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AND

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RELIGIOUS COMMUNICATIONS, ETC.

FOR THE CHRISTIAN EXAMINER.

PLAN FOR THE EDUCATION OF CANDIDATES FOR THE HOLY MINISTRY IN THE PRESBYTERIAN CHURCH OF CANADA, IN CONNECTION WITH THE CHURCH OF SCOTLAND; DRAWN UP BY ORDER OF THE SYNOD IN 1838, TO BE CONSIDERED BY PRESBYTERIES, AND REPORTED UPON TO THE SYNOD IN 1839.

(Continued from page 71.)

XVI. OF SYNODICAL EXAMINATIONS.

58. Students for the ministry shall undergo Synodical examination: 1. After the second special Presbyterial examination, and before commencing the course of Theological study: 2. After the third special Presbyterial examination, and before being admitted to trials for license.

59. These examinations shall be conducted by a permanent committee or board appointed by the Synod, to be called the SYNODICAL COMMITTEE OR BOARD OF EXAMINATORS. (See chap. XVII.)

60. The subjects of the former Synodical examination shall be the same as those of the first and second special Presbyterial examinations. The three exercises or essays sustained as part of the second special examination, (see art. 47,) shall also be produced, and the student required to read such portions of them as the examiners shall call for.

61. The second Synodical examination shall be upon the whole previous course of study, but especially the studies of the Theological course. The discourses mentioned in article 56, and previously read before the Presbytery and sustained, shall also be produced.

62. Every student purposing to undergo Synodical examination, shall be in attendance upon the Synod on the first day of its session, and shall on that day give in to the clerk of Synod his register of Presbyterial examinations, an extract of the minute of his last special examination, and a Presbyterial recommendation. (See articles 50 and 54.)

63. The clerk of Synod shall, after the election of the Moderator, and before the appointment of committees, and the ordinary business of the court, read out the lists of candidates for examination from each Presbytery, in the order of the Presbyteries and under the heads of students in Divinity, and students in Philosophy, and if required, the recommendations of each candidate. After which, the Moderator, having conferred with the clerk of Synod and the president or convener of the Synodical board or committee of examiners, shall appoint an hour for examinations, which shall be

- publicly intimated, and the clerk of Synod shall give to the clerk of the committee or board all the papers belonging or referring to the candidates, which may be in his hands.
64. During the meetings of the board for examinations, all business of the Synod and of committees shall be suspended. Should the time at first appointed for examinations not prove sufficient for the full and satisfactory examination of all the students, the Moderator shall, on the representation of the board, appoint another time, when the regulation of art. 63 shall likewise be enforced.
66. The meetings for examination shall be opened with prayer by the convener or President.
67. The board of examiners shall have the list of candidates from each Presbytery read, and shall inspect their registers of Presbyterian examinations, extracts of minutes of special Presbyterian examinations, and Presbyterian recommendations; and if any of these shall be wanting or defective in the case of any candidate, his examination shall not be proceeded in, until the sense of the Synod shall have been taken in the matter.
68. Students to be examined shall be admitted one by one. After examination, each student shall retire, and the examiners shall determine whether he shall be recommended to the Synod to be admitted as a student in Divinity, or to trials for license, or remanded to his studies until next meeting of Synod. The clerk of the board shall take down the decision, with such remarks as it may be thought proper to add; and the student being re-admitted, the same shall be read to him.
69. No recommendation of a candidate by the board to the Synod, shall be received unless unanimous.
70. All the examinations having been concluded, the committee or board of examiners shall give in report to the clerk of Synod, which shall be read by him at an hour appointed for that purpose, by the Moderator.
71. The reports of the committee of examiners shall not only embrace the lists of students recommended or remanded, but any remarks or suggestions they may see fit to make generally, on the subject of education for the ministry. They shall report favorably or unfavorably of the manner in which Presbyteries may appear to them, (from the documents and registers laid before them, and the state of preparation of the students under their care,) to conduct the education of candidates.
72. The Synod shall, if they see fit, on hearing the report of the committee, record their opinion of the conduct of Presbyteries in the education of students, and may, if it appear necessary, deprive any Presbytery that shall be found to disregard these regulations, of the privilege of educating candidates for the ministry.
73. Students passed or remanded shall intimate to the clerk of Synod the Presbyteries under which they intend to reside.

XVII. OF THE SYNODICAL BOARD OR COMMITTEE OF EXAMINATORS.

74. The Synod shall appoint a board or committee for the purpose of conducting those examinations of students termed "Synodical," and for other purposes connected with the education of candidates for the ministry.
75. This board shall consist of a President, a Vice President, of at least twelve ordinary members, and of a clerk, who shall also be a member of the board. Of the twelve ordinary members, two shall be specially appointed examiners in Divinity, two in Hebrew, Chaldee, and Biblical criticism, two in church history, two in the Latin and Greek languages and classical literature, two in moral and mental Philosophy, and two in mathematical and physical science.
76. The appointments to this board shall be permanent, and not renewed at each meeting of Synod. But the Synod shall remove any member in consequence of repeated absence from meetings of the board, or neglect of duty.
77. The board of examiners shall hold its meetings during the session of Synod. The meetings for examinations shall be held and regulated according to the provisions of chapter XVI.
78. The examination of students in each department of study shall be principally conducted by the examiners appointed for that department. But any member of the board may put questions, subject to the approval of the President.
79. Should both examiners in any department be absent at the meeting of Synod, when the hour for examination is appointed publicly by the Moderator, the Moderator shall, on a representation to that effect by the President or clerk of the board, appoint with the approbation of the Synod, one or two examiners *pro tempore* in that department, who may either be chosen or not from among the examiners in other departments then present.

These examiners *pro tempore* shall discharge all the duties of the permanent examiners during their absence, but vacate their seats at the board on their arrival.

80. In case of the absence, at the first meeting of the Synod, of the President and Vice President, the Moderator shall, with the approbation of the Synod, appoint a Vice President *pro tempore*; and in absence of the clerk, shall in like manner appoint a clerk *pro tempore*, who shall discharge all the duties of President or of clerk, during the absence of the President and Vice President, or of the clerk, but vacate their seats on their arrival.
81. Such temporary appointments of individuals shall not last for more than the session of Synod at which they are made.
82. No office bearer of the board, whether permanent or temporary, shall delegate his duties or powers to any other person, but all temporary vacancies from absence or otherwise, shall be filled up by the Moderator according to articles 79 and 80.
83. When any vacancy shall occur which may require to be filled up permanently, the clerk of Synod shall intimate the same publicly, and the Moderator shall, with the approbation of the Synod, appoint an hour at which the Synod shall proceed to fill the vacant office.
84. If one of the examiners in any department shall be a member of the Presbytery before which any student to be examined shall have passed his previous special Presbyterial examination, the examination of such student before the Synodical board, shall be principally conducted by the other examiner in that department.

XVIII. OF THE LICENSING AND ORDINATION OF CANDIDATES FOR THE MINISTRY, EDUCATED UNDER THESE REGULATIONS.

85. No candidate shall be taken on trials for license who shall not produce a certificate of examination by the Synodical board, and approval by the Synod; but such certificate being produced, no examination shall be required by the Presbytery; but the Presbytery shall proceed to give out to the candidate subjects for trial discourses.
86. The discourses required of candidates on trial for license shall be, 1. A Homily; 2. A Critical Exercise on some portion of the text either of the Old or of the New Testament; 3. An Exegesis in Latin; 4. A Lecture; 5. A Sermon; and in no case shall the same subject be prescribed for any of these as was

previously prescribed during the Theological course.

87. No candidate shall be licensed to preach the gospel until he shall have completed his twenty-first year. The Presbytery shall in every case require of the candidate a solemn declaration, or satisfactory proof, of his having attained the requisite age.
88. No candidate shall be permitted to preach publicly until he shall have been licensed by the Presbytery. Any candidate contravening this law shall be refused license.
89. The proceedings for ordination shall be the same as in the church of Scotland. No candidate, however, who shall have been licensed under these regulations shall be ordained to the holy ministry until he shall have completed his twenty fourth year.

XIX. OF THE REMOVAL AND TRANSFERENCE OF STUDENTS.

90. If any student after enrolment, or at any subsequent period, shall be desirous of removing to prosecute his studies beyond the bounds of the Presbytery within which he has resided, he shall apply at an ordinary meeting of the Presbytery for a letter of transference to the Presbytery under which he intends to prosecute his studies: the Presbytery, if there be no good reason to the contrary, shall grant the letter, stating therein at what point of advancement in study he has arrived, the period of his being admitted into the class in which he is, with such other particulars as the Presbytery may see fit to add. Provided always, that if such application shall be made at any ordinary meeting subsequent to that at which the student shall have been first enrolled, no letter of transference shall be granted until the student shall have undergone with the approbation of the Presbytery, his ordinary Presbyterial examination.
91. Every student so transferred shall lay his letter of transference, with his registers of studies, before the Presbytery to which he has been transferred, at its next ordinary meeting; and if he shall have had a reasonable time for study in the interval, shall be examined as he would have been had he remained under the jurisdiction of his former Presbytery.
92. If more time than may appear to be necessary shall have elapsed before the student shall have laid his letter of transference before the Presbytery within whose bounds he shall have come to reside, the Presbytery shall require satisfactory evidence of his conduct during the interval, and, in all cases where practicable, a ministerial certificate.

XX. OF VACATIONS.

95. Students may be allowed vacations from study by the ministers superintending their studies, for periods not exceeding a fortnight between any two ordinary meetings of Presbytery. The length of time spent in vacation, or lost by sickness, shall always be stated in the tabular statement given in by the student to the Presbytery.
94. Presbyteries may grant vacations for such periods as they may judge proper; and such vacations shall in all cases be stated in the register of Presbyterial examinations.

XXI. OF EQUIVALENTS FOR SOME PARTS OF THE COURSE OF STUDY REQUIRED BY THESE REGULATIONS.

95. Students who shall have completed in any of the Scottish Universities the course of Philosophical study required by the Church of Scotland, may, on fulfilling the conditions required by articles 1, 2, 3, and 4, be enrolled, and admitted at next ordinary meeting of Presbytery to the second Special Presbyterial Examination. After enrolment they shall in all respects be subject to the same regulations as others.
86. Students who shall have completed a part, but not the whole of the philosophical course in any of the Scottish Universities may upon fulfilling the conditions required by articles 1, 2, 3, and 4, be enrolled as students in the philosophical class and may have the term of study in that class proportionally abridged if the Presbytery shall see fit. Thereafter they shall proceed as others.
97. Masters of Arts of any British University who shall have fulfilled the conditions required by articles 1, 2, 3, and 4, and who shall be specially recommended by the Presbytery to the Synod for piety and qualifications for the Ministry, may without further Presbyterial or Synodical Examination, be admitted at once by the Synod as students in Divinity. Thereafter they shall in all respects proceed as others.
98. Students who shall have completed a part of the Theological course in any of the Scottish Universities, may, on fulfilling the same conditions as Masters of Arts, have their course of Theological study abridged by the Synod. But no such students shall be enrolled without the permission of the Synod.

XXII. OF CIRCULAR LETTERS.

99. All clerks of Presbyteries shall at least one month before each ordinary meeting of Synod forward to the clerk of Synod and to the clerk

- of the Synodical Board of Examinators a list of all students within their bounds, under the following heads: 1. Students in Divinity preparing for final Synodical Examination. 2. Students in Divinity remaining. 3. Masters of Arts and Students in Divinity from Scottish Universities to be recommended to Synod at next meeting. 4. Students in Philosophy preparing for first Synodical examination. 5. Students in Philosophy remaining. 6. Students in literary class.
100. Every clerk of Presbytery shall forward circular letters to all other clerks of Presbyteries giving the names of students in Divinity preparing for final Synodical examination at least a month before the ordinary meeting of Synod. Where this shall have been done in the case of any student, no circular letters shall be required when he is taken on trials.
101. The clerk of Synod shall after each ordinary meeting of Synod draw up with the assistance of the Clerks of Presbyteries a list of all probationers or licentiates; students on trials for license; students in Divinity; in Philosophy; and in the literary class, with the Presbyteries to which they belong, and the date of admission of each to trials or to the class. This list shall be published with the abstract of the minutes of Synod.
102. Presbyteries shall so arrange the time of their ordinary meetings as to admit of articles 99 and 100 being carried into effect.

XXIII. OF REGISTERS OF STUDIES.

103. Every student shall, on being enrolled, provide himself with two blank paper books, one of which he shall deliver to the clerk of the presbytery, and the other to the minister under whose superintendence he has been placed to remain in their keeping.
104. The book in the keeping of the clerk of the presbytery shall be entitled "Register of presbyterial examinations," and inscribed with the name of the student to whom it belongs. It shall be used for the purposes stated in article 34, and shall be laid before the synodical board of examiners when the student shall present himself for synodical examination, and at such times as the Synod may see fit to prescribe.
105. The book in the keeping of the superintending Minister shall be inscribed with the student's name to whom it belongs and entitled "Register of private studies or examinations." It shall serve for the purposes stated in arti-

clo 29, and shall be presented to the presbytery at every examination of the student ordinary or special.

100. In the case of removal of a student to the charge of a new superintendent, his register

of private studies or examinations shall be transferred to the new superintendent, and in the case of transference to another presbytery, the students presbyterial register shall be forwarded to the clerk of that presbytery.

APPENDIX A.

Form of Tabular statement of studies to be presented by every student to his superintendent at least two days before the time appointed for private monthly examination.

STUDIES.	A. B. Student in Literary class. Studies from 15th November, to 15th Dec. 1839.
Latin.	Virgil Æneid B. III. from line 121, to end. Sallust Catiline, from chap. XIV. to XLVII. inclusive. Mair's introduction 15 pages of the Ancient History written.
Greek.	New Testament Luke chap. X. to end. Collectanea majora I vol. page 1, to 15 inclusive. Grammar revised from page 51 to 96.
History.	Adam's Antiquities page 235 to 390.
Geography.	Ancient Geography of Asia Minor.
Elocution.	One hour a day.
English Composition.	Irving's elements read from page to page. The two exercises prescribed written.
General reading.	
Remarks.	

Signed A. B

Along with the tabular statement the student shall give in a list of the difficulties he may have met with in any of the authors he is studying, in the following form.

Difficulties in Latin studies.

Virgil, Æneid B. III. line 211, the Scanning line 489. Sallust, Catiline chap. XXV. last sentence, chap. XLV. sent. 2.

Mair's Introduction page 241 line 16.

Difficulties in Greek studies.

New Testament Luke chap. — and V. —

Collectanea Majora vol. 1 page 2 line 17. page 5 line 2. page 14 line 24. page 14 line 26.

After examination the superintendent or the student under his inspection, shall transcribe the tabular statement into the Register of private examinations, and the superintendent shall subjoin his remarks, as follows :

Latin, well studied, to proceed with IV. Book of Æneid, and to endeavour to furnish it by next examination—On concluding Sallust's Catiline, to revise it from the beginning.

Greek, rather neglected since last examination, to proceed with the Gospel according to St. John and Collectanea and to write the exercises in Dunbar from page 15 to 32 inclusive.

History, well studied.

Geography, well studied, but too little done.

Exercises in composition 1st good, 2d subject misunderstood, and composition too hasty. The following prescribed for next examination.

One week's vacation allowed.

Signed C. D. Minister of ———

The form above given may serve, *mutatis mutandis*, for tabular statements presented at presbyterial examinations, and for students in philosophy and divinity at both private and presbyterial examinations. And the note subjoined to the tabular statement may serve as a guide to clerks of presbyteries in making entries in the register of presbyterial examinations.

APPENDIX B.

Statement to be submitted to the presbytery by a student presenting himself for special presbyterial examination :

To the Reverend the Presbytery of H.

I. M. N. Student in the Literary (or philosophi-

cal, or theological) class request to be admitted to the first (or second, or third) special presbyterial examination, and I hereby declare that I have fulfilled all the conditions required by chapter XII (or XIII, or XIV) of the regulations of Synod: that I have studied carefully the authors and subjects prescribed in article 40 (or in articles 18, 19 or 47, or 21 and 52) of these regulations, namely: (here take in verbatim the authors and subjects prescribed;) also that I have performed all the exercises prescribed in article 40 (or 47, or 36,) namely: (here take them all in;) and that I am prepared for examination according to the Synodical regulations.

Signed M. N.

The result of this Examination to be minuted in the presbytery book, as well as in the students register. And it will be sufficient, in the entry in the register to state that the student has been examined and his examination sustained, and to note down the studies prescribed for the next ordinary examination.

ON SACRED MUSIC.

It was an excellent saying of the late Rowland Hill, that "there is no good reason for allowing the Devil to have all the best music in the world." The truth is that music and the other fine arts have been so long made subservient to the kingdom of Satan, that good men have very generally regarded the culture of them with suspicion, as though they were in themselves inherently evil. But Satan's dominion in our world is a usurpation, and those who are happily emancipated from it, and brought into the kingdom of the Son of God, will bring to his service all the mental accomplishments with which they may be adorned, as well as the riches and possessions they may have acquired.

