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AND

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RELIGIOUS COMMUNICATIONS, ETC.

FOR THE CHRISTIAN EXAMINER.

## THE ASSYRIAN EMPIRE, INCLUDING AN ACCOUNT OF BABYLON.

B. C. 2204. The first king who reigned in Babylon, as we learn from the Holy Scriptures, was Nimrod, the grandson of Ham; and of him it is said, that "he was a mighty hunter before the Lord." From these words we may infer, he employed his followers in the hunting of wild beasts, to prepare them for feats of courage in the field, as well as to conciliate the favour of the inhabitants to his government, by freeing them of such dangerous intruders. Nimrod, though ambitious, appears to have been so far a lover of peace, that he used his power in building cities in the countries which he subdued. And still desirous of extensive dominions, he passed into Assyria (as the passage in Genesis may be rendered) and built Nineveh, after the name of his son Ninus. This king Nimrod is understood to be the same with Belus, a name signifying a Lord, the founder of the Assyrian empire, and who was afterwards adored as a god.

Ninus succeeded to his father, and possessed the same desire of extending his dominions; he accordingly engaged the assistance of the Arabians, and conquered a vast extent of country, from Egypt on the west, to India and Bactriana on the east. Returning from these conquests, he resolved to make Nineveh the largest city in the world; he proceeded therefore with the work, and extended the city until it was upwards of eighteen miles in length and eleven in breadth.— He fortified it also with walls one hundred feet in

height, and of such breadth that three chariots might go abreast upon them.

After this, Ninus resolved to prosecute his conquests in the east. He accordingly marched with a numerous army, and laid siege to Bactria, the capital of the country. He would now most probably have been forced to raise the siege, but for the assistance of a lady named Semiramis, the wife of one of his officers, by whose directions he became possessed of the citadel, and afterwards of the city. Ninus conceiving a violent passion for this woman, her husband slew himself, when the king took her as his wife. On his return to Nineveh, he had one son by Semiramis, whom he named Ninyas, and died leaving her in possession of the government.

When Semiramis came to the throne, she resolved on making her name distinguished by the greatness of her achievements; she accordingly undertook the building of the great city Babylon; and for this end, it is said, she employed two millions of men, collected out of the provinces of her great empire. And here, that we may bring the extent and greatness of this city into one compendious view, we shall notice some of those works which rendered Babylon so famous in after ages, and in the rearing of which Semiramis, as well as other potentates, had their share.

The city of Babylon was built in an extensive and fertile plain. Its walls were eighty-seven feet in thickness, three hundred and fifty feet in

height, and in circumference sixty miles. The walls were made of large bricks cemented with bitumen, which, when dried, became harder than the bricks themselves. The gates, which were made of solid brass, are said to have been one hundred in all, each side having twenty-five gates. A branch of the Euphrates ran through the city from north to south, and on each side of the river was a quay, and a wall of the same thickness with those which encompassed the city. In these walls were brazen gates from the extremity of every street that opened into the river, and a flight of steps by way of descent. To facilitate communication between the two divisions of the city, for which boats had been hitherto employed, the building of a bridge across the Euphrates was undertaken. This bridge was in length two hundred and twenty yards, and in breadth thirty feet, and, as we are told, was of great strength, and built with uncommon art. Great banks made of brick and bitumen were at the same time raised for the river in its whole course through the city, as well as considerably above it, for the purpose of confining the waters at the flood seasons within their proper channel.

Another celebrated work near Babylon was an artificial lake, but of such dimensions as almost to surpass belief. It was a square, the sides of which were forty miles, its circumference one hundred and sixty, and its depth thirty-five feet. Into this great reservoir the Euphrates was turned, in order to enable the workmen to build the quay, bridge, and other works above referred to. After these works were all finished, and the Euphrates was turned back to its own channel, the lake was a reservoir to save the country from inundation, as that river, like the Nile, overflowed its banks at certain seasons of the year. In this great lake, sluices were made, that the water might be drawn off to fertilize the fields as occasion required.

This city was also remarkable for its palaces and hanging gardens. The palaces were two, and they stood at the ends of the bridge above referred to. They had communication with each other by a tunnel, which was built when the river was dry. These palaces are said to have been of great dimensions. The one on the east, called the new palace, being seven miles and a half in circumference; and the other, on the west, called the old, being three miles and three quarters. In the former of these were the hanging gardens; they were contained within a square, each side of which was four hundred feet; they stood on terraces raised one above another, until the height equalled the walls; the ascent was from terrace to terrace, by stairs ten feet wide. The fabric was founded on vast arches, on which others again were reared; and the whole was strength-

ened by a wall, surrounding it on all sides, of twenty-two feet in thickness. A floor, strong and compact, was laid upon the top of the arches, and a mould of earth, so deep that the largest trees as well as flowers and plants flourished in it. An engine or pump was placed on the upper terrace, whereby water was drawn from the river to water the garden. We know not to which of the kings we are to refer this last work; but it is said to have been raised to gratify the wish of one of the queens who came from Media, and who desired to have something on the plan of Babylon like the mountain scenery of her own land.

The last work which we shall notice was the temple of Belus. In the centre of this temple was the famous tower, supposed to be the same with that whose building was stopped by the confusion of tongues, as related in the Scriptures, but afterwards completed by Belus or Nimrod.— It stood on the west side of the river, not far from the old palace. This tower was a square, whose sides were two hundred and twenty yards, and its circumference half a mile. Its height was equal to one of the sides of the base, so that it was considerably higher than the pyramids of Egypt. It is said that one might have ascended the tower by a flight of steps turning round the outside of the building. On its top was an observatory, for marking the motions of the heavenly bodies.— But its chief use, as well as of the temple beside it, was to serve as a place for the worship of the god Belus. And it may be added, that the furniture, consisting of images, cups, and other utensils, are computed to have amounted to one hundred and twenty millions sterling.

These then were the works which rendered Babylon so celebrated, and in the building of them, as has been said, Semiramis had her share. After these were finished, she made a journey through several parts of her empire, and left many monuments of her power as well as good policy as a princess. She built aqueducts to supply with water places that were deficient. She made highways easy by cutting through mountains and filling up valleys, and by such means she came at length to possess great authority over her people. Her desires, however, were not satisfied with the dominions she possessed, she sought to enlarge them by an expedition against India: in the first engagement, at the crossing of the Indus, she gained a victory over the Indian king, but on advancing farther she was defeated, after having lost two-thirds of her army. Semiramis after this, abdicated the government, on the discovery that her son Ninyas, with one of her principal officers, was plotting against her. She reigned in all, forty years, and was succeeded by her son.

Ninyas, in his public conduct, was wholly un-

like his mother Semiramis. He shut himself up in his palace at Nineveh, and seldom shewed himself to his people. Having little influence over them, he kept them in subjection by troops drawn from the several provinces of his empire; when one levy had served for the period of one year, they were succeeded by another, and his policy in this short service, was to keep the officers from forming any attachment with their men, and so conspiring against his government.—From the time of Ninyas there is a long blank in the history of the first Assyrian empire, extending over the period of more than one thousand years. It would seem the princes during this time, like Ninyas, were effeminated by luxury, as Sesostri, king of Egypt, (B. C. 1491), extended his conquests as far as the Ganges without any opposition from Assyria.

Passing over this long interval, we come to the time (B. C. 770) when Pul, one of the kings of Assyria, received from Manahem, one of the kings of the ten tribes, one thousand talents of silver, to secure him on his throne. This Pul is supposed to be the same king who repented at the preaching of Jonah, and the father of Sardanapalus, who succeeded him. This last prince was given up to luxury and vice; he spent his time in feasting and guilty pleasures; and it was the sight of this effeminate man, in the midst of his seraglio, that filled Arbaces, governor of Media, with such indignation, that he, along with the governor of Babylon, entered into a conspiracy against him.—Sardanapalus having taken the field, was overcome, when he shut himself up in Nineveh, in the hope that there he would be secure; but the city being taken, he burnt himself, his eunuchs, and women, and an immense amount of treasures, on one funeral pile. And with him ended the first Assyrian empire, after having subsisted one thousand four hundred and fifty years.

B. C. 747. The second Assyrian empire commenced with the reign of Belshazzar, governor of Babylon, who, as we have just said, conspired against Sardanapalus and dethroned him at Nineveh. This king called also Baladan in scripture, was the father of Merodachbaladan, who sent ambassadors to congratulate Hezekiah on his recovery from sickness. After the reign of this latter prince a blank occurs in the history of the affairs of Babylon.

After the revolution already referred to, the first of the kings who began to reign at Nineveh, was Tiglah Pileser. Ahaz, king of Judah, sought the assistance of this prince against Israel and Damascus, which he granted, and subdued his enemies, but distressed him afterwards by rendering him a tributary of Assyria. Salmanezer succeeded Tiglah Pileser in the empire. In his time

the kingdom of Israel having rebelled, he subdued them with an army, took their king Hosca, and removed the ten tribes from the land of their fathers, thus putting an end to the kingdom as the prophets had foretold. Salmanezer dying Sennacherib succeeded him. It was this prince whose army, amounting to eighty-five thousand men, was destroyed by an angel in one night. After this overthrow he fled to Nineveh, where he was slain by his two sons—these parricides, however, were obliged to flee into Armenia, and left the kingdom to Esarhadon their younger brother.

As the royal family in Babylon had become extinct, Esarhadon annexed Babylon to his dominions, and reigned over the united empires.—He removed such of the tribes as yet remained in the land, and sent colonists of idolators to Samaria, who were the fathers of the race of Samaritans in after times. He defeated also Manasseh, king of Judah, and carried him to Babylon. After reigning thirteen years over Nineveh and Babylon he left the empire to his son Nebuchodonozor the first. This prince was attacked by the Medes, but he defeated them in a pitched battle, and entering their country he took their capital, slew their king and returned to Nineveh.

Saracus succeeded Nebuchodonozor the first, but being weak and effeminate, Nabopolassar, a Babylonian, usurped the government of that part of the empire, and making an alliance with Cyaxares, king of the Medes, who was desirous to be revenged because of the death of his father, the united armies of Babylon and Media took Nineveh and utterly destroyed it as the prophets had foretold.

It was at this time that Necho, king of Egypt, alarmed because of the power of Babylon, in alliance with Media, marched an army towards the Euphrates; on his way he was attacked by good Josiah, king of Judah, whose forces he overthrew and wounded the king, that he died at Jerusalem. Necho continued his march, he defeated the Babylonians, and took one of their cities in which he placed a garrison. Returning to Egypt, he dethroned Jehoiakim, son of Josiah, who had been proclaimed king without his consent. He now set Jehoiakim his brother on the throne, and imposed a tribute on the land.

Nabopolassar, king of Babylon, getting into years, he took his son Nebuchodonozor the second as partner in the empire. This prince in his turn defeated Necho, retook Carchemish, and entering Judea took Jerusalem. On his father's death, Nebuchodonozor the second succeeded to the whole empire, and Daniel and others being taken captives to Babylon, he interpreted to this prince his dream concerning the golden image.—Jehoiakim the king of Judah dying, his son Je-

hoiachin succeeded him, who, with a multitude of his people, his princes treasures and sacred vessels were carried to Babylon. Nebuchodonozor appointed Zedekiah, uncle to the former king, to reign at Jerusalem, but he making an alliance with Egypt and revolting, Jerusalem was taken and destroyed, and Zedekiah and his sons laden with irons were taken to Babylon. It was this king whose image the three Israelites refused to worship. It was he also, who took Tyre after incredible labor, and a siege of thirteen years, and received as the prophets had foretold, the spoils of conquered Egypt, as the hire for his services in overthrowing that proud city. On his return to Babylon, he became lifted up with pride in reflecting on his greatness; as a chastisement he was deprived of his reason and became like a beast, but being wonderfully restored he reentered the Gen-

of heaven. A year after this he died and left his kingdom to his son Evil-Merodach.

In this prince's reign, Daniel was cast into the lions den, but although he appears to have been merciful both to Daniel and king Jehoiachin, whom he released from prison after a long confinement, he was put to death by his own relations because of his crimes, and Neriglissar, his sister's husband reigned in his stead. This prince, it may be observed, began the war with Media, which soon afterwards ended in the overthrow of Babylon. Having reigned fourteen years he was succeeded by his son, a licentious prince, who reigned only nine months. After him succeeded Belshazzar, supposed to have been the son of Evil-Merodach. He was the last of the kings of Babylon, and was slain on the night that Cyrus took the city. B. C. 536.

#### GENERAL ASSEMBLY'S INDIAN MISSION.

CALCUTTA.—Out of various interesting materials, we select at present one subject,—the case of one individual, who very peculiarly claims our prayers. He may be viewed, in his turn of character and in his experience, as the type and representative of a large class of his countrymen, on whom European light and Christian love are beginning to tell. His history very vividly illustrates the fearful nature of the contest that must be waged between truth and error, when the stronghold of Satan is assailed, and his throne shaken. In his trials, the power and patience of Christian faith are manifested, and amid our formed and fashioned modes of Christianity, we cannot but stand in awe as we gaze upon its earnest reality, in a new born child of God, called actually himself to deal with those terrors and pains which we can but faintly suppose possible.

The case of this young man is thus introduced into the Committee's Report to the General Assembly :—

As an attestation of the inseparable connection formed in the minds of the pupils of your institution, between scientific and Christian instruction,—as a beautiful example of the way in which these departments are made to blend, and in which the greater wins its victory,—your committee entreat your attention to the case of one individual, Mahendra Lal Bassack. How much Mahendra had distinguished himself in merely intellectual attainment, your committee now present to you very unequivocal and striking proof. They lay upon your table, along with this report, voluntary exercises performed by this remarkable youth, at the age of little more than fourteen,—

The department to which these exercises belong, was by no means the only branch of intellectual culture in which he excelled. But these alone mark a proficiency scarcely ever attained among ourselves at a similar age. The exercises now laid upon your table, contain very numerous instances of new demonstrations of some of the most important propositions in Euclid's Geometry.—Your committee, guarding themselves against the danger of implicitly following the impulse which led them to admire and applaud the generous daring of the attempt, subjected the exercises to the revision of one, whom all will acknowledge to be a thoroughly competent judge,—who has few equals among us, either in correctness of mathematical knowledge, or in richness of original resource,—Dr. Wallace, late professor of Mathematics in the University of Edinburgh. Dr. Wallace's opinion of the merits of this youthful investigator, is thus expressed, in a letter to the Convener of the committee :—

"I herewith return the very interesting MS., written by the Hindu youth, *Mahendra Lal Bassack*, containing demonstrations of various propositions in the elements of Euclid. The demonstrations are, I believe, new, and, at any rate, they are the result of the writer's own reflections. I will not say that they are better than those which have come down to us from the Greek geometer, but on various grounds they are remarkable. A disquisition on a branch of abstract science from the pen of a Hindu is quite a phenomenon. It is such as would have done credit to a student in a British University. The writer has shown an intimate acquaintance with the logic of Geometry, and much skill in its application."

Now this young man, so distinguished by his zeal for intellectual culture, has been not less conspicuous for his ardent inquiries after Christian truth, and for the freedom and boldness with which he declared his admiration of the Gospel. Of the

sincerity of this zeal he has been called to give abundant proof.

October, 17, 1838.

"He had refused," says Mr. McKay, "to take part in some idolatrous ceremony which was held in his father's house. The father immediately became alarmed, that his son was too far advanced in the way of becoming a follower of the despised Founder of the Christian faith. He, consequently, not only prohibited his son from coming to school, but went to all the families, where his son had either relations or intimate acquaintances attending our institution, and used his utmost endeavor to persuade the parents and guardians to withdraw every one of them from our superintendence. The consequence was, that eight or ten young people were immediately ordered to leave off attendance; and Mahendra was prohibited from having any intercourse with us. After some weeks absence, he was permitted to return; but in consequence of a second alarm, was a second time withdrawn; and, at present, I have no hope that he will be allowed to resume his studies. I, however, occasionally see him. He is continuing to seek after the truth. As is natural to a person so young, and of dispositions so amiable, he seems as yet unprepared to take any step which would separate an aged father and his only son. The bent of Mahendra's mind leads him to the study of the evidences; and this investigation seems just now to occupy a large portion of his time, and to engage almost all his thoughts. He dare not open a book at home; but keeps those volumes which he is now studying, at a friend's house; and seizes every opportunity of perusing them, which his peculiar circumstances permit. His father has tried several plans to lead his mind away from the subject of religion. These having failed, he required his son to attend a Hindu theologian, in order that he might receive instruction in the religion of his countrymen. I have hopes that *this* method, under the direction of Divine Providence, will be of advantage to him. He is not, I think, likely to give credence to a mass of absurdities brought forward as mere dogmas, without one atom of rational evidence. Besides, that which he is now constrained to do, may perhaps prepare him the more for contrasting the two systems, and for preferring that which is true. May the Lord, by the spirit of all grace, lead and guide him to the truth, and prepare his way before him."

"December 17, 1838.

"Of Mahendra, whose case I mentioned to you in my last communication, I have not heard any thing for some time. He was, soon after the time at which I wrote you, prohibited from going any where out of his father's house, unless to some friends in the immediate neighborhood.—Even upon these occasions, he is escorted by two strong Hindustani servants; so that any attempt on his part, to have intercourse with us, would subject him to harsh treatment from these guards, and eventually to imprisonment in his father's house. I hear of him occasionally by a relation of his own, who was compelled to leave the school when Mahendra was taken away from it. He thinks the harsh treatment to which his friend is now subjected, is owing to his having asked his mother one day how old he was. Young people are their own masters at sixteen; and the idea immediately occurred to the minds of those who wish to change the young man's religious views, that he meditated a separation from his family. His friend brought a short letter from him to me lately, wherein Mahendra states his confidence that he is some months more than sixteen; but he has no means of proving that this is the case, should his father deny it."

