no real concern for that which they only call to their aid in the season of extremity. But should that prevent others from opposing every system of politics, which they believe to be opposed to the Bible ? And ought they to be ashamed of avowing, that the reason of their opposition is drawn, not from their adherence to any of the shifting parties of this world, but from their zeal for the authority of God, which no country can long forget with impunity ? Men are not ashamed to avow their connection with those who are recognized as the leaders of the several parties of their day ; and is it not most disgraceful for men to profess to believe the Scriptures of truth, and yet to fear to be ranked as supporters of the principles of legislation, which are there held forth ?

But, when we contend for the connection of religion with politics, we do not mean, by religion, that abstraction which may be any thing or nothing, but that precise system of truth which is set forth in the holy Scriptures. And, to be still more particular, we hold religion to be not one or other of the various corruptions of this system, which the waywardness of the human mind has produced ; but that doctrine, which the fathers of the Reformation asserted, when they raised the standard of Protestantism against the monstrous apostasy of Rome. 'This is the religion which was interwoven with the whole fabric of the British Constitution, at the memorable Revolution, and which has secured to Britain more internal peace and outward prosperity, than ever was enjoyed by any country. The same arguments which lead us to believe, that there is but one book which contains the revealed will of God, lead us to conclude, however much we may be opposed to the mock liberality of the day, that this revelation cannot have two meanings essentially opposed to each other. Could we but persuade men to make this true religion, for the preservation of which our fathers were more anxious than for the maintaining of all their other privileges, the rule to direct their political exertions, the result would be quite the reverse of what ill informed persons anticipate as the inevitable effect of religious controversy.

Religion points out to politicians the great rule by which legislation ought to be directed, and at the same time prescribes the temper and weapons, by which the cause of truth ought to be maintained in the world. Men, no doubt, have maintained what they termed religious controversy, in utter neglect of the temper and spirit prescribed by true religion ; but this ought

no more to make us indifferent to assert its sacred and unchanging claims, than the undue manner in which other great objects have been advocated, ought to make us regardless of them. Is there any thing valuable and important in the world, which has not at some period been maintained in an unbecoming and injurious manner? The clamour often raised thoughtlessly against the union of religion with politics, ought to be strenuously resisted by every man who understands the interests of his country, or has a shred of zeal for the rights and cause of religion.

Let men but be taught to believe, that for the omission or wrong performance of the duties resulting from their political relations, they shall be brought to judgment; and this will at once give an exalted character to those duties, altogether apart from the success with which they may be attended, and cause every sort springing from such relations to display a moral dignity; instead of those disgraceful scenes, and that extensive destruction of sound principle, so often produced by the conflict of political parties; and which, however much they may advance the ephemeral elevation of individuals, inevitably deepen the nation's guiltiness, and accelerate the nation's doom. Such collisions are frequently dreaded by the true friends of the people, as what comes like a moral blight, especially over the towns and more numerous classes of the community, just because religion has often been practically excluded from politics, where, beyond all other scenes, its influence was required to prevent the bounds of duty from being trodden under foot amidst the overwhelming excitement of parties.

A.

LETTER FROM THE REV. DANIEL ALLAN, MISSIONARY WITHIN THE BOUNDS OF THE PRESBYTERY OF HAMILTON.

REV. SIR,

Your printed Circular of 31st October last, forwarded to me by order of the Presbytery of Hamilton, was very late in coming to hand; and this circumstance, together with the unhappily disturbed state of the country, which especially during the last five weeks, has rendered travelling a matter of more than ordinary difficulty, put it quite out of my power to reply earlier. As soon after receipt of your letter as my other engagements would permit, I set out in quest of the information required by the Presbytery; and with that view visited the following townships, viz., Malahide, Bayham, Dereham, Middleton, Houghton, Walsingham, Charlotteville, Woodhouse,

Walpole, Townsend, Windham and Norwich. The following are my answers to the queries, arranged in the same order in which the latter are put by the Presbytery.

1. The whole extent of the above townships, in addition to those of Southwold and Yarmouth, which likewise I have been requested to embrace in my report, is as nearly as I have been able to ascertain, about 1,411 square miles, and contains a population of 13,100.

2. Within the above district there are in all about 23 religious teachers, viz., 3 ministers of the Church of England whose stations are, St. Thomas, Port Burwell and Simcoe; 13 Methodist teachers, 3 only of whom may be considered as preachers, the rest being exhorters, &c., &c., 9 Baptist teachers, 2 only of whom seem worthy of being called preachers, 1 Seceder minister in Southwold connected with the United Associate Synod, 1 respectable old gentleman at Simcoe, assuming the name of Presbyterian, but whose connection I had not the means of ascertaining, and any one of a pretty numerous body of American Quakers, in the township of Norwich, who may conceive himself moved to assume the office of instructing his brethren. In short, within these bounds, exclusive of the 3 English ministers referred to, there are about 6 tolerably respectable spiritual guides, each of whom, I have understood, receive, either from the people or from the Society by which he is sent out, an annual salary varying from £20 to £40 currency.

3. In many instances the preachers receive a considerable share of their support from individuals who have no other connection with them than hearing them preach occasionally. About one fourth of the whole population of this district, have at present no connection whatever with any religious body.

4. The character of the people generally as to religious knowledge, ordinances and duties, may easily be inferred from that of the greater number of those who profess to be their teachers. These are generally speaking, a set of well-meaning perhaps, but very illiterate men, under the influence of the wildest fanaticism, incapable of enlarged or consistent views of any religious system, and whose knowledge can scarcely be said to extend beyond a few peculiarities, either in doctrine or in discipline, by which their particular party happens to be distinguished. The necessary consequence of which is, that the great bulk of their followers have but very few just or rational ideas of religion. It is a melancholy fact that the greater number of those of them who make pretensions to superior piety, are really no better than a

set of mere visionaries, who appear to take it for granted that reason, common sense, and even common decency, ought to have as little as possible to do with religious duties, just as if, because they are among the things generally speaking, "highly esteemed among men," they must therefore be "an abomination in the sight of God." More than once have I heard allusions made to such scriptural expressions as these, with the professed view of justifying the grossest and most indecent extravagancies by their acts of divine worship. This poison of Arminianism too, less or more mixes itself up with all their ideas of christian doctrine; and many of them are so ignorant, or so unsettled in their religious opinions, that I know not what absurdity, be it ever so monstrous, they may not by a little tact and management, be induced to assent to and receive. Sabbath desecration is, in many instances, so common as to have almost ceased to be regarded as criminal; though I am told it is much less general than it was some years ago. More than a third part of the population of this district, or about 7,000 individuals are unbaptized.

