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THE  
CANADIAN PRESBYTER.

FEBRUARY, 1857.

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ADVANTAGES OF A COLONIAL CHURCH.

There are indications in the mother country, of a growing interest in her Colonies. Colonial questions are studied by British statesmen. Colonial securities are quoted favorably in the lists of the London share market. Colonial enterprise is lauded in the London journals, and the "Times" devotes leading articles to Canada and Australia. At the same time it is still very evident, that the British mind connects with the epithet "Colonial," the idea of something inferior and secondary. It is taken for granted, that Colonists are in a rude condition, and, however improved in worldly circumstances, sadly deficient in intellectual, political, and religious advantages. Especially is this the case in reference to Colonial Churches—which are mentioned in the old country with an air of patronage and condescension, as poor dependant institutions. This may perhaps be excused in the British, because of ignorance; but it is not so excusable in those who are residents of such a Province as Canada, to depreciate its institutions, and bewail the state of its Churches, merely because they are not on the same footing with those of older and more opulent communities.

We do not dispute that disadvantages attach to a Colonial position, and the difficulties of Colonial Churches we have no wish to under-state. It is of necessity an arduous undertaking, to plant Christian institutions among a comparatively sparse population, and to obtain, in a community where wealth has scarcely begun to accumulate, sufficient means for the erection of places of worship, and the maintenance of Ministers and Evangelists. Colonial Ministers have, as a body, been called on to endure more "hardness," as soldiers of Jesus Christ, than the honored Missionaries of the Cross to foreign parts. They have been isolated from one another, and often from all educated society; they have been forced to neglect mental culture by the waste of their time and strength involved in traversing wide districts and visiting numerous stations;—and all the while compelled to exist, with their families, on miserable pittance, irregularly paid,—to see all classes of the people increase in substance, while they are doomed to hopeless poverty. In view of these things, it is no great marvel, that flesh

and blood have almost recoiled from the lot of the neglected, over-tasked, and under-paid Colonial Minister. The marvel rather is, that men of education and character have been found to occupy such a position. If they had not the consciousness of their Divine Master's love, they would surely be of all men most miserable.

Among the people, too, the Church has suffered many disadvantages. Settlers, bent on worldly success, have neglected the cause of God and their own salvation, for "pieces of ground," and "yokes of oxen." They have also been so divided in sentiment, that they have attempted to raise six denominational interests in localities where one united Church might have contained them all. Village and Country Congregations, too, have sometimes been formed of persons so uneducated, or so selfish, that the Minister has been compelled himself to transact all the Church business, in order to rescue it from entire neglect; and alas! so unenlightened or ungodly, that none can be found, at the first planting of the Church, to act as Elders or even Sabbath School Teachers, and the entire ecclesiastical machinery falls to be moved and managed by the individual Minister.

All these discomforts and evils we from our hearts deplore; but we notice for our consolation, that many of these are disadvantages naturally connected with the immature state of a Colonial community, and may be expected to pass away as population and intelligence increase. The initial difficulties are already in good measure overcome, and brighter prospects begin to relieve our somewhat gloomy picture. Indeed, the picture has even now a sunny side, on which we prefer to look.

The Colonial position confers many *advantages* on the Church.

It liberates the Church from many weights and incumbrances which accumulate in the old communities, and affords her more freedom of development than she may obtain in the mother country. Emigrants unlearn and learn much—forget some of their old things, to begin anew. The Church, that has emigrated, has in many respects to do likewise. Her change of position gives her opportunity, if she has wisdom to use it aright, to shake off some of the coils of traditional usage and pedantry that gather in course of time round the purest and wisest Churches on earth. The Colonial situation tends in an eminent degree to foster a spirit of courageous enterprise, and gives large scope for the operation of those energies that exist in every "corps" of living Christians.

Another advantage of the Colonial position is this: that it renders unnecessary the perpetuation of such ecclesiastical divisions as have arisen out of historic peculiarities of the mother country, and is favorable to the healing of wounds that have long smarted and bled, and to the formation of unions on a simpler and broader foundation than the Churches of Great Britain and Ireland enjoy. In so saying, we do not imply, that all past divisions have been unwarrantable; or prejudge the difficult question, what basis of union in doctrine, government, and discipline ought to satisfy the Churches of the present day. But this is

what we affirm : that, so far from it being the duty of Colonial Churches that approximate in doctrine, government, and discipline, to remain in separation, looking askance on one another, till the corresponding parent Churches unite, that the very opposite course is the duty indicated by their position ; and for our part, we expect to see unions formed by the comparatively unembarrassed Churches of the Colonies, before they can be seriously attempted in the mother country.

Add to this, that the Colonial position presents an opportunity for the revival of the usages of the Church in worship and discipline, distinguishing between the things essential which must be permanent, and the things circumstantial and conventional that may be changed. Let us not be misunderstood. We are no advocates for rash innovations or crude experiments ; but we think it a dull and unwise course to stereotype in a new country all the old forms and customs that have accumulated in a distant land, and in a very different state of society. We are no lovers of new "platforms" ; but we know that, on the old platforms, many things are contended for as fundamental and essential, which are merely circumstantial and local. We are no restless meddlers with established things, but we desiderate great care and caution in the moulding of Ecclesiastical, as well as Political institutions, for Colonial society ; and would distinguish the living organism essential to an Apostolic Church, from the many accretions which gather round it in process of time, and with which we are at perfect liberty to dispense. It is a grave error to magnify all the present Presbyterian usages of Scotland and Ireland, as if they possessed a sacred value, had descended from the Apostles, and were suitable and needful for all lands and all times. In more instances than one, it can be proved, that these are of comparatively recent origin, and superseded customs more ancient and comely than themselves. In the countries we have named, however, these usages have possession, and their alteration can scarcely be discussed. Here the Colonial Churches have an obvious advantage. They are put in a position to prove all things, and hold fast only that which is good. Accordingly it is, in our judgment, specially incumbent on Colonial Ministers and the influential Christian Laity, to address themselves to the work of *construction* with much prayer, that old prejudices may not be mistaken for eternal principles ; and, as good builders, to sweep away the mere debris and rubbish that are of no authority, and, going down to the foundation of rock, to erect thereon a fabric which need not be a tame copy of any other, and yet may be fashioned, in all essential points, according to the revealed will of Christ.

Canadian Presbyterians, if the foregoing statements are just, must learn two lessons.

1. Not to follow in a slavish spirit the forms and customs of older Churches. We have new duties, new difficulties, and new wants. We must have new Ecclesiastical adaptations. Young life must not be bent or twisted into old shapes. The brave old trees of the forest may be knotted and gnarled, but there is no reason why the young trees should not grow smooth and straight.

Let the lessons of Church history by all means be laid to heart, but away with the pedantry that mistakes forms for essences, that is mighty in the quotation of inapplicable precedents, and zealous to strap down the Church with rules so many and so tight, that she can hardly breathe!

2. To cultivate breadth and comprehension. This, which exists in an exaggerated form within the Church of England, is the very necessity of the Presbyterian Churches of our time, which, in avoiding latitudinarianism, have allowed too little latitude, and insisted on foundations of Church unity too narrow and exclusive. Presbyterianism, as a system of polity, does not require this; and we wish to see it freed from all imputation of an angular, obdurate, and ungenial character.

A generous wisdom is eminently needed for the guidance of progressive Colonial Churches. There is a tendency to the hasty multiplication of legislators and laws—applying very partial information and experience to the most arduous questions, and committing the Church prematurely to positions which she has afterwards to regret. But truly legislative minds are few and rare in every Church—and they will always direct the free development of the Church from within, rather than the binding and straitening of the Church from without.

Above all, prayer is needed, that the Divine Master may, by His own wisdom, steer the bark of his Church over every sea.

“Thou Framers of the light and dark,  
 “Steer through the tempest Thine own ark;  
 “Amid the howling wintry sea,  
 “We are in port, if we have Thee!”

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### ESPRIT DE CORPS.

In the relations of active life we are ever reminded that man was not made to be alone, and that it is impossible for us to embrace the whole sphere of our being in a state of isolated independence. There are other ideas personal to us, and of which we are immediately conscious, than those which pertain to our mere individuality. Every one feels that, somehow or other, he belongs to a circle of life wider than that of his own person, and which includes his kindred or family. We have all had a parentage of some sort to which, by a natural instinct, we are inseparably related, and the influence of which affects our character and the destiny of our lives. Besides this we are also conscious of relations to mankind even wider than that of the family—that we belong to a people or to a nation whose dispositions and habits, virtues and vices, we more or less inherit, and from which we never can altogether separate our spiritual being. Nationalities are thus also instincts.