If music was a perversion of natural powers, like the trick of the juggler, or the feat of the mountebank, it would find no encouragement within the precincts of the church of God. But as it is the legitimate exercise of some of those fine powers which God has bestowed upon our wonderful frame for excitement and exhilaration, rather than for any necessity of the animal life, it is encouraged and not frowned upon by the institutions of the Redeemer's kingdom. Music, in deed, like the sister art, poetry, has, from the

earliest age, been rendered subservient to devotion. It was extensively employed in the services of the tabernacle and temple, and like some other parts of the Levitical institutions, it did not originate with the law, though sanctioned by it. Moses and the children of Israel spontaneously celebrated with a song the Lord's goodness in bringing them through the Red Sea, and overwhelming their enemies. And Miriam, the prophetess, then led forth the choirs of the matrons and virgins of Israel, who with timbrels and dances sung in response the praises of their Almighty deliverer.

The ancient prophets sometimes employed the strains of the harp to lull them to that tranquil state of soul which was most favorable for the visitations of the prophetic spirit. And Saul confessed its power, when the strains of the son of Jesse enabled him for a time to obtain an ascendancy over the malignant demon who had possessed him.

The Apostle James exhorts Christians to give vent to their mirth in sacred songs. And Paul taught that these are to be employed also for mutual instruction and edification. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and Hymns, and spiritual songs, singing with grace in your hearts to the Lord."

The use of music in devotional exercises being so important, and so well warranted by the word of God, we need not wonder that it has always been much employed in the church at those seasons in which religion has been in a vigorous and lively state. Pliny's well known note of the primitive Christians in his letter to his master, Trajan, was, that "they met together before day to sing a song to Christ as God." The frequency of singing in the private houses of the early Christians, may be inferred from the remark of Clemens, who was a Presbyter in the church of Alexandria in the second century. "A good Christian's life is a continual festival; his sacrifices are prayers and praises, reading of scriptures before meat, and singing of psalms and hymns at meat."

Tertullian who flourished at Carthage about the same time, in speaking of the duties of a wife, exhorts Christian women not to marry with unbelievers, because they would thereby be prevented from discharging the ordinances of the gospel, amongst which he enumerates singing of psalms. "What," says he, "will her husband, when an unbeliever, sing to her? or what will she sing to her husband?" And he adds, "When both are united in the yoke of Christ, psalms and hymns sound between them, and they are emulous who shall better sing the praises of their God." And,

to quote yet another testimony regarding those times, the famous Jerome, who lived in Palestine in the fourth century, mentions that the psalms were so familiar to Christians from the practice of singing them at meals, that in his own neighborhood, "the ploughmen and mowers, and vine dressers might be heard singing them in the field."

At the Reformation, the singing of psalms and hymns was no longer confined, as it had long been, to monasteries or religious houses, as they were called, but was introduced into the private dwellings as well as public assemblies of those who were delivered from Papal darkness and thralldom. Our forefathers were wont to be branded as "psalm-singing Presbyterians"—a title of commendation this, as all those epithets are, which a spiteful world has applied to Christians, when it has taken them from what is peculiar in their practices or characters. The title of "psalm-singers" is, however, we grieve to think, not very appropriate to the members of our churches in the present day. The exercise of family worship, of which the singing of psalms or hymns is, we may say, an essential part, is by no means so common in the families of our congregations as it once was; and the singing of sacred songs on any other occasion than the stated worship of the family or the church, is scarcely at all known amongst us. The revival of religion which took place under Wesley and Whitefield was distinguished by the frequency of devotional singing amongst their followers. And it says something for the perpetuity of that revival, that the Methodists of our own day, whether in the woods of Canada, or the in towns of Britain, are honorably distinguished amongst other bodies of Christians for their culture of sacred music.

The neglect of sacred music is, in ordinary cases, symptomatic of a declining state of piety. In the Scottish Presbyterian churches this neglect is in part referable to the imperfect and defective character of their psalmody. We by no means undervalue the merits of our metrical version of the psalms. It is, perhaps, on the whole, the best that has yet been made. But it is the work of an age of our English literature, in which the art of rhyming, if not that of poetry itself, and the art also of poetical translation, were in a state of great rudeness; and so it partakes of the defect which are incidental to all similar compositions of that age. This is one reason why our metrical psalter is unacceptable to those who have not been accustomed to accommodate its defective measures with the occasional addition or subtraction of a syllable, and to whom it is not endeared by those interesting associations that cluster around it in our recollections, as having been sung by our pious

forefathers for many generations in their families and churches, and even at the stake.

And then, the supplement to our psalter which is found in the collection of paraphrases, though free from the metrical defects referred to, is too scanty, especially in songs which touch on the experience of Christian life, and are directly eucharistical to the God of salvation. Our church seems to be more rigid than most other Protestant churches, in exacting that the songs of the sweet singer of Israel should be rendered into verse as nearly as possible literal. Yet, for this reason, is it fit that we should be furnished with an additional collection of sacred songs adapted to the New Testament age. If it be a commendation of our version of the psalms, according to the celebrated Dr. Owen and others of his contemporaries, that we have "David in David,"* then surely we ought, also, as far as practicable, to have "Paul in Paul." The glorious views of the kingdom of God which have been communicated to the church through him and John, and the other Apostles, have at least as direct a connection with the praises of the New Testament church, as the prophetic visions of David and Isaiah. We would desire, therefore, to see an addition made to the collection of sacred songs used in our churches, and that for promoting a far higher object than sacred music—even a devotional spirit. Melody is of real importance only as it is the expression of this spirit, and as it tends to foster it.

The obtaining of a better metrical version of the psalms than that which we possess, is not to be despaired of; though we believe that even higher poetical gifts than those of Watts, and a devotional spirit not inferior to his, must be found in him who would accomplish such a work. In the mean time, we think that the Synod should seriously set about the making of an additional compilation of sacred songs. The General Assembly of the church at home, has, we fear, indefinitely postponed this most needful undertaking.

It would appear that our present metrical version when it first came out of the hands of Rouse, had a greater variety in its metres than it now has, as amended by committees of the General Assembly.* It may be safely questioned whether the alterations in this respect which it underwent were in reality amendments. The variety in subject and style of expression for which these sacred

* In Dr. Owen's recommendatory preface, quoted in a paper in this magazine for November and December last, entitled "Remarks on Psalmody," &c., p. 325. The historical sketch of the metrical version of the psalms contained in that paper is very interesting; but we subscribe to its eulogy on the poetical beauties of that version with very considerable qualifications.

† See the article already referred to, p. 323 vol II

songs are distinguished, require a corresponding variety in the measure of the verse into which they may be rendered, as much as in the tunes to which they may be sung. For example, the verse which might suit a short lively ode like the CXXXIII. psalm, would be less proper for a historical poem such as the LXXVIII., and much less so for such solemn and plaintive psalms as the XVIII., XXII., and LI.

Buchanan, in his poetical paraphrase of the psalms, a work in many respects unequalled, has exhausted all the resources of Latin verse in varying the measure with the peculiar style of each psalm. English verse may not admit of the same variety; and it would not be proper to introduce all the changes which it does recognise into a manual of devotion. But it is at least as improper that all variety should be proscribed, or that we should be confined, at most, to two or three metres.

In any addition that might be made to our psalmody, this variety would not, we think, be lost sight of. It is surely wiser to adapt tunes to the verse, than, in violation at once of the genius of the original of our psalms, and the usages in regard to other compositions intended for music, to compress or draw out the verse to suit old tunes.

With the psalmody, however, as it is, the singing of our churches would be much improved were ministers to encourage classes for singing amongst the young, and were a suitable selection of tunes published amongst us, or imported at a reasonable rate, so as to render the means of improvement in the art of singing so far accessible to the members of our churches. Other useful suggestions on this subject may be found in the paper on psalmody, in a former number of this work, to which we have repeatedly referred.

But need we again more expressly say that singing excepting in so far as it is utterance of devotional feelings, is not worth the culture within the church. And, in point of fact, it will not be cultivated there to any extent apart from such feelings. As we would see our churches then delighting in those exercises which are to prepare for the employments of heaven, let us labor and pray that all the members of them may delight in divine things, and be filled with the love of God and the Saviour, and live in the communion of the Holy Spirit, the Comforter, and in affectionate communion one with another.

We close these desultory remarks with a hymn from Montgomery, whose poetical talents have been consecrated to a cause that will keep his productions in remembrance, when those of some of his more gifted contemporaries shall have pass-

ed into long oblivion. May the call to praise which the verses we subjoin contain be responded to by all who read them.

Songs of praise the angels sang,
Heaven with hallelujahs rang,
When Jehovah's work begun,
When he spake and it was done.

Songs of praise awoke the morn,
When the prince of Peace was born;
Songs of praise arose when he
Captive led captivity.

Heaven and earth must pass away,
Songs of praise shall crown that day:
God will make new heavens and earth,
Songs of praise shall hail their birth.

And will man alone be dumb,
Till that glorious Kingdom come?
No!—the Church delights to raise
Psalms and hymns, and songs of praise.

Saints below with heart and voice,
Still in songs of praise rejoice,
Learning here by faith and love,
Songs of praise to sing above.

Borne upon the latest breath,
Songs of praise shall conquer death,
'Till amidst eternal joy,
Songs of praise their powers employ.

Hymnophilus.

March 21st, 1839.

SKETCH OF THE HISTORY OF THE CHURCH OF SCOTLAND.

(Continued from page 83.)

The Pelagian heresy—the most prominent features of which are, that sin is not inherent, or communicated by descent, and that faith is a thing natural, or capable of being exercised by man without the Spirit's influences—having spread through great part of the churches on the continent, at length began to creep into Britain. About the year 450, according to the Scottish historians, Celestine, then bishop of Rome, sent Palladius, a person of considerable learning, into Britain, ostensibly for the purpose of confuting this heresy; and he ultimately took up his abode in Scotland. Fordun, in Kincardineshire, is said to have been the place of his residence. It was he who first opened up the way for the corruptions of the church of Rome to flow into Scotland, by introducing prelacy, and forming that connection between Scotland and Rome which ultimately led to the subjection of Scotland to the Papal power.

Previously to this time, the church of Scotland had no connection whatever with the church of Rome—was independent of every thing like foreign influence, and was directed in her faith and practice solely by the ora-

cles of divine truth, expounded and enforced by the pious and exemplary Culdees. That the church of Scotland, till after this time, had no officers vested with pre-eminence above their brethren, there is the most ample and satisfactory evidence. Bede says "That unto the Scots who believed in Christ, Palladius was sent by the Pope as their first bishop." Balleus, a very old British writer, says, "He was the first who did bear the holy magistracy among the Scots, being made bishop by the Pope." Hector Boece testifies to the same effect, in almost the same words. Fordun, in his *Scotichronicon*, tells us that "Before the coming of Palladius, the Scots, following the customs of the primitive church, had for teachers of the faith, and ministers of the sacraments, only Presbyters or Monks." John Major in speaking of Palladius says, "The Scots were instructed in the faith by priests and monks,* without bishops." The testimony of Buchanan is, "This Palladius is believed to have been the first who created bishops in Scotland. For until that time the churches were governed without bishops, by monks, with less pride, indeed, and external pomp, but with greater sincerity and holiness of life." Even Milner, in his history of the church of Christ, is constrained to admit this fact, though he appears to do so with a sneer at the scriptural simplicity of the government of the church in Scotland, as if lordly episcopacy were the inseparable companion of civilization. His words are, "The deacon Palladius being ordained bishop of Scotland, arrived in 431. Scotland had never before seen a bishop, and was in a state of extreme barbarism."

Having thus noticed the first introduction of prelacy into Scotland, it may be well to trace its rise and progress at Rome—for it was there it had its origin.

In the days of the Apostles, *Presbyter* or *Elder* was synonymous with *Bishop*. In Acts, xx. 17, we are told that Paul from Miletus "sent to Ephesus, and called the *elders* (in the Greek *presbyterous*) of the church." And when they were come, he thus, in the 28th verse, addresses these elders or presbyters, "Take heed, therefore, unto yourselves, and to all the flock over the which the Holy Ghost hath made you *overscers*, (in the Greek *episcopous*, bishops,) to feed the church of God." In another place Paul tells Titus that he had left him at Crete that he should ordain *elders* in every city, if he found any blameless, "for (says he) a *bishop* must be blameless."† The apostle Peter thus addresses elders:—"The *elders* (Greek *presbyterous*), which are among you, I exhort who am also an elder, . . . Feed the flock of God which is among you, taking the oversight thereof, (Greek *episcopow-*

* The term monk means pretty much the same thing as Culdee—the one being of Greek and the other of Gaelic origin, and both mean a retired or sequestered person. The word monk, however, has become very much associated, in the minds of Protestants, with the corruption which marked that class of ecclesiastics in the heyday of Romish darkness and superstition. The word priest is in all probability only a contraction of the word presbyter, which was first shortened to prester, and then to priest or priest.

† Titus, i. 5, 6, 7.

les, doing the work of bishops,) . . . neither as being lords over God's heritage."* In two of these passages, just quoted, the apostles designated the particular work of a bishop to be feeding the flock; so that the scriptural bishop is just the ordinary *pastor*. Paul and Barnabus were ordained by a Presbytery,† and so was Timothy,‡ and so were the temporal deacons,§ and the appeal from Antioch was issued in a Synod.§ In the estimation of the apostles, "ruling was a less honorable and less important work than teaching; and therefore a bishop, as ruler, cannot be superior to the pastor or teacher." "Let the elders that rule well be counted worthy of double honour, especially they who labour in word and doctrine."¶

The scripture bishop having been, in the primitive church, nothing more than a pastor or elder—the pastor's work having been considered the most honorable—and acts of authority having been performed by Presbyteries and Synods, wherever there were a sufficient number of Presbyters to constitute them—we must look somewhere else than in the scriptures for the origin of Prelacy. It may have grown in part out of the circumstance of making the Moderators of Presbyteries and Synods permanent officers—a device which was long afterwards tried in Scotland by crafty politicians to prepare the way for the introduction of prelacy. But there were other adventitious circumstances in the case of some bishops which would have the effect on worldly minded men of leading to some distinction being made between them and others. The bishops of large and wealthy congregations for instance, especially in metropolitan cities, would soon be looked upon with more respect, and would generally acquire a greater influence than those in poorer congregations, or more secluded situations. It was thus that the bishops of Rome, taking advantage of a number of fortunately concurring circumstances, raised themselves to power and influence amongst their brethren, until at last they were almost universally acknowledged as the head of the church. Residing in the imperial city, once the mistress of the world, and maintained in influence and even splendor by the wealthy converts of Rome, they would naturally be treated by other bishops and churches with respect. But they soon arrogated as a right the deference which was paid them, and at an early period they had managed to secure the submission of the Italian churches. After the establishment of Christianity by Constantine relieved them from all fear of persecution, their arrogance increased; and they aspired at the same universal rule in spiritual, as the emperor had in civil matters. The bishops of some other principal cities, such as Constantinople, Carthage, Antioch, &c. became to some extent the rivals of the bishops of Rome, through the

* 1 Peter, v. 1, 2, 3.

† Acts, xiii. 1, 2, 3.

‡ 1 Tim. iv. 14.

§ Acts vi. 5, 6.

¶ 1 Tim. v. 17.

influence of pretty much the same circumstances that had exalted them. Yet even this contributed to their further exaltation; for in many instances those churches who felt aggrieved by the arrogant pretensions of these metropolitan bishops, applied to the bishops of Rome for their interference and protection;—and by a dexterous management of the influence which those applications gave them, they rose by degrees to the enjoyment of a very widely extended power in the church. That power was still farther increased by their sending men devoted to their interests on special missions to the several countries where Christianity had been planted; and these men were promoted in dignity by them according as they succeeded in bringing the churches to which they were sent under their influence. The bishops of Rome were as yet orthodox in doctrine, but their zeal for the suppression of heresy was at the same time made an additional means for the advancement of their ambitious schemes. But in after ages we find them extending and securing their power by means that tended directly to the corruption and subversion of every thing like the true religion.

Palladius having settled in Scotland, appears to have given himself diligently to the spreading of the gospel in destitute parts of the country; but, true to the advancement of the prelacy of Rome, we find him introducing a new order into the church, by ordaining bishops, and sending them over the country.

About the same time, there was one Ninian, who flourished in Galloway. He was born in Britain, but had been educated in France under his uncle, Martin, the bishop of Tours, and had prosecuted his studies for some time at Rome. He labored extensively, and is said to have been the means of converting the southern Picts to the faith of Christ.