5. With the exception of Southwold and Yarmouth, the number of Presbyterians throughout this district, is extremely small—scarcely 500 including both Scotch and Irish of that denomination. The great bulk of the inhabitants are Canadians and other Americans, who are in general either attached to one or other of the Methodist bodies, or have no religious denomination. There are a great many Dutch settlers, especially in Walsingham and the contiguous townships, who generally connect themselves with the Baptists. In the township of Walpole, there are about 150 Scotch and Irish Presbyterians; about 70 in Simcoe, Victoria, Port Dover and the vicinity of these villages; about 40 in the township of Bayham; and probably 100 more scattered up and down through the other townships, particularly Malahide and Houghton along the lake shore.

6. The situation of the Presbyterians in respect to religious instruction and ordinances, is truly deplorable. In several instances I have met with persons who had not heard sermon from a minister of our church, for twelve, sixteen, eighteen and twenty years, except on one occasion some years ago, when the Rev. Mr. Bell was among them. A great many of their children are unbaptized. They have no other public means of grace than those which are afforded by the occasional visits of Methodist and Baptist preachers or exhorters, whose mode of expounding scripture, and of dis-

pening religious ordinances in general, they so much dislike, that in most cases they prefer remaining at home to uniting with them in acts of public worship. There are, as I have stated, only three stations in the whole of this district, occupied by the Church of England; and except for the very few individuals belonging to that body, who are scattered up and down the country, it would not in all probability greatly improve the moral and religious aspect of society here, were that number trebled; as many individuals, both of the natives and of the old country settlers here, have repeatedly assured me, that among the people generally, the forms of that church are extremely unpopular, and that many would willingly connect themselves with a Presbyterian congregation, were one formed in their vicinity, who have long resisted all such connection with the Episcopalians. The smallness of their number, and the circumstance of their being so widely scattered, seeming to forbid all hope of obtaining a settled minister, have hitherto prevented the Presbyterians within this district, from giving practical evidence of those desires which I believe they have long and ardently cherished on this subject. But all of them with whom I have conversed, express their willingness to aid the Presbytery of Hamilton, to the utmost of their power, in supporting a Missionary of our church, should the Presbytery at any time have it in their power to locate one among them.

7. If regard be had exclusively to the number of Presbyterians it is manifest from the preceding statements, that no opening at present presents itself within these bounds for a minister of our church. If however any importance can be attached to the opinion, once and again expressed, of several very intelligent and respectable Scotchmen, long resident in these parts, there is sufficient reason to believe that were a faithful minister of our church once located in any of the now populous parts of the district, or for example in Simcoe or Bayham, many individuals of other denominations would gladly contribute to his support. I do not think that from the Presbyterians alone at each of these stations more could be obtained annually for the maintenance of a minister than from £30 to £40 currency. The Presbyterians in Walpole, though much more numerous, could not, I am persuaded, afford so much, as they are generally speaking, in very straitened circumstance.

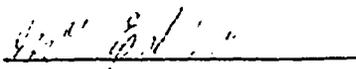
8. To supply the wants of the Presbyterian population settled up and down within the bounds of this Presbytery, in a satisfactory manner not fewer than nine missionaries would be necessary viz. three to the east of the Grand River, three be-

tween the Grand River and London, and the remaining three to the west of London.

DANIEL ALLAN.

London, 8th January, 1833.

NOTE. Mr. Allan, in the foregoing letter having deemed it unnecessary to communicate any particulars respecting the village of St. Thomas, and the township of Southwold and Yarmouth, we think it important to state that in the above mentioned village and township, there is a very considerable body of Presbyterians who have erected a handsome church and addressed a harmonious call to Mr. Allan to become their pastor, offering £100 per annum for his support. Mr. Allan has declined this call; but we trust the persevering exertions of this interesting congregation will speedily be crowned with success.



Mr. Editor,

I hope the following Address will be readily inserted in your columns. It is quite of an uncommon description and possessed of great beauty. It was written considerably more than a year before the author's death, and found in his repositories after it. It is very solemn to think of a man of great learning and deep-toned piety, in the possession of ordinary health, and in the daily and vigorous discharge of the most varied and arduous duties, bidding farewell to all created things in the manner exhibited in this address. I had the pleasure of being intimately acquainted with Dr. Kidd, and know that not a few of your readers were so too. Some of them have studied under him, and others probably have been either his occasional or stated hearers. Now that these persons are removed far from the city of their earlier studies and gospel privileges, by the broad waters of the mighty Atlantic, and the dark unexplored forests of Canada, the perusal of their departed friend's farewell in a Canadian publication, will no doubt interest them, and remind them of times past and places never to be revisited. Dr. Kidd was naturally a man of strong mind; and by unwearied perseverance and indefatigable application had distinguished himself in learning and science. He spared no pains to promote the improvement of those who studied under his care. His zeal for the Redeemer's cause and glory, was unaffected and ardent, and his labors as a minister of the gospel were almost unequalled. He was born on the 6th of November, 1764, and died on the 24th of December, 1834.

A QUONDAM PUPIL OF DR. KIDD'S.

FAREWELL ADDRESS OF THE REV. JAMES KIDD, D. D. MINISTER OF GILCOMSTON CHAPEL, AND PROFESSOR OF ORIENTAL LANGUAGES IN MARISCHAL COLLEGE AND UNIVERSITY, ABERDEEN.