"February 9, 1839.

"The young lad, Mahendra, whom I have mentioned on former occasions, continues to grow more and more in attachment to the truth; and although his father has him so closely watched, as to prevent him from being immediately admitted into the Church of Christ, I look upon him as a true disciple of our blessed Lord and Saviour,—

A very interesting circumstance connected with this case is, that although Mahendra has been withdrawn from the school, and although he has been prohibited from reading English books or writing,—he has, notwithstanding, contrived to prepare a very long Essay on the Evidences of Christianity, exhibiting a lucid and comprehensive view of the subject, and proving the ability of this interesting youth to 'give to every one that asketh, a reason of the hope that is in him.'"

The Assembly's Committee inform us that while preparing their report, accounts have been received of the baptism of Mahendra. He is now residing with Mr. Ewart in the mission house.

The accounts here referred to are contained in the following letter from Mr. Ewart, dated Calcutta, 11th March, 1839:—

"As I mentioned last month I am now occupying the house at the institution, and find it very convenient and comfortable. Dwarkanath lives with me; and I rejoice to say that Mahendra, concerning whose persecutions for the truth's sake, I have formerly written to you, is now also a member of my household, and has been admitted into the church of the blessed Saviour by baptism. He was baptised in this house, by me, on Friday last, the 8th inst., in the presence of my brethren, Messrs. Charles, McDonald and Meiklejohn, who all concurred in thinking him a fit subject for baptism. One missionary friend, the Rev. Mr. D. Rodt, was also present. It may be proper that some account of the circumstances connected with the solemn step which Mahendra has taken should be laid before you.

"This young man has been known to us for a considerable time, as you have already been informed, as an enquirer after truth. He was withdrawn from the institution about June last year, on account of his refusing to identify himself with the idolatrous worship of his family. He seems to have been greatly stimulated to go on, in his search after truth, by the treatment which he received; and, in the midst of many difficulties, opposition of every kind, and even harsh treatment from his father, continued to prosecute his enquiries after truth. I could see him occasionally, when an opportunity occurred of his getting away from the persons who constantly watched his motions. Various circumstances connected with his progress in attachments to the truths of our holy faith, I have detailed to you in former letters. So early as the time of Mr. McKay's departure I had good hopes of him, and he announced to me his decided belief in the truth of the christian religion in November last; and more than a month ago, expressed his earnest desire to receive baptism. I hesitated for some time, as our brethren of St. Andrew's church had had no opportunity of seeing him, and conversing with him on the subject of baptism and the doctrines of revelation. Even Mr. Macdonald had not seen him often, owing to his having it in his power to come only secretly, and for a very short time. The circumstances too, in which he was placed, had their effect in putting us in remembrance to seek the most prudent way, consistent with revealed duty, of admitting him into the church of Christ. After consulting repeatedly with Mr. Macdonald, I had determined to confine my attention to what the Scriptures declare to be our duty in such cases. We both agreed in thinking that Mahendra was a sincere believer in Christ, and it appeared to us, that the fear of ulterior consequences should not keep us back from giving effect to the Saviour's command, or from following the example of the apostles, who do not appear to have hesitated, in the most trying cases, to give instant baptism to converts.

"Although our minds were duly made up as to the duty of baptizing, no day was appointed for the holy ordinance being administered. In fact no day could be

appointed, as we could not tell, owing to the circumstances in which Mahendra was placed, at what particular time he could be present. Intimation was given to me four or five days ago, that his relations all knew that he had been coming to me from time to time, and that they had determined to confine him more closely, and place another person to watch him. As the intimation came from a source which left no doubt as to the intentions of his relations, I did not expect to see him for many days, and felt that nothing could be done by us in his behalf, save to present our supplications and earnest prayers to the Almighty Father; that he might protect and defend the lad from the enemies of his soul.—To my agreeable disappointment, he came in on Friday, just after breakfast, and after some conversation, declared his firm purpose of not returning to his father's house, and his earnest desire to receive baptism, whenever it should appear proper and convenient. The treatment which he dreaded, made him resolve not to return; at the same time, when the probable results, that might follow his baptism, were laid before him, such as his father's getting possession of his person, by making, or getting made, false statements regarding his age, he announced his willingness to suffer anything which his baptism might bring upon him. But he had a strong impression that, should he not be baptized that day, and again return to his father, a future opportunity might not return soon or at all. He also had reasons for supposing that his relations would give him no further trouble, when they should know that he had really submitted to the initiatory rite of the christian church.

All these circumstances had weight with our minds. When Mr. Macdonald arrived at the institution, the whole subject was considered anew, and we felt ourselves shut up to the conclusion that we would be doing wrong in delaying to give baptism to one whom we regarded as a true believer, when the administration of it was so eagerly desired by him, and nothing appeared against the performance of the solemn rite, but a probability of ulterior consequences, which the Almighty could easily avert, if it seemed to him good. We however, felt the propriety of laying the matter before our brethren of the Kirk, and of giving all due weight to their opinion upon a case, in many respects so important. I consulted with Mr. Charles, and found that his opinion was rather for delaying a short time, than by administering baptism on that very day, to give cause for any appearance of precipitancy: at the same time he declared his willingness to be present that evening, and countenance the proceeding, should Mr. Macdonald and myself feel persuaded of the propriety of administering the ordinance that day. I had not time to call on Mr. Meiklejohn then. My colleague and myself, having again viewed the whole circumstances of the case, and having conversed again with Mahendra, did not feel ourselves at liberty to hesitate any longer. Intimation of this was accordingly conveyed to the chaplains, who both came out here in the evening; had a conversation with the lad—were perfectly satisfied with the clearness of his views, and the decision of his mind, and the sacrament of baptism was thereafter administered;—Mr. Meiklejohn commencing the service with prayer, and Mr. Charles offering up the prayer immediately following the baptism.

"I do not know that we could have desired more ev-

idence of fitness in the subject to whom the sacrament was given, than we possessed in this case. May the Lord God follow, what his sinful and unworthy servants have done, with his gracious blessing, and avert all the difficulties which the hatred and revenge of the enemies of the blessed Saviour may be tempted by Satan to stir up.

"Mahendra's father, who is a man considerably advanced in life, having understood that his son was at my house, came about four o'clock of the day on which Mahendra left his house, and used all the persuasion he could, to induce his son to go home with him, and I told him of course, that I was not detaining the lad, of which, indeed, he was perfectly convinced. He could not prevail then, and returned several times the same afternoon, accompanied by other persons, but was equally unsuccessful. The father allowed, in speaking with his son, that he was upwards of sixteen. He allowed the same thing to me also, but that he was of opinion that sixteen years eight months was the period of majority. I suppose that he has found out his mistake, for he now maintains that the age is only fifteen years and some months. The father returned the morning after the baptism, accompanied by his brother-in-law—They were informed that Mahendra had been baptized, and, to appearance, were far more unmoved by the intelligence than I had expected. Notwithstanding of their being aware of what had taken place, they still continued to solicit him to go, promising to allow him all the liberty which he chose. He could not trust them, nor did he have any desire to accompany them, although he had known their words to be true. His father still continues to urge him to return, but we have various clear proofs of his scrupling not to sacrifice truth, with a view to gain his end; so that the son is led to put no confidence in the father's professions. I do not look upon the age as being of any importance, so far as the baptism is concerned; for surely a youth at fourteen or fifteen may be as competent to receive the truths of religion and to become a member of the church as one at sixteen. But the age is of very great importance so far as the power of the father is concerned; for, if by false or fair means, the father can make out in court, that his son is under sixteen years of age, we can no longer protect him. I believe him to be upwards of sixteen, but it is extremely difficult to get proof which would be sufficient to overthrow the statements which a father may have it in his power to bring forward. The principal evidence will be the *kushî* or horoscope, which the father may, for aught we know, get forged to answer his end. The only subject of my anxiety, then, is about the father's having it in his power to get his son back again. For Mahendra this would be a calamitous circumstance, and I pray earnestly to God, that if any plans are forming to get him back, through Divine wisdom they may be defeated. I will not be able to put you in possession of the circumstances that may ensue, until the next overland mail,—I fear that this letter is already a day too late. Then I shall, d. v., put you in possession of all that occurs, of all the various machinations to which his enemies may have recourse, against our young and amiable friend. May we be enabled to overcome the fear of man which worketh a snare, and to put our trust in God that we may be safe."—*General Assembly's Home and Foreign Missionary Record.*

## LECTURE ON THE REVIVAL OF LITERATURE.

DELIVERED AT THE MECHANICS' INSTITUTE, TORONTO, BY THE REV. WILLIAM T. LEACH, A. M.

*(Continued from page 331.)*

The marvelous excitement occasioned by the crusades in the European states, had also the effect of bringing into systematic operation an institution which contributed much, though indirectly, to the revival of learning. The spirit of chivalry had its fullest exemplification during the wars of the crusaders, and affected so materially the manners and principles of society during the eleventh century, that historians have usually considered it in the light of an extensive and beneficial institution. It doubtless arose naturally out of the system adopted by the various states that arose after the fall of the Roman empire. Its origin is to be ascribed to the feudal system. In that system, the relation which subsisted between a lord and his vassal required a reciprocation of services, and afforded an occasion, whatever might be its faults in other respects, for the most magnanimous, the most enthusiastic devotedness. In the feudal mansions of a Germanic lord, we trace the commencement of knighthood in those who held offices of trust about his person. Their ability to discharge the duties of it, would be their first recommendation to the post of trust and danger. Afterwards, when the sanctions of religion acquired weight and strength, its solemnities were added to their more formal investiture. Their duties, at first a matter of necessity, became honourable. The bold, spirited and sagacious created an office for themselves. They became an order, imbued with the moral sentiments of the priest and fired with the reckless courage of the barbarian. They gave a tone to the times. They opened the halls of the great to the songs of the poet and the tales of the romancer. Their own achievements furnished the theme and story; and there was a class of men, ready to avail themselves of both, to give interest and the semblance of truth to their historic poetry. The Troubadours were an order of persons who in the middle ages subsisted by the arts of music and poetry. They were itinerant bards and musicians, were held in great respect and often arose to high distinction. It is remarkable but it is true, that if you search into the early history of any tribe of Europe or America, you will observe the existence of a class which professes, as we say in Scotland, the same qualifications. Among the Jews, of course, you are sensible of the early subsistence of an order of poetical musicians. The Book of Psalms, the

Lamentations, the Songs of Moses, David, Isaiah, and other prophets, were written in measure and sung, probably by those who composed them.—“As for the gods of the heathen they are but idols, but it is the Lord that made the heavens,” was the burden of their song. They had truth for the basis and groundword of their poetry, but a similar mode of expression, a poetical music seems to have been universal. Musicians or bards were a race highly honoured among the Danish tribes. The bards of Gaul says Strabo, were held in singular honour. In Wales, many of them were massacred by Edward the First, because the order had great enough influence to counteract his designs upon the liberties of the people. In Ireland, on one occasion, the chiefs only of separate bands of them mustered to the number of a thousand. Well, a similar order of persons evidently the offspring of earlier days, appeared in the middle ages. They were among the chief literati of the day. They indicated the twilight of the poetry of the present time. They were the fathers of romance so fashionable in the last century and prepared the way for the novel which is so prevalent in this.

Another cause which may be considered as having exerted a favourable influence upon the revival of literature, was the general use and establishment of the Roman civil law. “The Roman law, from its peculiar beauty and elegance,” says Erskine, “has got the appellation of the civil law, although that epithet was applicable originally to the laws of all countries alike.” There is reason to believe that, prior to the fourteenth century, the Roman code was not unknown in the middle ages. As cities grew rich and populous, a way was preparing for the introduction of some system of jurisprudence. The civil law began to be diligently studied and laboriously commented upon first in Italy, which long continued the school of its most successful promulgation. Other parts of Europe caught from Italy the enthusiasm, and sent a vast number of students to Bologna and other Italian schools, to be educated in the Roman jurisprudence. In England and France, institutions were soon established for its cultivation. It became the fashionable study, and was held in such estimation as to supersede, for a time, the cultivation of all other arts and sciences. The military character proportionately sunk in public esteem. Public honours were reserved for the most successful students of the



civil or Roman law, and its proficients found a ready access to the highest political offices in the state.

Among other causes that might be adverted to, as giving force and vivacity to the revival of literature, there was the memorable dispute about investitures, between the Imperial and Roman courts, which excited all the passions and prejudices of men, and called to the combat the literary champion; there was also the disputes between the clergy of the east and west, against the head of the church, the one vainly attempting to establish the dream of infallibility and absolute power, the other maintaining their rights with a firm and decent freedom; there was, moreover, the influence of commerce, which undesignedly excited the spirit of inquiry, and by the necessity of actual observation and research, furnished the knowledge most wanted in the infancy of learning. One can only refer to additional causes, such as the patronage of the great, to the establishment of universities, and the travels of scholars, who returned to their respective countries laden with accumulated observation and extensive knowledge. All these may be regarded as either principal or accessory causes which brought about that splendid though late revival of literature, which, in the fourteenth and fifteenth centuries, broke in upon the darkness of the middle ages. It is impossible, in such a short and cursory view as I have attempted, to enter with nice discrimination into the various divisions of so vast a subject, or to show, otherwise than by the mere pointing of the finger, the actual state of literature and science during those centuries.—From that time till now, Europe has enjoyed the immense privileges which, under Divine Providence, the preceding causes have been labouring to bring forth. But privileges that are easily inherited are apt to be undervalued. How easy the approach now to the treasures of ancient as well as modern knowledge; how accessible every avenue to literature and useful truths. And yet, on the other hand, how general that vulgar quality of the human mind, which regards what is common as worthless? How miserable the estimation with which knowledge is regarded, where men consider it not worth the seeking? How wretchedly poor the sacrifice they would make, either to acquire science or

support the repute of it? But for the efforts of many gigantic minds that have struggled for light in days of darkness; but for the magnificent patronage of the noble and noble-minded, what a state had we been in? What a dry waste and wilderness had been the present history of man? The matter of astonishment is, that our reverence for literature and science should be so small, our devotedness to their interests so miserably cold and parsimonious. Whatever be the cause of it, this is certainly true, that an impartial observer of the paucity of the literary institutions, and small number of students in *this country*, might be excused, if not justified, in concluding, that it was our intention and design to become barbarians.—Where is the provision we have made for the contrary? Where is the enthusiasm that would even ask or call for such provision? We are, you may depend upon it, an unthinking and inferior race. Our passions, our prejudices and our ignorance, are suffering the destinies of a noble country to run awry in ways of darkness. Let us sink within our breasts the petty prejudices of our day and generation, sins we have contracted since the day we were born—let us look backward to the brilliant efforts of former times—let us set an example, though late, to the ignorant usurping crowds of the Western world and seek provision for the encouragement of literature and science, that schools and universities may be endowed with a view to that end.

On a former occasion, I submitted to you my views respecting the objects that might be attained and ought to be aimed at by this institute. If duly supported and encouraged it might supply a desideratum in modern society, a useful course of instruction apart from the higher qualifications necessary in the more important professions. Were this object accomplished, I should rest secure in the belief of this country's ultimate prosperity. We much need, as good men say, a revival in the midst of us—and that a speedy and powerful revival of the sense of our obligation to prosecute and to support the interests of literature and science, may take place, is surely an earnest desire of mine, and I trust is yours.