About this time, Patrick, the famous saint, was sent into Ireland. He was born in Scotland, near Dumbarton, but had been in Ireland for some years in his youth. He spent several years in France, and having made great proficiency in learning, travelled to Rome. Celestine, the bishop of Rome, hearing of his good qualities, and particularly that he had been in Ireland, made choice of him as a missionary to the inhabitants of that country. A number of other preachers accompanied him from Scotland, and it is said that such was their diligence that almost the whole country was brought to embrace the religion of Christ. This is the common account handed down by historians; but from the advanced state of both learning and religion in Ireland, in the early part of the following century, only a few years after this, I am inclined to believe that the gospel had been introduced from Scotland at a much earlier period, and, even at this time had made considerable progress in some places. This appears the more likely when we consider that, from the earliest settlement of the two countries, there had been frequent intercourse kept up between them, and that upon the overthrow of the Scottish monarchy in the year 380, a number of the

Scots, who were at that time well instructed in the Christian religion, took refuge in Ireland.

Although the church in Scotland was in some respects in a very happy state, the gospel being enjoyed in its purity, and the ministry being diligent and devoted; yet an intercourse had been opened up with Rome by the introduction of men who were friendly to the ambitious schemes of the Roman bishop, which afterwards led to the subjection of the church to Rome. The very zeal which the bishops of Rome showed, in sending able men to assist in spreading the gospel more widely, was improved as a means of more widely extending and securing their own power and influence. These men, who had been sent from Rome to Scotland and Ireland, there is every reason to believe, were good men, and labored devotedly in spreading the gospel; but still, being accustomed to look upon the bishop of Rome as the head of the church, and their superior, and acting, as they did, in obedience to his directions, their influence on those among whom they labored, even without any very direct effort, would soon have the effect of leading some to look towards the Papal chair with something more than an ordinary degree of respect and veneration.

From this time we can trace the progress of prelacy in Scotland. Those who were the immediate successors of Palladius, in consequence of the spirit of Romish ambition imbibed from him, managed to acquire a certain degree of pre-eminence amongst their brethren. But it does not appear that they had any very well defined or distinct authority, and having no separate dioceses, they were only called bishops of the Scots, or Scottish bishops, and exercised their functions, indifferently as to place, wherever they came, amongst those who recognized their pre-eminence. During several hundred years the distinction between them and other ministers seems to have been more nominal than real. It was not until the eleventh century that there were any such officers as diocesan bishops, with separate and distinct dioceses in Scotland. Although Palladius so far ingratiated himself with those among whom he labored as to be able to introduce into the ministry the new order of prelatical bishops, it was very far from being acquiesced in, or submitted to, by the Scottish church at large. Indeed, the subjection of Scotland to the power of Rome was no easy task, nor was it effected at once; it was the work of ages, and frequently called forth the stoutest resistance on the part of the Scottish Christians.

In the reign of Conal II., which commenced in 558, there were some excellent laws enacted for the benefit of the church, by which the temporal maintenance of the ministers was regulated and secured. Manse and glebes were now, for the first time, assigned them. Conal himself is described as having been an excellent and pious prince, so much so, that he is said to have been nothing inferior to the Caidets, who in that age observed a most strict discipline.

It was the fame of this king which induced the celebrated Columba to come into Scotland. He is supposed to have been a native of Ireland, born about the year 521, and nearly allied to the royal families of both Ireland and Scotland. He received the very best education, having studied with the most learned men in both these countries, as well as in France and Italy. After having labored for some time in his native country, he determined on devoting himself to the spreading of the gospel among the Picts, among whom it had not yet made any very extensive progress, and came over to Scotland in the year 563, attended by twelve of his followers. On account of the sanctity of his character, as well as his own high rank, he seems to have had very great influence; for on occasion of disputes arising between the Scots and Picts, all matters were left to his decision, such was the respect in which he was held by both of their kings. He crowned Aidan, the Scottish king in 569. The account of the coronation, as given by Buchanan, is striking and curious, both as showing the influence of Columba, and containing counsels that might be most profitably attended to in the present day. "Aidan received the ensigns of royalty from Columba, for in such high authority was this holy man then held, that neither the prince nor the people would undertake any thing without his advice. When he had crowned the king, in a speech of considerable length he exhorted him to reign in equity, and admonished the people to a cheerful obedience. Then raising his voice, he solemnly charged the whole that they should remain steadfast in the pure worship of God, and thus all would go well with them; but if otherwise, they might prepare for a miserable issue." His labors among the northern Picts were attended with much success; for, although he was at first opposed by the Druids, such was his diligence, and that of his fellow-laborers, that in a short time the gospel was generally embraced among them.

Columba travelled very extensively over the country both among the Picts and the Scots, but his favorite residence was at Iona; and having witnessed the good effects of the system which had been there followed, he resolved upon introducing it in other parts of the country. Accordingly, in a number of other places, both among the Scots and the Picts, he induced several of the most learned and pious of the Culdees to settle together, in what may be called colleges. These were, however, very different from Popish monasteries; for besides the fact that the Culdees honored marriage, and did not refrain from it, the members of these associations so far from living in idleness or licentiousness, like the Romish monks in later ages, were diligently engaged in the active duties of life. These institutions were intended chiefly as seminaries of learning. The number associated together in each of them was productive of some decided advantages. The several departments of active Christian labor in which they were engaged afforded ample scope for the employment of every variety

and combination of talent which was found among them. While some of them were employed in preaching and performing pastoral duties through the neighboring country, others were engaged at home in superintending the education of youths intended for the ministry—in transcribing copies of the holy scriptures, and other literary occupations—and sometimes in the labours of the field or the garden. This plan afforded the members of the fraternity the opportunity of engaging in these several departments according as they were disposed and qualified. The education of the youth for the ministry was no slight business. Their course of training was very long. There is mention made in Smith's life of Columba of a person who imagined himself fit for ordination, being obliged to spend seven years longer at one of these institutions. And when we consider that Columba is said to have founded, or along with his colleagues to have been the means of founding, upwards of three hundred churches, and that, in due time, not only were all of these supplied with learned and able pastors, but that numbers went abroad as missionaries to other countries, we must be convinced that the labors performed in those Culdee colleges were arduous and important, and that they were a blessing to the land, and the whole church of God.

The education of this distinguished person had not been exclusively confined to those branches of study more immediately connected with his own profession. He was skilled in medicine, and his practice is said to have been so successful, that his cures were sometimes looked on as miraculous. This doubtless extended his usefulness; and at that time when the clergy were almost the only learned men in Britain, it is highly probable that knowledge of medicine was mainly confined to them. This circumstance may shed light on that celebrated passage, claimed by Romanists as authority for extreme unction, in the epistle of James, if it be considered as referring to any thing beyond the miraculous powers of healing enjoyed in the days of the Apostles. "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up."

In order to furnish any thing like the most moderately competent supply of the holy scriptures, or even parts of them, the work of transcribing would be a most arduous undertaking, and would occupy no small amount of labor in the Culdee colleges. Columba and his associates are described as being frequently engaged in this work. On the very day of his death in extreme old age, he had been at work for some time on a copy of the psalter. Dr. Smith mentions a copy of the four gospels transcribed by him as existing in the last century, and it appears that there is at least one specimen of his writing which has come down to the present day. In Chambers' *Gazetteer of Scotland*, under the article *Icalmkill*, it is stated that Sir William Bethan, Ulster king of arms, and

author of a respectable work on Irish antiquities, possesses a psalter written by Columba in the Erse character. The psalter is in Latin, is written on vellum, in the Irish uncial character, and must be considered as the oldest Irish manuscript in existence."

Such was the love of Columba for the scriptures that when the other parts of his ministerial duty permitted it, he is said to have spent whole days and nights in the study of them, accompanied with prayer. The gospel was taught by him and his disciples in its native purity; and the spiritual tyranny, and the errors of the church of Rome they withstood to the uttermost. Notwithstanding the amazing influence he possessed, and the respect which was shown to him by kings and nobles, he neither assumed to himself, nor would he receive from others, the title of a prelatial bishop. "The doctrine of the Culdees, (says Dr. Jameison in his history,) so far as we may judge from that of Columba, was at least comparatively pure. As he was himself much given to the study of the holy scriptures, he taught his disciples to confirm their doctrines from this unpolluted fountain; and declared that only to be the divine counsel which he found there. His followers, as we learn from Bede, would receive those things only which are contained in the writings of the prophets, evangelists, and apostles; diligently observing the works of piety and purity. Hence, it has been said, that for several generations, with the errors which at that time prevailed in the church of Rome, they seem not to have been in the least tainted."

There is a circumstance mentioned by Dr. Smith in his life of Columba, as well as by some other authors, touching the displeasure of the adherents of Rome which Columba had incurred in consequence of his close adherence to scriptural doctrine and order, which shows that the influence of Rome had already had considerable effect in corrupting the church. "It is probable (says Dr. Smith) that Columba may have differed in some points from those who taught before him; and for this difference of opinion, which might lead him to reject the traditions and usurpations of men, it was perhaps owing that he ran the hazard of being excommunicated before he left Ireland, notwithstanding the holiness of his life, which his opponents themselves confessed to have shone as a light from heaven. This intended indignity, however, was soon compensated by the veneration paid him by all ranks of people, in that as well as in other kingdoms."

Allusion has already been made to the missionary spirit which animated the Culdee Presbyters. Not content with extending their labors to those countries then known to them, they made frequent voyages with a view to discovery in the Northern Seas; and thus, even in the time of Columba, they visited and planted the gospel in the Orkney Isles. Adomnan, the biographer of Columba, who lived about a century afterwards, frequently mentions these expeditions of the Culdees of Iona; and Pinkerton mentions that

the Norwegians found them in Iceland when they first discovered it about the year 900.

It was in the time of Columba that Kentigern, sometimes called St. Mungo, flourished. He was the disciple of Servanus, (or St. Serf,) one of the bishops ordained by Palladius. In the early part of his life he labored in Wales, and in the latter part of it at Glasgow.

Of all the seminaries at this time in Scotland, that at Iona was the most famous, and continued to be so for several hundred years; and from it, as an old author says, "hives or multitudes of most holy men came forth." Many of these went abroad and labored in France, Switzerland, Germany, and even in Italy; and opposed themselves to the advancement of Popish tyranny and superstition. Some of the principals or governors of the college at Iona were eminent in a very high degree as learned and pious men.

The foundation of the religious establishment at Iona is sometimes attributed to Columba; but this appears to be a mistake, and has in all probability grown out of the circumstance that he was the founder of similar institutions in other parts of Scotland. The occupation of Iona by the Culdees, at the time of the dispersion in 380, is mentioned by Buchanan; and the endowment of the college by Fergus II. after the restoration, by Spottiswood. And both had the best opportunities of investigating the ancient history of the kingdom. As there is reason to believe that Iona was, previous to the introduction of Christianity, one of the principal seats of the Druids, and that the Culdees succeeded them in the possession of their situations upon the suppression of Druidism by the first Christian kings, this seems to be a reason why a number of the Culdees congregated there when exiled from the mainland. And the very fact that Columba landed at Iona when he came to Scotland, affords strong presumptive evidence that an establishment of the Culdees already existed there. Having disagreed with the votaries of Rome, and been exposed to their intolerance, he would naturally seek an alliance with a body of men who were like-minded with himself, and who, from their residence in the country, would be the most likely to give him counsel and direction in the enterprise which he and his companions had in view. This would, of course, lead him to Iona, where the most learned and influential of the Culdees were to be found. That he was, during the latter part of his life, the principal or governor of the college at Iona, proves nothing more than that the Culdees paid a just tribute of respect to his great learning; for he is said to have been the most learned man on that side the Alps. His piety—his untiring missionary zeal—and his great learning, taken in connection with the excellent measures of instituting so many seminaries of learning gave an impulse and an importance to the Culdees, which for several ages withstood the corruptions of Rome.

In the reign of Aidan, towards the latter part of the sixth century, Gregory, the bishop of Rome, sent

Augustine,* the monk, and some others, into England, for the conversion of the Saxons, who, excepting a few in the north of England, among whom some of the Scots had labored, were still heathens. To this he was no doubt partly incited by good motives; for having seen some Anglo-Saxon captives at Rome, and understanding them to be pagans, he was moved with compassion for them, and determined on sending the gospel to their countrymen. But when we consider his unbounded ambition, we are constrained to believe that the extension of his own power and influence lay as near his heart as the spiritual good of the Anglo-Saxons. He struggled more than any of his predecessors for universal power in the church, and his anxiety to secure that power is plainly marked in his strife with John, bishop of Constantinople, who was his principal rival, and in his gross flattery of the tyrant Phocas, who had been raised to be emperor, though he did not live to reap the reward of his adulation; the title of universal bishop, which he had aimed at receiving, being conferred by Phocas on one of his successors. To mark the progress of that corruption which afterwards pervaded the church, it may be mentioned that Gregory, so far as his influence extended, loaded the church with superstitious rites and observances. Among other things, he introduced new and corrupted modes of administering baptism and the Lord's supper. Litanies were sung to the saints—temples erected to their memory—and numerous festival days were appointed to be kept in honor of them. This was done to please the pagans, who had been always accustomed to festivals in honor of their deities.

Augustine, who had been sent into Britain, showed himself to be an apt disciple of such a master, and made it evident that he was more intent upon bringing Britain under the influence of Rome than any thing else. Although his mission was particularly to the Saxons, among whom he and his companions no doubt wrought much good notwithstanding the gospel they preached was much obscured by the corruptions of Rome, he soon proclaimed himself the sole archbishop of the whole of Britain, and strove to bring the churches among the old Britons to a conformity with the rites of Rome, on which he was more bent than inculcating the doctrines and precepts of the gospel. He introduced disputes with regard to the manner of administering baptism, and particularly with regard to the time of keeping Easter, which the Scots and the old Britons had been accustomed to keep at a different time than it was kept at Rome. He thus "cast the church into a sea of trouble;" but notwithstanding all his endeavors, and even threatenings, they refused to make any alteration.

It was shortly before this time that the feast of Christmas was introduced to the notice of the Scots.

* Those who are not very well versed in ecclesiastical history may perhaps need to be reminded, that there was another Augustine, the one so celebrated in the history of the church for his great piety, as well as for his opposition to the heresy of Pelagius, in the early part of the fifth century.

Buchanan, after mentioning the drinking, and other vices which accompanied it, says, "The very name of the ancient Saturnalia (Pagan feasts dedicated to Saturn) was here revived." "Our countrymen call this feast *Jule*, substituting the name of (Julius) Cesar for that of Saturn. The vulgar persuasion is that the nativity of Christ is celebrated by these ceremonies; though it is evident enough that the lasciviousness of the Bacchannalia is more truly renewed than the memory of Christ's birth." Aikman, in a note on this passage, remarks that "The transference of pagan jollities to a Christian festival, in the celebration of Yule—Christmas—is well known; it was the instructions of the Popes to their missionaries, not to alter the heathenish rites, but to accommodate them to the holidays of the church." Dr. Jamieson, in his Scottish dictionary, thinks it was originally the Gothic pagan feast of *Yule* or *Zul*.

Lawrence, who succeeded Augustine, followed in his footsteps, and earnestly urged uniformity to the Romish customs; but he was not only resisted in his attempts, but even treated with contempt, for in a letter which he wrote to the church of Scotland, dated 605, preserved by Bede, and quoted from him by Spottiswood, in which he laments that they did not walk after the customs of the universal church; he complains most bitterly that Dagan, a Scottish bishop, who had gone into England, refused not only to eat with him and his companions, but even to stay in the same lodging with them—thus treating the dignified emissaries of Rome as if they had been excommunicated persons.

The Scots were on several occasions admonished from the chair of St. Peter, with regard to the time of keeping Easter and some other such matters, but the Popes of these, and also of succeeding ages found the Scotch to be intractable in all matters of mummery and ceremonial.

A festival, in commemoration of our Lord's suffering and resurrection, seems before this time to have been observed by the Scots, under the name of Pasch, although it is uncertain at what time it was introduced into Scotland. They kept it, however, at a different time from the Romish church, as the Greek church does to this day, and when urged to conform to Rome, they defended their practice on the ground that such was also the practice of the disciples of the Apostle John. Some of these labored in Greece and the East; Polycarp, for instance, was bishop of Smyrna; and that there was some communication with Scotland is not altogether improbable, for there is an old tradition handed down by several of the Scottish historians, that, about the year 370, a number of religious Greeks, from Patrac, a city of Achaia, were shipwrecked on the coast of Scotland, and afterwards settled there. This festival has been called Easter in England, since the introduction of Christianity among the Saxons; and is another instance of the Romish practice of ingrafting holidays upon heathen festivals. Easter was the name of a Saxon goddess, whose fes-

tival was celebrated by the pagan Saxons in the month of April.*

The word *Easter* has been most unwarrantably inserted in our authorized English translation of the New Testament, by the influence of king James, in Acts xii. 4, where the original Greek word is *pascha*, the passover. Wickliffe's translation gives *paske*; the Geneva Bible translates it *the passover*; and in the French versions it is *la fête de Pâque*, the feast of the passover.