Aberdeen, 3d October, 1833.

I feel myself advancing fast to the grave; and up-

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on a back look of past life, I can say in truth that God hath been very merciful to me; and I now leave my testimony to His providential care of me from my infancy hitherto. He has given my heart's desire to me in my standing in society; and I bless and praise him for all, and am willing to lay down my Professorship and my Ministry when he may please to call me to do so.

I now bid adieu to the universe and all things beneath the sun. Farewell ye sun, moon and stars, which have guided my wanderings in this valley of tears: to you I acknowledge much assistance in all my attainments.

Farewell, thou atmosphere, with thy clouds and thy rains, and thy dews—thy hail and snow and different breezes, which contributed so much to my health and comfort.

Farewell, ye earth and sea, which have borne me from place to place where Providence has ordered my lot, and with your productions have supported my bodily wants so often and so long.

Ye summers and winters, adieu.

Farewell, my native country and every place where I had my abode. Adieu, Aberdeen! May peace and prosperity for ever be in you. To all your inhabitants I bid farewell.

Farewell, Marischal College and University, in which I had the honor of a Chair so long. May learning and true religion flourish in you till the latest posterity. Adieu, ye members of the Senatus Academicus. May ye enjoy many years of health, peace and prosperity.

Farewell, all ye who studied under my care. May you be useful, faithful and successful ministers of the gospel.

Farewell, Chapel of Ease. May peace be within thy walls—for my friends and brethren's sake—peace be within thee, I say.

Adieu, ye Eldership, ye Heads of families, ye young. May the Lord in tender mercy bless all I have baptized, and all I have admitted to the Lord's table for the first time. I follow all with my most earnest prayers as long as I live.

Farewell, ye little children in general, all around, whom I have so often met in kindness, and saluted with my best wishes for your good. May all good be your portion in this world and the next.

My own children, I commit you to God in life and in death; May He fulfil to you the promise—Psalm xxvii. v. 10. With mixed distress I leave you under the care of Him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy. Farewell!

I bid adieu to my Library, and to my B.M.R. which has been my companion from my earliest days. I leave the volume, but I carry with me as the ground of my own hope, the contents found in Psalm lxxiii. v. 23, 28; John xiv. v. 3; Psalm cxxxviii v. 7, 8; and Psalm xxxiii. These I take before God as my dying support and comfort.

Farewell, Time!—Welcome, Eternity! Farewell, Earth!—Welcome, Heaven!
Amen, and Amen!

JAMES KIDD.

MISCELLANIES.

HERCULEAN MANUSCRIPTS.—Every body knows the difficulty of unrolling the Herculean manuscripts, but I had no idea that the labor was so tedious and unpromising. If the process goes on at the same rate as at present, another eruption may bury the whole lot afresh, before the work is completed. There are few hands employed, and only five interpreters of any ability; besides, those to whom we principally owe what has been already brought to light are either past work or gone to the tomb. The papyri are deciphered by the aid of a lens of only very moderate power; a strong magnifier is found to render the letters more or less illegible, by bringing into view the fibre of the materials on which they are written. The subdued steady light of the shade answers best; and no lens is so good as the naked eye, when the sight is clear. It seems next to impossible that any error should make its way to the press, from the care that is taken with the copies. After the text has been committed to paper, and undergone a strict scrutiny by the Academia Ercolanense, it is then engraved on copper carefully collated with the originals, which are kept preserved in frames, for future reference: the whole is then subjected to a fresh and final examination and revision, by the academy, before the last irrevocable step of sending it to the press. The quantity of matter in each page of the originals, is generally equal to an octavo page of our ordinary pica type. The lines contain only about 22 letters; but to make up for the deficiency, there are commonly 47 lines in a column. The authors cut into type do not amount to a dozen; they are all Greek but one, and fathered, with few exceptions, upon Epicurus and the eternal Philodemus. The greater number of the 1300 undeveloped papyri are compacted so firmly as to render any attempt at unrolling absolutely hopeless. It was under an arched roof in Herculaneum, that the least injured manuscripts were found; and their preservation is supposed to be owing to their protection, under the vault, from either extremes of heat or moisture. Those are first selected for the operation of unrolling, which, after perusing a portion of the matter, the interpreter deems most likely to reward his pains. But, before he can form any opinion about this, it is often necessary to continue the examination for a good half year. In some rare instances the author's name is alluded to early in the work or may be inferred from the text before much labor has been expended. but this happens very seldom, as the first few columns are almost always destroyed by the fire, and the name of the writer not discovered until the whole of the volume is unrolled, and then they are found in the concluding column, for the custom was to subjoin, as well as prefix, the title. It is provoking to see the process creeping on at this snail's pace. Why are not some

hundreds of these idle ecclesiastics put in requisition for the work? We are told, that Hayter unrolled forty MSS. in two years, and with the same industry the whole collection would be unfolded in little better than half a century. Sir Humphrey Davy despaired of arriving at a speedier process, and in his own attempts sacrificed not fewer than twenty-five volumes; at last owning his belief, that no better plan of development was ever likely to be hit upon than that which is at present in practice. The common opinion is that the manuscripts found in Herculaneum belonged to a private collection, and that we may fairly hope, if the excavations be carried on, that we shall one day arrive at the treasures of a public library. It is very gratifying to hold out such expectations, but *cui bono*? While the process of development goes on as at present, our enjoyment of this treasure might be reserved for the millennium. The lines and letters in some of the papyri have a regularity almost typographical, and no doubt were executed by professional copyists; others are scrawled hastily in such a way as to suggest the idea of their being done by the author himself; a suggestion further corroborated by corrections which have every appearance of being the result of reconsideration. The persons employed in the slow, scabulous, and most bilious occupation of unfolding these carbonaceous scrolls, are miserably remunerated. The highest price for unrolling and engraving a column on copper, is twenty-six ducats; subordinate laborers get ten ducats a month.—*Sir B. Faulkner's Tour.*

COLUMBIA RIVER COUNTRY.