These family and national affections, and the facility with which they are formed, go far to prove that the human race is homogenous, and that God “hath made of one blood all nations of men for to dwell on all the face of the earth.” While the scientific classification of men may, with propriety, be into races with their well marked distinctions, still the natural and instinctive will ever be into nations, in the relations of which the races become united by the force of common sympathies and antipathies. The relative instincts which pertain to us as part of a family or a nation evidently besides lie at the basis of our spiritual nature, and intermingle

themselves with all the actions of our life. They are in fact the types or patterns, according to which we enter into special relations with our fellows for the prosecution of common ends. It will be found that the family and natural instincts modify themselves, so as to become an element of considerable moment in the other necessary or voluntary associations of life. It is, indeed, this infusion of natural instincts into the associations of men other than those of the family and the nation that constitutes our "Esprit de Corps." A brotherhood and body corporate is thus created, which has a life and unity peculiar to itself, by means of which particular ends may be prosecuted with singular success. This "Esprit de Corps" may no doubt be carried to excess, and even prostituted to unworthy purposes, but this is no more than may be said of the best things. It is true that associations have been formed and do exist of a kind so intimate and exclusive, and for purposes so contrary to the best interests of society as to require their members to renounce their family and national instincts. It was so with the ancient orders of chivalric knighthood; the members of these communities were frequently gathered out of many nations, and united by a compact so solemn and binding, as that brotherhood in arms became with them more sacred than brotherhood in blood, and the welfare of the body corporate of more consideration than the welfare of the nation to which each belonged. Faithfulness, in short, to the knightly vow was that to which all things personal and relative were made subordinate. This was an exaggerated "Esprit de Corps," in which voluntarily imposed relations took the place of those which were natural and necessary; the true conditions of life were thus violated, and the elements of discord and anarchy were introduced into society.

The same things may be said of the "Society of Jesus," which indeed is no other than the order of knighthood transferred from the sphere of earthly things to that of spiritual. Here also the whole personality of the individual, with his family affections and national predilections, is merged in the "Society," and that too with such baleful influence on mankind as to render the name of "Jesuit" a term of universal horror and execration. It is the same with all secret societies for unlawful purposes, and with all the covenants and vows of the wicked; they are conspiracies against society; they suppress or pervert the instincts of nature; their "Esprit de Corps" is therefore unnatural and vicious, and can neither be countenanced nor excused by those who would be loyal to the interests of mankind.

There are, however, associations of a kind that do not violate the inherent principles of our nature, or break up the established order of society, and which, therefore, their aims being good, may justly claim the alliance of our natural instincts. One of these, it will be admitted, is the relation of the soldier to his regiment, or to the army of which it forms a part. It is allowable and praiseworthy that he should entertain for it a decided "Esprit de Corps;" that he should hold its honor dear to him as life itself; that he should cherish with jealous care the memory of its glorious achievements; that he should seek by deeds of bravery to enhance and perpetuate its fame; and all without in the least violating or even disregarding the just claims of family or of country. This is a true "Esprit de Corps;" it is according to conscience, and it violates no law of our nature. It is the instincts which pertain to the natural relations of life applied to special associations, the aims and purposes of which are both lawful and good. Such organizations animated by a spirit like this, have done much for the freedom of the nations and the welfare of the world; they are truly conservative of all that is excellent in society. We may cite as a case in point, the institution of Freemasonry. While it glorifies the spirit of fraternity it does not pervert or violate any of the instincts of life; whatever objection

may be taken to its vows, and to its secret ceremonial and symbolism, it must still be granted that it has been characterised by a spirit of pure benevolence and genuine brotherhood; and that in times when governments were more tyrannical than at present, and war and animosities among nations more common and relentless, it did much to foster and promote the charities of life.

But of all institutions, the Church of Christ is that which elicits in the purest and highest degree, "Esprit de Corps," or the spirit of true fraternity; this spirit is the very breath of its life, and is of so large, generous and godlike a kind, that it becomes the enemy of every other fraternity that interferes with the free action of our natural instincts. It cannot tolerate, for example, the exclusive relations of castes or tribes. While Christianity requires its disciples to accept of it as the supreme good to which all things else must be made subordinate, and for the sake of which, if need be, all things else must be sacrificed, yet this is because its interests, in the judgment of wisdom, transcend every other interest; and because whatever is not in harmony with it is not in harmony with the natural principles of our life. Christianity in ordinary circumstances, however, does not interfere with our common instincts, but rather liberates them from trammels and prompts them to action. It calls forth the personality of the man in the distinctest form, by asserting his individual responsibility to God, and, instead of obliterating the ties of kindred, or of nation, with all their sweet and beautiful affections, it gives them rather the force of a divine command, and sheds a glory around them that enhances their power of promoting the general welfare. But while Christianity does all this, it also creates new relations and a new brotherhood among men. It brings them into contact with one another in a greater number of vital points than that of any other association; it includes within itself all the earthly and temporal affinities which belong to societies instituted for common benefit—the interest of one member is the interest of all; but over and above these it includes also the more intimate affinities which pertain to the immortal life of the soul. Hence it is that Christianity, when not hindered by selfish and sinful principles, has ever united its disciples into a fellowship the most disinterested, and inspired them with a devotion to one another and to common interests, the most enduring. The living chain of Christ's love binds men into a holy fraternity by which the sufferings and joys of one become the sufferings and joys of all. The life and spirit of Christianity flows freely through all its members, and creates in them a unity of heart and life.

This brotherhood, with its genuine sympathies, is the *ideal* which Christianity ever seeks to realise; and only to the extent to which it has realized this, has it regenerated mankind. Its leaven is still working in this direction. It is in process of assimilating earth to heaven, and of bringing the relations of time into harmony with the relations of eternity. This ideal of Christianity will also manifest itself in proportion to the purity and perfection of the Christian principle in its disciples. A perfectly understood and accepted Christianity will undoubtedly bring about a perfect Christian "Esprit de Corps." If we wish for the latter, we must then strive for the former. Every advance in the direction of the first will result in the augmentation of the last. It may well therefore be the devout wish of every Christian that the Church may soon hail the advent of this pure and perfect fraternity. What a tumbling down there would then be of middle walls of partition, now standing between the disciples of Christ! What a plucking up of roots of bitterness from Christian hearts! What an immense consignment of human follies would be sent to the paradise of fools! When this grand "Esprit de Corps" is realised, the conquest of the world by the Church will then be an easy work; for the soldiers of the cross will then no longer wage war against one another, but will be free to do battle for God and for holiness.

This spirit once perfected, would enter into every department of Christian life, and would especially characterise each congregation within the general household of faith, for, what the family is to the nation, the congregation is to the Church universal. We know that the virtue of the family constitutes the virtue also of the nation, so in like manner, the virtue of the congregation is reflected in the character of the united Church. Where the home spirit and affections are lost among a people, *there* nationality and patriotism will soon disappear. It is these home feelings which inspire patriotism and make a people feel that they have something worth defending and cherishing. The most famous cry of invaded nations has been, "Our hearths and homes"; and the defence of these has frequently set on fire the noblest passions of human nature. Love of home never destroys patriotism, on the contrary, it creates and strengthens it. Just so shall it be with the congregation. When the affection and spirit peculiar to it become dead or lost, in the same proportion will its catholicity disappear. The intimacy of congregational fellowship, or the purity and fervour of congregational love, will never diminish the sincerity or the vigour of the individual Christian, or of the united congregation in the prosecution of large Christian aims or in the exercise of wider Christian affections. The congregation is in deed the nursery of all Christian virtue. It is in it that for the most part, the graces of the Spirit find their due exercise and development; and by increasing and strengthening these graces, we do not contract the Christian heart, but rather fit it so to expand its sanctified affections as to embrace the whole commonwealth of Saints, and the whole work of Christianity. This is a Law of Nature. We see it illustrated in the Creation of the Sun, in which God concentrated the light which he had already made, not certainly that by this means the light should be confined within narrower limits than before, but that on the contrary it might exert a greater influence in the sphere of Heaven, and shine with greater power upon the revolving planets. So likewise, neither is the vitality of our bodily members hindered by the concentration of our life in the fountain of the heart. So neither will it be found in human experience that the concentration of the affections in the immediate circles of Christian life hinders their expansion toward those Christian objects which are more remote. The loving of God with all the heart, mind, and strength, has never hindered any man from loving his neighbours as himself, but on the contrary, those who love God best and most, have always had the most and the best love to spare for their fellows. The same thing applies to all things good and holy with which we come into personal contact. The giving to them the affection which they may justly claim, does not diminish, but rather enlarges, the fountain of love. Love developes itself from the centre outwards and admits of no ellipse. On this principal it were well to cherish the "Esprit de Corps" of the Christian congregation, and to encourage by every means in our power an enthusiasm for its welfare and a sincere devotedness to its divine work of converting sinners and edifying saints.