## THREE CONSOLATORY LETTERS TO PARENTS ON THE DECEASE OF THEIR CHILDREN.

The death of children is a common affliction and a severe one to affectionate parents. When they find themselves surrounded by their little ones, whose every waywardness does not weary, how slow to think of them torn from their embrace, and hurried away to the silent grave! The idea of disappointed hope is always painful. When we have with care reared some delicate plant, when it has begun to put forth leaves, and when the buds have not yet burst, which, by their fragrance and lovely forms, were to render some recompense to us for our toil, when in such a state of incipient beauty and promise, it is nipped by a ruthless hand, we lament its fall with bitter sorrow. The shock of corn ready for the sickle is comely in its fall, but the tender flower plucked up by the root, and with all its verdure withered, affects us as something contrary to nature. But this is a shadow of the death of a child. How desirable then, in such an affliction, that the parent be a believer. That sure basis, on which the salvation of infants rests, is the covenant made with Abraham:—"I will establish my covenant between me and thee, and thy seed after thee, to be a God unto thee, and to thy seed after thee." "And they who are of faith," says Paul, "are blessed with faithful Abraham." That is all, the blessings of the covenant made with Abraham are Yea and Amen, to those who have the like precious faith. That assuredly is not the motive of gospel obedience which would reduce it to a mere calculation of gain and loss; nevertheless, there are motives originating in self-love, which may lead within the pale of the sanctuary; and we know scarce one motive better fitted to incite parents to diligence in seeking that good part, than the consolation which a believing parent has, that his child is embraced within the covenanted mercies of God. There is no such warrant for the unbelieving parent. It is the children of believers who "are holy," while those of unbelievers "are unclean." How responsible then the station of parents in reference to their children; and how strong the calls and invitations of the gospel, when it is considered that their infant children share with them in its covenanted blessings. When Absalom died his father, David, had no ground for consolation. It was like an arrow thrust through his heart, for he cries out:—"O my son, Absalom! my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!" But when the child of Bathsheba dies, David ceases to mourn:—"He arose from the earth, and washed and anointed himself, and changed his apparel,

and came into the house of the Lord, and worshipped." A plain token that he could draw comfort from the conditions of the one, which he could not from the other. And so he says to his servants: "I shall go to him, but he shall not return to me." And this, we may observe, is still the consolation of believing parents, when called to weep over the graves of their little ones:—"We shall go to them, but they shall not return to us." We have made these remarks to introduce to our readers the following three letters, which refer to this matter; and the first in order is from Dugald Buchanan, a Schoolmaster and Catechist, in Scotland,\* to a parent in the circumstances referred to. It is dated Kinloch, 5th May, 1768:—

"I received a letter from Mr. Caw, acquainting me of the death of your daughter, and how wonderfully Mrs. W———ce has been supported under this severe trial of her faith and patience. "This is the doing of the Lord," who commonly stays his rough wind in the day of his east wind. What an alleviating circumstance in your trial is it, that ye have no reason to mourn as those who have no hope? How many live to see their children and relations cut off in the prime of life, by diseases, the just effects of vice and intemperance! How many darts and thorns must pierce their hearts! What additional gall and wormwood is mixed in their cup, to which the parents of pious children are strangers? Patience under God's afflicting hand, and resignation to his will, are the chief means, whereby in the day of affliction we can glorify God. Imagine your dear departed child adopting the language of her Redeemer: "If ye loved me, ye would rejoice, because I am gone to the father." How backward are our hearts to this duty of rejoicing! Our passions often get the better of our understandings, as well as of our faith. Our memories, teach-

\* Dugald, in the brief account of him given by the late Dr. Erskine, of Edinburgh, was a man of fine natural genius and wit. He had not the advantage of a learned education, but "he possessed all the knowledge which could be acquired by perusing the best English books in divinity, natural philosophy, history and poetry." He appears to have been blessed with much success in his labors as a Catechist. He was a man of such sensibility that he seldom heard of distress without shedding tears. Dugald was well satisfied with the office which he held, but his friends wished to raise him to a higher station, by preparing him for becoming a preacher of the gospel.—And it was while thus seeking to enlarge his means of usefulness that the Lord removed him to his own service above. The following are the particulars of his last illness:—"Returning home May, 1768, after a wearisome journey, he found two of his children sick. Soon after, six more of them, his two servants, and he himself were seized with the same disorder, only his wife, then big with child, escaping it. In this distressed situation, dread of catching the contagion, prevented any from hiring to assist them. In the midst of his roivings, Dugald sang hymns pleasantly, and spake much of the Lamb in the midst of the Throne. He died 2d June, 1768."

erous enough on other occasions, here are ever faithful, and cruelly muster up, in a long succession, all the amiable qualities of our departed friends, and thus tear open our wounds, to bleed afresh. Imagination is set to work, and stuffs up their garments in their former shape, when we miss them at bed or table. It is truly surprising, when our judgment is fully convinced, that God's paths are not only truth, but mercy, to such as fear him; and when our faith reads designs of love in our trials; that this has so little influence in silencing the murmurs of our souls. Yet surely, it is pleasing to God, who knows our frame, and remembers we are dust, to look upon us, surrounded with all the frailties inseparable from human nature in its present state, lying low in the dust, and weeping with a feeling smart of our pain and loss; and at the same time acquiescing in his whole disposal of us and ours, as best for us, and, from the inmost recesses of our soul, striving to imitate Christ's prayer, "Not my will, but thine be done."—It were well if, instead of poring upon our wounds, and refusing to be comforted, our faith traced out our friends in the regions of immortality, where (to use Milton's phrase) they walk with God, high in salvation, and the climes of bliss. Though the partition which now divides us from the eternal world is otherwise impenetrable, revelation informs us, that there the righteous are in a state of inconceivable happiness. As to what happiness consists in, and their various employments, we are left much in the dark, as perhaps not fit to be revealed in this state. Yet surely it is pardonable, to cast some conjectures over this wall, that for a while divides us from our friends, as it is impossible to confine our active souls under the canopy of our moon and stars. Now, except where revelation gives here and there a hint of the heavenly state, analogy is our best guide into these scenes, that eye hath not seen. I remember to have seen long ago a book of Dr. Watt's, called, *Death and Heaven*, where he has happily indulged his fancy in assigning various employments for the blessed. He thinks, too, that there may be some solemn stated periods of worship in heaven, beyond what is their common service, either to commemorate some of the past transactions of the Godhead, or to celebrate some new discovery of God. And, truly, considering the infinite nature of God his glorious acts of creation and redemption, and the finite capacity of the highest orders of creatures, there must be new discoveries of God made to the blessed through all eternity, as they can only receive such discoveries in succession.—Perhaps some such manifestation has been lately made, unknown till now in heaven itself by finite minds. A new song has been composed on this occasion, by Michael, Gabriel, Moses, David, or some other masterly hand, to celebrate this new discovery; and the concert was incomplete, till a messenger was dispatched for your dear child, to assist in singing the chorus, as her sweet, soft, melodious voice was so well tuned before to the songs of Zion.—Our Lord once entered Jerusalem with a grand retinue, and must have an ass to ride on, that he might fulfil an ancient prophecy. A messenger was dispatched for the ass, and, if the owners quarrelled him, had orders to tell "that the Lord had need of him." If your heart grudge or quarrel, that your child is so soon loosened from you, saying, "Why was my dear child so soon snatched from me, in the bloom of youth, when I expected she should be the comfort of my old age, and sooth my pains and distresses?" Why, the same answer stands on record for you, *The Lord hath need of her. He had need of more virgins in his train; and your dear*

child was pitched upon. Therefore rejoice in her honor and happiness. Our Lord has gone to heaven to prepare mansions for his people, and he sends his spirit to prepare his people for these mansions. And after they have served an apprenticeship to their future employment, that they may be fit to act agreeably to the great end of their calling, and fill their thrones to the honor of that God who called them to glory, He then crowns them with endless happiness. Some have a longer time of probation than others. The great dresser of God's garden knows best when to transplant his fruit-bearing tree. In his perfect wisdom, we ought always to acquiesce. If I were to reason from analogy, I might ask Mrs. W———ce, when she was with child of her departed daughter, if she desired to keep her in that close union with herself, any longer than her full time was come; that is, when the child was perfectly formed for this world, and fit to exercise its senses upon the various objects that this world approves? Nay. Did she not wish for the happy minute of separation, though she knew the pangs and throes of child-bearing? And why should you, or Mrs. W———ce, who rejoiced at her first birth, mourn at her being admitted into the number of the spirits of the just made perfect, when it is certain that many who rejoiced with you at her birth, hailed her arrival on the coasts of bliss. Among those who rejoiced with you at her first birth, and saluted her on the heavenly shore, we may safely mention Mr. and Mrs. H———g, and others of your pious relations and neighbors, who have got crowns on their heads, and palms in their hands, since her first birth.

"But I see that this subject would lead me beyond the bounds of a letter. I have only to add, that from my very soul I sympathise with you and your whole family in your loss, which is your daughter's gain and glory. That the Lord may bless your remaining children, preserve them to be the comfort of your age, form them to be vessels of honor meet for the Master's use, and fill your own soul with those consolations which flow neither from wife, child, or friend, or anything this world can give, or take away, is the sincere prayer of Sir, &c."

The second letter, on the same subject as the preceding, is from Mr. William Stevenson, an Elder of the Church of Scotland. He had a small property in the parish of Straiton, and belonged to the Kirk Session of the famous Mr. Walker, Minister of that parish, before his translation to Edinburgh. He was a man of a modest and humble spirit, and when he heard of the death of the children of Mr. Adam, Minister of Dalrymple, and afterwards of Falkirk, he wished to comfort him by a letter a friend had sent to himself while under a similar affliction. It was superior he thought to anything he could write, but not finding it, he penned the following:—

"REVEREND AND DEAR SIR;

"I remember I was a stranger in the land of Egypt, and know something of the heart of a stranger. I therefore humbly desire to cast in my mite of Christian sympathy with you and your kind spouse, under that afflicting dispensation, the death of your dear children. You will readily grant I have drunk deeper in that cup than you have yet done, having only, of seven pleasant, healthful, and hopeful children, one little girl left; having laid in a grave three sons and three daughters, all of an endear-

ing age, four of them between fifteen and twenty years. But the cup which our Heavenly Father hath given us, shall we not drink it? That God, who sets the solitary in families like a flock, and diminishes them at pleasure, gives us wives like unto fruitful vines, and children like unto olive plants about our tables. How ready were we then to say in our prosperity, we should not be moved, we should die in our nest, our seed and offspring should be powerful in the earth, and blessed among the generation of the upright, useful servants of God and their generation, nourishers of our old age, and everlasting preservatives of our memorial!

"But we have now laid them in the grave. These lately pleasant bodies say to corruption, thou art my father, and to the worm, my sister and brother. With them we have buried a great part of our worldly comforts, hopes, and projects. Oh! what a dark veil doth death and the grave cast on all human glory. It cannot descend after them into the dust.

"We return from the grave to our house. There perhaps we find a Rachel weeping for her children, refusing to be comforted because they are not. Here an empty coat, there an empty bed. We sit down at our table.—The olive plants are amissing. The wind hath passed over the flowers, and they are gone. These beautiful lambs, that used to play through our houses and fields, and sweetly divert us with their familiar conversations and loving embraces, we see no more. Death hath torn them from our bosoms; and fears us to their eternal state, and reflections as to our duty towards them, may crown the melancholy scene.

"Yet, let us not dwell too much on such thoughts, lest a wounded spirit, like a sharp knife, cut the thin sheath of our frail bodies, and disable us in body or mind from our duty to God or man. Especially let us beware of any hard thoughts of God, and still acknowledge that he is righteous, and in faithfulness hath afflicted. Let us turn our complaints upon ourselves, and say, "We have sinned, what shall we do unto thee? Wherein we have done foolishly, we will do so no more. The Lord hath given, the Lord hath taken away: blessed be the name of the Lord. Shall we receive good at the hand of the Lord, and shall we not receive evil also? It is the Lord, let him do what seemeth him good. Good is the will of the Lord."

"But we are called, not to sorrow as those who have no hope. To the true Israelite within the bond of God's covenant, a brighter side of the cloud may appear, and he may justly rejoice in hope of the glory of God. Let us enter into our closet, the proper place for giving vent to our lawful passions, and where I have experienced the greatest relief: there, having offered the sacrifice of moderate sorrow and contrition, especially for sin, which brought death into the world, let us, upon the wing of faith, see with faith's eye the blessedness of the dead in Christ, rejoice in their joy, and triumph with God's inheritance. Let us view our dead relations and children, concerning whom we hope, in the good-will of God to men, that they were chosen of the Father, redeemed by the Son, sanctified by the Holy Spirit. Let us view them in the covenant and promise, "I will be thy God, and the God of thy seed;" in Christ's invitation to come to him, "for of such is the kingdom of heaven." Let us view them by us devoted to God, ingrafted into Christ, and sealed to eternal life by

baptism. Let us view these olive plants, transplanted from the stormy barren soil of this world, into the heavenly paradise, and flourishing in the courts of the New Jerusalem. Let us view these pleasant lambs eating the fruit of the tree of life, and drinking the waters of the river that flows from beneath the throne of God and of the Lamb. Let us view them in the bosom of the good Shepherd, who gave his life for the sheep, and carries the lambs in his bosom. Let us view them in Abraham's bosom; and why not in the bosom of their more immediate parents and relations now in heaven. Let us view not only their angels who ministered to them here on earth, and carried their souls to glory; but even *themselves* beholding the face of their Heavenly Father, admiring and worshipping Him that sitteth on the throne, and the Lamb, for ever and ever. Let us behold, following the Lamb wheresoever he goeth, those virgins not defiled with the pollutions of a world, no guile found in their mouth, and their robes washed and made white in the blood of the Lamb. Let us view their bodies spiritual, immortal, incorruptible, made like to Christ's glorious body, joyfully united to their souls, now satisfied with the likeness, and with the full enjoyment of God. If many descriptions of the heavenly glory are metaphorical, in this the wisdom and condescension of God appear: for how otherwise would we conceive these things in our present state and capacity? But that glory infinitely exceeds all metaphors, and is a glory yet to be revealed.

"Unbelief in our hearts may object. These are mysterious and great things, hard to be believed and hoped for by poor sinful mortals. True; though great, yet not too great to display the infinite glory and perfections of God. They are mysterious enough to confound all the mere natural, rational, and moral schemes in the world; and, as to a great part of them, could never have been known or believed, without the light and assistance of that word and spirit of God, which have brought life and immortality to light, and are as the sun to the spiritual world. It is true many invisible things of God are clearly manifested by the things that are seen; and the light of nature condemns the world for want of a faith and practice suitable to the evidence it affords. But, let us not separate what God has joined together, his word and works. Do not his glorious perfections equally shine in both? Do they not mutually illustrate one another? A wonderful likeness between the kingdom of nature and the kingdom of grace, teaches us many fundamental and difficult doctrines of our Christian faith. Is not the resurrection from the dead taught us every morning we rise from sleep; and every spring, when vegetative nature, which has been dead through winter, revives? Are we not taught the immortality of the soul, and its acting in a separate state, by our dreams? The spirit (no doubt only in its imaginations) runs through the universe. It hears, sees, feels, and exercises all the bodily senses. It fears, grieves, loves, joys, and exercises all its own faculties, when the body lies in a deep sleep. It does all this in such a manner as our reason can now no more comprehend, than we can a real separate state. Is not all nature adapted to teach us God and spiritual things, and continually improved for that end by the divine oracles? Every employment, merchandise, husbandry, &c.; every work, building, ploughing, sowing, digging, &c.; every member of our body, hands, feet, eyes, illustrate the divine perfections and op-

erations. But the mysteries of God's word are to be admired and adored by us, as well as those of his works. Further discoveries of them are reserved, till the day-spring from on high arise upon us: and I doubt many of them will remain mysteries to all eternity.

"I fear I have been tedious, and have darkened counsel by words without knowledge; but, seeing our Lord commands us to comfort ourselves, and to comfort one another with these his words, I have laid before you these confused hints, hoping they shall receive a favourable reception, construction, and correction, being offered by a willing mind, and according to what a man hath. May the Chief Comforter come unto you, and abide with you! May he bring meat out of this eater, and sweet out of this strong trial!"

The third letter we shall give, is from the Reverend Thomas Randall, of Inchture, a parish in the neighborhood of Perth. It is addressed to Mrs. William Hogg, and dated 7th March, 1760, and it shews the solid comfort which a believing parent draws from the doctrines of the gospel when smarting under the bereavment of children. The tenor follows:—

'MADAM,

Yesterday, by a letter from Mr. Wallace, I understand it hath pleased the Sovereign Disposer of all things to afflict your family and friends in the death of Mr. Thomas Hogg's son. It was natural for me, who had so lately tasted of that bitter cup, to have a fellow-feeling with you all in that distress. No temptation for the present is joyous; and I know that kind of trial to be grievous. I have had spoiling of these pleasant things often; and found it hard to tell, whether the separation of the younger or of the elder branches be most wounding to the root. Each have their peculiar anguish. When grown a little up, our hopes being heightened, we have great downcastings. Yet in the younger shoots, fresher from the womb, more is felt, of what is so strikingly expressed, Isaiah, 49, "Can a woman forsake her sucking child?" as if these were hardest to forsake. In my sympathy on such an occasion, rather than attempt to lighten sorrow by insisting on the youth of the child, or mentioning the hope of future offspring to alleviate, I would allow the cause of anguish to be truly great; and I would seek to introduce cheerfulness and joy in the midst of such scenes of darkness and heaviness, only from that true source of all joy and consolation, the unchangeable and everlasting gospel, which turns all our darkness into light, our sorrows into joys. I cannot see from reason, what satisfaction men can have on the birth of children, in a world which they and all their fathers have found so vain and vexing; and I am sure in their death one gleam of comfort springs not up:—like their grave, all is darkness and consumption. It is from religion, and from the blessed scriptures, we are instructed in the grounds of rejoicing at births. Thence we are let into the connection the blessed God has with our infants; that to *please us*, by calling them *ours*, is but a very subordinate reason for their being born; and that to be a part of his inheritance and glory, who became an infant of days, and to show his sovereignty, who call these things that are not, to be, and to be forever with himself, while the mighty are cast down, are the high rea-

sons of bringing millions into this world, who abide not in it till they know the right hand from the left, or discern between good and evil. And it is therefore from religion, and from the blessed scriptures, we are instructed also to see, that to *grieve us*, is often, but a subordinate reason for consigning them so early to the silent grave. This is the passage by which the Sovereign of all determines even they shall be brought to his presence and joy, and this the time of his calling for them. Oh! what brightness does this throw upon our shades, our darkest shades, when our dear infants are torn from our yearning bowels, and laid to rotteness and silence; and the friends and parents, believing in the second Adam and his merciful Father, not staggering at the promises of that covenant, where the interests of children are remembered, and well ordered and sure, as well as their own; but being strong in faith, give God glory about them, by believing he can give them spiritual life, and resurrection from the dead, by that power which called Isaac from Abraham's loins and Sarah's womb, which caused the holy child Jesus to be born of Mary, and afterwards brought him from the bowels of the earth in death to a glorious resurrection;—the mighty proof, that nothing was impossible with God;—the mighty pledge, that the great power which then wrought should be exerted for all the heirs of the covenant, and for the fulfilment of these promises, which were all made yea by this resurrection. The unbelieving world have no such joy in their tribulation, nor in this hard chapter of it. All is gloom, gloom dark as the grave itself, to them under such dispensations. They have no such words with which to comfort themselves, nor any solid gladness with respect to their departed little ones. When they most seek to please and flatter their minds about them, all is uncertainty. They leave them, they know not how, nor where, in the unseen world. No positive acts of their mind concerning hope of their future existence and blessedness; no particular desires about their being with Christ, who loved them, nor about his raising them also from their graves, afford comfort. Were it only for my infants dead, I would wish to be a christian, and a real one, to be made glad, by positive acts of faith, with respect to their eternal well-being. These really wipe away tears from our eyes, before our Lord does it at last, and forever, from all our sorrows, and gives the joys about them, (to others unknown) that being born and redeemed, the great end of their being brought into life is answered, which can be said on no other principles than those of their redemption and immortality.