From a letter of the Rev. Mr Spalding, Missionary to the Indians beyond the Rocky Mountains.—*Boston Missionary Herald.*

We left Snake Fort the 22d of August, and arrived at Fort Wallawalla the 3d of September. Wallawalla is on the south side of Columbia river, nine miles below the mouth of Snake or Lewis river, and at the junction of Wallawalla and Columbia rivers. It was built by the Hudson's Bay Company fifteen years ago. No timber except flood-wood is found within twenty-five miles. The soil is good in small spots on the Wallawalla river. All kinds of grains and vegetables produce well. Cattle surpass in fatness any thing I ever saw in the United States. Horses are as plenty and about as cheap as sheep in our country, beautiful and usually milk-white or cream color. All animals feed out through winter, as there is but little snow. The grass is of a superior quality, called the buffalo grass, a fine, short, bunch grass, covering the whole face of the earth. This grass is one among the thousand marks of the goodness of God in providing for all climates, and sections of the earth. It might naturally be supposed, there being no ram or dew in this country for six or seven months in the year, every thing would be parched by the sun, and

there would be no means of subsistence for animals; but this grass remains through the season quite fresh, retaining all its virtue, and forms very hearty food for winter. As soon as we came to it, about six days before arriving at Wallawalla, our animals would leave the green grass on the streams and seek this on the sand-hills and plains.

With regard to the country through which we have passed, nothing probably could have set me right but actual observation, so different is the reality from what I had previously imagined. The fact that the vast interior of North America is a barren desert, is not, so far as I am aware, very extensively known in the United States. On the 22d of June we entered the Rocky Mountains, and came out of them the 1st of September of the same year. Till we reached the forks of the Platte we found some timber and considerable fertile soil on the water courses, though both diminished to that point. From that place, excepting a little spot at Fort William, Fort Hall, Snake Fort, Grand Round, Wallawalla, till we came within a hundred miles of this fort, (Vancouver) the whole country is a barren desert, with only here and there a little patch of grass and willows, planted, it would seem, by the hands of a kind Providence, just often enough for stops at noon and night, reminding one of the great Sahara of Africa. In the morning we would mount our horses and ride hour after hour through plains of burning sand, or over mountains of rocks, till about mid-day, when ourselves and animals had become thirsty and hungry and tired, we would suddenly come upon a cool spring or a stream of water, a few acres of excellent grass for our horses, (excepting the route from Fort William to Rendezvous, where they suffered much,) and a little cluster of willows for fuel. So we would travel in the forenoon, till we came upon a similarly favored spot, about the hour when we wished to encamp for the night. A few days we were compelled to travel all day, some twenty-five or thirty miles, to find water and grass. The region of the Snake or Lewis river, especially, is the most barren of our whole route. We camped but a few times on the river, and always found a limited supply of grass and willows. Except these few spots, we could not discover a green thing upon its borders, from Fort Hall, where we struck it to Snake Fort. where we left it, there is nothing but a vast plain of burning sand, with here and there a mountain of burnt rocks. Our route lay generally some miles from the river, where we found food and water as above mentioned. The river passes through a channel of cut rocks, from 100 to 500 feet deep, with frequent rapids, and four or five considerable falls. It is not navigable on account of the rapidity.

So far from being a country of game, except the buffalo, it is a country of comparatively no game. Since leaving Fort Hall we have travelled days, and I do not know but I can safely say weeks,

without seeing a living creature, except a few crows in the air, and herds of large black crickets upon the ground. We saw but two bears in the whole route. However, I learn that in the mountain, deer, antelope, elk, and bear can be found to some extent, even in the most destitute parts of the country. The rivers abound in fish. The Columbia and its branches teem with salmon three or four months in the year, during which time 200 or 300 barrels are salted at Fort Vancouver. A little care during the salmon season, and all the settlers of the Columbia may supply themselves with salt salmon for the year. The salmon find their way far into the mountains, up the several tributaries of the Columbia. We found them plenty at Salmon Falls ten days below Fort Hall, perhaps a thousand miles from the ocean. They continue to beat their way up the rivers and small streams till their strength is exhausted, and they float lifeless upon the shore. Not one of the countless shoals that enter the mouth of the Columbia, every season, ever return. They are mostly dead by the first of October. The Columbia also abounds in sturgeon and seal.

A few days before our arrival at the rendezvous, myself and several others with our animals, came well nigh being swallowed up in the earth. I drove my wagon on what I supposed to be a dry white sand plain, with a few scattering bunches of sedge. All at once I saw the whole surface for a distance around agitated with a tremulous, quivering motion. I instantly cried to Mrs. Spaulding, riding some distance before, to stop, and remain unmoved. At that moment both my horses went down nearly out of sight. Fortunately the wagon did not. I turned to look for help, and saw one of Doctor Whitman's pack-horses go down and several others at the same time. Mrs. Spaulding's horse was led back by Mr. Fitz Patrick without getting in. By the mercy of God we all escaped with our animals, unhurt. It was a bed of quicksand mire, crusted over by the heat of the sun. We saw several places where it was evident that buffaloes had plunged and disappeared, after struggling perhaps for hours.

There is said to be no rain or dew in the region of the mountains during the summer season. We witnessed the last shower of rain on the 24th of June, except a light shower of about five minutes on the 18th of July. The night air is very refreshing to one sleeping out under the open canopy of heaven. It is usually cool, and sometimes too much so to be comfortable, especially when in the neighborhood of snow capped mountains. As we drew near Vancouver the scene assumed its natural appearance again—clouds in the heavens, timber upon the face of the earth, and dew in the mornings upon the grass, though there is no rain even to the Pacific, during the summer; but it rains almost constantly in the lower Columbia during the winter.