Under the dominion of this spirit, personal jealousies and animosities would soon disappear, and all would seek only to provoke one another to love and good works. When this "Esprit de Corps" shall prevail, the strength of a congregation, and consequently of an entire church, shall no longer to any extent be expended upon itself, but as from a strong and healthy heart, the pulsations of its vigorous life will ever send forth sympathy and aid to all the members of the body, and to the world at large. The prevalence of this spirit of brotherhood would further arrest the disintegrating processes which selfish affections and sectional errors are ever introducing into the Christian Church, and by which the "Unity of the spirit in the bond of peace" is frequently reduced to atoms. There would then be social strength,

instead of weakness; and the sectarianism of which some good people have so great a horror, would exhibit itself not as a circumscribed fortress bristling with cannon, and stored with ammunition, but as a well watered and well kept vineyard stretching itself out into waste places until the various sections of Christian fellowship shall occupy the world and be united together as one.

We rejoice in the measure of "Esprit de Corps" which exists in the congregations of our own Church in Canada. This is our strength. It is the "witness of the Spirit with our spirit." By the measure of it which we possess we have grown from a little one to some stature among the churches, and are besides daily spreading our Christian influence over this fine country. Our missions, both at home and abroad, depend upon our congregational "Esprit de Corps" for their maintenance and wider expansion. Without this genuine brotherhood we shall, as a Church, become like a rope of sand; we have no state bonds and no material interests to sustain us in *quasi* life and union after the spirit is gone; but with this spirit of fraternity we shall be able to perfect our unity and our organization and to make besides successful aggressions upon the territories of the prince of darkness.

Let there then be "Esprit de Corps" in our congregations. What hinders? We are Christian and we are free. As a Church, we have a history and a calendar of martyrs. We have been in the past, and we are in these days, a power for good in the world. We have, therefore, much to love and reverence, and having the truth, and being heralds of the same to the nations, we have much to hope for in the future.

It were well, too, that an "Esprit de Corps" prevailed among the ministers, elders and deacons of our Church; not, let it be noted, such a selfish and exclusive feeling as would convert them from being servants to the church, to be a priesthood or a caste within it; this were unchristian; but we would have the exercise among them of ardent brotherly love—an enthusiasm for the great work entrusted to them—a sympathy with one another in hardships and afflictions—a tenderness for one another's reputation and welfare—a generous regard to the sincerity of one another's convictions and the rectitude of one another's motives in the discussion of disputed questions. In all these things the Church looks to the ministry for an example. The spirit which animates them cannot fail to influence the whole body; and especially will it give tone to the feelings of the congregation with which they are severally connected. A house divided against itself cannot stand, but united by that which every heart administers of Christian brotherly love, it will be as the munitions of rocks which cannot be destroyed. Let our motto therefore be "Esprit de Corps." ✕

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HISTORICAL CHRISTIANITY.—Too many feel and speak as if they thought there were no continuity in their religion; or, as if there were no universal Church; or, as if the individual Christian, with his Bible in his hand, need fix his eyes upon nothing but the little eddy of his personal emotions; or, as if Christianity were not what it is its glory and its characteristic to be—a religion of history. Christianity, the pledge of eternity to man, is the occupant of all time; and not merely was it, itself, the ripening of the dispensations that had gone before, but it was to be the home companion of the successive generations of man, until the consummation of all things.—*Isaac Taylor.* ✕

FORMS OF MODERN INFIDELITY. *R. J. Burrow.*

From its shifting character, it is difficult to attempt a regular classification of the forms of Modern Infidelity.

We regard Deism, Pantheism, and Atheism as the principal branches growing out of the main trunk of this deadly Upas.

## I. DEISM has its offshoots.

Its prominent principle is the sufficiency of natural religion, but it is advocated in different ways. There is a Deism which keeps on friendly terms with Christianity; a Deism which maintains a neutral position; and a Deism which assumes an attitude positively hostile.

1. The Deism of the *first* class looks upon Christianity as a republication, in a new and improved edition, of the religion of nature. It hails Christ, not as a Redeemer, who "wept in the manger and hung upon the tree," to re-estate man in God's forfeited favour, and, to re-engrave on his shattered soul, God's effaced image; but as a reformer, raised up at a degenerate era, to dispel the mists of prejudice, to deliver from the shackles of superstition, and to set forth "fair as the moon and clear as the sun," the grand distinctive principles of natural religion. He is lauded as the type of the true man, who gave a fresh polish and setting to gems of truth that had lain imbedded amid a mass of mental and moral rubbish, which the course of time had accumulated. The morality of the Bible is greatly admired; but its doctrines are regarded as unnatural excrescences on its fair surface, marring its symmetry, and impairing its strength. This is just the old Deism, suited to the temper of the nineteenth Century.

2. The Deism of the *second* class stand aloof from Christianity, contending for the entire sufficiency of natural religion, and painting in glowing colors its attractive features. "Love God and have perfect Faith in His love to man,—cultivate the religious principle. Listen to the inspiration of genius,—contemplate the infinite." These are the prime articles in its creed. It speaks of the beauty of virtue, of the natural goodness implanted in every man's heart, and the singular felicity of those who are released from the trammels of a written law, and spontaneously follow the promptings of a generous, disinterested love.

3. The Deism of the *third* class rises not to the level of those sublime heights at which the other two aspire. Divested of every mask, and impelled by an implacable malice, it wages an uncompromising and unscrupulous war against Christianity. It breathes no honeyed compliments, but only "threatenings and slaughter." Reposing a general belief in the Being and attributes of God, it frowns indignantly on the Christian faith as a mighty hoax, a miserable sham, a huge system of imposture. It deals in the basest insinuations, invents the grossest slanders, rakes up the dust of foes long dead and buried, resorts in short to the most mean and spiteful expedients. It upholds the religion of nature in common with the others, but more, with the view of assailing, under the covert it supplies, the religion of Christ.

II. PANTHEISM, as the name imports, asserts the universality of God. This seems quite an orthodox sentiment when first announced, for whither can we go from God's presence or flee from His Spirit? But this is not the sense in which it is understood. Pantheism professes to find God every where, but, in point of fact, finds him nowhere. It ignores the distinct personality of the Divine Being, and intimates in a vague, indefinite, misty fashion, that the divine element is diffused through the whole realm of Nature. It assumes a double form, a spiritual and a material. The one makes the Universe God, the other makes God the Universe. In both forms, it is but a revival, with slight modifications, of the notion which is incorporated with the Buddhist religion

and the ancient Stoical philosophy, that the world is impregnated with a subtle spirit which constitutes the source of motion in all its departments, and that all material objects are simply the phenomena this spirit presents, and through which it operates. According to the spiritual view of Pantheism, God is in every being and thing—an idea which verges on polytheism. "All matter is force, all force is spiritual, all spirit is God." This is its distinguishing formula. Man is "God-intoxicated." Matter becomes a mere appendix to spirit, and the mode of its manifestation. Material Pantheism gives prominence to matter, and regards spirit as naturally existing in it. Every material object is a part of God. Every member of the human family is a drop in an ocean which in its *totality* forms God. The myriad marks of design the world presents; the admirable suitableness and symmetry wherewith its parts are dovetailed; and the regularity wherewith its movements are conducted, are traced not to the acting of one great presiding mind, but to certain latent powers, which, it is taken for granted, exist in matter. The Pantheist

" Marks not the mighty hand  
That, ever busy, wheels the silent spheres,  
Works in the secret deep: shoots, steaming thence  
The fair profusion that o'erspreads the spring;  
Flings from the sun direct the flaming day;  
Feeds every creature, hurls the tempest forth:  
And as on earth this grateful change revolves  
With transport, touches all the springs of life."

III. Descending in the graduating scale, we reach ATHEISM the lowest step. This also assumes a double form—a bold, unblushing, and a more mild and modified. The former directly and positively asserts, "There is no God." When all nature is a vast whispering gallery, declaring his glory, a splendid temple, vocal with His praise, a mighty mirror, reflecting the features of His face; it seems unaccountable that any should be so obstinate and obtuse, as not to see with his eyes, and hear with his ears, and understand with his heart. To say there is no God, is the part of a fool, not of a philosopher. In order to prove it, a man would need to possess the perfections of the very Being denied. "For (as Foster has profoundly remarked,) unless this man is omnipresent, unless he be at this moment in every place in the universe, he cannot know but that there may be, in some place, manifestations of a Deity by which, even *he* would be overpowered. If he does not know absolutely every agent in the universe, the one that he does not know may be God. If he is not in absolute possession of all the propositions that constitute universal truth, the one which he wants, may be, that there is a God. If he cannot with certainty, assign the cause of all that he perceives to exist, that cause may be God. If he does not know everything that has been done in the immeasurable ages that are past, some things may have been done by a God. Thus, unless he knows all things, that is, precludes all other divine existences by being Deity himself, he cannot know that the Being whose existence he rejects, does not exist."

Of late, especially, the untenable character of the absolute Atheist's position, has been felt. Driven from it, a certain class have entrenched themselves in a position, new in appearance, but not differing in reality from the old. They say, there is a lack of evidence. It belongs to them to shew that God is not, but they dexterously shift the burden from their own shoulders, and try to saddle it on those who hold the affirmative. They are not satisfied with the evidence adduced. They desire more, and when that is granted, they are no nearer satisfaction. However copious the flood of light with which you encompass them, it meets with the same reception. "If the eye be single, the whole body shall be full of light, but if the eye be evil, the whole body shall be full of darkness."