T.

(To be continued)

A. B.

ON NATIONAL JUDGEMENTS VIEWED WITH REFERENCE
TO THE PRESENT CRISIS.

That the happiness of intelligent beings is one great end of their creation, is an inference deducible from the benevolence of God. But seeing this happiness is inseparable from obedience to his laws, it is best promoted when obedience to this law is secured by the most powerful sanctions—by the assigning of rewards to those by whom it is obeyed, and of punishment to those by whom it is violated. Hence, though the misery of any of his creatures cannot of itself be pleasing to the Creator, yet a regard to the interests of the universe in general required that wherever sin or a transgression of his law appeared, it should be visited with punishment, that thus the progress of that moral disorder might be arrested, which, if suffered in any case to pass with impunity, might soon spread misery throughout the whole of God's intelligent universe. This established connection between sin and its penal consequences, so essential to the honour and observance of God's law throughout the universe in general, will operate no less beneficially in every distinct portion of it. And hence we find that vice and ungodliness, whether in individuals or communities, seldom pass with impunity. In both cases the misery attendant upon sin naturally leads to moral improvement. Man is well aware, however little the thought may habitually trouble him, that he has transgressed the laws, provoked the displeasure of that great Being to whom he owes his existence, and knowing that the evils which afflict him happen through His providential appointment, he infers

that they are sent as a punishment of his transgressions; and well may he think so, for God being infinitely just could inflict on him no evil which he deserved not. Hence we find that even heathens, notwithstanding the obscurity of their religious notions, ascribe their signal calamities to the vengeance of heaven, and, by way of appeasing it, have recourse to the most absurd and cruel expiations. Much less wonderful is it that such as have more clear ideas of duty and responsibility, by the external light of revelation, should have compunctious visitings, on the infliction of peculiar suffering, and thus reason with themselves, "verily we are guilty, and therefore has this distress come upon us." From regarding their present troubles as the punishment of their sins, they are naturally led to the apprehension that if not repented of, they may issue in still more disastrous consequences in a future state. This consideration naturally makes them desirous of obtaining peace with their Maker, whom they have offended, and whose resources of vengeance are infinite; and aware that they cannot effect this while they persist in the course which so offends Him, they see the necessity, in order to reconciliation with Him, of breaking it off by repentance and amendment; and, therefore, they are led to resist their evil inclinations, to avoid gross sin, and keep out of the way of temptation. As the moral effects produced on individuals are, when experienced generally, just the moral effects produced on communities or bodies of individuals, public or national calamities are designed to have the same effect in leading to general reformation as the affliction of individuals in reforming them. Hence we find that with the view of producing this salutary effect, it has been God's procedure in every age to visit the sins of nations as well as of individuals with punishment, and more constantly we apprehend those of the former than those of the latter, for nations or communities as such, that is men in their collective or aggregate capacity, have only a temporary existence, and therefore if they are not punished in that capacity in the present state they cannot be punished at all; whereas though men, as individuals, may escape punishment here, retributive justice can overtake them in a future world. Hence, while we often find vicious individuals flourish and prosper, we believe it will be found that prosperity is never long enjoyed by wicked communities. This has been evident from the earliest history. Thus, when all the nations of the earth had, without any exception, corrupted themselves, they were swept from the face of the earth by a universal destruction. The cities of the plain for their atrocious wickedness were consumed by the flames of heaven. The Egyptians for their hardness of heart, were visited

* See Back's Theological Dictionary on "Easter," and Clarke's Commentary on Acts vii. 11.

with many grievous plagues, and at last their king and army were destroyed in the Red Sea. The Canaanites were extirpated both by pestilence and war, and disinherited of their land by strangers. The Ninevites, for the same cause, were threatened with the destruction of their city; though the calamity in consequence of their repentance and application to divine mercy, was averted. The prophecies are filled with denunciations of divine vengeance against various nations which were rendered ripe for it by their provocation; and the fulfilment of these threatenings history has amply recorded. But of all the nations whose history we have in scripture, the Israelites afford the most numerous examples of the invariable procedure of the Almighty. For their murmurings amidst multiplied mercies—their erection of the monuments of idolatry amidst the clearest evidences of the divine existence, power, and goodness—and their contempt of the warnings and denunciation of the prophets, notwithstanding the most satisfying credentials of their divine commission, judgements were repeatedly threatened and inflicted. In the time of Moses and Joshua who were at pains to instruct them in the divine law, and who succeeded, to a considerable extent, in leading them to obedience, they enjoyed, with few interruptions, success and prosperity. But in the time of the Judges, when, chiefly from the want of religious teachers, they sadly degenerated, they were visited with a succession of calamities. Under their pious kings, whose example doubtless had a beneficial effect on the morals of their subjects, they generally flourished; while in the reign, again, of their wicked and idolatrous monarchs, whose example would have an opposite tendency, their history was generally one of adversity. During the reign of Ahab and his successors, they were, for their rebellion and obduracy, visited with a series of judgements of increasing severity; and which, finally, on their proving irreclaimable, issued in the Babylonish captivity. While for the still more hardened impiety of rejecting, persecuting, and murdering the Prince of life, after suffering a complication of unparalleled miseries, they were utterly annihilated as a nation, and scattered over the face of the whole earth. And examples of the same procedure might be adduced in more modern times. What dreadful miseries were inflicted on unhappy France, when in her public capacity she abjured Christianity, and declared herself a nation of infidels; and what severe scourges, especially those of war, have been experienced by those other nations of continental Europe, whose soil has been drenched with the blood of martyrs, who were guilty of waging a war of cruel extermination on the abori-

ginal inhabitants of this new continent, while with guilt, of not a lighter dye, they embarked their national resources in the slave trade—the horrid traffic in human beings. Judgements on nations guilty of such crimes are designed to operate in the way of warning; and wicked as the world is, it would advance to still greater extremes in depravity were it not for such restraints. Of the wisdom displayed in such visitations we have abundant evidence, not only in their natural tendency, but in their effects. Thus, the calamities which befel the Israelites, unless when they sunk to an extreme of hardness, had the effect of extorting from them confessions of sin, leading them to deprecate farther vengeance, and to evince contrition by amendment. Thus we find that the narratives of their various oppressions in the book of Judges are for the most part, if not uniformly, followed up by penitent confessions and supplications, and this happy result of their chastisement is adverted to by the psalmist. “When he slew them, then they sought Him; and they returned and enquired early after God, and they remembered that God was their rock, and the Most High God their Redeemer.” The Jews, it must be confessed, had peculiar reasons for profiting by divine judgements. They not only had the voice of conscience which uniformly, unless suppressed, suggests to men that their troubles are a punishment of their transgressions, but they had specific threatenings of calamity in case of apostacy, uttered by their prophets, and contained in their sacred records. If under the present dispensation nations and communities have not specific threatenings addressed to them individually, to prevent them more effectually from mistaking the end of their public evils, they have what is equivalent, far more examples than the Jews had of the connection between national sins and national punishments; so that for men to display insensibility to this connection in the midst of public calamities argues extreme ungodliness and infatuation. And as the repentance and reformation of men is the main object of public chastisements, so when this spirit is manifested there is reason to hope they will be removed; and the removal of judgements in this case is quite in unison with the design of their inflictions, which is to soften the hearts, and amend the lives of men; and when this happy result flows from such severe visitations, they have answered their intention, and may be regarded as no longer necessary. And the removal of judgements, when thus improved, is a beneficial example to men, as it encourages them when suffering these chastisements to fall in with the design of them, by forsaking that iniquity on account of which they have been

sent. That an escape from their pressure may be expected to follow such reformation is evident from scripture. "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, to pull down, and to destroy it, if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them." Accordingly, we are furnished with many exemplifications of this feature in the divine procedure. Thus God's design in permitting Noah to preach so long to the antediluvians was, that they might be led to that repentance which doubtless would have averted the horrors of that fearful judgment to which they were condemned. But his preaching, like that of many of his successors when warning men of the fatal consequence of impenitence, was treated with contempt and indifference. In consequence of their penitential confessions, combined with the intercession of Moses, the Israelites were provided with a miraculous cure for the bite of the fiery serpents, which God sent among them on account of their murmurings. We find in the book of Judges repeated narratives of gracious deliverances from oppression, afforded them in answer to their prayers, which betokened hearts, in some measure, softened and subdued by divine chastisements. The Ninevites afford another instance of the happy consequences of improvement from threatened or inflicted calamity. On the announcement of their city's destruction on account of their sins, they put on sackcloth, sat in ashes, and "turned from their evil way, and the violence that was in their hands." In consequence of this, God graciously averted from them the threatened calamity. How amiable a feature is this of the divine character. He relents and pities men whom he has marked out for judgements when they shew that they are humbled under his hand. He is never inexorable, but is very pitiful and slow to anger. His language is, "I will not contend for ever, neither will I be always wroth, for the spirit would fail before me, and the souls which I have made." And again, "For the iniquity of his covetousness I was wroth, and smote him. I have seen his way and will heal him. I will lead him, also, and restore comforts unto him." What ample encouragement is this to communities, when trembling under the suspended sword of Jehovah's vengeance, to betake themselves to intercession with Him, and how powerful an inducement to the abandonment of that evil course to which they must ascribe their misery, and to the cultivation of that rectitude which, they have reason to hope, will ensure to them returning prosperity. How plain and easy a course is marked out to them for escaping

evils which, if inflicted, may be of incalculable magnitude; and no time, in such cases, should be lost, for men know not how soon God may be so incensed by their perseverance in sin, amid dispensations highly calculated to reclaim them, as to seal their doom irrevocably, and then all application in their behalf will be in vain. "Pray not thou for this people," God says to one of his prophets, "neither lift up cry or prayer for them, neither make intercession to me, for I will not hear thee." So long, however, as the arm of divine vengeance is still suspended, and the infliction of threatened judgements is delayed, we have reason to hope that application for mercy will not be in vain. Then we may conceive God's language to us to be, "return unto me and I will not cause mine anger to fall upon you, for I am merciful."

The above considerations are fraught with instruction to us as a people at the present crisis. God's procedure in regard to nations and communities has been the same in every age. The inspired prophet indeed does not now, as in ancient times deliver to individual nations, the threatenings of God against their iniquities; but the language of his providence is often as distinct and intelligible as if it were uttered by the audible voice of an accredited messenger. The writing on the wall of Belshazzar's palace, though inscribed by a finger in silence and in an unknown tongue, was the herald of approaching horror; so there is a language inscribed on events by the finger of providence which though not discerned, perhaps, by the thoughtless and unconcerned, is intelligible to all who are desirous of knowing the will of Heaven. It becomes us, therefore, as a community seriously to enquire into God's procedure towards us, and whether the language of it may not be that of indignation. Nothing displays greater hardness of heart and impiety than insensibility amid divine judgements. Unless men are atheists, unless they deny the very being and attributes of Jehovah, they must admit that those judgements are sent by him, and that their language is that of anger. If men, therefore, are not disposed to forsake their sins against which God is thus testifying his resentment; if they persist in them, notwithstanding the dictate of conscience that God is punishing them on account of them; they certainly display a bold and reckless defiance of Jehovah; and therefore the manifestation of a general obduracy amid public chastisements may be looked upon as an omen of judgements still more severe. It appears obvious, therefore, that for a considerable period God has been manifesting his displeasure against us as a people. One calamity has succeeded another in rapid succession.—Repeated pestilences, scarcity of food,

unpropitious seasons, commercial depression and embarrassment; and latterly sanguinary violence. Are these evils sent without cause? are they the offspring of chance or are they of such common and every day occurrence, as not to call for serious reflection? Such dispensations certainly present a threatening aspect, and when we take into account abounding depravity our apprehensions are confirmed. To such an extreme has this depravity proceeded that at length it has become its own punishment; for to what are our present troubles mainly owing, but to the diabolical passion of men spurning the restraint of all laws human and divine, and hurrying them on to every excess? What benefits then, it may be asked, have resulted from divine chastisements while they have been abroad? have men learnt righteousness? does not the infliction of recent calamities afford evidence that former ones have been in a great measure unavailing, otherwise there would not have been the addition of others still more severe?—The combination of mercy with severity in recent evils is well calculated to soften the heart. The kind interposition of providence has been so manifestly displayed in our deliverance on repeated occasions as to call forth the acknowledgments both of the people and their rulers. How signally have the unprincipled and insolent disturbers of our peace hitherto been frustrated! how gracious a preservation have we enjoyed from the horrors of bloodshed! what reason have we to be thankful that none who are near or dear to us have been snatched away by the hand of violence, that sweet and heaven born peace has with a few slight interruptions presided over our land. Are there any evidences, then, that these dispensations so well calculated to reclaim men have in any degree had the proper effect? And, in regard to this, we would hail as a favourable omen the disposition which has been manifested, especially by our rulers, to acknowledge divine providence in recent judgments and also the appointment both by them and the respective churches, of repeated seasons of thanksgiving and humiliation (which for aught we know to the contrary have been generally observed); and here we feel disposed to express our sincere and cordial approbation of the christian feeling and sound judgment which characterized the late proclamation of our respected Governor on the last of these occasions, a proclamation which may be pronounced an excellent directory for every minister of the gospel in adapting his spiritual instructions to so important a season; and if the spirit of this proclamation has been rigidly adhered to in the manner, in which that day has been observed, we doubt not but the most happy results will flow from it to the land. It is well for

a people when their rulers excite them to the culture of that righteousness which exalteth a nation, and the opposition which some affect to shew to such christian interference on their part, as if it were an undue exercise of authority, is as senseless as it is impious. It is not an exercise of authority so much as the exertion of a moral influence. Rulers are the guardians of the people's welfare; and knowing, as if intelligent and christian they must know, that it is most effectually promoted by religion, they appoint such appropriate seasons not with the view of constraining men, but of affording them an opportunity of simultaneously offering up to the Almighty those expressions of gratitude for public mercies and those penitential confessions for public sins which are, when sincere, so well calculated to conciliate for a community his favor and protection and to avert from them his anger. We sincerely hope that they will never be deterred by an opposition at once so unchristian and irrational from so salutary an exertion of their power and influence*. But while the circumstances, now adverted to shew, that there has not prevailed an utter and universal insensibility amid divine judgments, it is still much to be lamented, that there are not more evidences of their having produced their proper effect. We apprehend that the respect

*The following extract of a proclamation of a general fast, has lately been issued by the Governor of the State of Massachusetts. Surely the pious spirit of the pilgrim fathers has not altogether departed from their descendants.

The people of the Commonwealth are requested to lay aside their accustomed occupations on that day, and, assembling in their usual places of public worship, unite in appropriate acts and expressions of penitence and supplication.—Let us on this occasion make humble confession of our aggravated sins, as individuals, and as a community, and supplicate forgiveness of a merciful God, through Jesus Christ our Saviour.—And while, by sincere penitence, we seek to obtain the pardon of our past offences, let us implore the continued mercies of our Heavenly Father; more especially,—That he would vouchsafe to us the accustomed blessings of Providence through the year that is opening upon us, and direct to the supply of our wants the wonderful elements and agencies of the world which, touched by his omnipotent hand, is again starting into life;—Let us supplicate His blessings upon our beloved country, that He would be pleased, notwithstanding our unworthiness and ingratitude, to continue to us the privileges which have hitherto distinguished us as a people;—That He would in an especial manner watch over our ancient Commonwealth;—That he would prosper the people in all the branches of honest industry;—That he would give efficacy to all the means and instruments of reformation, benevolence, and knowledge;—And that He would increase the influence of Divine Truth over the hearts and minds of men, and make it powerful to correct, purify, and elevate the character of the people, so as to render them more worthy of their blessings, as the heirs of an immortal hope through Jesus Christ.—Ed.

which men shew for divine ordinances is one of the best tests, by which to judge of the effect of such dispensations; but so far as we can judge there is not much improvement in this respect. The heathenish multitude, who are in the habit of absenting themselves from these ordinances, spurn them with as sullen an obstinacy as ever. There appears to be the same prostitution of God's holy day to idleness, business, or recreation; the same allotment of its seasons of worship to irreligious visitings and journeyings. What revolting scenes have our military stations presented and, we fear in many places still present! what wallowing in filthy intemperance! what defiance of the God of battles by horrid oaths and imprecations! what outrageous profanations of God's holy day! And here, we would advert for a moment, to the improper manner in which military arrangements are suffered to trample on the sabbath's sacredness. What necessity is there, we would ask, for those parades, trainings, and musical performances, which are so common in military stations? Doubtless when there is any pressing emergency or danger no time can be unsuitable for military preparations: but when there is no such urgent call or necessity, why should not those in arms be permitted to enjoy the sabbath's rest as far as in their circumstances it is practicable?—Have those in arms a dispensation from the obligations of sabbath observance? Could not our magistrates prevent these outrages and ought they not to do so? publicly acknowledging the divine goodness enjoyed by us as a community, does it not become them as a return for this goodness to use their influence to promote the observance of the laws of God? calling upon those subjected to their authority to penitence on account of public sins, ought they not especially at a crisis like the present, to set their face against whatever may contribute in a remarkable degree to swell the amount of such transgressions? That no means necessary for the defence of the land should be neglected, will at once be admitted; but this incessant hurry and turmoil of military affairs, which disdains to pay such reverence to the sabbath as God requires of all men, is obtrusive impiety by whomsoever practised, an open contempt of His authority, who unless He keep the city, the watchmen waketh but in vain. Let men boast as they may of national strength and valor, and be puffed up as they may with military discipline, as if arms were every thing; but assuredly the only true bulwark of a land is its piety, for this secures for it the favor of Him who sways the destinies of nations, and does His will in the armies of heaven and the inhabitants of the earth. In the song of praise which ravishes the ear as

uttered with one heart and voice by the devout congregation, there is a better defence for a land than in the array of thousands glistening with armour, and burning with the fire of martial enthusiasm. "Some trust in chariots," says the ancient church, "some in horses; but we will remember the name of the Lord our God." Mark the result: "They—our—enemies are brought down and fallen, but we are risen and stand upright." Three hundred men rescued Israel from the hand of the Midianites, though said to be like grasshoppers in multitude, so slight is the defence which a land requires when the Lord fights for it; but if he resolves to punish it, neither the number nor the valor of its defenders will avail. "If ye despise my statutes," says God to a warlike people, "I will set my face against you, and ye shall be slack before your enemies; they that hate you, shall reign over you, and ye shall flee when none pursueth." Placed as we are in critical circumstances, it becomes us narrowly to mark the divine procedure, that we may not be blind to the signs of the times, and thus expose ourselves in an eminent degree to the effects of the divine displeasure.