It is less difficult to go on, than to stop, on a subject so comfortable. But, as I must make an end of this letter, I cannot do it without offering my condoling compliments to both Mr. Hoggs, Mrs. Campbell, and Mrs. Hogg. They forget not, I hope, that the exhortation is as unto children:—"My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth." They forget not, I hope, that "weeping may endure for a night, but joy cometh in the morning;" and real christians live by the faith of a *morning*, that will dispel every sorrow as the shadows, and bring in an everlasting day of consolation. May that hope comfort you all in every thorny and weary step of your pilgrim age.

[FOR THE CHRISTIAN EXAMINER.]

## AN ARGUMENT AGAINST TAVERNS.

Several years ago I was on a journey from the north of England to Edinburgh. On my arrival at a town on the frontier, I found that the northern coach did not start till next morning, so I must needs remain where I was for the night. After getting some dinner, for it was now wearing late in the afternoon, I walked out into the suburbs. Having viewed the castle and other places, where border wars had raged in ancient times, I was returning to the inn, when I was attracted by a number of persons going to hear sermon in one of the churches; glad of an opportunity of spending the evening in a profitable way, I walked in along with them. The service was an interesting one, and when it was ended I hastened homewards. I was reflecting by the way on the important subjects brought before me in the sanctuary, and when I came to the inn I stepped into the room I had left, hoping to enjoy a brief space in meditation. What was my surprise when I found it filled, ay, to the very door, with quiet drinkers! Were they travellers thought I? O no; I was given to understand, they were all of them denizens of the place, and this chamber was their resort after business was over. They forsook their families for it, and here, night after night, they sat drinking and smoking. The conversation seemed to be just nothing at all. The next morning I was across the border, but I did not so soon forget the scene of the previous night.— Since that time I have read many tracts containing arguments in favor of temperance, but there is one argument I have never yet seen adduced in any of them, namely, the duty laid on the heads of a household as such, to refrain from frequenting taverns.

By the wise arrangement of the great Creator, mankind are distributed into small societies, which are denominated families, or households, and there arise out of this arrangement divers important duties, on the discharge or neglect of which the happiness or misery of the members of the society in a great measure depends. Now, I do not know one duty more manifestly implied in the relations of a husband or parent, than that when he eats or drinks, he is required to do so with his own family. It is implied in the description given us by the Psalmist of the godly family, when he says:— “Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants round about thy table.” Manifestly supposing that eating and drinking at table is a public not an individual act. And Christ, in describing the

bliss of heaven, draws a metaphor from the head of a household presiding at table, when he says, that his disciples shall eat and drink at his table in his kingdom. And Paul, in rebuking the Corinthians for their abuse of the Lord’s supper, hath these words: What? Have ye not houses to eat and to drink in? And again, “If any man hunger let him eat at home.” Job also we find asserting his integrity, on the ground that he had not “eaten alone.” And Solomon, referring to the duty of not using penuriously the blessings of this life, says, “it is good and comely for one to eat and to drink and to enjoy the good of all his labor.” And shewing that this enjoyment is to be found not abroad, but at home, he says, “drink waters out of thine own cisterns.” I might adduce other passages to the same effect, but the case requires it not. A community of goods, existing among christians generally, has been often censured by men of divers persuasions, but such a community is supposed to exist in the same family. The husband and wife are one flesh, and it follows, as a consequence, that the stocking belongs equally to both; and in reference to the use thereof, the words of the apostle are applicable, “neither is the man without the woman, neither is the woman without the man.” A parent thus holds a high station when seated at his own table. It matters not what is the kind of fare that is laid upon it, the relation in which he stands to his household is equally honorable.— It was his own labor and industry that made the provision, and when he shares with his family the proceeds thereof, he is complying with Paul’s injunction on believers, to provide for his own, and especially for those of his own house.

I have already hinted at the beauty of this arrangement. In the first place the benevolence of the parent appears very manifest in the eyes of children, when he distributes to them their portion of what his labors have earned. In the second place, the equity of the parent appears in his recognising them as members of the household, and giving them that portion which is their due. And in the third place, the authority of the parent appears in his being the giver of that food which preserves them in life. And should the man be a parent who has a concern for the souls of his children, all these considerations give great weight to his counsels and instructions. It is manifest, however, when the parent forsakes his family circle, and resorts to a tavern to eat and drink, he is violating the rules of his household. He eats

and drinks at another man's table, not as one entertained on the ground of hospitality, but as one who expends on his own gratification the funds which belong to the members of his house. It is no answer to this to say, that the money which he spends is small, and what remains is sufficient for the family; for, in the first place, I observe that the sum total of his earnings belongs to the household, and ought to be appropriated, not for his own behoof personally, but for all and each of the individuals of his house; and, consequently, that their comforts are abridged, more or less, by every farthing he expends in this way. And should it be said that by conforming in this way to the usages of society he conciliates employers or dealers, and so indirectly adds to his gain, I answer that he is acting inconsistently with his character as the head of a household, in sitting down at another man's table who does not entertain him as a guest and from motives of hospitality, but simply for the sake of his money. He renounces for the time being the character which belongs to him. He, who is the master, becomes an underling in another man's house, and should we suppose any of his children to follow him and sit with him at the same board (supposing they have money in their pockets,) his authority over them in such a place is dissolved, and father and child are alike under the master of the tavern, and preferred according to their ability to pay. But no man can dissolve a relationship, which God has constituted, and be justified—not insisting on the sin of every such act, I observe that matters are in a different state after a man has abandoned his proper position, from what it was when he held it. He may resume indeed, when he returns to his own house, the authority of a parent, but he resumes it at a disadvantage. He is degraded in his own esteem, for he sat down to eat and drink at a table where he was not recognised as the master, but only as a payer in common with others; and besides he is degraded in the estimation of his own circle by such humiliating conduct. His authority in his own household is thus sunk, and this is not so much his sin as the consequence of it. His sin lay in going to the tavern to spend those funds which ought to have been spent at his own home. And the evil effects of this sin is, that he loses the respect of his family, and accordingly confusion, ir.subordination, and even the dissolution of

the society must needs be the price of such conduct.

But it may be asked do I make no exceptions to this principle, and is it wrong in all circumstances for a man to eat and drink out of his own house? I answer there are two exceptions, and only two, that can possibly occur—the first of them is, when a man is invited by a friend to his house to eat and drink from motives of friendship and hospitality, and the second is, when a man is in a strange place and has no friends to entertain him, he may then partake of the provision of an inn.—And the reason is, that he does not forsake his own household in so doing, but being abroad in the course of his calling, he resorts to the only asylum within his reach. An inn and a tavern or drinking house thus stand in very different predicaments. The inn becomes a blessing to the lawful traveller while removed from his own home, but the tavern is a snare to a neighbourhood, seeing that by divers enticements it allures individuals from the stations in which God has placed them, and tends to dissolve those relations which, in his providential government, he has seen meet to appoint.

But it may be asked, what is the gain of this argument. Is it not safer to allow a man to indulge himself in a tavern rather than at his own fireside, seeing in the latter case, he infects the members of his house by his example? I answer, that expediency may not set aside a moral duty—and that duty is, that a man when he either eats or drinks, does so at his own board and with his own family. It may seem a feeble barrier that we would raise against the evil of drunkenness by insisting on this duty; and so every barrier must needs be feeble, saving only that which is raised by the grace of God, when he effects a change upon the heart, so that the man learns to loath the sin which before he rolled like a sweet morsel under his tongue. And so we are making a way for that blessed work, in seeking to discover what those circumstances are, wherein a man may or may not expect the blessing of God. And our argument is, that he may look and pray for that blessing at his own table and surrounded by his family, but it is presumption to do so, when he separates from them, and places himself in the way of temptation.

Z.

## CONVERSATIONS WITH THE JEWS IN EDINBURGH.

As the deputation sent by a committee of the General Assembly to Palestine to obtain information as to the number and condition of the Jews in that country, has called forth a more than usual degree of public attention towards that people, the writer of the following narrative has been led to think that the particulars therein set forth would be acceptable to his christian brethren.—The place where he had divers interviews with the Jews, to whom reference will be immediately made, was in the city of Edinburgh, and though his field of observation was narrow, nevertheless the conversations which ensued will be found to be such, as to manifest their mode of arguing the great question between them and the christian community. And seeing they are a people who hold a large portion of the scriptures in common with ourselves as inspired of God, it becomes of more importance that christians should be awakened to a sense of the advantage of such an admission—that so they may seek with greater zeal, that the light which shines in the New Testament record may enlighten their understandings, and that the veil which is upon their hearts may be taken away in reading Moses and the prophets. But in order to this, it is needful we understand something of their character. Many who feel an interest in the Jews, are ignorant of their spiritual condition. They hear of them as a proverb and a bye-word among the nations, and this is the whole amount of their knowledge; the writer would therefore humbly hope, that the efforts of our own church, as well as of other societies, in procuring information as to the condition of the Jews over the world, may have the happy effect of manifesting to all the christian churches the desolations of the once glorious sanctuary—and so holding forth to all of them the command of the prophet Isaiah—“Ye that make mention of the Lord keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth.”

The Jewish Synagogue, in Edinburgh, is situated in an obscure court in the old town. When I visited it for the first time, I had certainly expected to behold a scene dreary to every christian, even the once blessed “daughter of Zion, left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city;” but although I had prepared my mind in some measure for what I saw, I was sunk in despondency, when I found myself within the wretched looking house in which they assemble on their Sabbath to worship; alas! they know not what. I use no feigned language, when I say, that I was filled with sorrow and dejection of

heart. I could not but reflect how strong an arm that had been, which had brought to such debasement that people who once possessed such greatness and glory; and I felt awed as I thought of the sureness with which the purposes of God are carried into effect. I wondered that this should be a remnant of that people, whom the Lord himself had brought in such triumph from Egypt, and whom he had blessed above all the nations of the earth; and where, alas! I thought, is now all the glory! Truly, it must always be thus with the enemies of the Lord. The engines of punishment which follow in the path of the wicked, may appear to be slow in their progress, and it may be for a time difficult to say in what direction they are travelling, but the wheels are always moving onwards and quickening their speed; and when we look again, the enemies of the Lord are found to be crushed to powder beneath them.

I would not injure the feelings of the deluded children of Jacob; but truly I left their Synagogue, with feelings similar to what one might experience on leaving the monuments of the great of other days who now sleep in the dust. I wandered out of the city, to meditate on what I had seen; and the condition of the outcasts of Israel haunted my imagination; the images of the dead still rose before my mind, and I felt that I had seen that day in living history before me, what I had hitherto only conceived in imagination, how sad and gloomy a thing it is to have striven with the Lord. Truly, since it has come to this with his own people—his beloved Israel—how certainly must be the destruction of all his enemies.

There is something in observing the living condition of the Jews, which is fitted to fill the mind of every true christian with awe and deepest dejection. “Alas! poor Israel,” is the expression which Mr. Wolff often repeats in his journal, in reference to his countrymen; and the writer of this narrative in his converse with this people, has often been forced to say in his heart, Alas! poor Israel! It is not their external squalid aspect which strikes the mind most deeply, though such is their general appearance; and there is in all of them that timorous and troubled look,—that “failing of the eyes,” which speaks their outcast condition; still it is their spiritual destitution, which in their synagogue is such as may be felt, that affects most deeply the christian observer. I was going here to speak of the appearance and effect of their synagogue service, but I fear lest I should speak unadvisedly, and should offend also against the children of the chosen people, by exciting their passions, and so causing them to shut their



ears more hopelessly against those who are their only friends. But indeed I could not but contrast the small and feeble strains in which a boy chaunted their prayers, with the joyful shout in which the songs of Zion are sung in the church of Christ.—But I shall leave this theme. Truly there is much of tenderness in the remonstrance which the Lord makes:—“Oh that my people had hearkened unto me, and Israel had walked in my ways.”

While looking round on their Synagogue with a dejected heart, I observed written in bright letters, in the original Hebrew, “I have set the Lord continually before me.” Oh Israel had it been so with thee, it would not have come to this. Dost thou say that the Lord has broken his covenant with thee? Is not this a great reflection, O Israel, against the Lord, that thou hast set him always before thee, and yet that he has conducted thee to this. I wish not to glory over thy fallen condition, but art thou not fallen? Is it not so, that the Lord hath made thee an astonishment, a proverb, and a bye-word among all nations whither the Lord hath sent thee. And truly this is the very condition, into which Israel’s own Moses declared that Israel should be brought, and that before they had set a foot upon the “pleasant land.” This is David’s language that you use, but how surely was it not found, that the Lord whom he had set before him, accomplished all things for him, and set him free from all his enemies. But has it been so with thee? How long hast thou been cast off? And was not the Lord then thy covenant God, “to turn thy captivity, and to have compassion upon thee, and to gather thee from all the nations whither the Lord thy God hath scattered thee?” Ah, go not then, O Israel, to say, that thou hast set the Lord always before thee; for although thou dost not confess, the men of the nations, thine own Scriptures say, shall justify the Lord when it is asked—“wherefore hath the Lord done this unto this land? what meaneth the heat of this great anger? and men shall say, because they have forsaken the covenant of the Lord God of their fathers, which he made with them, when he brought them forth out of the land of Egypt.” Continue not then, O Israel, to say, as your fathers did, “the way of the Lord is not equal, for hear, O house of Israel, is not my way equal? are not your ways unequal?”

Oh that I should whisper into the ears of the children of Abraham, the half of what I felt for them at my first visit. How timorous a people did they not appear to me! How melancholy a thing was the whole of their worship! I saw the aged men among them, whose locks had grown grey in the hard combat which they had maintained in the world, with all its ills and afflictions,

and alas, with no bright prospect to cheer them in the way. The doctrine of the providence of God our Saviour, how sweet it is to the afflicted soul! How lightly do we bear up against all the sorrows of life, under the cover of the wings of Him who is the Almighty! But what is the balm which soothes the sorrow stricken heart of Israel? Alas! alas! fell and dismal must the sound of the shaking leaf fall upon their ears. How bitter must the cup of life with all its sorrows be to them. Other men are not in the same condition with outcast Israel; they forsake the Lord for what they deem a better portior; but Israel serves (I will not say the Lord,) for nought. I saw also the young among them, but when I looked to their fathers, their desolate condition came over my mind, and my heart wept bitterly for them. Surely it becomes us to pray for Israel.

At my first visit to their Synagogue, I had little conversation with them; I happened to ask one of them why they did not obey their law and offer sacrifice. He seemed pleased to answer this question, for he repeated more than once that they had no temple. Their prayers are all in Hebrew, and are read, or rather chaunted, in a rapid manner by a little boy, with a Rabbi behind him to correct him when he pronounces improperly. I observed while following in their prayer books, the words chaunted by the little boy, “Blessed be our Lord—blessed be our King—blessed be our Saviour.” I asked the man who stood beside me what he meant by Saviour, while I stated what I thought to be its full meaning when applied to God; he answered at considerable length,—that Israel enjoyed so many privileges in the different lands in which they were scattered, and this was all that was meant by the word Saviour. I had some other conversation at this time with other individuals among them, which I shall here pass over; my heart was, however, so much affected towards them that I was anxious to visit them soon. I accordingly called again to visit their Synagogue on their Sabbath, but found that I had come too late, as their worship for the fore part of the day was over. However, I met with one of them, who I believe is their Rabbi, and after some general conversation about their Synagogue, I began to speak about the claims of Christianity to the belief of his nation. I had no intention of beginning a formal debate, but merely to interchange some friendly conversations with them, and to hear their sentiments on certain truths; the Jew replied, that Christ was never once named in the Hebrew Scriptures, and why should they receive his religion. I happened to have a Hebrew Psalter with me, and having opened it, I read to him part of the 2d Psalm, explaining it as a Psalm pro-

phetical of Christ, and referring to the Gentiles and the people of Israel taking counsel against him to put him to death. The words *Gum* and *Lamin* he admitted applied to the infidel nations and the chosen people. And I shewed him that the person against whom they were taking counsel was the anointed One of the Lord; and that the word *Mishich* was here the same with the Greek word *Christos*. He said, however, that he was unacquainted with this language. I then directed his attention to the fact, that the scriptures of the Old Testament were full of the doctrines of the New, and referred to the sacrifices under the Old. I stated shortly, what I considered to be the use of sacrifices, and referred to the burnt offering, which was plainly made in consequence of sin which had been committed, and to make an atonement for the soul. He began at some length to state his views as to the use of sacrifice: He said, that when men lived according to what was required, they were higher than angels, and this I understood him to say was in consequence of its being so arduous a task. He then said, that when man sinned he sunk beneath the beasts,—and that the sacrifice was to bring before men this truth, that in consequence of his sin he had sunk beneath the inferior animals. I answered, that this did not come up to the account which is given of sacrifices in the Hebrew Scriptures. I had previously mentioned the sin offering, *Hethac*, in which there was plainly, in consequence of the shedding of blood, a substitution supposed, and referred to the word *Kiphev* as expressing that it was through the sacrifice that the sin was taken away. He said, that it was not to be supposed, that sacrifice could be accepted by God as a satisfaction for sin. I admitted his statement, but said that Christians held that sacrifices were acceptable only in so far as they shadowed forth the sacrifice of Christ. He now proceeded to say, that the terms of forgiveness by God, were simply repentance, and that under the law sacrifices were only accepted on the condition that the person afterwards lived a good life.