Certain features have of late been culled from all the above "isms," pounded into one conglomerated mass, and blazoned abroad as a new form of Infidelity, under the name of Secularism. It claims for time a superiority over Eternity, the present over the future. It bids man pay exclusive attention to the things seen and temporal. It substitutes human science for Divine Providence. It scouts spiritual dependence. It makes man a law and a God to himself. We rank it under the Atheistic division, for although its leading advocate, Holyoake, at times, disclaims Atheism, it is plain he is an Atheist at heart. Can it be slander to call him so, when he hesitates not to speak of the "belief of a God as an Atlas of error, bearing on its broad shoulders a world of immoralities?" In future articles, we may refer more particularly to some of the above, especially the more popular and plausible. In the meantime, we may conclude by saying, that the more recent advocates of Infidelity differ not in substance and spirit from their predecessors. Their tactics may vary, but their weapons are the same old weapons that have been shivered to peices in a hundred fights, reformed and refurbished—"the old spent shots of former battles, recast in a slightly different mould for guns of another bore; the spiked and disabled cannon of past wars, put upon fresh carriages or mounted on batteries of a more modern make." x

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## EDUCATION IN CANADA WEST. *J. Loring*

### No. II.

Our first paper was occupied with a statement of the existing system of Common Schools. In the operation of the system, there are certain evils and defects, which we now proceed to notice. Many of these no doubt are incidental to a new country, a mixed population, and the preponderant influence of unenlightened and uneducated persons in the conduct of affairs. Some of them, no doubt, time will remove, but others may be sooner remedied if brought under the notice of teachers and parents.

First among these defects, we would place the low attainments and indifferent capabilities of many of the teachers. The fact cannot be disguised, that many of our teachers are unqualified for the office they hold. To remedy this evil, trustees must be more careful than they are, in the engagement of teachers. No consideration should tempt them to employ an incapable person. Inferior teachers can be procured at a smaller salary, but the best teacher is always the cheapest. From the last report, we learn that the highest salary given in a city is £350; in a town, £200; in a village, £130; in a county, £160; while there are pittance as low as £30, and many range between £50 and £60. Can an educated man be expected thus to give his time for smaller wages than a day labourer can obtain? In Boston, U. S., the salaries given in the common schools, range from £500 for Head teachers to £300 and £250 for assistants, while females have from £100 to £150. Such salaries, equal to those of Professors among us, secure the services of men of talent, under whom the schools become really effective. Let the teachers be well paid, and the schools will improve. Money spent on education is money gained. A well educated community will be prosperous, intelligent industry will increase, the value of property and of labour will be enhanced, and the little that is laid out on education will be returned tenfold in the additional wealth, comfort, and peace of an ennobled and refined people.

A second defect which we would notice is the irregular attendance of the pupils at school. In Toronto for example, a large proportion of the children registered, were at school for a very short time, while twenty-five per cent of

them were irregular in their attendance. This is a crying evil. Parents keep their children from school, or send them only now and then, and thus preclude the possibility of any thorough education being obtained. Meanwhile the blame is laid on the teacher, or the system, or the child, while it should be on the parent. In some country districts, and at certain seasons, a scarcity of labourers, or poverty, may make it necessary to keep the children at work; but to keep a child out of school unless from necessity, is to do him an irreparable wrong. Childhood will never return, and education, if neglected in youth, will in all probability never be obtained. The child will never in after life thank that parsimonious parent, who, in order to hoard up for him a few more dollars, deprived him of what is of far greater importance; who, to save the expense of a hired labourer, made him toil in the fields, at the very time he should have devoted to the cultivation of his mind. *Education is worth more than money.* "Wisdom cannot be gotten for gold, neither shall silver be weighed for the price thereof."

A third defect lies in the careless manner in which recitations of lessons are often conducted. Insufficient attention is paid to distinct enunciation, correct pronunciation, the inflections of the voice, and the thorough comprehension of what is read. Spelling among us is notoriously bad. To remedy this, exercises in dictation, and a thorough training in the derivation of words with the prefixes and suffixes, would be very useful.

This leads us to notice a fourth defect: a tendency to the mechanical rather than the intellectual mode of teaching. In many schools, even where there are black-boards, they are but little used, (although there is a great improvement of late in this respect,) no illustration is given, and no explanation is attempted. In Arithmetic for example, sums are given out to be *done*, and the pupil learns the *how* but not the *why*. He can go through the detail, but is ignorant of the principle. One half of the time usually spent over the slate might advantageously be devoted to other studies, if the other half were spent in illustrating and explaining the elementary principles of mathematics. The application of these principles in the practical rules might be illustrated, but expertness in the use of them will never be acquired until the lad has left school and gone into business. In History, the memory is often crammed with names, and dates, and isolated facts, while the principles of history and the connection of events are not pointed out. In Geography too, the names of countries and towns, with their populations, are often repeated, while their relative positions are unknown, and the physical geography is almost entirely overlooked. The teaching of Grammar is rendered very ineffective by the same mechanical style.

Another defect in the working of the school system is found in the local superintendance of the schools. If the provisions of the Act were carried out, a most effective superintendance would be the result. It is the duty of the local Superintendent to distribute the school money, to visit each school at least half yearly, to deliver a lecture in each school district, to take the general oversight of the schools, to attend to arbitrations, to afford all required information relative to the schools under his care, to meet with the Chief Superintendent for conference when required, to prepare and submit an annual Report, and to attend the meetings of the County Council of Public Instruction, at least four times in the year. For all the labor, loss of time, and travelling expenses connected with these duties, he is to receive a sum of not less than £1 for each school, the Council having power to add to that sum as they see fit. The legal minimum is, however, the common remuneration. The consequence of so paltry a remuneration is, that the work is not executed. The whole time of a competent person would be necessary to do the work well, but the salary is too small to induce any one to undertake a superintendance of

schools as his livelihood ; and while all praise is due to those men, often clergymen, who have done as much as their other engagements have permitted, often with much discomfort and at a pecuniary sacrifice, we decidedly think that County Councils would best consult the interests of education, by appointing to local Superintendents a competent salary, requiring their whole time for the work, and giving them a considerable number of schools of which to take the oversight. Parsimony here is one of many foolish economies.

We cannot discuss the state of common school education, without noticing two questions which now invest the subject with the deepest interest. The first is the question of "Separate Schools," on which the public attention has of late been earnestly fixed. The separate schools in Canada West now number about twenty. According to the present provisions of the Act, Roman Catholics, who are the only parties demanding separate schools, have a right to establish them under their own trustees, and to teach in them the tenets and usages of the Church of Rome. When they have established a separate school, they share in the school grant of the Legislature according to the number of scholars in attendance, and are exempt from all local taxation for school purposes. This indulgence, though tending to the dissolution of the common school system, has not as yet issued in any serious injury. The Roman Catholics are not sufficiently numerous, except in cities and large towns, to render the establishment of separate schools practicable. Indeed, if left to themselves, they would generally prefer to send their children to the common school, as its advantages are superior to those of a separate school, and there is no attempt made to interfere with their religion. But though the people might be satisfied, the priests are not. Knowing that the excellent education afforded by our common schools will gradually enlighten the people, and break the bonds of ignorance that chain them to the superstitions of Popery, they have made a demand which, if conceded, would entirely overthrow our common school system. The Act proposed by the Popish party, among other things, provides, that any rate payer "who, when required to pay his school taxes or rates, shall present to the collector a certificate in duplicate from the Secretary Treasurer of the Trustees, or any Board of Trustees of any Roman Catholic separate school or schools, that he has paid all school rates or taxes required by such Trustees or Board for the then current year, shall be exempted from the payment of all rates or taxes imposed for the building or support of common schools or common school libraries for the same year." This clause would put it in the power of Roman Catholic trustees, not only to gain over parties to the support of their separate schools, by taking from them a less sum than the taxes for the common schools, but even to exempt any one from all taxes for school purposes, by granting him a certificate. This Bill if passed, would be not only a concession to Popish bigotry, and a wrong to Protestantism, but would form the triumph of a plot against education. The consequences of such a bill would be the complete overthrow of our school system, the development of the bitterest religious animosities, and the reign of Popish ignorance with its ten thousand withering influences. Every resistance must be made by the Christian, the philanthropist, and the patriot, to these daring attempts of Popery. To be ignorant on this subject is inexcusable, and to be indifferent is a crime.

The other question is that of Religious instruction in the schools, and it has confessedly its difficulties. A religious man desires to see the education of his children not only *founded* on Christianity, but *pervaded* by it. We regard all education which is merely secular as necessarily imperfect. To train the intellect, and to leave the heart untutored, is only to half educate. To pour in all other knowledge, but to deny the knowledge of the Highest—to exhibit all secondary truths, but to hide the source of all truth, is only to half instruct. To

teach a young man all art and science, while the Book is kept from him, which teaches the noblest of arts and sciences, is the sure way to lead to scepticism. It is to put the keenest weapons into his hands, and not instruct him how to use them with safety to himself and to others. We feel deeply here, for we are convinced that the more highly educated a man is, the more need he has of being under the influence of the holy, ennobling, and regulating principles of Christianity.