T.

M.

THE RISE OF THE PAPAL HIERARCHY. BY THE REV. ROBERT LEE, MINISTER OF CAMPSIE, SCOTLAND.
From the Church of Scotland Magazine.

(Continued from page 90.)

42. Such arguments as that refuted, were, there is reason to think, employed not only by churchmen, whose only object was their own emolument, but even by those who were far from being actuated by motives so sordid. The ecclesiastical funds either were, or these men imagined them to be, expended in promoting the best and most benevolent objects. The good, they agreed, which the church should be able to effect, must be regulated by her means of doing it in other words, by her possessions. Convinced of the goodness of the end, they were the less scrupulous about the means; though an argument was bad it might answer a good purpose; and though wealth was acquired by falsehood and deception, it might be applied to the extension of truth.

43. After the clergy had proved themselves like the Jews, "God's peculiar inheritance, and like the Levites, entitled, *jure divino*, to a tenth of all fruits, and capable, moreover, of possessing real estates, their next demand will not appear extravagant. When first the clerical body presumed to denominate itself the "Church of Christ" does not appear, but how this mode of speaking originated, is easily explained. As the lower house of Parliament is familiarly styled "the Commons," or the "Commons of England," of whom, in fact, it merely contains the

representatives; so the bishops, who assembled in general councils, represented and legislated for the church in the same manner as in the case just quoted, were termed "the Church." The use which clerical ambition was enabled to make of a pretence so ridiculous, would, to any person of common understanding, in our times, appear incredible, did he not remember that "darkness had covered the earth, and gross darkness the people."

Another circumstance which tended to increase in the popular mind a veneration for the clergy, and consequently a disposition more readily to accede to their demands, however arrogant, was the *mysterious virtue* which was imputed to the ceremony of *ordination*. Instead of the solemn appointment of a person to the pastoral charge of a Christian society, it was regarded as a rite by which a certain *inexplicable character* was conferred, which, when once communicated, no power in the universe was able to eradicate. The uncertainty which prevailed concerning the nature and effects of the impress supposed to be received in ordination, so far from diminishing, served mightily to enhance the respect which men yielded, both to those who had obtained, and to those who possessed the power of conferring so mysterious a benefit. The discussions in the Council of Trent upon the subject, afford the best possible exposure of the doctrine in question—the better as afforded by persons by whom it was entertained; and may show how great an influence it must have given ambitious churchmen over the minds of the people in times of ignorance and superstition.

44. During many ages, non-residence was an abuse unknown in the Christian church. The practice had its origin in the retirement of certain presbyters from the churches, in which they had ministered, for the purpose of pursuing, without interruption, the studies to which they were devoted. These, though they retained the titles of their former offices, received no emolument from the churches they had left; nor, indeed, had they any connexion with the latter, being reduced to the situation which they occupied previous to their becoming presbyters; the name, as was said, being alone retained. The examples of Jerome, Rufinus, and other men of learning and piety, gave currency to this practice.

45. If one man obtained the name after having quitted the office of presbyter, it seemed not unreasonable that another might receive the name before having obtained the office. The argument thus suggested, by the apparent analogy of the cases, was much strengthened by the consideration that the practice, if adopted, would retain in the church men of distinguished merit, till, by the occurrence of vacancies, they should obtain a stated charge. From small beginnings, the evil grew, notwithstanding several checks, to such a magnitude, that it was thought a subject worthy of imperial animadversion; and the severity of the laws in the "Novels" against "vagabond clerics," so they are unceremoniously termed, provesthe extent of the abuse in the days of Justinian.

From nominal presbyters to nominal bishops, the step was small; and as the former assisted the benefited presbyters, so the latter performed the sacred functions for bishops of the larger sees, who were too indolent, too proud, or too much engrossed with secular affairs to attend to the discharge of their spiritual and proper duties. What advantage the Roman pontiffs derived from the *nullatenentes* clergy—so they were contemptuously called—shall be the subject of future investigation; it will be sufficient, at present, to notice the causes to which the great increase of their number is attributable, as also how the latter circumstance affected the power of the bishops.

46. In addition to what was formerly said in relation to the juridical authority granted to the Episcopal order by Constantine and his successors, it may be remarked, that the bishops had obtained the right of judging in all cases affecting the *sacred order*, both benefited and nominal. With exemption from the jurisdiction of the civil magistrate, were conjoined other immunities, which the zeal or ignorance of the emperors had granted to the clergy. To these causes are to be ascribed that excessive anxiety to obtain orders which prevailed, with greater or less force, from the fifth century till the council of Trent.

47. The anxiety to obtain orders, displayed by the laity, was favored by the bishops. As the greatness of a king rests chiefly on the number of his subjects, so, upon the number of their inferior clergy, the bishops knew depended their own power and importance. With the concurrence of causes so powerful, it is not strange that the numbers of *Utopian* clergy became a public nuisance.

48. The number of unbeneficed clergy gave rise to the practice of non-residence. The spirit of the gospel had, very generally, given place to worldly ambition and a love of ease; and those of the churchmen who wished to indulge either of these passions, devolved their charges on curates, who, from their number, could be hired for very small remuneration; while they themselves resided at court, for the double purpose of enjoying the gait which it afforded, and of taking advantage of any opportunities of preferment which might occur. This scandalous conduct prevailed, especially in France, in which country it was not confined to the bishops, but extended to a great proportion of even the parish priests.

49. Another topic remains on this part of our subject, and which, notwithstanding the length to which these preliminary remarks have already extended, requires from its importance, an attentive examination. This is the wealth of the clergy.

50. During his ministry upon earth, our Lord chose to be supported by the alms of the pious. These alms were under the charge of an appointed person, who, after expending as much as was necessary for the support of the society, distributed what remained to the poor. This may be clearly inferred from the words of St. John,* "Judas had the bag, and bare what was put therein: as also more distinctly from those which follow,† when Christ had charged the traitor, "That thou doest do quickly," it is added, "sol-e" of the disciples "thought because Judas had the bag, that Jesus had said unto him, buy those things that we have need of against the feast; or that he should give something to the poor."

51. In imitation of this, with the zeal of new converts, and influenced, perhaps, by a false interpretation of certain predictions delivered by Christ, from which they inferred the speedy dissolution of the material world, the disciples in Jerusalem had reduced their property to one common fund, from which the necessities of each were supplied. A community of goods, the example of which had been set by the church of Jerusalem, never, as far as we know, extended to any other Christian society; nor, even in the former, was it of long duration. For, twenty-six years after the death of Jesus, property was again distinguished, and no person, possessing means of his own, was allowed a maintenance from the common fund, which, as arising from the oblations of the faithful, was devoted to the double purpose of supporting the ministers, and the poor. Paul, accordingly directs that those widows who had relations, should be main-

*John, xli. ch. 6 v. †John, Niii. ch. 29 v.

tained by them, that so the church might be enabled to relieve those, who were not only widows, but destitute of any means of support.

52. The murmurings of the Hellenist Jews convinced the apostles that the funds which had hitherto been distributed by themselves, should be committed to other hands. Seven men denominated *Deacons*, were accordingly chosen by the multitude, and solemnly ordained by the apostles, who being thus freed from all cares of a temporal nature, gave themselves wholly to the ministry of the word. The corruptions of succeeding ages inverted the order thus established by the followers of our Lord; for, the superior clergy, who spared no pains to prove themselves the legitimate successors of the apostles, instead of imitating their example, devoted their attention wholly to the preservation, or increase of their *wealth*; while the preaching of the gospel, as a matter of trivial importance, and beneath the dignity of their order, was devoted wholly upon the inferior clergy.

53. During the first and second centuries, the clergy and poor were maintained solely by the offerings of the people, and these were administered entirely by the deacons. At the suggestion of St. Paul, the churches of Macedonia, Achaia, Galatia, and Corinth, had contributed during the apostolic age to the necessities of their Christian brethren in Judea. An example so excellent was zealously imitated during several ages, by the believers: the poverty of some churches was amply supplied by the munificent liberality of others; and, in times when the necessities of life formed the only bounds to charity, the voluntary contributions of the faithful furnished of themselves a fund, amply sufficient both for the relief of the poor, and the comfortable, if not the splendid support of the ministers. It could not be difficult to provide for the maintenance of men, much more concerned for the success of the gospel, than for their own aggrandizement.

54. So great, however, from the oblations of the people alone, had become the wealth of the church, that, after the year 220, more than one persecution originated in the desire of plunder, which it excited: nor has Father Paul scrupled to ascribe almost all the persecutions which followed the death of Commodus, to the same cause. "The things that happened aforetime, happened for our learning," and from the example before us, as well as from those afterwards produced by a similar cause, we may draw the following conclusion, that excessive wealth has always been detrimental to the church: it has either supplied her enemies with a motive for persecution, or, which is a much more serious evil, it has sown the seeds of every species of internal corruption.

55. As the wealth of the church, that is, of the clergy, for these came soon to be identified, increased, the latter, who had hitherto lived in common, chose to have each his separate maintenance; while the bishops, whose authority had gradually though imperceptibly increased, made no scruple to appropriate the sums which ought to have been applied to the support of the poor. Nay, so abandoned had this order become, that in the time of Cyprian, not a few of its members defiled their hands with the abominable practice of usury. These, be it remarked, were corruptions which originated and increased under the *Voluntary system*.

56. As yet, however, the church had acquired no *immoveable estates*. To account for this, recourse has been had to the belief, entertained by the early Christians, concerning the speedy termination of the world: "which belief," it is said, "had rendered them regardless of temporal things." It seems, we would object, as unreasonable, that, persons, under such an apprehension as that stated, should evince so

shameful an anxiety about perishable riches, as the conduct of the bishops appears to imply. We must recur, therefore, to the Roman law, by which no person was permitted "to give, or bequeath by will, *real estates*, to any college, society, or corporation, nor these to accept them, without the approbation of the senate."

57. The anarchy, which succeeded the imprisonment of Valerian, afforded to the faithful in the west the first opportunity of signaling their zeal, and by transgressing the law—which, during that period might be done with impunity—of conferring *immoveable estates* upon the Church. These, confiscated—except in Gaul—by Dioclesian and Maximian, A. D. 302, were, eight years after, restored by Maxentius, and confirmed by the edicts of Constantine and his colleague Licinius; the latter of whom, by granting a *special privilegium*, or exemption from the laws regarding corporate bodies, rendered the church capable of acquiring *immoveable estates*, and fixed revenues. This, therefore, forms a most important era in the history of ecclesiastical wealth. It will still be observed, that all this was in accordance with the voluntary principle. The emperors merely confirmed to the church the possession of its own estates.

58. To the edicts by which her estates were confirmed in the possession of the church, was added another, exempting the clergy, not only from personal service, but even from the payment of the public taxes. This proved, in succeeding times, a most fruitful source of ecclesiastical wealth: for, instead of *holding of the crown*, in which case their property was liable to the payment of all public burdens, those who possessed estates chose to *hold of the church*, by which means they were totally exempted from taxes; while through the failure of male heirs, or the occurrence of any other circumstances, in the management of which, practice had rendered churchmen wonderfully expert, the estates recurred to the church.

59. A law, made in the year 370, by which "the clergy and their agents," are forbidden "to frequent the houses of widows and minors," indicates the shameful and ungenerous use they had made of the influence, which their profession gave them, with the weak and wealthy. This law, having been found insufficient to restrain ecclesiastical cupidity, was followed by another, which ordained that "widows, who devoted themselves to the church, should neither give nor bequeath *immoveable* or *real estates* to it, nor even *moveables* of great value."

60. "*Crescit amor nummi, quantum ipsa pecunia crescit.*" Never did the proverb receive a more melancholy illustration than in the case before us. Prohibited from hunting after the estates of women and children, the clergy turned their attention to the improvement of those which they already possessed. For this purpose, the rents were carefully hoarded, with the intention, not of relieving the poor, but of purchasing additional estates. This practice, as well as that of disinheriting the proper heirs for the *benefit*—so they called it—of the church, is mentioned and reprobated by St. Augustine; and the abuse, which he condemned in his writings, he was careful to avoid; for he had the virtue to refuse all gifts made to his own church, at the expense of the donor's relatives.

61. The management of the ecclesiastical wealth was, till the year 420, committed to the deacons, by whom, under the inspection of the bishop and his college of priests, the fund, arising from alms, rents of estates, &c., was distributed. The maintenance of three thousand poor, or the relief of ten thousand persons in one day, may impart some idea of the riches, to which, before the expiration of four centuries, the church had attained.

62. During the anarchy, consequent upon the separation of the western from the eastern empire, the inroads of the barbarians, and the erection of France and Spain into one, and of Africa into another independent kingdom, the custom of living in common, which still prevailed in the last, was gradually abolished by the western bishops. The funds, intended for upholding churches and other religious houses, and for the support of the poor, these avaricious prelates employed, as if they had been their own private property, while the sacred edifices fell to ruin, and the poor were left to fortuitous charity.

63. A law, made A. D. 470, appointed, that the church revenues should be applied, in certain proportions, to the four following purposes:—1st. The maintenance of the bishop. 2d. The support of the clergy. 3d. The erection and repair of ecclesiastical edifices. And, 4th. The relief of the poor. This partition of church property has, on the authority of certain forged documents, been falsely attributed to Pope Sylvester, who died A. D. 335.

64. The institution of monasteries, towards the commencement of the sixth century, was a source of immense wealth to the church, and afterwards more particularly to the Roman pontiffs. The laws of the empire had, it seems, succeeded in checking the mania for bestowing estates, and wealth generally, upon the ecclesiastics; who, by their vices, which had outrun even their wealth, would probably have contrived, even without the prohibition of the law, to turn from themselves the golden stream of the people's charity. The offerings, which had formerly enriched the clergy, were now conferred upon the monks, who, at first laymen, and subsisting by their own labor, seemed to emulate the virtues of the primitive Christians. In the course of a few centuries, monastic institutions became exceedingly wealthy; and so numerous that, in the eighth century, those belonging to the order of St. Benedict alone, amounted to fifteen thousand, besides a vast number of smaller convents. These establishments, in the beginning but slightly connected with the church, were afterwards virtually incorporated with it; and their boundless wealth became, in fact, church property. The part which they contributed to the rise of the papal hierarchy will come to be considered afterwards.

65. The estates of churches in the inferior towns, lay generally within the district in which the towns themselves were situate: this, however, was far from being true of the *patrimonia*—so the ecclesiastical possessions were called—belonging to the churches in the principal cities. The churches of Ravenna and Milan had *patrimonia* in Sicily, and that of Rome possessed estates, not only in Sicily and the Cottian Alps, but in France and in Africa.

66. To excite greater reverence for their sacred lands, they even feigned to be the property of certain favorite saints: and the estates which supplied the means of erecting a tyranny the most oppressive and unchristian which the world has yet seen, were by this ingenious nomenclature, termed the "*patrimony of St. Peter*."