The geological structure of the earth, except a tract of beautiful granite, through which we travelled for a few days near the Black Hills, and one or two bad specimens on Snake river, is one and the same, viz. basaltic. It would seem that the entire Rocky Mountains, extending even to the Pacific ocean, have been thrown up from the bowels of the earth by internal fires. The country of the Columbia river especially, is a beautiful specimen. The Bluffs on either side rise to the height of from 100 to 1,200 feet, in benches of perfect slates, closely piled, all perpendicular, with the exception of two small piles I observed in passing from Wallawalla to this place—one horizontal the other oblique. For one whole day, while passing the Blue Mountains, two days from Wallawalla, we were upon cut stone, or stone broken fine by some natural agency, and resembling very much continued heaps of such broken stone as is prepared for covering roads in the States. This day's travel injured the feet of our animals more than the whole journey besides. In fact we found but little difficulty till we reached these mountains. Most of our animals made the whole journey without being shod. We drove a wagon to Snake Fort, and could have driven it through, but for the fatigue of our animals. We expect to get it at some future time.

The whole face of the country, from Fort William, at the foot of Black Hills, till within six or seven days travel of Wallawalla, is covered with the mountain sedge, a species of wormwood, with a fibrous stalk of the size of a man's wrist, and from three to four feet high, having a dead appearance. No creature, I believe, eats this bitter herb, unless compelled by hunger. This sedge was some obstruction to the wagon, though but little to the pack-horses.

Three days before we reached Fort Hall we passed what seems to me one of the greatest curiosities in the world—a natural soda fountain of unknown extent, having several openings. One of them is about fifteen feet in diameter, with no discovered bottom. About twelve feet below the surface are two large globes, on either side of this opening, from which the effervescence seems to rise. However, a stone cast in, after a few minutes, throws the whole fountain into a violent agitation. Another of the openings, about four inches in diameter, is through an elevated rock, from which the water spouts at intervals of about forty seconds. The water in all its properties is equal to any artificial fountain and is constantly foaming and sparkling. Those who visit this fountain drink large quantities of water with good effect to health. Perhaps in the days when a rail-road connects the waters of the Columbia with those of the Missouri, this fountain may be a source of great gain to the company that shall accomplish such a noble work, if they are beforehand in securing it. For I am sure if visitors can come from the far east to see the Niagara Falls, they would not value a few days more to visit the west and see the great soda fountain of the Rocky Mountains.

DAVID HUME AND THE FRENCH REVOLUTION.—
 "In the year 1763, the celebrated Infidel, David Hume,—a man, compared with whom, the Infidels of our day, in point of intellectual stature and attainments, are timid and imbecile dwarfs—was reaping the harvest of his bad fame in Paris. Writing to a friend in Britain, he says,—'Here I eat nothing but ambrosia, drink nothing but nectar, breathe nothing but incense, and tread on nothing but flowers. I feel little inclination to the factious barbarians of London.'—Who would imagine that in this clysum of our Arch-Infidel, and, in the very hour he wrote this pompous sentence, that his opinions, and those of his fulsome flatterers, were ripening to all the horrors of revolutionary phrenzy! Hume moved in the politest of the Parisian circles, among them the demon of unbelief had found a distinguished place; and the accomplished Ladies of Paris did, what some vulgar women have done with us,—avowed themselves Infidels!

"The consequences too soon appeared. Not many years after, the French, a people celebrated through the earth for their suavity and politeness, were suddenly transformed into democratic fiends. All softer passions were swallowed up in one boundless appetite for blood. Murder was aided by mechanical skill, and thirteen heads were severed in one short minute.

"So fixed and indulged was the passion for slaughter, that a solitary or dual execution would not collect a crowd;—it was only when numbers bled, that spectators could be obtained. The unearthly mania raged from the capital to the extremities of the empire. Louis was no more, and Robespierre reigned."—*Sermons by the Rev. J. Bromley*

POPULATION OF IRELAND.

Established Church.....	851,792
Presbyterians,.....	635,587
Protestant Dissenters,.....	21,518
Roman Catholics,.....	6,429,162

7,937,162

Dr. Cook gives the number of Presbyterians much larger than this. He says, "As to our numbers, they are variously estimated. I have myself calculated the Presbyterians of Ireland at 700,000; others have estimated them at a million. One of my fellow-deputies, not negligent of statistics, calculates the people of the Synod of Ulster at 800,000."

CABINET OF SCIENCE.

ON THE VASTNESS OF THE UNIVERSE.

1. The aspect of the world, even without any of the peculiar lights which science throws upon it, is fitted to give us an idea of the greatness of the power by which it is directed and governed, far exceeding any notions of power and greatness which are suggested by any other contemplation. The number of human beings who surround us—the various conditions requisite for their life, nutrition, well-being, all fulfilled;—the way in which these conditions are modified, as we pass in thought to other countries, by climate, temperament, habit;—the vast amount of the human population of the globe thus made up;—yet man himself but one among almost endless tribes of animals;—the forest, the field, the desert, the air, the ocean, all teeming with creatures whose bodily wants are as carefully provided for as his;—the sun, the clouds, the winds, all attending, as it were, on these organized beings;—a host of beneficent energies, unwearied by time and succession, pervading every corner of the earth;—this spectacle cannot but give the contemplator a lofty and magnificent conception of the Author of so vast a work, of the Ruler of so wide and rich an empire, of the Provider for so many and varied wants, the Director and Adjuster of such complex and jarring interests.

But when we take a more exact view of this spectacle, and aid our vision by the discoveries which have been made of the structure and extent of the universe, the impression is incalculably increased.

The number and variety of animals, the exquisite skill displayed in their structure, the comprehensive and profound relations by which they are connected, far exceed any thing which we could in any degree have imagined. But the view of the universe expands also on another side. The earth, the globular body thus covered with life, is not the only globe in the universe. There are, circling about our own sun, six others, so far as we can judge, perfectly analogous in their nature: besides our moon and other bodies analogous to it. No one can resist the temptation to conjecture, that these globes, some of them much larger than our own, are not dead and barren;—that they are, like ours, occupied with organization, life, intelligence. To conjecture is all that we can do, yet even by the perception of such a possibility, our view of the kingdom of nature is enlarged and elevated. The outermost of the planetary globes of which we have spoken is so far from the sun, that the central luminary must appear to the inhabitants of that planet, if any there are, no larger than Venus does to us; and the length of their year will be eighty-two of ours.