But it is said, religion cannot be taught in schools for the support of which all denominations are taxed. Why not? Without introducing sectarian differences, surely there is a broad platform of Christianity on which all may meet. We admit that in order to be national among us, the system must be non-sectarian. But still we contend that a national system should be Christian, and should recognise the Bible. Popery (for it is our only opponent on this question) demands the exclusion of the Bible,—Protestantism demands its introduction. If to introduce it is unjust to Popery, to exclude it is unjust to Protestantism. To put the Bible under ban is to do violence to the conscience of a true Protestant, it is to take from his child the only lamp that can cast true light over every branch of secular learning. It is to expose our children to the future assaults of Infidelity, Indifferentism, and Popery, without the knowledge of the only sufficient bulwark against all error. Popery and Protestantism are opposite to each other, as night is to day, and perhaps they never can co-operate. But, if no Roman Catholic is compelled to read the Bible, or to hear it read, or to listen to prayer, then the Protestant must be allowed the privilege of putting the Bible into the hands of his child, and having him instructed at school in the truth of God. We distinctly declare, that we cannot advocate any system of instruction under which the Revealed Will of God is ignored.

It is said, that in the sabbath school and the Church, and not in the common school, religion should be taught. The Church and the sabbath school are proper places for such teaching, but not the only places. What is to become of the thousands who never go to Church or sabbath school? Are they to remain ignorant because their parents are ignorant? Are they, for want of Christian instruction, to grow up to be the pests of society? Surely a Christian people should not treat them thus. If Christian instruction is the only way to make the good citizen as well as the happy man; if it is the only effectual check to crime, and the most powerful reforming influence; if it affords the only true ground of civil and religious liberty, and the only remedy for the social evils of the body politic; is it not the duty of Government to give it to every child? Is not that true political wisdom? But we take higher ground. If God is the author of Christianity, if her commands are his voice, then is not every one who knows her heavenly principles, bound by the most sacred obligations both of humanity and religion to make the truth known to all? It must be so. In fact to shut out religion from the school, you must banish not only the Bible from the school, but the Christian from the teacher's desk. If you employ a Christian man as a teacher, his Christianity will not be hid. Religious principles regulate his whole conduct, and these he will not fail to impress on those around him. He must be left free to pray, and to bring the great motives of Christian duty to bear upon the children in the management of the school. He will not submit to restrictions in this respect. So long, therefore, as Christian men and women occupy the teachers' desks, so long and no longer will religion pervade our common schools. In this view, the training and choice of teachers are of the highest moment; and it is interesting to observe, that even ungodly men prefer as teachers for their children persons of high Christian principle, who, while they inculcate the duties and doctrines of Christianity, manifest her virtues in their lives.

We must here also enter our dissent from the commonly promulgated doctrine, that the ten commandments may be taught, and morality inculcated, apart from the *doctrines* of Christianity. The morality of the Bible rests on its doctrines, and cannot be separated from them. Christian practice and Christian belief cannot be disunited. To inculcate outward duties, apart from that love which is the fulfilling of the law, is not true morality. A religion dissociated from the Cross is not Christianity; an obedience not flowing from love to God, in Christ, is not Christian obedience. With such a morality, such a religion, we can have no fellowship. A whole Bible we must have, a Christianity in which the glorious doctrines, which are foolishness to Greeks, and to Jews a stumbling block, obtain that prominence which their God-derived excellence demands.

In a future number of this Magazine, we have in view to present some information regarding the Normal and Grammar Schools of Canada West. x

### AMERICAN CHURCHES AND AMERICAN SLAVERY.\*

On the whole question of the relation of the American Churches to Slavery we are still much in want of precise information. We should like, for example, to know how many slave-holding members there are in connection with the several denominations, and what proportion they bear to the whole membership in the South; also we should like to know if any regard at all be had to the treatment of slaves by Church-members, either in their domestic relations, or in regard to their transfer, purchase, or sale. It is very desirable for the sake of the Churches themselves which have connections with the Southern States, that the real facts of the case should be authentically known; all exaggeration of statements on one side or the other would thus be avoided, and a correct estimate might be formed of the number of adherents for whose sake the Churches are imperilling their Christian faithfulness. We have now before us a reliable work dealing exclusively with the question, for which we are indebted to the well-known commentator and justly distinguished minister of the New School Presbyterian Church, the Rev. A. Barnes, whose name is a sure guarantee for its ability and for the candour and accuracy of its statements. This book, however, notwithstanding its title, is for the most part only a survey and vindication of the position and action of the author's own Church, and does not discuss, except generally and incidentally, the relations of the other Churches in the States to the slave-holding of the South.

It is needless to allege that Slavery is a purely civil matter, pertaining only to the department of political economy. Those Americans who use such language as this cannot believe their own statements; their past history, present policy, and political manifestoes, belie such professions. That Slavery has to do with questions moral and religious, as well as material and civil, is so very manifest that it need not be seriously argued. The slave is body and soul under the dominion of his master; he has no rights civil or religious, and consequently his responsibility as a moral and an accountable being is, even in the best circumstances, interfered with, and in the worst is utterly destroyed. Were, therefore, the Churches in no wise connected with Slavery; it would still be their duty to make emancipation one of their Christian aims, but she becomes directly interested in the question when it is found that the evil is within her own borders; that many of her own children are slave-holders, in the worst sense, not simply as guardians, or for purposes of humanity, or under the compulsion of tyrannical laws, but hold slaves as "goods and chattels," for "filthy lucre's" sake,

\* 'The Church and Slavery,' by Albert Barnes, Philadelphia, Parry & McMillan, Montreal, B. Dawson.

and as things to be bought and sold. The interest of the Church is further immensely increased, when we consider that many of her own members are themselves slaves, exposed to the worst evils of Slavery, to have their children taken from them by force, to have the sacred relation of husband and wife severed forever, and to be a prey to the lusts and passions of unprincipled masters. On these grounds, if on no other, one would think that the work of emancipation would be a special labor of the Church, and that she would give no rest to the governments of the country, until her children were restored to the gladsome life of liberty.

As Presbyterian, we are more interested in the character of our brethren in the United States than in that of any other denomination of Christians; and are better able practically to estimate both justly and kindly their difficulties as well as their duties in this matter. Instead, therefore, of expatiating over the whole field of the relation of the Churches generally to Slavery, it will be more suitable for us to confine our attention to the Presbyterian Church, and especially to the New School body, of whose actings we have the most full and authentic information. By thus narrowing our point of view we shall at least be able with some accuracy to estimate the position of one Church, and from one, may perhaps fairly infer, with such modifications as each case may require, the standing of the Southern Churches generally in relation to this evil.

It would appear that the Presbyterian Church as early as the year 1787, at which time the Synod of New York and Philadelphia was its Supreme Court, in a formal resolution, approved "of the general principles in favour of universal liberty in America, and of the efforts which were made by several of the States for the abolition of Slavery." And finally they recommended "to all the people under their care to use the most prudent measures . . . to procure eventually the final abolition of Slavery in America."

Again in the year 1818, a General Assembly having by this time been formed, resolutions were adopted containing a most thorough condemnation of slavery. "We regard" they say "the voluntary enslaving of one part of the human race by another as a gross violation of the most precious and sacred rights of human nature, as utterly inconsistent with the law of God, and as totally irreconcilable with the spirit and principles of the Gospel of Christ . . . . It is manifestly the duty of all Christians who enjoy the light of the present day, to use their honest, earnest and unwearied endeavours as speedily as possible to efface this blot on our holy religion and to obtain the complete abolition of Slavery throughout Christendom . . . . We earnestly exhort them to continue, and if possible to increase, their exertions to effect a total abolition of slavery." Further they say. "We rejoice that the church to which we belong commenced as early as any other in this country, the good work of endeavouring to put an end to slavery." Every friend of the Church devoutly wishes that there had been no relaxations of these "commenced endeavours," and that some American Clarkson or Wilberforce had arisen at this juncture, to have carried this work forward to a final triumph. If this had been the case we should not now have had to deplore the extension and perpetuation of this evil both in the Churches and in the States of the Union. As it is, the year 1818 seems to have been the culminating period of the church's zeal for liberty. In subsequent Assemblies, although the subject was introduced, yet it seems to have awakened more opposition on the part of some, and on this account to have been postponed from time to time. In the year 1838, the separation of the Presbyterian church into two nearly equal bodies, known as the Old and the New Schools took place, and the earnest discussions, and ecclesiastical adjustments, which this event necessitated, seem to have occupied both sections of the church to the exclusion of every other topic. In 1845 and 6, the subject

was, however, resumed in the Old School Assembly, and after lengthened consideration, they took up the position which they have ever since occupied,—they condemned the evils of Slavery, “the oppressive laws by which in some of the States it is regulated,”—they repelled the idea “that masters may regard their servant, as mere property and not as human beings, rational, accountable, immortal.” They declared that “the General Assembly of the Presbyterian church of the United States was originally organized, and has since continued, the bond of union in the church on the conceded principle, that the existence of domestic slavery, under the circumstances in which it is found in the Southern portion of the country, is no bar to Christian communion, and that to decide otherwise, would tend to the disorganizing of the Church, and the dissolution of the Union of States.” This may be regarded as the final action of the Old School, excepting that in the year following it resolved: “That in the judgment of this House, the action of 1845 was not intended to deny or rescind the testimony often uttered by the General Assemblies previous to that date.” The Old School declines therefore, to make Slavery a matter of discipline in its congregations, or of further consideration in its Assembly.