67. There is one remark with which we may conclude this sketch of the history of church wealth, namely, that it appears to have been entirely accumulated under the operation of what is called "the voluntary system," for the law never, in the most favorable cases, did more than protect it in the possession of the clergy, but in by far the majority of instances, was exerted to restrain its accumulation; and thus proved the only restraint to the voluntary principle which denies the right of the State to interfere in the matter, and actually rejects the only remedy to be found in such a case. So that those persons who re-

present the great revenues of the hierarchy as due to the connexion of the church with the state, cannot, on the most charitable supposition, be better than grossly ignorant of the subject on which they pronounce so confidently.

The statement now given, in addition to the remarks formerly made on "tithes," may appear an account of church wealth sufficiently extended for this part of the treatise. It will again come under consideration in the *Second Part*; in which it is proposed to attend more particularly to the history of the Popes, and to specify as we proceed, the causes in which this power originated.

To be continued.

THE PRESBYTERIAN FORM OF CHURCH GOVERNMENT.

(See page 79.)

Before proceeding to set forth the principal grounds of our preference for this form of ecclesiastical polity, we present our readers with an extract from a work* of acknowledged authority on this subject, containing a brief exposition of its fundamental principles.

In stating the general principles of Presbyterian government, it is impossible for an inhabitant of Britain to overlook a question which agitated the minds of our forefathers, concerning what was called the divine right of Episcopacy and of Presbytery. Upon one side, it was contended, that bishops are, by the appointment of God, a distinct order from presbyters; that Episcopacy, being of apostolic institution, ought never to be laid aside; that ordination is not valid when conveyed by a college of presbyters without a bishop; and that the sacraments administered by persons who have received this defective ordination do not fulfil the purposes for which they were instituted. On the other side, it was contended, that the Presbyterian form of government is delineated and prescribed in scripture, as a rule to which all the members of the church of Christ are bound to submit till the end of the world, and consequently that every other form is unlawful. A conviction of the divine right of Presbytery produced, during the commotions of the seventeenth century, the Solemn league and Covenant, which was subscribed by many of all ranks in England and Scotland, who swore, with their hands lifted up to the Most High God, that they would endeavor the extirpation of prelacy: And when the Presbyterians attained supreme power, they fulfilled this oath by many unjust and violent deeds. A conviction of the divine right

* Dr. Hill's View of the Constitution of the Church of Scotland.

of Episcopacy, to which Charles I. was accounted a martyr, and which all who trode in the steps of Archbishop Laud zealously inculcated, was one cause of those persecutions which the Presbyterians endured during a great part of the seventeenth century, both before the civil war commenced, and after the restoration. And now that the progress of science and good government has exploded the horrid practice of persecution for conscience sake, the same principle is the foundation of that contemptuous language with regard to the Presbyterian church, which often proceeds from the zealous friends of Episcopal ordination, and which sometimes appears in the writings of able divines, men in other respects profound and enlightened.

While every Presbyterian is bound to resist an opinion which represents the ministers of this National Established Church as intruders into the sacred office, and which unchurches the people of this country who attend their ministrations, he is not obliged to recur to the opinion held by the Presbyterians of the seventeenth century, but may rest in a system more liberal than either opinion. This system proceeds upon the following principle, which was first explained by Hooker, in the third book of his Ecclesiastical Polity, and was afterwards demonstrated by the learned and profound bishop Stillingfleet, in the treatise which he entitled *Irenicum*. Although church government is of divine appointment, that is, although the powers which it implies were not created by the state, but are conveyed from the Lord Jesus through those whom he ordained; yet the New Testament does not prescribe any one particular form of church government in such a manner as to render another form unlawful. By comparing incidental passages in the history of the journeyings of the apostle Paul, with the information which can be collected from his epistles, we may form a conception of the plan of government which he established in some churches. But the book of Acts does not enable us to follow that apostle through the whole of his progress, and of what was done by the other apostles, who, in the execution of their universal commission, visited different quarters of the world, scripture gives us little information, and ancient writers speak very generally and uncertainly. Our knowledge upon this subject, therefore, only extends to a part of the practice of one apostle. But we draw a conclusion which the premises by no means warrant, when we infer, that what was done by one apostle in planting some churches, was done by all the apostles in planting all churches. The presumption is, that instead of following one uniform course, they would, in every city, accommodate their establishments for the edification of the Christian converts, and the future increase of believers, to the numbers whom they had added to the church, to the population of the city, and to the qualifications for the different offices which those whom they found there appeared to possess; and that they would leave many things to be settled as the future occasions of the

church might require. From Paul's appointing Timothy and Titus evangelists, with inspection over the ministers of Ephesus and Crete, we may clearly infer that such inspection, which, in the particular circumstances of those churches, was expedient, is not in itself sinful: but it appears to be held forth rather as an example of what may be done, than as a binding rule; and it does not furnish any proof that every Christian church is incomplete without a similar appointment. The directions in the New Testament concerning the qualifications of ministers, and the right discharge of their office, are equally applicable to the Episcopal and the Presbyterian forms; and the exhortations and rules concerning the establishment and conduct of church-government, are sufficient to correct the abuses to which all different forms are liable.

This liberty in regard to the forms of church-government, which seems to be warranted by all that we know of the practice of the apostles, is agreeable to the genius of Christianity, and is essential to its character as an universal religion. Moses might deliver to the one nation, of which he was appointed lawgiver, a code of ecclesiastical, as well as of political and judicial institutions. But the apostles, who were sent to gather converts out of all countries, could not adopt any form of ecclesiastical polity that was equally applicable to the infant churches which were then planted, and to the national churches which were afterwards to be established; and any attempt to bind upon Christians a particular form of church-government, must have proved an obstacle to the propagation of Christianity amongst all the nations who found that plan incompatible with their civil constitution. The gospel, therefore, preserves upon this subject the same just and delicate attention to the nature of a reasonable being, and the varying circumstances of the human race, which pervades the whole system. Instead of creating, by the divine institution of any form of church-government, a pretext for sedition or disaffection to civil rulers, it inspires such sentiments, and delivers such general precepts, as may, in all different situations, furnish the most perfect directory for the government of the church; and it leaves every nation which embraces the gospel, to proceed under the influence of the true spirit of that religion, in accommodating their form of church-government to their political constitution; so that the two, moulded together by human wisdom, may conspire in preserving the public tranquillity, and promoting the spiritual and temporal good of those who live under them.

By the revolution settlement, Presbyterian government was established in Scotland, not as being of divine right, but as being agreeable to the inclinations of the great body of the people of this country; and by far, I trust, the largest proportion of the members of the church of Scotland hold the liberal sentiments upon which the words of this settlement proceed. We do not contend, that there is an inseparable connection between Popery—the grossest abuse of church-government, and a superiority of a bishop above Presbyters,

called Prelacy, which, although not prescribed in the word of God, may be adopted for the sake of convenience: We do not consider it as any part of our duty to Christ, the Head of the church, to endeavor the extirpation of prelacy. We do not feel ourselves called upon to exaggerate the defects which we observe in the English Episcopacy; or to depreciate the advantages which may be derived from it; and we are sensible, that, in a country such as England, a change from Episcopacy to Presbytery may be highly inexpedient. But although, with these views of the subject, we feel no disposition to take the Solemn League and Covenant; yet, at the same time, we stand firm in that opinion which every minister of the church of Scotland declares at his ordination, that the Presbyterian government and discipline of this church are not only lawful, but founded in the word of God, and conformably to the model exhibited in the primitive times of Christianity. We contend, that we are successors of the apostles, invested with all the powers which, of right, belong to any ministers of the church of Christ. We put a very high value upon the independence which Presbyterian ministers enjoy, by not being placed under the inspection of any of their brethren. We study, by our general conduct, and our attainments in literature, to maintain the honor of that dignified station which we hold; and we will always be ready to defend by argument, the only weapon which we desire, or which, in such a cause, we think it lawful to employ, that form of church-government which was established in Scotland at the Revolution, and which the treaty of Union hath declared to be the unalterable government of Christ's church in this part of the United Kingdom.

The above quotation embodies the principles of our Presbyterian polity. We shall attempt to exhibit their application to the circumstances of the church in this country, where it exists without any civil establishment and free from all extraneous controul.

I. OF OUR PAROCHIAL EPISCOPACY.

When any considerable number of the adherents or members of the church, are settled together in the same neighbourhood, it is natural to think, they will be drawn together, by the similarity of their religious views, and will unite to procure the regular administration of sacred ordinances, for their own spiritual improvement and the extension of the Redeemer's kingdom in their vicinity. Having formed themselves into a congregation, one or more commissioners are chosen to represent their case to the Presbytery of the bounds, and to crave that they be received under its care, and, until they obtain a pastor for themselves, that the Presbytery extend to them such pastoral superintendence as may be in its power. Such a request is of course always acceded to; and the ministers of the Presbytery

are appointed to preach in rotation to the new congregation, as often as may be found convenient or practicable. For the better preservation of order and discipline an election of elders is usually appointed; and if, on examination by the Presbytery, the persons chosen be found qualified by their intelligence and piety, they are ordained to the office of the eldership in the manner prescribed by the laws of the Church. Until the settlement of a minister one of these elders usually attends the meetings of Presbytery to represent the wants and wishes of the congregation, and to crave for them a hearing of such probationers as may be within the bounds of the Presbytery, that the people after a proper trial of their gifts, may have it in their power to choose one of the candidates to be their minister. After a sufficient time has been allowed for the hearing of candidates, a day—(always a week day) is fixed by the Presbytery for moderating in the call—that is one or more of the ministers are deputed by the Presbytery to meet with the congregation on that day, and after divine worship, to preside in the meeting of the qualified voters, to preserve order and to ascertain upon whom their choice has fallen, and report their proceedings to the next meeting of Presbytery. In the great majority of cases, and where the people are actuated with a right spirit, this duty is conducted to a peaceable issue without much difficulty. When the choice of the people is ascertained, a *call* is made out, in which they declare to the chosen candidate, "we do heartily invite, call, and entreat you, to undertake the office of pastor among us, and the charge of our souls. And further, upon your accepting of this our call, promise you all dutiful respect, encouragement and obedience in the Lord." This instrument, duly signed by the people and attested by the presiding minister, is laid before the next meeting of Presbytery, with a bond for a suitable temporal provision to the minister, and a certification of his having taken the oaths to government. When the presentee has declared his acceptance of the call, the Presbytery prescribe to him the usual trial discourses and examinations, and these being approved, a day is fixed for his ordination and induction to the pastoral office over the people by whom he has been chosen. Thus have we in this congregation or parish, the three constituents of a christian church, a people united in faith and obedience, to a pastor duly appointed to administer sacred ordinances, and assisted by a session of elders in the maintenance of government and discipline. These last are the spiritual guardians and rulers of the church; they constitute the *parochial episcopacy*, and watch for the flock committed to their charge as they that must give account to

the Great Shepherd.*—Of the parochial episcopacy thus constituted, it may be satisfactorily demonstrated, that

1. It is agreeable to scripture. Nothing can be more evident from the whole scope of the apostolical li.^s.^ry and epistles, than that all admitted to the fellowship of the church, were competently instructed in the doctrines of the gospel previous to baptism and the profession of their faith, and subsequently continued to enjoy the sacred ordinances dispensed by those who were appointed overseers in the house of God. As the number of converts increased in any place it would become necessary to encrease the overseers or elders to whose care they were committed. The authority by which they were chosen and ordained would doubtless, take into consideration, not only the character and qualifications of the elder, but also the convenience of his residence, for superintending those christian converts to whose spiritual necessities he was instructed to minister. A territorial classification of the members of the church therefore would soon grow up of necessity, and the office bearers ordained to preside over them in holy things would in all probability and for the most part, be selected from the local community. The same inspired authority which commanded Titus "to ordain elders in every city" doubtless procured the principle to be carried fully out that elders should be ordained over divisions or districts of large cities, or over particular villages, as the necessities of the enlarging church might require. We conclude that this was the case in Jerusalem, in Corinth, in Phlippi, in Ephesus, and in the cities of Crete; in each of these places there was a plurality of elders, who, we have reason to believe, exercised a conjoint jurisdiction over the christian converts committed to their care: they were truly the session, that is, the minister and elders of the parish and congregation. The elder who presided in the consistory, chosen we may rea-

sonably infer because of his preeminent gifts and graces, seems to have been sometimes distinguished by the appellation of *Angel*. To this officer in the seven Asiatic churches, John was commanded to address his epistles. We have still his counterpart in the minister of the congregation, who in the session fills the office of permanent moderator.

2. It is suitable to the end designed by ecclesiastical government. That end is to bring the members of the church in a given locality directly under the inspection and care of their spiritual rulers. For this purpose these rulers are chosen from among themselves, mix freely with them in the intercourse of life, follow the same pursuits, and are thereby qualified to sympathize with them in all their difficulties. They are chosen by themselves on account of their christian excellencies. "The elders are required to be men of good life and godly conversation, without blame and all suspicion, careful for the flock, wise and above all things fearing God". And the judicatories of the church are required "to take heed that none be admitted to, or continued in the office of an elder, but such as are tender and circumspect in their walk, and punctual in their attending upon ordinances, and strict in their observation of the Lords day, and regularly keeping up the worship of God in their families." "As the pastors and doctors should be diligent in teaching, and sowing the word of God, so the elders should be careful, in seeking after the fruit thereof among people's lives. They are to assist the pastor in the examination of them that come to the Lord's table, and in visiting the sick; they should cause the acts of the higher judicatories to be obeyed; they should be diligent in admonishing all men of their duty, according to the rules of the evangel".—"It is appointed that every elder have certain bounds assigned him, that he may visit the same every month at least, and to report to the session what scandals and abuses are therein, to keep an exact list of all examinable persons within their quarters, and of the poor and indigent." Were this system of territorial elders carried fully out, and were men of the right stamp invested with the office and conscientiously faithful in the discharge of its duties, it would not be possible we think to devise a more perfect scheme for the spiritual inspection of a community. None of the actual members of the church could be overlooked under this proper subdivision of episcopal care; the pastor could receive due notice of the wants and dangers of his flock, and, by occasional visitation with the elder, appropriate admonition and encouragement might be tendered; the poor and the afflicted would be timely aided and consoled; and the pleasure of the Lord would prosper in their hands.

* The deacons, we hold to be another distinct and permanent office in the church, designed for the preservation of order and good management in temporal things. But they do not constitute an essential element of a church inasmuch as in certain circumstances, such as the endowment of the church and the maintenance of the poor by the state, their services may not be required. But, we submit, whether even in such circumstances the order might not be with advantage preserved, for collecting and applying the liberality of the people in those particular exigencies that no laws can meet, and for the execution of the gospel in foreign lands. How much more efficient at this moment would the Church of Scotland be with a coetus of deacons in every parish to collect and apply the liberality of the people for those foreign and colonial missionary schemes in which she is now engaged? Were men full of faith and of the Holy Ghost chosen by the people in every parish and solemnly ordained by the session to this office, the latent liberality of a Christian nation would be called forth in a degree to which the history of the past would furnish no parallel, unless we should go back to that age, when "the multitude of them that believed were of one heart and one soul; no man said any of them that ought of the things which he possessed to be his own." At all events, the restoration of this order seems to be particularly demanded by the circumstances of the church in this land.—See vol. 1, page 179.

Nor would the labors of a territorial eldership be confined to the actual members of the church, or congregation. Christian love is aggressive in its operations. Those in whose heart it dwells, would try to persuade the aliens from the common-wealth of Israel to come nigh. The elder would be prompt to give the affectionate invitation in his domestic visits—"come with us and we will do thee good;" and thus the church would spread a wider wing and embrace under her shelter a greater multitude of those for whom Christ died. This scheme possesses not merely the merit of being framed on a scriptural model; it is adapted to the wants and necessities of a world lying in wickedness, and blest of God, it is an instrument framed for its regeneration.

8. This parochial episcopacy has the merit of possessing "a living centre as the personal object of reverence and love." The pastor is the object of the people's choice, and therefore of their confidence and esteem; the elders, moreover, have been invested with their office by popular concurrence, and it may therefore be presumed that the church will be disposed to esteem them highly in love for their work's sake. The faithful and unwearied labours of these office bearers will tend to strengthen those bonds of attachment by which the people and their elders were originally united. But chiefly he that labours in the word and doctrine will attract their confidence and love. His time, his talents, his whole life, are devoted to their spiritual edification. "He calleth his own sheep by name and leadeth them out; and they know his voice." He hath brought many of them back from their wanderings in the wilderness into the fold. By his pulpit ministrations they have been often enlightened and comforted. He blessed their nuptial union; he consecrated their children at the baptismal fount unto God; he spoke soothing words to them in the season of distress, and commended the departing spirits of some of the dearest of their kindred, into the hands of a merciful Creator. His abilities, his faithfulness, his piety, have secured him a proper influence among his people, and in the labors of Christian benevolence they are prompt to obey his call. Some imperfections may be found in the pastor, and some in the flock, counteracting these happy influences, (for is it not so in all things human?) yet, in despite of this, the faithful pastor will be an object of the purest affections, of those whom he is blessed to lead onward in the way of the Lord.