But astronomy carries us still onwards. It teaches us that, with the exception of the planets already mentioned, the stars which we see have no immediate relation to our system. The obvious supposition is that they are of the nature and order of our sun: the minuteness of their apparent magnitude agrees, on this supposition, with the enormous and almost inconceivable distance which from all the measurements of astronomers, we are led to attribute to them. If then these are suns, they may, like our sun, have planets revolving round them; and these may, like our planet, be the seats of vegetable and animal and rational life:—we may thus have in the universe worlds, no one knows how many, no one

can guess how varied:—but however many, however varied, they are still but so many provinces in the same empire, subject to common rules, governed by a common power.

But the stars which we see with the naked eye are but a very small portion of those which the telescope unveils to us. The most imperfect telescope will discover some that are invisible without it; the very best instrument perhaps does not show us the most remote. The number which crowds some parts of the heavens is truly marvellous. Dr. Herschel calculated that a portion of the milky way, about ten degrees long and two and a half broad, contained two hundred and fifty-eight thousand. In a sky so occupied, the moon would eclipse two thousand of such stars at once.

We learn too from the telescope that even in this province the variety of nature is not exhausted. Not only do the stars differ in colour and appearance, but some of them grow periodically fainter and brighter, as if they were dark on one side, and revolved on their axes. In other cases two stars appear close to each other, and in some of these cases it has been clearly established, that the two have a motion of revolution about each other, thus exhibiting an arrangement before unguessed, and giving rise, possibly, to new conditions of worlds. In other instances again, the telescope shows, not luminous points, but extended masses of diluted light, like bright clouds, hence called *nebulae*. Some have supposed that such nebulae by further condensation might become suns; but for such opinions we have nothing but conjecture. Some stars again have undergone permanent changes, or have absolutely disappeared, as the celebrated star of 1572, in the constellation Cassiopea.

If we take the whole range of created objects in our own system, from the sun down to the smallest animalcule, and suppose such a system, or something in some way analogous to it, to be repeated for each of the millions of stars thus revealed to us, we have a representation of the material part of the universe, according to a view which many minds receive as a probable one; and referring this aggregate of systems to the Author of the universe, as in our own system we have found ourselves led to do, we have thus an estimate of the extent to which his creative energy would thus appear to have been exercised in the material world.

If we consider further the endless and admirable contrivances and adaptations which philosophers and observers have discovered in every portion of our own system, every new step of our knowledge showing us something new in this respect; and if we combine this consideration with the thought how small a portion of the universe our knowledge includes, we shall, without being able at all to discern the extent of the skill and wisdom thus displayed, see something of the character of the design, and of the copiousness and amplexness of the means which the scheme of the world exhibits. And when we see that the tendency of all the arrangements which we can comprehend is to support the existence, to develop the faculties, to promote the well-being of these countless species of creatures; we shall have some impression of the beneficence and love of the Creator, as manifested in the physical government of his creation.

2. It is extremely difficult to devise any means of bringing before a common apprehension the scale on which the universe is constructed, the enormous proportion which the larger dimensions bear to the smaller, and the amazing number of steps from large to

smaller, or from small to larger, which the consideration of it offers. The following comparative representations may serve to give the reader to whom the subject is new some idea of these steps.

If we suppose the earth to be represented by a globe a foot in diameter, the distance of the sun from the earth will be about two miles; the diameter of the sun, on the same supposition, will be something above one hundred feet, and consequently his bulk such as might be made up of two hemispheres, each about the size of the dome of St. Paul's. The moon will be thirty feet from us, and her diameter three inches, about that of a cricket ball. Thus the sun would much more than occupy all the space within the moon's orbit. On the same scale, Jupiter would be above ten miles from the sun, and Uranus forty. We see then how thinly scattered through space are the heavenly bodies. The fixed stars would be at an unknown distance, but, probably, if all distances were thus diminished, no star would be nearer to such a one-foot earth, than the moon now is to us.

On such a terrestrial globe the highest mountains would be about an eightieth of an inch high, and consequently only just distinguishable. We may imagine therefore how imperceptible would be the largest animals. The whole organized covering of such a globe would be quite undiscoverable by the eye, except perhaps by colour, like the bloom on a plum.

In order to restore this earth and its inhabitants to their true dimensions, we must magnify them forty millions of times; and to preserve the proportions, we must increase equally the distances of the sun and of the stars from us. They seem thus to pass off into infinity; yet each of them thus removed, has its system of mechanical and perhaps of organic processes going on upon its surface.

But the arrangements of organic life which we can see with the naked eye are few, compared with those which the microscope detects. We know that we may magnify objects thousands of times, and still discover fresh complexities of structure; if we suppose, therefore, that we increase every particle of matter in our universe in such a proportion, in length, breadth, and thickness, we may conceive that we tend thus to bring before our apprehension a true estimate of the quantity of organized adaptations which are ready to testify the extent of the Creator's power.