If we now turn to the New School body, we shall find that the subject has been frequently and freely discussed in its Assembly since the separation in 1838. In the year following, it solemnly refers the matter to the lower judicatories, “to take such order thereon as in their judgment will be most judicious and adapted to remove the evil.” The subject was in subsequent years much, and warmly debated; but not till the year 1846 was there any decided action taken upon it. In that year, however, the Assembly formally affirmed and adopted the resolutions of 1787 and 1818. They also deprecated “the violence of abolitionists,” denied that they had any “right by legislation to make slave-holding a bar to communion;” and again remitted the matter to Sessions, Presbyteries, and Synods, “to act in the administration of discipline as they may judge.” Thus the question stood till the year 1850, when the Assembly in advance of any previous resolutions, declared that the holding of men in slavery, excepting under the claims of guardianship, humanly, or oppressive laws, “was an offence which subjects the guilty to the discipline of the church; and again, Sessions and Presbyteries were declared to be “by the constitution of the church, the courts of primary jurisdiction for the trial of offences.” The subject was not again resumed till the year 1853, when, among other things, the Southern Presbyteries were asked for statistics as to the number of slave-holders in the churches within their jurisdictions, and the extent to which slaves are held by an unavoidable necessity, and whether any practical regard is evinced by the Southern churches for the sacredness of conjugal and parental relationships among slaves. In 1855, it was found that these resolutions were bitterly complained of by Presbyteries, and represented as insulting to the South. The authority of the Assembly was thus openly disregarded, and nothing was done to implement its requirements. A committee was accordingly appointed to report to next Assembly, “On the constitutional power of the General Assembly over the subject of slave-holding in our churches”; recommending at the same time that the evil be removed from the church “as soon as it can be done in a Christian and constitutional manner.” In 1856, this committee, it would appear, submitted two reports to the Assembly, the one by a majority, the other by a minority—the former in the interest of emancipation, the other in that of the status quo. After much discussion, the former was adopted by the large majority of the Assembly, and is the last, and probably will be the final action of this church.

This report is both able and interesting, and well worth the consideration of ecclesiastical jurists. It is mainly occupied with the question of

the Assembly's constitutional powers in respect to disciplinable offences. Its functions in this regard, the report states, to be of two kinds—"advisory and authoritative;" the distinction between which it carefully discriminates. To the former of these pertain "*reproving, exhorting, testifying,*" and to the latter, "*reference, appeal, complaint, and general review and control.*" The function of "*general review and control*" is that again by which any neglect of discipline in the lower judicatories may be remedied, and to it pertains—(1.) The inspection of Synod records and censuring the same. (2.) The taking cognizance of any important delinquency charged against a Synod by "common fame." The conclusions to which, after all, the Assembly comes, are in substance the two following:

1. That the General Assembly has no power to *commence* a process of discipline with an individual offender, its function being simply appellate and revisionary.

2. In the way of "*general review and control,*" it can reach *directly* only the Synod; *indirectly* indeed, the doings of other bodies may be involved. *Mediately* even a session may be reached, but not directly.

The report further acknowledges, that an offender may escape the discipline of the Church, and it may seem, it says, "a great evil that the General Assembly is not vested with larger powers;" yet it states that any departure from this constitution would be a greater evil, and "would transform the highest judicatory of the Church into an overshadowing ecclesiastical despotism." It is not thought in this report to be competent for the General Assembly to *enforce* its decisions upon the inferior courts, or to interfere with the ordinary disciplinary processes of the courts of first resort, the Sessions and Presbyteries.

The conclusion of the whole matter is, that the Assembly deems that it discharges its functions in the Church assigned to it by the constitution, in the matter of Slavery, by lifting up a solemn and continuous testimony against it, and by having it made in its meetings a subject of constant and free discussion, until the Church shall have extricated itself from the evil. Mr. Barnes is satisfied with this position, and considers it greatly in advance of that of the Old School, and even glorifies the standing of his Church, as in this respect superior to every other. He thinks that "Free Discussion" and "Testimony" will lead eventually to the abolition of Slavery in the United States. The Church therefore, it appears to him, can make no advance on its present standing—having done all that it constitutionally can do—having "recommended" the final abolition of Slavery—having declared it to be a disciplinary "*offence,*" in other words a *Sin* against God—it must now *stand* in the attitude of "*discussing and testifying.*" By the exercise of these powers, the New School Presbyterian Church expects ere long to purify both itself and the Country from the defilement of Slavery.

Looking at this position and these constitutional claims, from a Presbyterian point of view, such as we Presbyterians of the Scottish type occupy, it does appear as if there was something wrong in the "State of Denmark," or in the language of lawyers, it appears as if there was in America that thing inconceivable to law, "a wrong without a remedy." That such a position as is assumed by this Assembly is in keeping with the constitution of the Church of which it is the representative, we are almost persuaded to believe. Men whom we highly esteem for their intellectual acumen and ecclesiastical learning have said so, and shall we presume to question it! We are constrained to question it. There is room, we think, for difference of opinion as to this construction of the constitution. We do think that the Assembly, as the Supreme Judicatory of the Church, has powers which she has not yet exercised in the matter of Slavery. This we shall endeavor to show.

The power of the General Assembly is defined, (Form of Government, chap. VIII, sect. 2.) to be "wholly moral or spiritual, and that only ministerial and

declarative." Well, in virtue of this power, it declares *theft* to be an "offence," and it requires Church Sessions to put out the *thief* from the Church, and the Presbytery to put him out of the ministry. If neither the Session nor the Presbytery will do this, how does the Assembly act in such a case? Is it content with "discussing and testifying?" No! On the fame of this neglect of discipline coming to its ears, it summarily cites the Court offending into its presence, and makes enquiry, and if the allegation be found true, it enjoins process of discipline under pains of its severest censure, even of deprivation of office, and excommunication from the Church. If, notwithstanding this injunction, the Session or Presbytery does nothing, yea declares itself insulted by the action of the Supreme Court, shall then the Assembly quietly succumb and do nothing more, pleading the limitations of its constitution for its inaction, and satisfy itself with only "discussing and testifying?" An Assembly that would do this might be an Assembly of divines, but it would be destitute of the prerogatives which belong of necessity to a Court of Christ's Church. Mr. Barnes knows, and every minister of a Presbyterian Church knows, that this would be a case of *contumacy* on the part of a Session or Presbytery, which could and would be dealt with either by the formal process of *libel*, or, as the case might be, by summary deposition and excommunication. It may be objected that "theft" and Slavery are two different things. Grant that, in some sense, they are, yet ecclesiastically they are put into the same category by the New School Church, each comes under the same general title of "offence" to be equally expurgated from the Church.

Besides this we might say, what is a constitution worth that has no power to maintain itself inviolate? Such a constitution would virtually destroy itself. Here then is a case in point; it is an acknowledged part of the constitution that "*offences*" should be subjects of discipline; but here is slave-holding, a declared "*offences* in the proper import of that term, as used in the book of discipline, chap. 1, sec. 3," (resolution 1850,) and yet so far as known, no single instance is on record, or has been published by common fame, of an *offender* of this class being dealt with in the ordinary process of discipline; on the contrary, it is notorious that such *offenders* occupy places at the communion table, and in the several judicatories of the Church with perfect impunity. Is this not a violation of the constitution? The Supreme Assembly, in the exercise of its constitutional "*declarative*" power, declares, that slave-holding, excepting for guardianship, humanity, or under compulsion of law, is an "*offence*," and yet against *offenders* no action whatever is taken; and the Assembly knowing this, screens itself from further process behind its alleged constitution, and is contented with simply "discussing and testifying." It is absurd to suppose that the Church may be corrupted at its foundations, and yet that itself has no power and no possibilities of casting out the corruption. No such anomaly as this is to be found, we are persuaded, in any Christian Church out of the United States.