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He confessed that he believed in a resurrection, but the only use which he conceived to arise from it seemed to be, that the body which had sinned should suffer, for he did not conceive that the soul could be made an object of suffering. Having talked over these and other subjects with him, our conversation had now become more serious, and he requested me to retire with him into his house, where I met with two other Jews, and a young boy, besides others of his family. Here we continued about two hours, discussing a considerable variety of subjects, in regard to the Jewish and Christian religion. I found that they were pos-

sessed of a variety of arguments, many of which they had borrowed from infidel writings of last century, while others were peculiar to themselves. They urged, as an argument against Christians, that the system could not be from God, because they worshipped images; they asserted with much confidence, that the church established in Rome was the first church, and denied that there was any Christian church at any time in Jerusalem. They held that Popery was Christianity, as it came from Christ and the Apostles, and that Protestantism had no existence until the time of Luther. I corrected their mistake, that there was no Christian church established at Jerusalem, for their object in denying this was to shew, that Christianity had never appeared at the place where the miracles were performed; they averred this indeed with much confidence. I also laid open to them, as particularly as I could, the true history of Popery, and stated that the New Testament was the only standard of the faith and practice of true Christians, and that Christianity was only to be sought for there and judged of accordingly. I took occasion also to state to them, that the Christian church in this country, and Protestant Christians generally, considered Popery as a great apostacy; that true Christians held no communion with them. I proceeded also to open up what I considered to be the views of prophecy, in the New Testament, on the subject. I stated to them, that Protestants did not view the Jews with those rancorous feelings which the Romish church has generally done; that on the contrary, they were led, from prophecies contained in the New Testament, to connect the conversion of the Jews with a great and important era in the Christian church, since they held that the Papal apostacy would only be taken out of the way when the Jews received Christ as their Saviour; and that, therefore, they felt deeply interested in them, as they held that the complete triumph of Christianity was delayed until the Jews were brought in. I here observed, that they felt somewhat gratified with my statement, that the Christian world was interested in them; and I sometimes thought that the rigidity of their features seemed at intervals almost to be softened, it was, however, only the response of natural feeling, though it is well to know, that this exists in the heart of the Jew after all that has happened.

One of them referred to Isaiah, and stated, that the days of Messiah were to be days of peace, and that as this was far from being the case in the Christian church, it was not to be supposed that these were the days of Messiah's reign. I stated to them what was the necessary tendency of the precepts of Christ, when received into the heart, and that in reference to all his disciples, the

prophecy was fulfilled; and that if all men would receive Christ as their Saviour, the description, which only applied to a class, would apply to all. They were often during the discussion a good deal excited, and frequently they made confident assertions, that Christianity had no foundation to rest upon, when I generally asserted that it rests upon a rock. And I must say, that I have observed, as well on this as on other occasions, that the bold assertion of simple conviction, without argument, appears sometimes to be felt, even by perverse unbelievers, to have something of the divine edge and energy of truth. At least it seemed to me, that their sullen obstinacy seemed to shrink at the naked statement of truth.

I had sometimes occasion to observe the enmity which lodged in their hearts to Him who came to save them; and they appeared at times so sensible of the deformity of their thoughts, that they seemed afraid to disclose them; they at least made an apology more than once, least my feelings should be excited to bitterness (as I thought) against them. One of them said to me that he would shew me something, and there was that in his manner which plainly shewed that he attached no small importance to it. He then opened the Hebrew Scriptures, and pointing to the first word in Genesis, said, that it contained a deep mystery, and he seemed to hesitate as he revealed it. I assured him, that on such a subject, whatever he might say could not provoke me to anger; that personal feeling, here, was far from having any place in my breast. He then proceeded to state the mystery which the word *Berashit* contained, and this was done by selecting the letters in their order, and making each the representative of a particular word, viz:—Bera, Resho, Alehim, Shem, Jusho, Tele. "The Lord shall create a wicked thing, his name is —, who was hanged." I must confess, when I heard the man slowly bring forth this piece of blasphemy, that my whole soul was cast down, and I felt how hard it was to argue with such men. The words of Scripture came to my mind, "The Lord hath sent them a strong delusion, that they should believe a lie."—I looked with surprise at the men, to see if they expected that I should give an answer to such folly; one of them, I believe, understood my feelings, but the man who propounded it did not, for his stern countenance remained always unchanged. I shortly said, and they listened attentively, that they had no authority for such a mode of interpretation, and that if they gave me a few minutes, I could make that, or any other words in the Scriptures, express any thing that I pleased; seeing that all that was necessary, was merely to make each letter of it the representative of a word, and that I could select from the whole of

the Hebrew vocables to express my meaning.—One of the men plainly assented to the truth of what I said. They next asked what God was? I answered, that he was a spirit. They then proceeded to ask, whether he could be seen, and other such questions; and concluded by saying, that Christianity could not be true, since it represented God as visible, and in the shape of a man. I replied to them, that this view of God was brought before us in their own Scriptures, and took, for example, the three men that appeared to Abraham, when they were on the way to Sodom and Gomorrah, for the purpose of destroying these cities; and shewed that, in the Hebrew Scriptures, Abraham is represented as addressing one by the name Jehovah. They made no answer to this. I referred also to the language of Isaiah, the prophet, chap. ix, 6,—they made some cavils about the translation, which were unworthy of any regard. They also asked what kind of government it was that Christ conducted. I told them that it was a doctrine of the New Testament, that all things were governed by him. They now asserted, that if it was so, things were badly administered, and again reverted to the divisions in the Christian church. The one who had shewed me the recondite meaning which was concealed in the letters *Berashit*, now asked me how it was possible that the passage in Zechariah viii, 23, could be thus fulfilled, if they were to become Christians. The force of the argument lay in this, and it serves strongly to shew the superstition under which their mind is subjected, as well as their utter ignorance of the spirit of Christianity. The word *Kiniph*, in that passage, they hold to be a small piece of cloth with two or three woollen threads or cords attached to it; all the Jews wear this under their vest, so that it is not seen. They apply the prophet's words to this piece of dress; and conceiving that if they become Christians they cannot be allowed any longer to wear the *Kiniph*; they conclude, that the truth of Christianity, and the fulfillment of the prophecy, are incompatible with each other.—They put the dilemma with much confidence, apparently certain that it could not be answered. I felt some difficulty in explaining to them, that they might be Christians, and yet wear the Jewish dress; and that Christianity allowed perfect freedom on such matters. I said farther, that the word *Kiniph*, did not necessarily refer to that piece of dress to which they confined it; but that it might be rendered generally by skirt. 1 Sam. xxiv, 6. I embraced the opportunity of stating to them, that the prophecy would be fulfilled, only when they received Christ, and that then the fear of them would fall upon all men, because it would be remembered by all how wonderfully they had

been dealt with from the beginning, and how the Lord had preserved them during the whole period that they persisted in rejecting their Saviour; and surely men would infer that the Lord must do wonderful things for these men, now that they are reconciled to Him.

They stated an objection to the gospel of Matthew, derived from the fact of Christ, not being the son of Abraham, seeing that although the lineage of Joseph is traced up to Abraham, still that that he was not the father of Christ. I answered that according to the Jewish mode of estimating lineage by the father rather than by the mother, Christ was the reputed son of Joseph; and in the eye of Jewish law, in reference to all privileges, he was his son. They urged objections to the account of the crucifixion of Christ, derived from the circumstance of there being a diversity in their narratives as to some particulars; and I here stated, that the omission of circumstances by one writer, and the recording of these by another, were sufficient to cause apparent discrepancies, while both narratives might be perfectly reconcilable. They then referred to that part of our Creed, in which it is said, that Christ descended into hell, and remarked upon the improbable nature of such a descent. I answered, that Protestants did not admit this doctrine; that by the word hell might be here understood the place appointed by God for departed souls. I read to them, from the Hebrew Psalter, the passage from the 16th Psalm, which referred to this—the word *Shaul*, they seemed here to admit, was erroneously translated hell. I applied the passage to Christ, who, I told them, was not allowed to remain in this state. One of them now spoke of the Ascension, but in so scoffing a manner, that I do not thing proper to transcribe what he said.

I appealed to them at some length, in regard to their desolate condition. Spoke of the glorious condition of their ancestors as being the greatest nation in the earth, seeing that God himself held converse with them. Reminded them of their kings, and prophets, and holy men, and shewed them, that there was no analogy between their present condition and the whole of their ancient history. I reminded them, that there was never a period in which Israel served the Lord, and enjoyed not his favour—that whenever they called upon the Lord in trouble, the Lord delivered them, that there must be some great cause existing for so great a change in their condition, seeing that it proved that the Lord had changed his conduct towards them. I said farther, that they did not appear to be guilty of idolatry like their fathers; and that the only sin which I conceived they were guilty of, and which could not account for the conduct of Providence to them

was their rejection of that Prophet whom the Lord was to raise up among them like unto Moses. They asked in what respect Christ resembled Moses. I answered generally in the fact of his introducing the church of God into a new and more perfect order of things; referred them to some of the great things which Moses had been instrumental in doing, in giving the people institutions and laws which they had not before; referred to Christ's resembling him, in introducing similar changes into the form of worship in the church, and delivering to it a more spiritual code of laws. I referred also to the miracles of both, in which, from their superior greatness, above all other prophets, there was much resemblance. I mentioned also, a minute circumstance, which I thought perhaps with them might tell as powerfully as any other resemblance, that one of the first miracles which Moses did was turning the water into blood, while one of the first of Christ's was changing the water into wine. Seeing their obstinacy to resist every thing like argument, I asked them, with much earnestness, whether it was not possible they might be mistaken in their views. They answered, with much confidence, that it was an impossible thing that they could be mistaken. I replied, that my question was not, whether they might be mistaken in believing the facts contained in Scripture, for here I conceived that the evidence was such that every possibility of being mistaken was excluded, but, whether it might not be possible, that in their private interpretation of Scripture they might be mistaken? They said, that it was impossible. While I was thus attempting to convince them, (and I often lifted my heart to the Lord for help), one of them answered me, and I wondered at the answer, "If we believed not Christ, it is not likely that we should believe you." They seemed also desirous to inform me, that although they were not so intimately acquainted with the Scriptures, that there were persons among them who were as thoroughly acquainted with the New Testament as the Old, and in particular, they said, that the education of their Rabbies commenced at three years of age and ended not till twenty-four. I had stated, with some attention, a little before, a distinction between two kinds of knowledge, that which existed in the head and that which existed in the heart. I used this phraseology, because being Germans, they were not so familiar with the English language. They admitted the distinction at the time, but when I came to apply it, so as to shew that their Rabbies might have the one without the other, their minds were so excited that they would not admit it. They often appeared to be excited, and I observed that once or twice they swore by the name of God in the midst

of their argument. They, however, always heard with attention all that I had to urge against them, and although there was nothing like conviction produced in any of them, still I could see that there existed degrees of obstinacy among them, and on some occasions there were apparent relentings in their obstinate hearts. One of them, of his own accord, turned up the passage, "The sceptre shall not depart from Judah," &c.; and he offered another translation of it, but he could not shew that it had any foundation in grammatical principle. I mention this, chiefly to shew that the Jews, in general, are by no means sunk in utter ignorance as to the ground on which the controversy between their church and the Christians is carried on; but on the contrary, that they have been attentive, and to a considerable degree, to collect all the arguments out of infidel writings against Christianity, and I mention this with the view of exciting a hope, that this dark spirit which has gone forth upon so devout a theme may be enlightened, since it is a spirit of enquiry; though, alas, a gloomy spirit which goes in quest of shreds to conceal the light which shines forth from that bright volume which is still read in their synagogue; still, such as it is, it is better than no enquiry at all, and it is fervently to be wished, that the brightness of that celestial light may speedily burst forth upon them, or, if this may not be, that it may continue to shine upon them with so calm and celestial a radiance, that while the spirit of enquiry still remains, it may become a spirit meek and docile, and which is soon to rejoice in the full light and liberty of a child of God.

It appeared to me not unfrequently during the conversation which I had with them, that they had some secret bond among themselves, similar to that which is spoken of in the Acts of the Apostles, where it is said, that the Jews banded together and bound themselves under a great curse, to prevent the spread of the gospel, by removing Paul. This appeared to me in the manner in which they expressed themselves when I urged upon them the claims of the gospel salvation, or held forth to them the sure declarations of prophecy as to their restoration when they accepted of Christ as their Saviour; they then stated in dark language the impossibility of a Jew being a Christian; and while they said this I either saw, or fancied I saw something lurking behind which they were not willing to disclose; for there was expressed in their manner something like a sentiment of hopelessness, and a sullen expression, as if the person addressing them was not privy to all they knew and felt on the subject. I observed also, that something of the same feeling appeared in their manner about the late conversion of a

Jew in Glasgow; they said, that the man was bribed. If there be such oaths, I apprehend that they conceive that these cannot be forgiven, and hence the sullen reiteration that it is impossible for a Jew to have been led to embrace Christianity by virtuous means, but from the basest means, since that perjury proves them to be the most worthless of men. Another explanation of the assertion which they so frequently make that it is impossible a Jew should be a Christian, may arise from the daring blasphemies to which they have accustomed their minds in reference to Christ. I have already referred to one of these malignant blasphemies, drawn from the word *Berashit*. And I am persuaded that this is not the only example of their having proceeded to a fearful length in cherishing such wickedness, for they said, after shewing me this mystery as they called it, that they could shew me more, but I had no desire to enter farther into the secrets of their abominations. Whichever of these be true, and I believe that there is truth in both,—that they blaspheme the Lord in their hearts, and bind themselves together against Him, it should teach all who attempt to convince the Jews, to hold out from the first the free door of access through the blood of the Redeemer, so that the stray sheep may not be prevented from returning by the apprehension that the door of mercy is shut against them.

They had other cavils which they brought forward against Christianity. They asked why Josephus did not mention the miracles of Christ. I said that the miracles of Christ were notorious when Josephus wrote—that they were attested by independent evidence, and that the only inference which can be deduced from his silence is, that he was afraid to state that evidence, which, as a Jew, he had rejected. One of the Jews however, after arguing from the silence of Josephus, admitted that he had spoken of Christ, and now received as genuine the passage in that historian which he had just denied; and he here repeated the first clause of that famous passage, "About this time appeared a man, named Jesus, if he might be called a man." He here stopped and went on to state, that Josephus meant to say, that Christ was unworthy to be called a man; this I took to be one of those blasphemies, of which their heart seems so full, and which appears to be so characteristic of the Jews, even at this period of the world, in reference to Christ; I mentioned to them, that their fathers never denied the miracles of Christ, but ascribed them to satanic agency or magic. They seemed glad to lay hold of this last word, and assented, apparently, to the explanation. I mention this, to shew at what a low state of mental cultivation the

Jewish mind is, and how disproportioned their intellectual capacity for judging of evidence is, compared with that virulence which they bear to the salvation of the gospel. I may mention an instance of their intellectual debasement. They turned up Deut. vi. 8, 9, they asked me if I knew what *Mezezut* was—I pointed to the door post, they accordingly led me to the door, and shewed me a piece of tin, under which a piece of paper or parchment, which contained part of the law was nailed, and they evidently took great merit to themselves, for being so obedient to the law. I was silent, for truly it seemed to me, as if the delusion of death had settled over them. One of them told me, that they also wore them as frontlets between the eyes, but I forgot to enquire farther into this. I had asked them several times if they would join in prayer with me, but they always refused; I then asked them if they would pray with me, using the 51st Psalm; after some scruples they seemed to agree. I accordingly rose, and read the Psalm as a prayer, but they did not appear from their manner, to enter into the sentiment. I had observed on other occasions, a total absence of every feeling. They appear to have scarcely any other notion of religious worship, than as a mere round of forms, and in these they seem to deem it enough, if they conn over the original Hebrew.

Having thus laid before your readers the account of my conversations with these Jews, I have only to entreat, that every true follower of Christ, who knows what a glorious salvation that is, of which he is a partaker, will unite their fervent prayers that unbelief may be turned away from the children of Jacob, and that they may be led to rejoice in their Saviour and Lord.

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#### THE REVEREND MATTHEW WILKS.