4. The above statements are vast in amount, and almost oppressive to our faculties. They belong to the measurement of the powers which are exerted in the universe, and of the spaces through which their efficacy reaches (for the most distant bodies are probably connected both by gravity and light.) But these estimates cannot be said so much to give us any notion of the powers of the Deity, as to correct the errors we should fall into by supposing his powers at all to resemble ours.—by supposing that numbers, and spaces, and forces, and combinations, which would overwhelm us, are any obstacle to the arrangements which his plan requires. We can easily understand that to an intelligence surpassing ours in degree only, that may be easy which is impossible to us. The child who cannot count beyond four, the savage who has no name for any number above five, cannot comprehend the possibility of dealing with thousands and millions: yet a little additional development of the intellect makes such numbers manageable and conceivable. The difficulty which appears to reside in numbers and magnitudes and stages of subordination, is one produced by judging from our-

selves—by measuring with our own sound-line; when that reaches no bottom, the ocean appears unfathomable. Yet in fact, how is a hundred millions of miles a great distance? how is a hundred millions of times a great ratio? Not in itself: this greatness is no quality of the numbers which can be proved like their mathematical properties; on the contrary, all that absolutely belongs to number, space, and ratio, must, we know demonstrably, be equally true of the largest and the smallest. It is clear that the greatness of these expressions of measure has reference to our faculties only. Our astonishment and embarrassment take for granted the limits of our own nature. We have a tendency to treat a difference of degree and of addition, as if it were a difference of kind and of transformation. The existence of the attributes, design, power, goodness, is a matter depending on obvious grounds: about these qualities there can be no mistake: if we can know any thing, we can know these attributes when we see them. But the extent, the limits of such attributes must be determined by their effects; our knowledge of their limits by what we see of the effects. Nor is any extent, any amount of power and goodness improvable beforehand: we know that these must be great, we cannot tell how great. We should not expect beforehand to find them bounded; and therefore when the boundless prospect opens before us, we may be bewildered, but we have no reason to be shaken in our conviction of the reality of the cause from which their effects proceed: we may feel ourselves incapable of following the train of thought, and may stop, but we have no rational motive for quitting the point which we have thus attained in tracing the Divine perfections.

On the contrary, those magnitudes and proportions which leave our powers of conception far behind;—that ever-expanding view which is brought before us, of the scale and mechanism, the riches and magnificence, the population and activity of the universe,—may reasonably serve, not to disturb, but to enlarge and elevate our conceptions of the Maker and Master of all; to feed an ever-growing admiration of His wonderful nature; and to excite a desire to be able to contemplate more steadily and conceive less inadequately the scheme of his government and the operation of his power.—*Whewell*

OF ANIMAL FORMS.—It is surprising with what perverse ingenuity men seek to obscure the conception of a Divine Author, an intelligent, designing, and benevolent Being—rather clinging to the greatest absurdities, or interposing the cold and inanimate influence of the mere elements, in a manner to extinguish all feeling of dependance in our minds, and all emotions of gratitude.

Some will maintain that all the varieties which we see, are the result of a change of circumstances influencing the original animal; or that new organs have been produced by a desire and consequent effort of the animal to stretch and mould itself—that, as the leaves of a plant expand to light, or turn to the sun, or as the roots shoot to the appropriate soil, so do the exterior organs of animals grow and adapt themselves. We shall presently find that an opinion has prevailed that the organization of animals determines their propensities; but the philosophers, of whom we are now speaking, imagine the contrary,—that under the influence of new circumstances, organs have accommodated themselves, and assumed their particular forms.

It must be here remarked that there are no instances of the production of new organs by the union of

individuals belonging to different species. Nor is there any foundation in observation for the opinion that a new species may be formed by the union of individuals of different families. But it is contended, that, although the species of animals have not changed in the last 5000 years, we do not know what might have been the effect of the revolution before that time, that is, previous to the present condition of the world. But, on subjects of this nature, we must argue from what we know, and from what we see.

We do perceive surprising changes in the conformation of animals; some of them are very familiar to us; but all show a foreknowledge and a prospective plan, an alteration gradually taking place in preparation for the condition, never consequent upon it. It will be sufficient for our purpose, if we take the highest and the lowest examples. Man has two conditions of existence in the body. Hardly two creatures can be less alike than an infant and a man. The whole foetal state is a preparation for birth. My readers would not thank me, were I to show how necessary all the proportions and forms of the infant are to his being born alive,—and yet nothing is so easy to demonstrate. Every one may see that from the moment of birth there is a new impulse given to the growth, so as finally to adapt the proportions of the body to the state of perfect manhood. Few, however, are aware that the fœtus has a *life* adapted to its condition, and that if the confinement of the womb were protracted beyond the appointed time, it must die!—from no defect of nourishment, but simply, because the time is come for a change in its whole economy!

Now, during all the long period of gestation, the organs are forming; the lungs are perfected before the admission of air—new tubes are constructed before the flood-gates, which are to admit the blood, are opened. But there are finer, and more curious, provisions than these. If we take any of the grand organs, as the heart, or the brain, and examine it through all its gradations of change in the embryo state, we shall recognize it simple, at first, and gradually developing, and assuming the peculiarities which finally distinguish it. So that it is affirmed, and not without the support of a most curious series of observations, that the human brain, in its earlier stage, resembles that of a fish: as it is developed, it resembles more the cerebral mass of the reptile; in its increase, it is like that of a bird, and slowly, and only after birth, does it assume the proper form and consistence of the human cephalon. But in all these changes to which man is subject, we nowhere see the influence of the elements, or any other cause than that it has been so predestined. And if, passing over the thousand instances which might be gathered from the intermediate parts of the chain of animal existence, we take the lowest link, and look to the metamorphosis of insects, the conclusion will be the same.

For example, if we examine the larva of a winged insect, we shall see the provisions for its motion over the ground, in that condition, all admirably supplied in the arrangement of its muscles, and the distribution of its nervous system. But if, anticipating its metamorphosis, we dissect the same larva immediately before the change, we shall find a new apparatus in progress towards perfection; the muscles of its many feet are seen decaying; the nerves to each muscle are wasting; a new arrangement of muscles with new points of attachment, directed to the wings instead of the feet, is now visible; and a new distribution of nerves is distinctly to be traced, accommodated to the parts which are now to be put in motion. Here is no budding and stretching forth under the influence of the surrounding elements; but a change operated on all

the economy, and prospective, that is, in reference to a condition which the creature has not yet attained.