It would appear that our brethren in the States regard their Church Constitution as analogous to that of the Federal Constitution of their country, in which each State is sovereign within its own borders, and has certain rights and prerogatives with which the Congress or Supreme Legislature cannot interfere. It is thus that the Southern States claim immunity from the interference of Congress in the matter of Slavery, and thus too that the Supreme Government can justify its non-interference with the evil. The Federal government is with them only the bond of union between the independent States, and the administrator of their inter-state and inter-national affairs. Such seem to be the views of Mr. Barnes in regard to the constitution of the Church—that it is identical in kind with that of the State, and that consequently Sessions and Presbyteries are like so many sovereign independant States, with the internal administration of which the Supreme Government ecclesiastical has no right of interference, so long as

they confine themselves to their own affairs. We, however, demur to this representation of the Church. It is not a confederation of independent parts, but is essentially and only ONE—One State, not many states in union. What, therefore, pertains to one part, pertains equally to the whole. If one member suffers, the whole body suffers with it; if one member be living in sin, the guilt lies upon the whole, until by proper process it is expurgated. How can the Church be the unspotted "Bride of the Lamb," if, within the folds of her garments, "offences" are covered and cherished? If the Church cannot keep herself unspotted from the world by reason of her constitution, either that constitution must be unscriptural, or it must be unfaithfully administered. In our judgment, the latter is the true state of the case. Presbyterians in America, as well as elsewhere, have ever claimed for their church courts the administration of the "power of the keys," which were committed by our Lord to his Apostles on behalf of the Church. In virtue of this power, St. Paul enjoins an act of discipline upon the Church of Corinth; does this too in such terms of authority, as leave no room to doubt, that if the Corinthians had been disobedient to his command, he would himself, as in the case of Hymeneus and Alexander, have delivered the offenders "unto Satan, that they might learn not to blaspheme." The power of enforcing its decisions is of the very nature of government. For this purpose, the civil government is invested with the "power of the sword," and the spiritual, with the "power of the keys," that is of admonition and discipline. This is the theory of all Church government, and is, in regard to all "offences" excepting that only of Slavery, the professed practice of all Christian Churches.

This authority, no doubt, is limited by the Scriptures to errors of doctrine and moral offences, and to stretch it beyond these, is an evident abuse of power that may justly be resisted. Individuals and congregations have rights and liberties in the Church that must not be violated. As the subject may justly resist the "powers that be," in defence of his civil liberty and right, so too may the Christian man in defence of his spiritual liberty and right. It may indeed be difficult to define the limits of personal freedom and the jurisdiction of governments; still they have their respective bounds, which in cases of dispute may be settled by mutual explanation and compromise. A congregation may, therefore, rightly resist the action of the Supreme Judicatory, on the plea that it has overstepped its jurisdiction; but it does this, abiding the consequences, for the Supreme Court may also deem it right, in vindication of its prerogative, to cut off the recalcitrant member from its communion. These principles were amply illustrated in the conflict of jurisdictions which preceded the disruption of our Church in Scotland, nor has it yet been alleged, by any ecclesiastical jurist, that the Supreme Courts then overstepped their powers in the suspension and deposition of the ministers of Strathbogie. On these considerations, we therefore deem that the New School Church stands now in a false and an anomalous position; either it must resile from its declaration, that slavery is an "offence," or it must go a step farther, and purge itself of the "offender" by due course of discipline, even to the extent of cutting off *contumacious* Sessions and Presbyteries.

But what shall we say of this plea, that the constitution hinders the General Assembly from reaching the evil of slavery, when we find that by its own act the Assembly has denuded itself altogether of its appellate jurisdiction, and consequently of the *authoritative* power of touching slavery in the way of "*appeal, complaint, or reference!*" If Dr. Baird's "Religion in America," can be relied on, it would appear, p. 488, that in 1840, the New School General Assembly proposed to the Presbyteries under its care certain important changes in its constitution, which were adopted, and one of which was,—"*That all appeals from the decisions of a Church Session shall not, in the case of lay-members, be carried beyond the Presbytery, or in the case of ministers beyond the Synod.*" A constitution so plastic

as this, and which by one entrance *shuts out* from its Supreme Judicatory the very sight of slavery, might surely, with equal ease, if need were, be so modified as to bring slavery *into* its immediate cognizance. We are tempted by these things to think that the plea of the constitution is a mere subterfuge, by which the difficulties and hazards of the question are for the time staved off.

If it were alleged that to stretch the power of the Assembly to its extreme limits in this matter of Slavery, would be attended with results disastrous to religion in the Southern States, we could understand and sympathise with such a plea. It may, we grant, be a proper question for the American Churches to consider, whether in their circumstances other methods may not in the mean time be adopted, by which to deal with the evil, than that of "discipline." And it may be right for them to determine that "free discussion and testimony" are likely upon the whole to yield the best results; but, if this be the case, why take refuge behind a disputed construction of the constitution? and why permit our time honored and liberty-loving Presbyterian Church to bear the scandal, that its constitution permits the foul fiend of Slavery to lurk within its folds? We cannot believe or admit that the Church of Jesus Christ has no direct power to wash the stains of human corruption from its bridal robes, or that any "extra constitutional processes" are required for this purpose; or that by so doing it would "virtually annul its constitution," or become in its Supreme Judicatories "an overshadowing ecclesiastical despotism. From our heart we sympathise with our brethren in the States. We will not take up a railing accusation against them; many of their distinguished ministers we honor for their learning, and reverence for their piety. We earnestly pray God that they may yet be found faithful in the day of trial, and may yet vindicate the honor of Christ's name as the "Liberator of the Captive."

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### CHURCH DIFFICULTIES.

(From the *Presbyterian, Philadelphia.*)

In some cases, Church difficulties arise from an overweening disposition on the part of one person, or of a few leading members, to take every thing into their own hands. We confess, however, but little sympathy with those who asperse their brethren on this ground. Extensive observation convinces us that those against whom this objection is raised are usually the most energetic and efficient persons in the congregation. It is their executive qualities, and their willingness to give and to do, which places them in a position of prominence. They are all the while really bearing their own burdens and the burdens of the congregation also. Let them but relax their efforts, lay aside all their zealously prosecuted plans of usefulness, shirk the responsibility of doing more than can possibly be helped, and very soon the murmurs of jealousy and the aspersions of fault-finders will be hushed. But even if the active and hard-working church member or office should, once in a while, presume a little on the prominence which his valuable services have given him, let his brethren remember the good that is apparent in him rather than the evil. Let them not be too exacting from one to whom they are so much indebted.

Difficulties not unfrequently arise from a desire on the part of certain members to occupy places of prominence which are not accorded to them. It may be from ambition, or a desire for power, or from a sincere persuasion that their usefulness would be increased, but from whatever reason, it is true that they are not satisfied to remain in comparative obscurity. They can see no reason why they should not be made an elder, a deacon, a trustee, a Sabbath-school superin-

tendent, more than their brethren who are placed in these positions. They look upon their non-election as a personal slight. They infer that they are not appreciated; that their brethren are looking for the rich, or the elevated in society, or are under the influence of some carnal policy, instead of acting according to Christian principles of doing what would be for God's glory. Thus they become soured, they lose their interest in the congregation, and by speaking of their grievances engender dissatisfaction in other minds. We are persuaded, that this is a fruitful source of difficulty in churches.

Social distinctions are another cause of disturbance. Some in the humbler ranks of life find fault with the more prominent of the members in their church because they do not at once obliterate all social distinctions. In their estimation the church tie implies equality and intimacy, without reference to worldly circumstances. One of the complaints which almost every pastor has poured into his ears by some of the humbler members of his flock, is that such and such persons will not visit them; that certain of the congregation are too proud to notice, them; or that that church is too aristocratic for them. All such complaints argue a wrong spirit—wrong as regards self-respect, and wrong as regards piety. It is a poor indication of one's self-respect, that he is willing to be always craving the notice of those who in some respects are placed above him. There is an honourable regard for one's own character, which should make him feel that worth does not depend upon station, and that if he acts well his part, it matters little whether he moves in a higher circle or a lower one—whether the elevated and the fashionable choose to favour him with a passing smile and a honeyed word, or not. It is impossible, at any rate, that all the families in a congregation can be on intimate terms socially. None can embrace in their circle a whole church, and in making a selection like will usually take to like. Those similarly situated in outward matters will probably choose most to mingle together in society. We would not encourage caste and class, in churches, but it ought to be understood that, in the nature of things, there cannot be a universal social intimacy. We must say, too, that from real merit, however humble the station, it is not often that such complaints are heard. Such persons either win friends from every station, or they are content with those that God gives them, whatever their position. †

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THE WANT OF THE AGE.—The New York *Christian Advocate* characterizes the infusion into the Church of correct ideas as to Christian liberality, and the right use of property, as "the great want of the age." Our contemporary says:—

"The Christian world must be *revolutionized* on this question before it can be guiltless in the sight of God, and achieve its great mission among men. Is it not precisely here that we detect the chief reason of the long delay of the world's redemption? Would not a true standard of liberality, founded in a living faith in the Scripture doctrine respecting the relation of Christians to their property and to the Church, speedily provide for the moral subjugation of the whole world? Is not the world now, with all its open doors, ready for such a victory of the Church? What, then, prevents? What but the want of means? And why the want of means? Is there not wealth enough latent in the Church, not latent, but active rather, in worldliness and self-indulgence? Why, then, do not the hosts of the Church move onward with the ark of the covenant over the world? The pillar of cloud by day and of fire by night towers up before them and waves to move, but they take not up the march; some of them are busied in discussions about it, in partial preparations for it; some irregularly attempt to straggle onward, but the mighty army moves not. It needs inward sanctification; it needs to be purified from its worldliness in such manner that it shall see what is the *right use of property*. Stamp the mind of Christendom with a right and universal conviction on this subject, and you will see it rising and moving 'like an army with banners.' Excuse us, Christian reader, if you think we refer often to this theme, it is the great want of the age, and we shall not cease to urge it whenever we have a favorable opportunity." †

## WORDS OF THE WISE.

[Under the above title we propose to furnish in each number, choice extracts from eminent writers—especially from the old Divines.]