The Rev. MATTHEW WILKS, minister of the Tabernacle in the City Road, and of Tottenham Court Road Chapel, was, for about half a century, one of the best known preachers in London. He came to town in early life, and soon raised himself to that distinguished station among the religious portion of the community, which he ever afterwards maintained till the hour of his death. In glancing therefore at some of the great and good men whose lives were chiefly spent in preaching the gospel of Christ in London, it were an unpardonable oversight did I omit to give some notice of such a man as Matthew Wilks. There were various traits of minor interest in his character which I must pass over; contenting myself with a reference to a few of the more prominent and important ones; and even to them, I must not advert at any length.

Mr. Wilks had the reputation of being a singularly shrewd man in perceiving the real character of individuals, as well as one whose judgment might be more relied on in matters of a secular nature, than that perhaps of any of his contemporary brethren in the ministry. It has been mentioned in private by those friends who had an opportunity of knowing something on the subject, that the result of the credit he had obtained for possessing an unusually sound judgment, was his being consulted, in the course of his long ministerial career, in the making of a greater number of wills, and his being appointed one of the executors of such wills, than any other man of his day. A great many cases consist with my own knowledge, derived from private sources of information, in which he was consulted by dissenting ministers in circumstances of difficulty, in

preference to any other person they knew; and, so far as my knowledge, derived from these peculiar sources of information, extends, the advice he gave was in almost every instance, as the result proved, the wisest and best that could have been tendered to the parties soliciting it. I could name, but for obvious reasons I forbear to do so, some cases in which, through his judicious counsel and friendly interposition, ministers of the gospel (some of them still living, and among the most popular preachers of the day) were enabled triumphantly to vindicate their character when unjustly and artfully assailed in a vital part; and who but for that advice and interposition must assuredly have fallen victims to the combined ingenuity and malevolence of their enemies.

Of his shrewdness in detecting hypocrisy and discerning the true points of one's character, innumerable instances are recorded in private circles. As their name is legion, I will not particularize any of them; but will, on the contrary, mention one instance in which his wonted shrewdness failed him, and he became the easy dupe of an ingenious swindler. The party in this case having ascertained that a certain old rich gentleman, lately returned from abroad, had become one of Mr. Wilks' hearers, and was sufficiently known to him by name, though Mr. Wilks was unacquainted with his hand-writing,—drew out, one morning, a cheque for one hundred pounds, in the name of the gentleman, on a bank in which the latter had no money; and putting on the clothes of a footman, he called on Mr. Wilks and handed him the cheque which was enclosed in a sheet of paper, intimating the wish of the donor, that it should be given to the funds of a

religious society in whose affairs Mr. Wilks felt the deepest interest. The reverend gentleman, who had a curious drawing way of forcing the words out of his mouth, owing to his keeping it in a great measure compressed while he spoke, remarked as he inspected the cheque—"This is—a—very—handsome—donation—my—man.—I'll—write—and—thank—Mr. R———for—it." "Very good, Sir," said the rogue, with the politeness of the class of persons to whom he wished for the time to be understood as belonging—"Very good, Sir," and he made a lacquey's bow, and quitted the room. In the course of five minutes afterwards he returned in breathless haste, saying he had entirely forgot that his master had particularly desired him to pay an account of ten pounds to a tradesman in the neighbourhood, and that as he had not the requisite amount with him, and the residence of his master was two miles distant, he would feel particularly obliged, and so would his master, if Mr. Wilks would give him ten pounds out of the hundred for which he had got the cheque; assuring Mr. Wilks that the moment he went home, the ten pounds would be returned to him in a two-penny letter. Mr. Wilks at once handed him the ten pounds, and the fellow quitted the apartment, renewing his protestations as he reached the door, that in a few hours the money would be returned to Mr. Wilks. He had scarcely got to the street, when the idea flashed across the mind of the reverend gentleman, that he had possibly been duped. He mused for a moment, and then felt assured of the fact. Striking the palm of his hand on his knee, so as to suit the action to the word, he exclaimed in his own peculiar way, "I'm—done; I'm—done; I'm—done." The loss of his money he regarded as nothing; but he never could forgive himself for being so easily duped by a lacquey-looking rogue.

Mr. Wilks' influence over his congregations was perhaps greater than that of any other minister over his flock, that could be named. They regarded him with mingled feelings of the deepest respect and the warmest affection. He was their "dear friend," as well as "beloved pastor." No one will be surprised, therefore, especially when I add that their confidence in his judgment was unbounded, on being informed that his will was, in almost every instance, a law to them. Large as were his congregations both in the City Road and Tottenham Court Road, and unwieldy as they were in many respects, Mr. Wilks preserved the greatest union and harmony among them during the long period he was their pastor. The differences and dissensions which have taken place among them since his death, are unhappily too well known, not only to the religious portion of the metropolitan community, but to the public generally.

But it was not merely as regarded the externals of church government, that Mr. Wilks exercised a powerful influence over the minds of his people. He was eminently successful in the conversion of sinners, and in the edification of the saints of God. His influence as a preacher of the truths of the gospel, was in these respects singularly great, as hundreds who are still alive are ready to testify.

His preaching was eminently calculated to be useful: he constantly aimed at awakening the conscience and reaching the heart. His views of truth were sound and clear, and feelingly though sometimes roughly expressed. His matter was spiritual, solemn, and searching. His illustrations were often homely, but his character was so highly esteemed by all who knew him, whether as a man or as a Christian, that what would not have been tolerated in others, either occasioned not a thought, or was overlooked, when coming from him.

Mr. Wilks had a most intimate knowledge of the workings of the human heart. Few men have proved more successful in tracing its various windings, or in exposing the fallacies in which the sinner as well as the saint is in the habit of entrenching himself. With thousands it was matter of surprise, how the reverend gentleman was so successful in holding the mirror up to the minds of all classes and descriptions of his hearers. To me, the things is of easy explication. He had most carefully studied the workings of his own mind: he had most attentively watched the operations of his own heart in every variety of circumstances in which he found himself placed; and understanding the philosophy of human nature sufficiently well to know that it is essentially the same in one man as in another, except where grace has made the difference, he inferred from his own experience in his unconverted as well converted state, what passed in the heart of others.

Mr. Wilks carefully prepared himself by previous study for his pulpit ministrations. His preparation however, was chiefly confined to the matter and arrangement of his discourses. He always regarded mere style as a thing unworthy of thought in one who was called to preach Jesus Christ and him crucified. Hence his diction had nothing of polish in it. He not only did not deal in rounded periods or euphoniously constructed sentences, but he never felt a desire to be considered eloquent, in the sense in which the world usually understands the term. He was, however, eloquent as regarded the impression his preaching made and the effects it produced. His diction was plain, but not slovenly. It was always clear from its very plainness. Much of his preaching was of a colloquial kind: he often spoke from the pulpit to the two thousand people who attended his ministry at each of his chapels, just as if he had been sitting in his own easy chair in his study, and conversing with a private friend. He scarcely ever delivered a sermon, in the course of which he did not say something pointy; something that would make an impression on the mind likely to be retained. He was exceedingly partial to the use of short quotations from our most popular hymns, in illustrating his positions. And at the conclusion of his discourses, instead of desiring the congregation, as is usually done in the chapels in London, to sing, "Praise God, from whom all blessings flow," or some other lines of a doxological character, he always gave out four, five, or six verses—now and then as many as eight—of one of the ordinary hymns, suitable to the sermon; the same as at the commencement of the services.

Mr. Wilks was remarkable for his disinterestedness. In no action of his life, during the half century he presided over the congregations in Tottenham Court Road and the City Road, was he known to have his own personal interests in view. Even though he procured an increase of salary for his colleagues in office, not only would he not solicit, but he would not accept, any addition to his own. And what is more, though his salary never exceeded two hundred per annum, upwards of one hundred of it were regularly given away in charity.

His goodness of heart, no one who knew him ever questioned. A more truly kind-hearted man was not to be met with. Yet singular as it may appear, with all his kindness of disposition, he often conducted himself in the roughest and even rudest manner which it were possible to conceive. The law of kindness was, indeed, in his heart: but there was not the slightest trace of it on his lips. It was the remark of all who ever had any intercourse with him, that a kinder heart and harsher manner were never exhibited in the same person.

He was a most diligent reader of the Bible.—In a brief memoir of him, written by the late Rev. Mr. Sharp, of Crown Street Chapel, Soho, it is stated, that he read it fairly through four times every year, and that on one occasion he read it through in the almost incredibly short space of thirty days!

His texts were often of a most curious kind, and such as none but himself would have thought of choosing. When about to preach the annual sermon in Surrey Chapel in 1812, on behalf of the London Missionary Society, he gave out to the astonishment of all present, the following verse from Jeremiah—"The children gather wood, and the fathers kindle the fire, and the women knead their dough to make cakes for the queen of heaven, and to drink offerings unto other gods, that they may provoke me to anger." And yet the Evangelical Magazine of that day represented the sermon as the most ingenious and most effective ever preached before the institution whose cause he advocated. In 1824, Mr. Wilks preached to a crowded audience at Bristol, a most impressive sermon, from the single word, "Afterwards."

To learn that any of his people, whether members of the church or hearers only, acted inconsistently with the christian character, was on all occasions, the source of the deepest sorrow to him. When such information reached him he often made use of it in his pulpit ministrations, but without, of course, making such pointed reference to the individual, as that the congregation could discover who the party was to whom he referred. An instance of this kind occurred, on one occasion, under circumstances which would cause a smile, were it not too affecting to think that any regular attendant on an evangelical ministry, should speak or act inconsistently with the christian character. As he was one day passing along one of the streets in the neighbourhood of St. Giles's, he saw two women, in the humbler ranks of life, carrying on a most animated war of words with each other; and so equally were they matched, that it would have been difficult for those most versed in such matters, to say which of the belligerents was the

most skillful and effective in wielding the weapon of singularly coarse abuse. Mr. Wilks interposed, and by dint of remonstrance and the threat of calling the police, eventually succeeded in inducing one of the "vituperative" parties to quit the scene of conflict. "Now, my good woman," said Mr. Wilks, to the remaining militant, "are you not ashamed of yourself in having made such a disgraceful exhibition?"

"It was the other woman who was the cause of it all," was the answer; the party wishing to shift the blame from herself to her antagonist.

"But you ought not to have followed so bad an example."

"Hooman natur, Sir, could not stand yon woman's toungue," observed the quondam warrior, still attempting to justify or at least to extenuate her conduct.

"But religion ought to have taught you better," suggested Mr. Wilks. "May I ask," he added, "what religion you are of?"

"The religion of the Tabernacle, Sir. I am a regular hearer of Mr. Matthew Wilks; and a very excellent preacher he is, Sir."

It were easier to imagine than describe what were Mr. Wilks' feelings on ascertaining that one of the parties to the unedifying exhibition he had witnessed, was one of his stated hearers.—The woman never having seen the reverend gentleman, except in his gown and with his bands, and even then only at a distance of nearly the whole length of a large chapel, did not recognize him in his ordinary clothes. Mr. Wilks, in the excess of his grief and mortification at the discovery, alluded to the circumstance in his sermon on the following Sabbath day, and fixing his eye on that part of the chapel where the free sittings were, and where there was always a great number of women in the same rank of life as she who had described herself as his "regular hearer," he assumed that the majority, if not the whole of that portion of his audience were as bad as she, and then read them one of the most severe lectures ever delivered, on the flippancy, the coarseness, and the venom of woman's tongue when unrestrained by religion.

Mr. Wilks was fearless and straight forward in the expressions of his opinions on all subjects and on all occasions. He never hesitated to rebuke to their face his brother ministers when he thought there was any thing inconsistent in their conduct. Sometimes this caused unpleasant feelings towards him on the part of the persons so rebuked. In various instances his reproofs were resented, and his right to administer them openly questioned. But the only person, so far as my knowledge goes, that ever fairly put Mr. Wilks down, when he was acting the part of a censor of other men's conduct, was the Rev. Robert Hall. Mr. Wilks, one day, in the presence of several ministers and other religious men, addressed Mr. Hall, as follows, immediately after the latter had been indulging in those sarcasms, jokes, and ill-natured remarks at the expense of other men, to which he was so much in the habit of giving utterance:—"Mr. Hall we all admit you are a great man; some of us think you are a good man; but



I must plainly tell you, that there are many persons who doubt your christianity altogether."

"Why, so, Sir?" inquired Mr. Hall, in his usual impatient and abrupt manner. "Why so, Sir? Why should any man doubt my christianity, any more than your christianity, Sir?"

"Because Mr. Hall," replied Mr. Wilks, "you are so much in the habit of making acrimonious remarks and sporting jokes, at other people's expense."

"Well, Sir," returned Mr. Hall, "and what if I sometimes do? The only difference, Sir, between you and me is, that I speak my nonsense in the *parlour*, and you speak yours in the *pulpit*."

Mr. Wilks, strong as were his nerves, was completely put down, as the phrase is, by the combined wit and severity of the remark. He was heard afterwards to say, that he would never again take upon himself the office of rebuking Mr. Hall for any improprieties of speech which he might be guilty in his presence.

I know of no work from the pen of Mr. Wilks which has appeared from the press. The late Rev. Mr. Sharp, as before stated, has published a small volume, under the title of "Remains of the Rev. Matthew Wilks," in which there are the skeletons of thirty or forty sermons which Mr. Wilks delivered to his people; from notes taken by one of his hearers; but they are too brief to afford any idea of his discourses when delivered at length.

Mr. Wilks occasionally wrote sacred hymns.—In Mr. Sharp's "Remains" of the reverend gentleman, twenty of these are given. They discover no poetic taste, nor have they anything but their piety to recommend them. The following is one of the shortest; it is, perhaps, also one of the best. It is founded on the sentence in Jeremia-

hiah, which says, "Do not disgrace the throne of thy glory."

"Deep are thy councils, mighty God,  
Too deep for us to trace;  
Most high and glorious is thy throne,  
In justice, truth, and grace.

"Thou dost not waver like ourselves,  
Who are of mortal frame;  
For ever thou dost live and reign,  
Unchangeably the same.

"With steadfast confidence will we,  
Unto thy throne apply;  
For thou wilt not unfaithful be,  
Or our requests deny."

Mr. Wilks' personal appearance was at all times commanding; in the latter years of his life, it was venerable. His countenance had a grave expression, but nothing of that harshness which any one unacquainted with him, would, from his words, have been led to regard as one of the attributes of his character. His face, though of the oval conformation, was full, and had fewer wrinkles than might be expected, in one who had attained the advanced age of seventy. He had a double chin, which was more apparent from the circumstance of his not wearing a collar to his shirt. His brown wig contributed in some degree to make him look younger than he really was. His eyes were dark, and retained their lustre and quickness to the last. He had a high, well developed forehead, and looked altogether better than persons of his advanced age usually do. He died in 1829. The estimation in which he was held, was best shown by the fact, that upwards of ten thousand persons accompanied his remains to the place of their interment in Bunhill Fields. Mr. John Wilks, so many years the member for Boston, is one of Mr. Matthew Wilks' sons.