4. Our system "admits the laity to a just and apostolic place in the management and administration of the church." In temporal things the power belongs to the whole community that provides

them, and therefore the election of the Deacons, to whom this business is entrusted, appertains to the whole community. Nor is the power of the laity restricted to temporal things. The session, to which belongs the spiritual discipline of the congregation, consists wholly of laymen, with the exception of its moderator, who in all cases of division has only a casting vote. We have here therefore an effectual barrier against clerical tyranny or prejudice, while the right of judging in such cases as come under the consideration of spiritual rulers is vested in men, who may be thought to have fuller knowledge of all those circumstances which ought to be taken into account in judging of the actions and characters of their brethren moving for the most part in the same sphere with themselves. The christian community will submit with greater readiness to the power of discipline placed in such hands; and its influence upon the order and purity of the church will be more effective and salutary. "If the maintenance of discipline all be important to the interests of true religion, it is a matter of no less importance that it be conducted with mildness, prudence and wisdom. Rashness, precipitancy, undue severity, malice, partiality, popular fury, and attempting to enforce rules which Christ never gave, are among the many evils which have too often marked the dispensation of authority in the church, and not unfrequently defeated the great purpose of discipline. To conduct it aright, is undoubtedly one of the most delicate and arduous parts of ecclesiastical administration: requiring all the piety, judgment, patience, gentleness, maturity of counsel, and prayerfulness which can be brought to bear upon the subject. Now the question is, by whom shall all these weighty and indispensable services be performed? will any say that it is the duty of the Pastor of each church to perform all? It is impossible. He cannot be every where and know every thing. He cannot perform what is expected of him, and at the same time so watch over his whole flock, as to fulfil every duty which the interest of the church demands. But even if it were reasonable or possible, that a Pastor should alone perform all these duties, ought he to be willing to undertake them; or ought the church to be willing to commit them to him alone? We know that ministers are subject to the same frailties and imperfections with other men. We know, too, that a love of preeminence and power is not only natural to them in common with others: but that this principle, very early after the days of the apostles, began to manifest itself as the reigning sin of ecclesiastics, and produced, first prelacy, and afterwards Popery, which has so long and so ignobly enslaved the Church of Christ. Does not

this plainly show the folly and danger of yielding undefined power to Pastors alone ! Is it wise or safe to constitute one man a despot over a whole church ? Is it proper to entrust to a single individual the weighty and complicated work of inspecting, trying, judging, admitting, condemning, excluding and restoring without controul ? Ought the members of a Church to consent that all their rights and privileges in reference to Christian communion, should be subject to the will of a single man, as his partiality, kindness, and favoritism, on the one hand ; or his caprice, prejudice, or passion, on the other, might dictate ? Such a mode of conducting the government of the church, to say nothing of its unscriptural character, is, in the highest degree, unreasonable and dangerous. It can hardly fail to exert an influence of the most injurious character, both on the *clergy* and *laity*. It tends to nurture in the former, a spirit of selfishness, pride and ambition : and instead of ministers of holiness, love and mercy, to transform them into ecclesiastical tyrants. While its tendency, with regard to the *latter*, is gradually to beget in them a blind, implicit submission to clerical domination. The ecclesiastical encroachments and despotism of former times, already alluded to, read us a most instructive lesson on this subject. The fact is, committing the whole government of the church to the hands of Pastors alone, may be affirmed to carry in it some of the worst seeds of Popery : which, though under the administration of good men, they may not at once lead to palpable mischief, will seldom fail in producing, in the end, the most serious evils, both to those who govern, and those who obey."*

5. This admission of lay influence into the parochial episcopacy confirms in the best and safest manner the authority of the minister. It will generally be found that those chosen to the office of the elder, are the most distinguished in the congregation for station, intelligence and piety, and that they not only possess the confidence of the people, but that they deserve it. Guided as they are by the laws and usages of the church, and solemnly bound to promote its welfare, a perfect unanimity may generally be expected in all the great practical instances of duty. This will not unfrequently be confirmed by those strong and elevated personal friendships which grow out of the sacred and delightful employments in which they are together engaged. The coadjutors of the pastoral office the whole weight of their personal and

official influence will be freely used to assist him in his duties, and to promote his usefulness. They will ever be ready to advise with him and to support him, to defend his reputation unjustly maligned, to vindicate his authority where it is contemned and to enforce his instructions where they seem to be neglected. How much does this support of the constituted rulers of the church augment the legitimate influence of the christian ambassador ! He stands forth not as a solitary agent in his sacred work. The rulers of the church are with him, to advise, encourage and co-operate, to share his responsibility, and accompany and sustain him in his arduous labors. The session is the minister's right arm.

6. The parochial episcopacy affords full scope to that diversity of gifts that may be found among the laity of the church who are disposed to employ them in his service. In visiting and instructing his own allotted section of the parish in superintending, the education of children, and examining schools, in endeavours to reclaim the careless and irreligious, in administering consolation to the sick and dying, the elder will find enough to exercise every gift and grace of which he may be possessed. When he sits in session with his brethren, their deliberations on such cases as may come before them may be materially assisted by his more extensive knowledge and experience. As a commissioner to Presbyteries, Synods, and Assemblies, he may take part in their deliberations, and in the extended operations of christian enterprise conducted under their auspices. Let it not be forgotten that in the General Assembly of the church of Scotland, the most distinguished in the land for rank and talent have had a seat, and by the influence of their station, their legal knowledge, their eloquence, as well as by their personal worth, they have contributed not a little to the prosperity and usefulness of that National church. The full illustration of this point however does not belong to the head of parochial episcopacy. It will fall to be noticed when we treat of the superintendence of those higher judicatories of the church to which its elders are eligible.

(To be continued.)

* An essay, on the warrant, nature and duties of the office of the Ruling Elder, in the Presbyterian Church by Samuel Miller, D. D. Professor of Ecclesiastical History and Church Government in the Theological Seminary at Princeton, N. J.

MONTHLY REGISTER OF POLITICAL EVENTS.

CANADA.—The special Legislative Council of Lower Canada, constituted under Lord Durham's Act, is prosecuting the work of legislation with laudable diligence, and has matured various measures of very beneficial aspect: one, for instance, for the Registration and assuring lands, or encumbering and affecting the same; another for the regulation of Taverns, by which it is enacted that they shall be closed during the hours of public worship on the sabbath, and that if any tavern-keeper permit any seaman, soldier, apprentice or minor, to remain tipping in his house, after 7 o'clock P. M. in winter, or 9 o'clock P. M. in summer he shall forfeit his license and shall be held incapable of receiving another.—The rebel refugees and sympathizers are reported to have assembled in considerable numbers at Alburgh, with the two Nelsons, Bouchette and Gagnon at their head. From this their favourite den, whence so many atrocities have already proceeded, they made an attack on a picquet of volunteers stationed at Beech-ridge, on the 25th March. Doctor Nelson is said to have expressed his determination not to commence a regular invasion until his force is one thousand strong. It is pleasing to observe the activity which prevails in the ship yards of Quebec. Twenty vessels all of considerable tonnage, among which is a steam boat of one thousand four hundred tons, are now in progress there.

In Upper Canada, the Legislature has, with many minor matters, been engaged in the discussion of various important subjects, such as the state of the province, a union with Lower Canada, our financial difficulties, banking, the clergy reserves, rectories, the endowments of king's college, and the school lands. With the exception of the first two of these subjects, nothing of very general interest seems as yet to have been brought to an issue, and if we may trust the declarations of Lord Melbourne and Lord John Russell, it is more than probable that some measure for the settlement of our political difficulties will have passed the Imperial Parliament before the resolutions of the House of Assembly or the agents they have appointed can reach Great Britain. Nor does it seem at all likely that the interests of the country will suffer anything from this. The resolutions of the Assembly in regard to the Union are not perhaps of the most enlightened and disinterested character, and besides they relate almost exclusively to details which the Imperial Legislature will no doubt place in more impartial hands for arrangement. A considerable portion of the citizens of Toronto have denounced the union measures, in a public meeting, as fraught with the worst evils. This hostility would probably be in some degree mitigated, if an Imperial pledge could be obtained that Toronto shall be the seat of government after the union. From a despatch of His Excellency Sir George Arthur to Lord Glenelg, and other documents, it would appear that our Finances, are not in a very encouraging state; large sums have been borrowed by us through

our representatives and laid out on various public works which as yet make not a direct return into the public treasury, adequate to meet the interest thereof, while it appears our surplus revenue is insufficient to make up this deficiency by £10,000 or £50,000. It will be found a knotty point for the financiers of the Assembly, to discover the means of supplying it permanently in such a way as will prove acceptable to the community, in which the opinion seems to prevail extensively, that many of these works were undertaken prematurely, and that most of them have been conducted without economy; but it will be found that the great bulk of the objectors, however displeased with the general result, were strenuous advocates of these undertakings severally according as their local interests were to be affected by them: so that the blame lies by no means exclusively at the doors of the representatives. If the people however are impressively taught by these difficulties that the head long, unprincipled, *go-a-head* system, which has been so much admired and so generally practised among us, has as little to do with true prosperity, as with prudence and integrity, either to individuals or communities, the lesson will perhaps be found to be worth what it has cost.—Little hope seems to be entertained of a final adjustment of our ecclesiastical concerns. The committee, on the Rectories has not yet reported, that on the Reserves made a report, to which none of its own members agreed, and which may therefore pass without particular notice. The discussion of this matter will probably terminate in the reinvestment of the reserves in the crown for religious purposes, an unworthy expedient, suggested mainly by the desire of escaping responsibility, and very unlikely to lead to an arrangement satisfactory or suitable to this community. All who are capable of forming just opinions on these most important subjects and who have the welfare of Canada sincerely at heart, must regret deeply that our representatives in their attempts at legislation in ecclesiastical affairs seem so incapable or so unwilling to proceed on large, enlightened, christian principles, and that, instead of wisely, faithfully and resolutely setting themselves to carry out the great original purpose of the Reserves, the support of protestantism, in a manner adapted to the actual and prospective condition of the various denominations in the country, professing adherence to the great standards of protestantism, the principal concern with some is, the interest and aggrandisement of a particular sect, with others, the gratification of all denominations without regard to creeds, or principles, truth or error, and with most of all, the approval of their votes and speeches on the question at the next general election. The attention of both houses has been directed to education, but there is no hope of seeing a wise school system matured without more extended deliberation and enquiry than are practicable during the parliamentary session. It is to be hoped that the movement in the Legislative Council respecting the School lands and King's College will lead to some useful results. Our district gram-

mar schools stand in great need of the additional teachers, endowments, and buildings, which these lands were originally intended to afford them, although no part of their proceeds have as yet been thus applied; and nothing can well be more preposterous than to deprive the country for a protracted period of the benefits which may be expected from King's College, for the purpose of previously erecting an extensive and costly edifice for the accommodation of its professors and students. The buildings at present occupied by Upper Canada college now incorporated with King's College, might with inconsiderable additions furnish ample accommodation for both, for some time to come, and thus our youth would at once have access to all the branches of liberal education. The report of the court of enquiry appointed by the Lieutenant Governor to investigate Colonel Prince's conduct in regard to the summary execution of four brigand prisoners after the battle of Windsor, has recently been published. From this report it would appear that the principal business of the court had been to ascertain the motives which actuated Mr. Prince's accusers, and not the propriety or impropriety of his acts on the occasion referred to. The former of these points has been determined by the court very decidedly against the integrity and candour of the accusing parties; but in regard to the latter, which is by far the more important and interesting to the community, the expression of any opinion seems to have been studiously avoided. His Excellency however expresses his disapprobation in general of such summary proceedings as those in question. A Sergeant belonging to a troop of provincial cavalry at Toronto, has been recently arrested, on suspicion of carrying on a treasonable correspondence with the refugees and sympathisers in the United States. He is said to have furnished them with a plan of the garrison of Toronto, models of the Bank keys, &c. &c. and to have been on terms with them for betraying the Governor and the Capital into their hands. The result of his examination has not yet been made public. It is understood that with the usual honesty and consistency of his calling, he formerly acted as a spy, for our government on the other side.

UNITED KINGDOM. The affairs of Canada have been the subject of repeated discussion in the Imperial Parliament. Lord Durham's report, a very elaborate and able document, has been laid before the legislature, and it was understood to be the intention of the ministers to bring forward a measure for the remodeling of the government of this country before the Easter recess. In the mean time Lord Glenelg has resigned his office as colonial secretary, on account of some unexplained difference with his colleagues, and is succeeded by the Marquis of Normandy, with Mr. Labouchere, as under secretary. Lord Ebrington, now Baron Fortesque, an active partizan of the present administration, having been appointed Lord Lieutenant of Ireland. The Duke of Wellington's remarks in the House of Lords respecting the conduct of our sympathizing neighbors and the strain of Lord

Melbourne's reply to them are very satisfactory. "The system of private war" says the Duke, "which prevails on that frontier is unknown in any other part of the world. We read of such things in the history of barbarian nations, we read of such a system carried on against the Austrian Monarchy which lasted from century to century. All these were wars of barbarism against civilization. Never were there any instances of such wars between civilized nations, except in the case before us. I have no doubt of the intentions of the president of the United States in the matter, but at the same time I cannot but feel regret when I see American citizens coming armed into our territory, armed and provided too with cannon taken from the United States, and belonging to the United States. "I cannot, I say but feel deep regret and much surpris: when I see these American subjects publicly invading our territory, and am told that it cannot be prevented by the Government of the United States. There can, I conceive, be no doubt but that the civil government of any country is capable at any time of preventing the collection of bodies of troops within its territory and their invasion of neighbouring states. But here we see the United States sitting down quietly and taking hardly any notice whatever of the invasion by its subjects of the British Provinces." Lord Melbourne, in his reply, says, "There is no reason I apprehend to doubt the sincerity of the government of the United States. Every exertion has been used and every representation has been made in order to induce the government of the United States to exert itself. I trust that an end will be put to this wild spirit which is as dangerous to their neighbours as it is discreditable to those citizens of the United States."—Sir Robert Peel, speaking on the same subject in the House of Commons finds a case remarkably in point in the conduct of the United States towards Florida while it was a colony of Spain:—When the Seminole Indians made invasion from the Floridas on the American territories, what had been the answer of General Jackson to the Spanish Government? "If you cannot maintain order among your subjects we will." And following up this feeling he invaded the Floridas and took possession of some important places within the Spanish frontier. The government of the United States", he continues, "were, he was sure, prepared to act upon the principle of doing to others as they would be done unto"—The following statement respecting the commercial intercourse between Great Britain and the United States, and their dependence on one another for the necessaries and luxuries of life, exhibits a dissuasive from war which will no doubt operate powerfully on both parties. In 1832 the exportation of British manufactures to the United States, amounted in official or custom house value, to £12,593,173, and the importation from the United States (principally of cotton) to £8,970,342. An increase of three or four millions since that period, must now be added.—Numerous petitions, for the repeal of the corn law, have been presented in parliament, but a division which took place in the Commons, by which the House

refused to hear counsel and evidence at their bar on the subject renders it rather improbable that any change will take place during the present session. A motion has been made in the House of Lords for returns respecting the state of the Navy accompanied by very severe strictures on its present inefficient condition. The London police returns for 1838 exhibit a fearful extent of delinquency and crime, 19,891 persons having been sent to trial, and the cases of 44,439 summarily disposed of during the year. The following statement gives an interesting view of the extent of the British colonial possessions. The army estimates for this year exhibit the whole force to be kept up as 109,818, and the total of expense, £6,071,068. Two British ships of war had sailed for Patras to demand explanations respecting an attempt to murder Signor Rietti and an assault offered to the British Consul.

BRITISH INDIA AND THE EAST.—The Bombay Gazette of 21st December, contains a long and glowing account of an interview between Lord Auckland, the Governor General and Runjeet Sing, the Rajah of Punjab at Ferozepore on the banks of the Sutledge. The purpose of this interview is said to have been to persuade the Rajah to allow the passage of the British troops through his dominions on their way to Caubul. The grand army was assembled at the place of meeting. It was reported that orders had been received at Madras to embark a large force for operations against Burmah. It would appear that the Shah of Persia's heart has once more failed him in maintaining a hostile attitude towards Great Britain. Information had been received at Constantinople, that he desired a reconciliation and was prepared to accede to the terms which Mr. McNeil, had insisted on before quitting his Court. Lord Ponsonby our Ambassador at Constantinople accordingly sent off despatches, to Mr. McNeil, with this intelligence, with a view of overhauling him on his return to England, through Georgia. A report prevails, but as yet unconfirmed, that Mohamet Ali of Egypt, with all his attendants, was drowned in the Nile by the upsetting of an iron Steamer.