These facts countenance the conclusion drawn from the comparative anatomy of the hand and arm—that with each new instrument, visible externally, there are a thousand internal relations established: a mechanical contrivance in the bones and joints, which alters every part of the skeleton: an arrangement of muscles, in just correspondence: a texture of nervous filaments, which is laid intermediate between the instrument and the very centre of life and motion; and, finally as we shall discover from what follows, new sources of activity must be created in relation to the new organ, otherwise the part will hang a useless appendage.

It must now be apparent that nothing less than the Power, which originally created, is equal to the effecting of those changes on animals, which are to adapt them to their conditions: that their organization is predetermined, and not consequent on the condition of the earth or the surrounding elements. Neither can a property in the animal itself account for the changes which take place in the individual, any more than for the varieties which take place in the species. Every thing declares the species to have its origin in a distinct creation, not in a gradual variation from some original type; and any other hypothesis than that of a new creation of animals suited to the successive changes in the inorganic matter of the globe—the condition of the water, atmosphere, and temperature—brings with it only an accumulation of difficulties.—*Bell*.

Caloric.—The necessity of one body being endowed with a greater power to conduct caloric than another, is apparent in many instances: but perhaps the nature of snow in this respect renders us a more important service than any other substance. Owing to the distance of this globe from the sun, and to the vast mountains of ice at the poles, the atmosphere over a large portion of the earth is at times reduced to so low a temperature, that, were it not for a wise provision of nature, all vegetable life must be destroyed. Caloric has always a tendency to equilibrium; there, if the temperature of the air be lowered, the earth cools in proportion: but when the atmosphere is reduced to 32° , the water which it held in solution becomes frozen, and precipitates in the form of snow upon the earth, covering it as with a carpet, and thereby preventing the escape of that caloric which is necessary for the preservation of those families of vegetables that depend upon it for their support and maturity. Be the air ever so cold, (and in the northernmost parts of the Russian empire it is sometimes 70 degrees below the freezing point,) the ground, thus covered, is seldom reduced below 32° , but is maintained equally at that temperature for the purpose above mentioned. How multiplied are the means which Nature has adopted for the preservation of all her productions! —*Parley's Chemical Catechism*.

POETRY.

IS IT NOTHING TO YOU, ALL YE THAT PASS BY? BEHOLD,
AND SEE IF THERE BE ANY SORROW LIKE UNTO MY SOR-
ROW, WHICH IS DONE UNTO ME, WHEREWITH THE LORD
HATH AFFLICTED ME IN THE DAY OF HIS FIERCE ANGER.
—LAMENTATIONS, i 12.

Is it nothing to you that a message of glory
Was brought unto man by the Holy and True?
And O! if the Stranger's mysterious story
Be written in blood—is it nothing to you?

Is it nothing to you that the valley of tears—
Of the shadow of death, must be trodden by One
To whom the far sweep of eternity's years,
Is as brief and as bright as a gleam of the sun?

Is it nothing to you, that when vengeance was nigh,
The Meek and the Lowly was mighty to save—
That a sceptre of light, and a kingdom on high,
Were exchanged for the cradle, the cross and the grave?

Lo! bearing his cross, the lone Sufferer appears,
Slowly, wearily struggling up Calvary's steep;
The pang of that hour is unsolaced by tears,
And the curse of the scoffer is bitter and deep.

He is nailed to that cross; but for you is the prayer
That the hour of fierce agony wrings from his heart;
Ah! think ye no bitterer anguish was there,
Than the rack to that quivering frame can impart?

Ye know not the terrible mystery that crushed
The life of his soul when the Father withdrew,
And the voice of his ministering angel was hushed—
"It is finished"—O! say, is it nothing to you?
Niagara. GEORGE MENZIES.

THE SABBATH MORN.

BY J. CUNNINGHAM.

Dear is the hallowed morn to me,
When village bells awake the day,
And by their sacred minstrelsy
Call me from earthly cares away.

And dear to me the winged hour,
Spent in thy hallowed courts, O Lord!
'Tis feel devotion's soothing power,
And catch the manna of thy word.

And dear to me the loud "Amen,"
Which echoes through the blest abode,
Which swells and sinks, and swells again,
Dies on the walls, but lives to God.

And dear the simple melody,
Sung with the pomp of rustic art—
That holy, heavenly harmony,
The music of a thankful heart.

In secret I have often prayed,
And still the anxious tear would fall;
But on thy sacred altar laid,
The fire descends and dries them all.

Oft when the world with iron hands,
Has bound me in its six days' chain
Thou bursts them like a strong man's bands,
And lets my spirit loose again.

Then, dear to me the Sabbath morn,
The village bells, the shepherd's voice—
These oft have found my heart forlorn,
And always bid that heart rejoice.

Go, man of pleasure, strike thy lyre,
Of broken Sabbaths sing the charms—
Ours are the prophet's car of fire,
Which bears us to our Father's arms.

TO A SPRIGHTLY LITTLE GIRL,

*Who having heard that the Author was a Poet, re-
quested some verses from him.*

BY JAMES MONTGOMERY.

Margaret, we never met before,
And, Margaret, we may meet no more,
What shall I say at parting?
Scarce half a moon has run her race
Around this gay and giddy place,
Sweet smiles and blushes darting;
Yet from my soul I frankly tell,
I cannot choose but love thee well.

I dare not wish thee store of wealth,
A troop of friends, unfailling health,
And freedom from affliction;
I dare not wish thee beauty's prize,
Caration lips, and bright blue eyes—
They look through tears, they breathe in sighs;
Then hear my benediction—
Of these good gifts be thou possessed,
Just in the measure God sees best.

But, little Margaret, may you be
All that his eye delights to see—
All that he loves and blesses—
The Lord in darkness be your light,
Your help in need, your shield in fight,
Your health, your treasure, and your might,
Your comfort in distresses,
Your hope through every future breath,
And your eternal joy in death!

ERRATUM.—In page 114, line 11, for "2,000," read
"3,000," and for "there is only one in ten," read
"there is only one in eleven."