#### COLLEGE RECOLLECTIONS—DR. DUFF.

Alexander Duff (for at the time to which I refer all were untitled) is an alumnus of the University of St. Andrews. He was enrolled a student in the United College a year before myself, being the session of 1821-22. He had previously gone through a course of study in the Perth Academy, and had been distinguished among the rest of the pupils for his classical attainments. He accordingly attracted the attention of his masters at the outset of his college career. In the Seminary of St. Andrews there is always a competition at the commencement of the session for four foundation bursaries. About the time I refer to, there might be thirty competitors. Of these Mr. Duff was one, and on a comparative trial, which is conducted in the most impartial manner, he was judged worthy of the first bursary. His success, on this occasion, gave him a status as a scholar

from his first appearance at college, which was ably sustained during his whole curriculum. At this distance of time I have a vivid impression of his personal appearance. His labors in India, not to speak of his exertions at home, have enfeebled his frame, but he was then a young man of a sound and vigorous constitution, capable of enduring the longest course of study without inconvenience. Having spent his years in an inland part of the country, he enjoyed much, a solitary walk on the bold shores of the German Ocean, which half surrounds the city. I remember sailing with him in the bay of St. Andrews, one summer after the classes had risen. We were in a small boat, and while sweeping across the mouth of the Eden, a river which falls into the bay, and three or four miles from the shore, we were so tossed about by the waves that he was

wholly overcome with sickness, and was forced to lie down in a state of great helplessness. I and another friend, who had been accustomed to boating, did not feel the least inconvenience, but our companion, who had never been on the ocean before, endured great sufferings until we reached the shore, and even then, it was some time before he recovered. But men are often weak or strong, according to the places in which they are found. Mr. Duff, educated from his infancy amid the wild inland scenery of the Grampians, found it easier to scale a mountain top than to navigate the sea.—I remember once walking with the late Mr. John Urquhart, of Perth, to the top of Kinnoul hill, and, when we had reached its broad summit, he pointed to a projecting crag, to which Mr. Duff at one time had walked, and coolly sat down with his feet overhanging the tremendous precipice.—It must have been trial enough to have seen a human being, more especially an acquaintance, on such a spot; and I remember Mr. Urquhart, with a simplicity peculiar to himself, said it was folly. But this, it may be observed, was the sentiment of a Lowlander, not of a mountaineer. I have reason to think it was as small a matter for young Duff to sit down on the projecting peak and look about him, as it is for a sailor boy to mount the rigging and look out for land. Speaking of this, I may refer to a speech he delivered in the last General Assembly, wherein we find him expressing his own sentiments as to his love of the mountain scenery of his native land:—"I would go," he says, (to India) "not from any exaggerated estimate or ambitious longings after the pomp and luxuries of the East. No. Dire experience constrains me to say, that, for the enjoyment of real personal comfort, I would rather, infinitely rather, be the occupant of the poorest hut, with its homeliest fare, in the coldest and bleakest ravine that flanks the sides of Schihallion or Ben Nevis, than be the possessor of the stateliest palace, with its royal appurtenances, in the plains of Bengal. I would go, not from any freaks of fancy respecting the strangeness of foreign lands, and the exciting novelty of labor among the dwellers there. There I have been already, and can only testify, that the state of the heathen is far too sad and awful a reality to be a fitting theme for story or for song, unless it be one over which hell would rejoice and heaven would weep. I would go, not from any unpatriotic dislike of my native land, or misanthropic aversions towards its people or its institutions.—No; for its very ruggedness, as the land of the mountain and the flood, I cherish more than ordinary fondness. How could it be otherwise? Nestled and nursed, as it were, from earliest infancy among the wildest and sublimest scenes,

*no enjoyment half so exhilarating, as the attempt to outrival the wild goat in clambering from crag to crag, or to outstrip the ravens in soaring to their loftiest summits; no music half so sweet as the roar of the cataract among the beetling precipices of the solitary dell; no chariot and equipage half so much desired as the buoyant wreaths of mist that curled their strange and fantastic shapes around the ragged peaks of the neighboring hills. Hence a fondness for the characteristic scenery of my native land, amounting almost to a passion; a passion which, like every other, it requires Divine Grace to modify and subdue. For oft, as I have strayed among gardens and groves, bestudded with the richest products of tropical climes, the involuntary ejaculation has ever been, 'Give me thy woods, thy barren woods, poor Scotland!'*"

Mr. Duff was a native of the parish of Moulin. It was in this parish that the great revival took place under the ministry of the late Dr. Stewart, of which he published an account at the time, and wherein he enumerates, as far as man could judge, thirty-seven genuine converts to the faith as it is in Jesus. And I have reason to believe, that it was some of these aged converts who were instrumental in communicating a love for evangelical doctrine to the mind of Mr. Duff, and preserving it alive at a time when many of his friends were men who held sentiments of an opposite kind. I know that he had conversed with some of these excellent persons, and he kept, with a kind of reverential care, a letter which they had written, remonstrating against the intrusion of a successor to Dr. Stewart, on the ground of his sentiments not being evangelical. Accordingly, during his first session at college, he manifested, in the midst of all his literary ardor, a concern about personal religion. In a letter, published by Mr. Orme, in the life of Mr. John Urquhart, to whom reference has already been made, Mr. Duff mentions that he and Mr. Urquhart, for they boarded together during the session of 1822-23, were wont to have worship in the house morning and evening, though in that letter Mr. Duff expresses his fears that there was little of that savor of spiritual worship, little of that inward sorrow for sin and earnest longings after an entire conformity to the mind of God. This circumstance may serve to shew the connection there is between the labors of one faithful servant and those of another. Little did Dr. Stewart think, while contending for a pure gospel in the secluded parish of Moulin, amid many discouragements from some of his richer parishioners, that he was opening the way for a glorious light on the darkness of Hindostan.—And as little did his parishioners, in penning their simple but honest epistle, calling for a faithful

ministry, imagine that it would form a link in the chain of causation which terminates in the evangelization of the heathen; manifesting that God uses the most minute as well as the greatest events to evolve the ends of his providence.

Mr. Duff was distinguished at all the classes he attended. As a Latin scholar, he gained the special friendship of the late Dr. John Hunter, well known to the public for his accurate editions of divers of the ancient classics, and better known by the many pupils who attended him during a professorship of upwards of fifty years, for his profound views of the philosophy of language and general grammar. That eminent man delivered his lectures very much in the form of conversations with his students. It was his practice to call up some of the most distinguished, and by a process of question and answer, accompanied with explanations of his own, to unfold his philological views. Mr. Duff was very often one who was selected on these occasions, and always received the most marked approbation, both of his teacher and fellow students, for the manner in which he acquitted himself. Mr. Duff excelled even more in the Greek than in the Latin class. Professor Alexander, though not equal to Dr. Hunter, as a philologist, had as high a relish for the beauties of ancient literature. He prescribed a greater variety of exercises than his colleague, which made his class peculiarly interesting to the students. His own lectures were remarkable for their great eloquence. And I may here observe, that it was in the Greek class Mr. Duff first manifested that talent for bold declamation which marks his speeches in the General Assembly.— Each student was called up twice in the week; and when the name of Alexander Duff was called by the Professor, every ear was attentive. To say that he translated with accuracy, would give but a poor idea of his manner. He recited the passage with a force and feeling which shewed that he not only understood what he read, but that he entered into the spirit of the writer.— And such was his proficiency in the Greek tongue, that in a class, in which there were many excellent scholars, he carried off the first prizes during four successive sessions. He gained the first prize also in the Logic class. He received prizes in the Mathematical, Moral and Natural Philosophy classes; besides a great many prizes for exercises performed during the summer. Altogether, I verily believe there is not a youth in the United Kingdom who received more prizes, and who better merited to receive them than Mr. Duff.

It was not, however, until Mr. Duff had finished his attendance on the lectures of Dr. Chalmers, that he began to manifest a decided change in his religious sentiments. He had previously seemed

to hesitate between the two great parties in the church, but now in all his appearances in the societies which the students had formed among themselves for literary as well as religious purposes, he shewed his strong and decided attachment to the cause of evangelical truth. There were at this time in St. Andrews not a few individuals both among the professors and students of high standing for their attainments in the mathematics and languages, who associated weakness with evangelical piety, but Mr. Duff was ever ready to bear the reproach, and no considerations of self-interest led him to conceal his principles, but on the contrary, in the Missionary Society, which about this time was formed in the college, Mr. Duff spoke with such boldness in divers addresses which he delivered to the members, as to gain the esteem and love of all who had at heart the extension of the Redeemer's kingdom. In St. Mary's College (the theological one) Mr. Duff was, if possible, still more distinguished than he had been at the philosophy classes. He studied the great controversies with the Deists and Socinians with such laborious assiduity, that I have often thought if he had written on these subjects, he had all the materials needful to furnish the world with a work which would have rivalled the most elaborate treatises of our most famous theologians. And neither should I omit to notice, (seeing it affords another illustration of the force of genius in surmounting obstacles,) that during all this time he conducted the studies of several young men attending the classes, a task sufficient to occupy the time of ordinary men.

Mr. Duff's mind, I have reason to believe, was first turned to missionary labor, in preference to the ministry at home, by the influence of several pious young men with whom he associated at college. He was the intimate friend of John Urquhart, who had after the most diligent enquiry and persevering prayer, set himself apart for this work, and who died just before being received by the London Missionary Society. He was, moreover, the intimate friend of John Adam, of Homerton, London, who at this time was preparing himself for this work by attending the lectures of Dr. Chalmers in St. Andrews, and whom he had afterwards the happiness to meet in Calcutta as Missionary from the same Society. The lives of these two pious men have since been published, and as well from personal knowledge of all the circumstances as they occurred, as from the evidence contained in their biographies, I can say, that their counsels and example exercised a powerful influence in leading Mr. Duff to make choice of the missionary field in preference to the ministerial work at home. And neither should I forget the Rev. Robert Nesbet, at present one of the

General Assembly's Missionaries in Bombay, and who, at the time Mr. Duff was a President of the Students Missionary Society, visited that city to take farewell of his friends there, and delivered an address to nearly all the students, in which he discussed at great length the obligations laid upon young men to engage in the missionary work.—These circumstances, and I might have added more, will serve to shew the cause of Mr. Duff's attention being first directed to foreign service in the ministerial work, so that when the call at length came, he was prepared by divine grace to hear and to render a willing obedience. Mr. Duff about this time had trials from a quarter which deeply affected him. I remember him once coming to me in great distress of mind about one of his pupils. He had bestowed much care in the tuition of this youth. Knowing that evil communications corrupt good manners, he was very careful in looking after the young men, with whom he associated, and would introduce to him only those who were characterised for their piety and love of learning. During all this time the youth was remarkable for his grave and orderly conduct. He made a good appearance in his classes, for he prepared his lessons with care, and altogether he was much esteemed as well for his own as Mr. Duff's sake. By and bye he removed to Edinburgh, and his tutor accompanied him thither—and now he got introduced among a new class of companions. They taught him that he was the heir to a handsome fortune, and all the gaiety and pleasures of human life were within his reach. After this there was a total change in his behaviour. He could no longer be curbed in his desires. His studies were abandoned, and he ran wildly in the ways of folly and sin. How far he went I have now no means of knowing, for it was shortly after this that Mr. Duff went to India, but his conduct was a source of grief to his pious spirit. He was capable of teaching him the whole round of the sciences, but when he spoke to me on the subject he seemed to express his utter helplessness in teaching him wisdom and self-denial—making the same confession which a pious scholar, with whom Mr. Duff is not unworthy of being associated, once made—that old Adam was too strong for the young Melancthon.

It was shortly after the incident referred to, that Mr. Duff received his appointment as head master of the General Assembly's Seminary in Calcutta. He had not by this time received license as a preacher; but such was the confidence which the late Dr. Inghis had of his zeal, talents, and piety, that, he with the other members of the Assembly's Committee, appointed him to that important station at this early stage of his career.—And most nobly has Mr. Duff been enabled to

vindicate the wisdom of the appointment. I remember being present when he preached his first sermon in Edinburgh. It was in the Rev. Mr. Simpson's chapel, Leith Wynd. His text was 1 Cor. ii. 2, "For I determined not to know any thing among you, save Jesus Christ and him crucified." And with the exception of Dr. Chalmers, I never heard man preach so powerful a sermon. He magnified the glory of the cross above all the wisdom of the Greeks, and at great length demonstrated, that all the perfections of the God-head harmonised in this method of salvation. I will not, however, take upon me to say, that either Dr. Duff or any other minister could furnish Sabbath after Sabbath a series of such discourses. I believe after much reflection on the subject, that splendid discourses must needs be occasional ones, and he, who would feed a congregation from week to week and from year to year with the bread of life must study simplicity rather than splendor, and bring forth from his treasures things new and old.

At the conclusion of the service, a country minister speaking of the great merits of the discourse, said he had no idea that Mr. Duff possessed such unrivalled powers for eloquence, and that it was a pity the church at home should be deprived of his services. "O sir," said an aged lady, while the tears flowed down her cheeks—"let him go to the heathen sir, let him go. It is one like him they need most." As it has been my object in these brief sketches to speak of those public matters which were well known to Mr. Duff's friends, though not to the community generally, so I pass over many circumstances which my esteem for his moral worth would have led me to speak of, but which do not arise out of his public character, and hasten to a close.

In going out to his destination a circumstance occurred which was calculated to damp the minds of the friends of the mission in Scotland. This was the wreck of the ship the *Lady Holland*, in which Dr. Duff was proceeding to Calcutta.—They had reached the latitude of the Cape, and were sailing under a moderate breeze. It was a clear moonlight night, and no one dreamed that danger was nigh, though the vessel was running upon the dangerous reef—when all of a sudden the watch called out—"Breakers ahead, weather the helm." The words were no sooner spoken than the steersman obeyed. But it was too late. The vessel bounded on the sunk rocks, and in a brief space the water rose several feet in her hold. The passengers and crew were saved by taking to their boats. And our devoted Missionary before leaving the ship engaged in prayer with the passengers kneeling around him. By the good hand of God they reached a desert is-

land, and in the course of a day or two afterwards, they were safely landed at Cape town.—On this occasion Dr. Duff addressed an excellent letter to Dr. Inglis, of Edinburgh, which was published and much read at the time, and thus an occurrence which caused to Dr. Duff the loss of all his valuable manuscripts and books, turned out rather to the furtherance of the great object he had at heart, by directing the attention of Christians at home more intensely to his labours when he reached his destination. I shall not follow the course of Dr. Duff farther, as it becomes identified with the history of the Assembly's India Mission. Suffice it to say, that Dr. Duff was successful in organizing a seminary for the rearing up of native missionaries in Hindostan, and that at the annual examination of the pupils con-

sisting of six hundred native Hindoo youth, the Governor General of India has borne testimony to their proficiency in human and divine learning, and his brother Missionaries have applied to the Church of Scotland's Mission, the words of King Lemuel—"Many daughters have done virtuously, but thou excellest them all." Remembering these things I cannot but join in the prayer with which a pleading for a sister seminary in Canada has called forth in a document published in the October number of this work, that "men of like gifts and piety with Dr. Duff and his coadjutors in Hindostan, may be raised up to give themselves to the advancement of Christ's cause in this land, by stationing themselves at the fountain heads of learning in it."

D. R.

### POLITICAL SUMMARY.

CANADA.—The Right Hon. Charles P. Thomson, Governor General, arrived at Quebec on the 13th Oct. together with Sir R. D. Jackson, Commander of the Forces. On the day following the Governor General issued a short proclamation, announcing his assumption of the Government, and intimating that "it will be his desire no less than his duty, to promote to the utmost of his power, the welfare of all classes of Her Majesty's subjects—to reconcile existing differences—to apply a remedy to proved grievances—to extend and protect the trade and enlarge the resources of the colonies entrusted to his charge; above all, to promote whatever can bind them to the mother country by increased ties of interest and affection." He concludes by "calling on all those to whom the prosperity of British North America is dear, to unite with him in the work he has undertaken, and laying aside all minor considerations to afford him that assistance and co-operation which alone can enable him to bring his task to a successful issue." Mr. Thomson's well known opinions against the continuance of the heavy duties levied in Great Britain on timber brought from the North of Europe—which form the great protection and support of the Canadian timber trade, have been strongly dwelt upon in certain quarters, with the view apparently of exciting jealousy and suspicion of his administration in this country. The merchants of Quebec and Montreal, however, seem to have given him a respectful and brotherly welcome—in the confidence that his views on this point will be modified by a personal acquaintance with the interests of the colony. A few days after his arrival His Excellency proceeded to Montreal, whither Sir Geo. Arthur had gone to meet him—and it is understood that he may be expected in Toronto before the end of November. Sir John Coiborne, after receiving numerous farewell addresses, and being invested by Sir James McDonnell on the special appoint-

ment of Her Majesty, with the insignia of Grand Cross of the Bath, embarked for Great Britain on the 23rd Oct.—having spent about twelve years in the colony. The good estimation in which Sir John has been all along held in this country in his public capacity, rests mainly on the frankness and amiability of his deportment and his moral integrity;—his personal conduct, moreover, being in all respects not only irreproachable, but exemplary. His wisdom and ability as a statesman and governor will not be so universally admitted.—Sir Geo. Arthur, on his return from Montreal, issued a proclamation convoking the Legislature for the despatch of business, on the 3rd Dec.—This step seems to puzzle those who desire and advocate a dissolution of the present House and a new election;—their expectations of an immediate appeal to the people by the new Governor General, being sanguine, and the opinion is still entertained by many—on what grounds it is not very easy to see—that the existing House of Assembly will not be allowed to meet, the proclamation notwithstanding. Unless the Governor General is prepared to submit some definite and well digested measures, it is perhaps of no great moment, whether we have the old or a new Assembly.—A public meeting which was held on Yonge Street, on the 15th Oct., has given rise to a protracted and angry discussion in the newspapers. The meeting was called by the advocates of responsible government, who seem to have constituted a majority of those attending it. But the opposite party having mustered in considerable numbers and with not a few tokens of premeditated violence, commenced an assault on the reformers, and dispersed the meeting before the contemplated proceedings were entered upon,—one man being killed and others severely injured. In compliance with an address of the House of Assembly at last session, the Lieut. Governor has appointed a commission to investigate the busi-

ness, conduct and organization of the various public offices of the province, and to report what improvements might be made in the mode of conducting the public business. The House of Assembly have indicated the sort of persons that ought to be employed in this very important and delicate duty, by the terms *fit* and *disinterested*, but when these terms are taken and deliberately applied to the majority of the persons selected for the duty in question, the experiment in all cases in which we have seen it tried, produces a very violent, and apparently irresistible excitement of the risible faculties. This excitement, however, will soon be allayed, in every well disposed person, by taking into view the great and manifest damage which the administration suffers from such an act,—especially in the present state of the public mind. As to the disinterestedness of the commissioners, it need only be stated, that most of them are connected with the government in some way or other, and as to the fitness of such of them as may be thought disinterested, it is sufficient to mention that two of them are Episcopalian ministers. The appointment to such an office of ministers of any denomination, seems altogether indefensible, under any circumstances—and in the present case, it can hardly fail on the one hand to strengthen the feelings of jealousy so generally entertained in regard to that inordinate ambition of the Episcopal church; and, on the other hand to foster and encourage that ambition.—The Upper Canada Banks resumed specie payments on the 1st November.—The result of the religious census of this province, so far as the returns have been made, is as follows:—

Episcopalians.....	79,754
Presbyterians.....	73,383
Methodists.....	61,033
Roman Catholics.....	43,029
Baptists.....	12,963
Twenty-three other denominations.....	22,306
No Profession.....	34,769

Making a total of 332,733, which is short of the entire population by 67,553, or nearly one-sixth, the total population being 400,346.—Since the foregoing was written, the Governor General has arrived in Toronto, and assumed the administration.