WEST INDIES.—From this quarter the news-paper accounts are still unfavourable, representing the loss of the greater part of the sugar and coffee crops as inevitable through the indolence and extravagant demands of the emancipated negroes. There is much reason to believe, however, that these statements are exaggerated. They are met indeed by decided contradiction from some, who have ample opportunities of learning the whole truth on the subject. At all events, there is but little force in the conclusions of those who employ these unfavourable accounts as arguments against emancipation or in favour of its delay. When the simple and extreme alternative in this case is presented—"I must enslave my fellow man and deprive him of the inalienable rights of humanity, or lose my crops and have my property deteriorated," who can

hesitate in the decision or on what worthy grounds can hesitation proceed?

NOVA SCOTIA AND NEW BRUNSWICK.—It is gratifying to learn that there now remains no danger of a hostile collision between the troops of New Brunswick and of Maine respecting the disputed territory,—Governor Fairfield having withdrawn his forces. It will be recollected that the object of the threatened collision was not the proprietorship of this debateable land, but the right of equal jurisdiction over it, claimed by the authorities of Maine and denied by Sir John Harvey. The following extract from a despatch of Lord Aberdeen, when Secretary of state in 1832 addressed to Mr. Lawrence the American Minister in London, sets the question respecting this right in a very clear light and shows how wantonly and causelessly the authorities of Maine have interfered and by their interference endangered the peace of the world. "This territory" says his Lordship, "ought upon every principle to be considered, for the present, at least, as subject to the authority and jurisdiction of Great Britain; unless treaties subsequent to that of 1783 shall have imposed an obligation on her to pursue, a different line of conduct with respect to it. None of the treaties however posterior to that of 1783 allude to the question of jurisdiction; and from their silence on this point, it may fairly be inferred that the United States who cannot be supposed to have been ignorant of the acts of British authority which had been exercised throughout the territory in question for so many years, did not entertain any doubt of the right of Great Britain in this respect. For if such had been the case, they would surely have stipulated for the introduction into the latter treaties especially into that of Ghent, of some provision respecting the exercise of that authority against which Mr. Lawrence, is now instructed to protest. The United States have never been in possession of the territory; their title to it under the treaty of 1783 is not admitted by Great Britain, and every act of jurisdiction done by the United States is an assumption of an authority which they did not previously possess. On the other hand Great Britain has never parted with possession: the jurisdiction which she now exercises is the same, which belonged to her before the treaty of 1783, and which she has ever since that period continued to exercise within the limits of the territory in question. The undersigned need hardly point out to Mr. Lawrence that there is a very material difference, between suspending a jurisdiction hitherto exercised and forbearing to introduce a jurisdiction hitherto unknown; and that while the United States offer to forbear from assuming a jurisdiction which they have never exercised, they are demanding that Great Britain should lay down a jurisdiction while she has ever maintained: and it may be proper here to notice the erroneous opinion, to which Her Majesty's Government in common, with the Government of the United States are disposed to ascribe the recent attempts of the State of Maine to introduce its authority along the frontier in question, viz: that

forbearance on the side of the United States might be construed into an admission of the right of Great Britain to the possession of the frontier which she claims. *Such apprehensions are without foundation. No such inference could fairly be drawn from such forbearance.* But were it otherwise how much more would the position of Great Britain be prejudiced by her relinquishment of a jurisdiction hitherto invariably maintained."

The unjustifiable and reckless conduct of Maine in this business is still more fully established by the indisputable facts stated in the report of Mr. McLaughlin, the British warden of the disputed territory. This gentleman has held his office since 1829. All the timber which could be ascertained or even suspected as coming from the disputed territory has been uniformly seized as soon as it came by water within the acknowledged limits of New Brunswick, and the proceeds of its sale deposited in a fund which is eventually to be paid over to the Government in whose favour, the dispute shall be decided. More recently Sir John Harvey issued a proclamation and sanctioned still more vigorous measures for putting a stop to this system of plunder carried on by both British and American subjects, but without any intention or attempt to occupy the disputed territory with a military force. Mr. McLaughlin was actively engaged in exercising these measures when he was arrested and taken prisoner to Bangor, finding at the same time that instead of imitating the forbearance and good faith of the British authorities the State of Maine and Massachusetts had actually authorised their citizens to cut timber, on the disputed territory while the former had proceeded to take military possession of it. The correspondence of the parties respecting the recent difficulties as well as their acts, furnishes strong internal evidence on which side the right of the question lies, being characterised by a marked forbearance and moderation on the part of Sir John Harvey, which exhibits a strong contrast to the blistering violence of Governor Fairfield.

It is stated in the newspapers that the Newfoundland Chamber of commerce, have caused a memorial to be presented to the Queen in Council, praying for the abolition of the House of Assembly in that island, on the ground that this branch of the Legislature is composed of the nominees of the Roman Catholic priests.

UNITED STATES.—The reported nomination of Mr. Calhoun as the special envoy to Great Britain for the settlement of the North Eastern boundary is said to be universally disapproved of in Maine. Mr. Calhoun's appointment however, does not appear to have taken place hitherto. The President has declined to interfere in regard to the application of the authorities of Lower Canada, for the giving up of Holmes the murderer of Tasche, leaving the matter to be decided by the state authorities. Holmes is in the meantime detained, his case being under investigation. With

reference to the boundary question the Albion remarks that "the Legislature of Maine has probably adjourned in a better spirit than that in which it met, and we deem it advisable to place the public in possession of all the facts prior to the arrival of the Great Western. If we are not mistaken in our impressions we shall find that England will take strong grounds in contradistinction to the views so unanimously adapted by Congress; and we must be prepared, instead of declaring as we have done that England is wrong and we are right, to come to Mr. Jefferson's conclusion—viz: that the boundary line under the treaty of 1783 was "too imperfectly described to be susceptible of execution," and consequently that commissioners from both countries must repair to the spot and run the boundary line again." The following resolution was adopted in the House of representatives during the recent session of Congress:—"Resolved, that the President of the United States be requested to consider the expediency of opening or continuing negotiations with the Governments of other nations, and particularly with those the territorial jurisdiction of which comprehends the Isthmus that connects North and South America, and to which the United States have accredited ministers or agents; for the purpose of ascertaining the practicability of opening a communication between the Atlantic and Pacific oceans by the construction of a ship canal across the Isthmus; and of securing for ever by suitable treaty stipulations the free and equal right of navigating such canal to all nations on the payment of reasonable tolls.—The suit instituted by the new school General assembly of the Presbyterian Church of the United States, for obtaining possessions of the general funds and institutions belonging to the Presbyterian Church and at present in possession of the old school or orthodox assembly, has been recently determined in favour of the pursuers, in the supreme court of Pennsylvania. The case however has been carried into the supreme court of the United States for final adjudication, and it is to be hoped for the sake of truth, and Presbyterianism, that a different issue awaits it there.

MEXICO, TEXAS AND SOUTH AMERICAN STATES.—The difficulties between France and Mexico are on the eve of settlement under the mediation of the British Minister, Mr. Packenham. The blockade has ceased accordingly and the discharge of all vessels of all classes and nations allowed. Commodore Douglas has returned from Mexico with his fleet and is now cruising between Bermuda and Halifax. General Wreca and the federal troops have been defeated by the army of government under General Romero. It is said that the federal insurgents in Mexico are treating for an alliance with the Texans with the view of overturning the present Mexican government. The tide of emigration continues to pour into Texas with unabated strength, but the settlers seem to suffer great annoyance from the aboriginal tribes.

EUROPEAN STATES.—The appointment of the Polish General Skrzynecki to a military command in the Belgian army has given great offence, to Prussia and Austria, whose Ambassadors at the Belgian court, have in consequence demanded and received their passports, the Belgian ministers being at the same time recalled from Berlin and Vienna: affairs thus assume a warlike aspect, but it seems incredible that actual hostilities should arise from such a cause. In France the chambers of deputies having been dissolved, a severe election struggle is going on among the several political parties.

The Emperor of Russia has given orders to export the surplus corn of his vast territories, in order to assist foreign nations who are in want of that essential article. The ports of the Black sea are accordingly crowded, with British and other vessels taking in cargoes of wheat and barley. The King of the two Sicilies has also permitted the exportation of corn from his dominions.

MISCELLANEOUS.

GLASGOW COLLEGE MISSIONARY SOCIETY.—A special public meeting of this Society was held in the Greek Class-room, on the evening of Monday the 25th ult., at seven o'clock, for the purpose of receiving intelligence from the Rev. John Machar of Kingston, Upper Canada, regarding the religious state of our North American colonies. The meeting was opened with prayer by the President, Mr. W. C. Burns, who commenced proceedings by a few introductory remarks. It was then addressed by the Rev. Dr. Burns of Paisley, Secretary to the Glasgow Colonial Society, on the general religious state of the North American Colonies, and their pre-eminent claims on the sympathy and exertions of Christians in Scotland. This powerful and impressive appeal was ably followed up by Mr. Machar, who entered into more minute details, illustrative of the degraded religious condition of our countrymen, who have been left unprovided with the ordinances of the Gospel, and opened up, with great clearness and interest, the means in contemplation for the removal of this affecting destitution; particularly the scheme of employing Missionaries to itinerate among them; and the proposal to found a Canadian college, in connection with the Church of Scotland, for the rearing of a fuller and more regular supply of ministers and missionaries than can be obtained from the Mother Country. He urged likewise, with great power, upon those students of divinity and preachers who were present, the duty of forming a small band of missionaries, and going forth in company to this large and most important field of Christian labour. The meeting was then addressed, in excellent speeches, by Dr. Henderson of St. Enoch's, Joint Secretary to the Colonial Society, and by Dr. Smyth of St. George's, and afterwards by J. D. Bryce, Esq., and William Collins, Esq., and after some concluding observations from the President, the whole proceedings were closed with prayer by Dr. Smyth. This meeting was numerously attended, and ought to be regarded with peculiar interest

by the Church, as bearing so directly upon the minds of those who are to be her future pastors. It has been hitherto an affecting indication of the low state of true godliness among our students, that fields of Christian labour have been opened up, and the church has pre-claimed her desire to send forth her messengers to the glorious work of reaping the plenteous harvest; and yet many, who profess to have taken on the yoke of Christ, and to covet the honour of being his ambassadors, refuse to undertake this charge, and leave our poor expatriated countrymen to famish and to die for the want of the bread of life! Ought not, then, the eyes of God's people to be turned, with more anxious interest, to our universities, as the great sources from whence the light and glory of the Lord is to spring forth? And ought they not, in their private closets, and in their united supplications, to bear upon their hearts, with earnestness and fervency, our College Missionary Societies, which have already been made the channels of divine grace to not a few, and may, by the copious effusion of the Holy Ghost, become the nurseries of men who, drinking deeply at the fountains of salvation, and growing early in the knowledge of the Lord Jesus, will, in due time, come forth to sound the trumpet of awakening to the Church at large, and who, supported by her means, and richly animated, in answer to her prayers, shall speed, as swift and joyous messengers, to the ends of the earth, "to preach the gospel of peace, and bring good tidings of good things."—*Scottish Guardian.*

THE WELL SPENT SABBATH.—The Sabbath, pre-eminently above every other day, demands an undivided attention to works of piety and love, if we would maintain a spirit of prayer. Its stated and frequent occurrence is evidently designed to maintain a habit of devotion in the soul; and would men but avail themselves of the spiritual privileges, and feed upon the spiritual food, which Sabbaths provide, "in the strength of that meat" they would be enabled to encounter the privations and distractions of the intervening days of secular life, and to raise their spiritual course to the Mount of God, with patience, safety, and comfort. As regards the Christian world, the profanation or observance of the Sabbath is, respectively, one of the surest marks of a corrupt or a reformed church. As regards Christian experience, many a pious individual has testified, with Sir Matthew Hale, that the comfort of the week was intimately connected with the strict and spiritual observance of the Sabbath. The Sabbath opens, as it were, a vista into the kingdom of heaven, of which it is a reflected copy, though faint indeed and imperfect; and therefore our relish for the one rests, not uncertainly, the degree of our preparedness for the other. But Sabbath sanctification is not the heartless performance of any duties, however excellent: it is a drinking into the Sabbath spirit, and a joyful acquiescence in the permitted privilege of serving the Lord without distraction. The Sabbath permits us, unshackled, not only by worldly duties but by worldly cares and worldly thoughts, to worship in spirit a spiritual God. We should study to maintain, on this sacred day, a holy serenity, a sanctified cheerfulness, unmarred by any allowed intrusion of the distracting business or anxious cares of ordinary life. Every occupation, word, and thought, should be stamped, "Holiness unto the Lord." Let us but do our part, God being our helper; let us but study to preserve the temple undefiled, and prepared to receive the heavenly visitant, and the spirit of prayer, peace, and joy will enter in and dwell there. Let us turn away our foot from the Sabbath, from doing our pleasure on God's holy day;

and honor him, not doing our own ways, nor finding our own pleasure, nor speaking our own words; and then shall we delight ourselves in the Lord; for "the mouth of the Lord hath spoken it." I have often thought as I walked out amid the fields of nature from a village church lighted up by the soft and golden lustre of a western sun, that a summer Sabbath evening gives the closest resemblance, the loveliest draught of heaven which earth supplies.—The fair face of nature smiles, with increased charm, in its tranquil and sweet repose. There is an indescribable stillness, as if God intended that the evening anthem of the chorists of heaven should be heard throughout the wide and lofty concave of their magnificent temple, and that every sight of beauty and sound of melody should meet undistracted attention, and arouse and elevate the soul to Him. Only shun the more crowded haunts of man, and every countenance reflects the scene, and wears an aspect of relaxation and calm composure. The curse seems removed. For this one day, man no more in the sweat of his brow eats bread; no more the whole creation groaneth and travaileth in pain together. On this day of universal rest, no sight of toiling age and overburdened weakness, no cruel oppression of the inferior animals, no overreaching cunning and chicanery, meets and mars your happiness. All the

enjoyments of this sacred season are, and ought to be eminently domestic as well as elevating. A Sabbath evening, like its blessed anti-type, re-unites the several members of the domestic scene, whom the avocation and labours of every day life have dis severed from familiar intercourse; and collects again those diverted rills of affection into the one and abundant stream of sympathy. On this evening especially should the Patriarch's wise and pious resolve, "as for me and my house we will serve the Lord," be emblazoned on every domestic altar, and regulate every domestic society. In these happy seasons of re-union and relaxation, the young mind should be taught by experience to blend every memory of home and of happiness with God and with eternity. And if in after days, some beloved member wanders a prodigal into a far country, pursued by a father's prayers and a mother's tears, let the memory of that father's house be inseparably associated with the memory of that father's God; that so the prodigal's resolution, "I will arise, and go unto my father, and will say unto him, Father, I have sinned against heaven and in thy sight," may be the first breathing of his penitence also, and the welcome harbinger of his reformation. —*London Chr. Obs.*

REGISTER, ANCASTER 1839.

	THERMOMETER.		BAROMETER.		REMARKS	
	9 A. M.	9 P. M.	9 A. M.	9 P. M.		
March.	1	32°	33°	28.90	28.77	Fair and clear, slight snow shower in the night.
	2	33	29	" 76	" 89	Do. do. do.
	3	8	10	29.20	29.30	Fair and clear.
	4	18	22	" 30	" 18	Do. do. Windy.
	5	25	31	" 12	" 24	Do. do.
	6	35	42	" 20	" 06	Do. do.
	7	42	45	28.90	28.80	Do. do. slight dry haze.
	8	45	35	" 53	" 66	Cloudy, some rain P. M.
	9	38	18	" 73	29.02	Fair A. M., snowing a little P. M.
	10	18	16	29.22	" 16	Fair and clear.
	11	24	23	" 30	" 40	Do. do.
	12	29	32	" 48	" 40	Do. do.
	13	39	42	" 14	" 00	Misty, rain in the evening.
	14	32	31	" 20	" 25	Fair and clear.
	15	32	33	" 23	" 10	Do. do.
	16	42	36	" 00	" 20	Do. do.
	17	27	31	" 22	" 08	Cloudy, snowing a little.
	18	33	34	" 00	28.96	Misty, rainy A. M., snowing heavily P. M.
	19	34	23	" 17	29.26	Fair and clear.
	20	34	36	" 12	28.95	Cloudy A. M., misty, rainy P. M.
	21	38	36	28.75	" 77	Misty rainy.
	22	38	37	" 82	" 85	Fair cloudy.
	23	39	36	" 86	" 93	Fair and clear.
	24	38	36	29.01	" 96	Cloudy, some snow in the evening.
	25	32	34	" 20	29.18	Fair and clear.
	26	40	49	" 05	28.80	Do. do. Windy.
	27	50	47	28.83	" 90	Fair and clear.
	28	38	38	" 93	" 86	Cloudy, Thunder and rain, morning and evening.
	29	47	35	" 62	" 98	Misty, rainy.
	30	30	32	29.36	29.52	Fair and clear.
	31	36	39	" 55	" 40	Do. do.
Means	33.8	33	29.06	29.06 Inches.		
Mean temperature of the Month				33.4° highest 62° lowest 5°		