**NOVA SCOTIA—NEW BRUNSWICK—WEST INDIES.**—The Assembly of the first mentioned province having sent delegates to Great Britain to seek certain changes in the constitution and administration of the colony, the objects and issue of their mission are thus stated:—They complained, 1st of the composition of the two Councils. 2nd, of the Civil List and the terms of the surrender of the Casual and Territorial Revenue. 3rd, they claimed the combining of the Customs and Excise into one department, and the extending of the number of free ports; the latter of which has been granted, and a despatch sent to the Lieut. Governor on the former. They also claim the regulation of the post office, and a bill on this subject is to be again submitted by the Imperial Government to all the North American Colonies. In the Land Granting Department also, a Commissioner is to be placed in each county; actual settlers are to be allowed to purchase

the lands on which they have settled and made improvements at the value of wild lands, and the upset price of lands generally may be reduced to 1s. The enquiry instituted by the government of New Brunswick into some recent troubles on the disputed territory, in regard to an American post on the Aroostook, has terminated in the public censure, by the Lieutenant Governor, of an officer of the colonial militia for impropriety and indiscretion of conduct in the matter, and a proclamation prohibiting the cutting of timber, by the colonists, within that territory, which former proclamations have not entirely put a stop to. The British commissioners are still engaged in the survey of the disputed tract. In the West Indies, the disorders and difficulties produced by the transition from slavery to freedom, seem to be gradually abating. Much good was done in the island of Barbadoes, by the exertions of certain commissioners appointed by the governor, Sir Evan McGregor, for the purpose of lecturing the dissatisfied and refractory portion of the peasantry. "The deluded people," it is said, "as if eager to catch at some opportunity of having their conduct fairly held out to them, mustered in large numbers at the appointed places, listened eagerly and respectfully to the advice given them, acknowledged their error, and promised implicit obedience in future to the salutary admonitions which were offered them." The consequence has been, that the agricultural labourers, with a few exceptions, behave themselves peaceably and orderly, and it is confidently anticipated, that "as they advance in moral and intellectual improvement, they will be found more cheerfully and readily to assent and conform to those habits of industry, which they will then plainly see are as essential to their own interest and welfare as to the prosperity and welfare of their employers." The following statement of the amounts of the staple produce of the above named island, for 1838 and 1839, will give a distinct view of the deficiency for the present year, which is by no means larger than might have been expected, nor so large as the vague accounts that have been in circulation have led the public to anticipate:—

		Hogsheads.
1838, Sugar produced,.....	24,348	
1839, do. ....	20,726	
	Deficiency in 1839,....	4,122
		Punchoons.
1838, Molasses,.....	6,915	
1839, do. ....	4,413	
	Deficiency in 1839,....	2,497
		Packages.
1838, Cotton,.....	314	
1839, do. ....	195	
	Deficiency in 1839,....	119
1838, Ginger,.....	3,457	
1839, do. ....	1,765	
	Deficiency in 1839,....	1,672

**GREAT BRITAIN.**—It is again very generally reported that the marriage of the Queen with Prince Albert of Cobourg, will take place, and that at no distant date. He is nephew to King Leopold and the Dutchess of Kent who are said to be the prin-

cial promoters of the marriage. The recent visit of the Cobourg Family, and of King Leopold at the British court is supposed to be connected with this important matter, indeed, it is asserted that all preliminaries have been arranged on the occasion.

This anticipated alliance is exciting peculiar interest, and really assumes a peculiar importance, from the doubtful Protestantism of this Prince, although his father is a Protestant professedly, his two brothers are strict Roman Catholics, and his own perversion to Romanism is strongly suspected. A respectable paper thus speaks of the matter:—"Her Majesty once had a father who would not have gone so far as her surviving parent has done in these arrangements. But what are his royal brothers doing, to leave an affair of this importance in the hands of a family which, by matrimonial alliances and juvenile conversions, is evidently degenerating into Popery; and to a ministry which is bound hand and foot to do the bidding of the infidel and Popish agitators of the day." The circumstances of this anticipated alliance, viewed in connexion with the tendencies of the present cabinet, in religious and ecclesiastical matters, with the recent promotion of Mr. Shiel to a share in the administration, and with the remarkable exertions which the Church of Rome is making to extend herself in Great Britain, would seem to forebode a direct conflict between Protestantism and Popery, which may fulfil the prediction of Mr. Canning, of a coming "war of opinion," in a way somewhat different from what he anticipated. With such forebodings, one looks with more than usual concern into the efficiency of the national Churches, and while the English establishment, in her Erastian entanglements, and the Romish propensities of a large proportion of her clergy, presents to the view much that will not stand in the day of trial, it is pleasing to observe the growing zeal and numbers of the truly Protestant part of her ministers and members. In Scotland, we rejoice to see the Church lengthening her cords and strengthening her stakes, asserting and maintaining her spiritual independence, and resolutely engaged in removing every abuse which has crept into her institutions. The reformation of one of these abuses, the settlement of ministers without regard to the wishes of the people, has brought her into temporary collision with the civil courts, which are endeavouring to compel the ordination and induction of ministers on the presentation of the patron as a civil right, virtually denying the inherent right of the Church to determine the conditions and qualifications on which she will ordain and induct ministers. The point at issue, between the ecclesiastical and civil courts, is clearly and impartially brought out by Dr. Chalmers in the following statement:—

"We cannot do otherwise than we are doing. We have no other choice, unless we can make up our minds and succumb to a worse Erastianism than has ever been charged on the Church of England. We have acquitted ourselves of all that we owe to the civil authority on this question, when we quit the civil rights of the office, the emoluments which attach to the living of Auchterarder. But you tell us, that unless you further lend a hand to the concern in the way that the Court of Session wants, they will not be able to accomplish their object, which is to secure these emoluments for Mr. Young. This we cannot help. If that was the object of the State, in entering on

that alliance with the Church, in virtue of which we have become a National Establishment; if it was to create a number of lucrative offices for the civil benefit of patrons and their dependents; if that was their object, all we can say is, it was never ours. It was not for the upholding of such a system that ever we consented to give in return either our services or our servants, which, as being both ecclesiastical, are both under our ecclesiastical authority and control. If such be the state of their law, that they cannot make out their design in having an Establishment, without a concurrence on our part, which we cannot give but by a violation of our law—then their remedy for this is not to force our concurrence, but to go and mend the imperfections of their own law. Let them obtain at the hands of the Legislature if they can, an enactment, that every presentee, though vetoed by the people, and rejected, in consequence, by us, shall, nevertheless, have a right to stipend, and then the two parties will be quit of each other. Do not encroach upon our christian liberties for the purpose of helping the defects of your own law, but go and get that law purged of its defects by the Legislature, and then, on this point at least, there will be no collision between the civil and the ecclesiastical. When we entered into connection with the State, in return for their maintenance of our clergy, we agreed to give up our services, but not our liberties. We never consented to make over the liberties of a christian in return for the temporalities of an Established Church; and if their understanding was different, and they now find themselves mistaken, the most, I will not say that they can do, but the most that they ought to do, is to withdraw the temporalities. Let them stop at this point, and we simply cease to be an Established Church; but if they will not stop here—if they will do more than this, then do we not only cease to be an Established, we become a persecuted church. And this rubicon, we fear, is on the eve of being passed. This war of intolerance is well-nigh begun. With the interdicts, and the orders, and the enormous law charges, subjecting the ministers of the Gospel to the loss of goods, and the obloquy of public rebukes, and, finally, the threats of imprisonment, there is now the same call upon our firmness as if the persecution had actually commenced, and the Church of Scotland was now suffering violence."

There is, apparently, a fair prospect of this difficulty being removed by an act of the Imperial Legislature, and, in the meantime, Her Majesty, who has the right of presentation to nearly two-thirds of the parishes in Scotland, and a considerable proportion of the other patrons have agreed to conform to the law of the Church. The spirit of emigration is in very active operation at present throughout Great Britain, under the auspices of a private company; five vessels, carrying nearly a thousand souls, are now under sail for New Zealand. This is really a singular event in the history of colonisation. The company have no royal charter, nor act of parliament, and yet they have sold, in five weeks, 100,000 acres of land, which has never been surveyed, near the Antipodes, at £1 per acre; a tenth part, intermingled with the lots purchased, being reserved for the natives. A plan for colonising the Falkland Islands, which are equi-distant from Great Britain and Australia, is said to have been approved by the government. A voyage of discovery to the Antarctic regions has been undertaken by Captain James Ross, and a steam vessel has sailed for India, by the Cape of Good Hope. "The Royal Mail Steam Packet Company" has been established, under the auspices of the British government, with the view of forwarding the mails from Great Britain on the 2d and 16th of every month, to the principal stations in the

West Indies, on the coast of Mexico, and of South America. Little or no abatement seems to have taken place in the difficulties under which the money market has been for some time labouring in Great Britain, and the large importation of grain from the continent, which the deficiency of the crops will render necessary, is likely to continue and extend these difficulties.

**EUROPEAN STATES.**—Serious disturbances have occurred in various parts of France and in Belgium, in consequence apparently, of the high price of bread, occasioned by the extensive exportation of grain. In Paris attempts against the life of Louis Philippe are still apprehended, and every precaution used to prevent them. It is said that he is planning a marriage between one of his sons and the young Queen of Spain—at all events he seems more in earnest than formerly in bringing about a settlement of the affairs of that distracted country. Don Carlos having been deserted both by his generals and troops, has taken refuge in France, where a strict surveillance is exercised over him and all his motions by the Government; and for the present the civil war in Spain has ceased. But without prompt, wise and decided interposition on the part of Great Britain and France, there is every reason to apprehend the renewal of intestine warfare. The weakness of the supreme government—the unprincipled character of the party leaders—and the pertinacity with which the several provinces, or rather ancient kingdoms, of which Spain is made up, cling to their original independent rights and privileges, will render the adjustment of their affairs a matter of extreme difficulty.—The oppressions of the Russian rule in Poland are still described as unmitigated.—The appointment by the government of the rationalist or infidel Professor Strauss to the chair of divinity at Zurich, roused the people to insurrection, and the removal of the obnoxious rulers was the result.—It is reported that old King William of Holland is about to marry a Roman Catholic lady, who was previously in attendance on his late queen. To this marriage his Protestant subjects seem to be strongly opposed.

**THE EAST.**—Little apparent progress has yet been made in the settlement of Turkish affairs. France is suspected of being less hearty than heretofore in maintaining the integrity of that Empire, and Mehemet Ali seems to have a powerful party at Constantinople, who think that he alone can save the Ottoman power from extinction. It would appear that the situation if the Anglo Indian army, is becoming somewhat critical, through the hostility of various native Princes, and the death of our Ally Ranjut Singh, whose quota of troops withdrew immediately after that event. Persia has also renewed her attack on Herat. The China trade is said to be at an end for the present, the British agent has withdrawn, and the merchants have appealed to the British Government for protection and support.

**UNITED STATES.**—Another of the Navy Island worthies, General Van Rensselaer, has been convicted of a breach of the neutrality laws of the United States, and committed to jail for six months, we can find nothing but this to record re-

specting border troubles. The Florida Indians are still occupying the attention of the American Government and Army, and in the west some serious disturbances have occurred respecting the boundary of Iowa. Mobile has been almost destroyed by fire, and throughout the southern States disease has prevailed with more than usual malignancy, during the past summer and autumn. The following remarks from an American paper contain, it is to be feared too much truth:—

“It is a little remarkable, and worthy of notice, that by some singular good fortune, the British cruisers succeed quite frequently in capturing slavers, while our national vessels can never come across one. The fact, however, is of no great importance, for if an American cruiser should bring a slave into one of our ports, nothing would be done with the pirates. H. B. M. brig of war Buzzard, lately brought two into New York. They were American vessels, manned, we believe, by Americans, had American papers, and were *flited out at Havana*, yet we learn they are to sail in a few days for Jamaica, the government of the United States, having declined or neglected to assume or exercise any jurisdiction over them. Nothing probably will be done by our authorities with the *Cathartes*, brought in last Sunday. If the British government wishes to suppress the slave trade, let its cruisers be ordered to take every slaver into Sierra Leone, and there hang the crew instead of sending them to this country. Our government most assuredly will not interfere with the private speculations of its Consul at Havana, so long as he continues to furnish arguments in favor of the sub-Treasury.”

The state of internal improvements in Illinois is thus described by the same paper—“They have commenced one thousand four hundred miles of railroad, and undertaken to construct canals, that will cost many millions of dollars, and completed nothing, and now find the credit of the State too poor to borrow money.”

**MEXICO AND SOUTH AMERICA.**—The intelligence from the capital of Mexico is contradictory, but on the whole rather unfavorable as regards the prospect of tranquility and prosperity. True, the federal party seems to have been entirely broken up, the finishing blow having been given by the defeat of General Lemus, in the neighborhood of Monterey. Lemus himself had fled in the direction of Texas.

But letters from the capital represent the republic as almost in the last stage of decline and suffering. For example, this, dated August 17.

“This country is ruined; the influence of the clergy is once more in the ascendant; popular superstition goes so far as to ascribe to that body the performance of miracles. The administration of justice becomes every day more corrupt and vicious. While this state of things lasts, foreign commerce must continue paralyzed, if not annihilated. There are among us some sensible persons, who feel the evils which oppress their country, but lack the courage and union necessary to get rid of them. They tolerate with apathy the present imbecile administration, which, it is true, does no harm, if to maintain the country in its present retrograde position be not considered a crime.”

Another account says that the administration of Bustamante was daily increasing in popularity.—It adds the following:



A document was published in Mexico toward the end of August, which produced some sensation there—and which appears to be a death blow to the reputation of Santa Anna as a warrior. An officer of the Mexican army, who was present at the skirmish at Vera Cruz on the 5th December, has declared in the *Cosmopolita*, that in the affair just mentioned Santa Anna behaved like a coward, and he sustains his assertion by a number of facts of which he was an eyewitness, and which were also seen by part of the detachment that was then and there engaged.”

The politics of Central and South America, are complete chaos. The states flounder from one form of government to another, just as the ambition of some popular leader or the caprice of a particular state may dictate. Revolution and

organic changes are the standing orders for each month. Central America for a long time has been distracted with these incessant fluctuations. By a recent arrival from that country, we learn that a fresh “complete political regeneration” is in progress. The acme of political perfection according to the Central Americans, is the doctrine of state rights and nullification. The whole of the states in the most explicit manner, have recognised the principle that each is free and independent of the other. This principle has also been recognised in all the treaties that have hitherto taken place—consequently this unanimous consent has done away with the constitution of 1824, which had for its basis a unity of sovereignty in all Central America.

\* \* We have inserted this article in the form our esteemed friend has sent it. We may observe, however, that we hold it to be without the range of our duty, as Religious Journalists, to enter the field of party politics; and would wish that this article were confined, in future, to a simple narrative of political events, reserving to ourselves the duty of interfering with politics only when they directly affect our ecclesiastical and civil privileges.

REGISTER—ANCASTER, 1839.

DATE	Thermometer.		Barometer.		Wind.		WEATHER.
	9 A. M.	9 P. M.	9 A. M.	9 P. M.	A. M.	P. M.	
Nov. 1	42	42	29.08	29.10	W	NW	Fair, partly cloudy,
2	44	40	.10	.10	NW	W	Fair and clear.
3	44	42	.12	.10	NE	NE	Cloudy.
4	45	45	.10	.09	NE	NE	Partly cloudy.
5	45	45	28.78	28.60	NE	NE	Rainy.
6	43	40	.52	.55	NW	NW	Cloudy, some snow in the night.
7	36	37	.66	.77	W	W	Mostly cloudy.
8	37	36	.90	.90	W	W	Ditto.
9	32	35	29.06	.19	NW	NW	Ditto.
10	37	38	.26	.29	NE	NE	Fair and clear.
11	38	42	.30	.20	NE	NE	Ditto.
12	41	47	.10	.07	NE	NE	Fair, partly cloudy.
13	47	49	28.98	.00	S	S	Ditto, slight haze.
14	48	52	.90	.65	E	E	Misty, rainy, evening windy.
15	48	40	.86	29.08	W	S	Cloudy, a. m., clear, p. m.
16	39	40	29.20	.30	SW	SW	Fair and clear.
17	43	42	.18	28.99	SW	SW	Cloudy, windy, some rain, a. m.
18	40	41	28.97	.72	SW	SW	Fair and clear, evening squally, some snow in the night.
19	36	32	.75	.90	W	W	Partly cloudy, some slight hail showers.
20	27	21	.99	29.10	W	NW	Ditto.
21	20	28	29.30	.58	NE	NE	Ditto.
22	24	31	.72	.65	E	E	Fair and clear.
23	30	38	.54	.22	SW	W	Mostly cloudy.
24	43	37	.00	28.96	SW	SW	Misty, drizzling rain, a little snow in the night.
25	24	9	28.90	29.10	W	W	Partly cloudy, windy.
26	12	23	29.25	.27	SW	SW	Fair and clear.
27	31	38	.07	.07	S	S	Ditto.
28	38	40	.20	.20	S	SW	Partly cloudy.
29	38	40	.20	.20	SW	SW	Misty.
30	40	40	.21	.22	W	W	Cloudy, evening misty.

Means. 37.67 37.7 29.074 29.072  
 Mean temperature of the month, 37. 38°. Highest 52°, Lowest 7°.

ERRATA IN LAST NUMBER.—October 4, 1st Barometer column, for 20. 10, read 29. 10.  
 “ 14, “ “ “ for 20. 16, read 29. 16.