## GEMS FROM JEREMY TAYLOR.

## CHRISTIAN SAFETY.

“ I have often seen young and unskilful persons sitting in a little boat, when every little wave sporting about the sides of the vessel, and every motion and dancing of the barge seemed a danger, and made them cling fast upon their fellows; and yet all the while they were as safe as if they sat under a tree, while a gentle wind shook the leaves into a refreshment and a cooling shade. And the unskilful, unexperienced Christian shrieks out whenever his vessel shakes, thinking it always a danger, that the watery pavement is not stable and resident like a rock; and yet all his danger is in himself, none at all from without; for he is indeed moving upon the waters, but fastened to a rock; faith is his foundation, and hope is his anchor, and death is his harbor, and Christ is his pilot, and heaven is his country; and all the evils of poverty, or affronts of tribunals and evil judges, of fears and sadder apprehensions, are but like the loud wind blowing from the right point, they make a noise and drive faster to the harbor; and if we do not leave the ship, and leap into the sea; quit the interest of religion, and run to the securities of the world; cut our cables, and dissolve our hopes; grow impatient, and hug a wave, and die in its embraces; we are as safe at sea, safer in the storm which God sends us, than in a calm when we are befriended with the world.”

## POWER OF PRAYER.

“ Prayer can obtain everything, it can open the windows of heaven, and shut the gates of hell; it can put a constraint upon God, and detain an angel till he leave a blessing; it can open the treasures of rain, and soften the iron ribs of rocks, till they melt into tears and a flowing river: prayer can unclasp the girdles of the north, saying to a mountain of ice, Be thou removed hence, and cast into the bottom of the sea; it can arrest the sun in the midst of his course, and send the swift-winged winds upon our errand; and all those strange things, and secret decrees, and unrevealed transactions which are above the clouds and far beyond the regions of the stars, shall combine in ministry and advantages for the praying man.”

## INDIFFERENCE AND EARNESTNESS.

“ The river that runs slow and creeps by the banks, and begs leave of every turf to let it pass, is drawn into little hollownesses, and spends itself in smaller portions and dies with diversion; but when it runs with vigorousness and a full stream, and breaks down every obstacle, making it even as its own brow, it stays not to be tempted with little avocations, and to creep into holes, but runs into the sea through full and useful channels; so is a man's prayer; if it moves upon the feet of an abated appetite, it wanders into the society of every trifling accident, and stays at the corners of the fancy, and talks with every object it meets, and cannot arrive at heaven; but when it is carried upon the wings of passion and strong desires, a swift motion and a hungry appetite, it passes on through all the inter-medial regions of clouds, and stays not till it dwells at the foot of the throne, where Mercy sits, and thence sends holy showers of refreshments.”

## THE PROGRESS OF SIN.

“ I have seen the little purls of a spring sweat through the bottom of a bank and intenerate the stubborn pavement, till it hath made it fit for the impression of a child's foot; and it was despised, like the descending pearls of a misty morning,

till it had opened its way and made a stream large enough to carry away the ruins of the undermined strand, and to invade the neighboring gardens : but then the despised drops were grown into an artificial river, and an intolerable mischief. So are the first entrances of sin, stopped with the antidotes of a hearty prayer, and checked into sobriety by the eye of a reverend man, or the counsels of a single sermon : but when such beginnings are neglected, and our religion hath not in it so much philosophy as to think anything evil as long as we can endure it, they grow up to ulcers and pestilential evils : they destroy the soul by their abode, who at their first entry might have been killed with the pressure of a little finger.

He that hath past many stages of a good life, to prevent his being tempted to a single sin, must be very careful that he never entertain his spirit with the remembrances of his past sin, nor amuse it with the fantastic apprehensions of the present. When the Israelites fancied the sapidness and relish of the flesh-pots, they longed to taste and to return."

## P O E T R Y .

### GRACE.

"My stock lies dead ; and no increase  
Doth my dull husbandry improve ;  
Oh ! let thy graces, without cease  
Drop from above.

"Death is still working like a mole,  
And digs my grave at each remove.  
Let grace work too, and on my soul  
Drop from above.

"Sin is still hammering my heart  
Unto a hardness void of love.  
Let suppling grace, to cross his art  
Drop from above.

"Oh ! come ; for thou dost know the way,  
Or, if to me thou wilt not move,  
Remove me, where I need not say—  
"Drop from above."

GEORGE HERBERT.

### DEATH OF HUGH MILLER.

This great man, who has rendered such distinguished service to science, literature, and the Christian faith, died in his house at Portobello on the night of the 22nd December, by a pistol shot from his own hand, during a mental paroxysm, a fearful temporary insanity :

Unknown he came. He went a Mystery—  
A mighty vessel foundered in the calm,  
Her freight half-given to the world. To die  
He longed, nor feared to meet the great "I AM."  
Fret not. God's mystery is solved to him.  
He quarried Truth all rough-hewn from the earth,  
And chiselled it into a perfect gem—  
A rounded Absolute. Twain at a birth—  
Science, with a celestial halo-crowned,  
And Heavenly Truth—God's Works by His Word illumed—  
These twain he viewed in holiest concord bound.  
Reason outsoared itself. His mind consumed  
By its volcanic fire, and frantic driven—  
He dreamt himself in Hell, and woke in Heaven.

## REVIEWS AND NOTICES OF BOOKS.

SERMONS, DOCTRINAL AND PRACTICAL, by the Rev. WILLIAM ARCHER BUTLER, M. A., late Professor of Moral Philosophy in the University of Dublin. 1st & 2nd series. 2 vols. Cambridge: *MacMillan & Co.*, 1855 and 1856. American Edition—Philadelphia: *Parry & McMillan*. Montreal: *B. Dawson*.

The prevailing prejudice against volumes of posthumous Sermons is not unaccountable. Perhaps there are few departments of literature that comprise so large a proportion of ill-written, common-place, and wearisome books. We have always pitied those families, whose libraries consist of no more than a few "old volumes of Sermons."

Yet there exists a splendid Homiletic Literature, for those who cull it with taste and care. Not to go back to the Patristic writings, and the productions of those justly eminent preachers, Chrysostom, Basil, and Augustine, and confining our view to the Post-Reformation period, we find the French language and our own very rich in the literature of the pulpit. Among the French, our admiration is especially awakened by Bourdaloue and Massillon—Priests of Rome though they were—and by Claude, Saurin, and in our own time, Vinet and Adolphe Monod, of the Protestants. What an exquisite finish in the discourses of these great preachers! what veins of thought! what strokes of anti-thesis! what powers of pathetic appeal!

If, in the English language, a host of indifferent Sermons have been published, it is still true that a sufficient number of high value have been issued from the press to form, if collected, a considerable library. No one will dispute this who has passed thoughtful hours over the grand old Sermons of Latimer, Jewel, Usher, Jeremy Taylor, Tillotson, South, and Barrow, of the Episcopal Church,—and of Howe, Baxter, Flavel, and Charnock, among the English Puritans. Such specimens of early Scottish preaching as are extant, must be praised for vigor and fidelity, rather than for good taste. John Knox himself we can well believe to have preached always with power, and sometimes with pathos and beauty. The printed Sermons of John Welch and Robert Bruce give us no adequate idea of the "pulpit gifts" attributed to them by history. The Sermons of Rutherford, Binning, Boston, the Erskines, and MacLaurin, may be cited as the highest specimens of Scottish pulpit eloquence, to the close of last century. The discourses of Archbishop Leighton are full of a "sweet savor," but are rather English than Scottish in their character. The American Sermons of Jonathan Edwards have, from the date of their publication, commanded the attention of serious minds by their strength of thought, their calm unsparing logic, and their giant-like grasp of theological questions.

We are sincere lovers of the old preachers; but, while we like their theology and their pious fervor, we are not blind to the fact, that their style must hinder their being very generally read by the present generation. Barrow and Tillotson indeed were masters of a noble style, but their doctrinal views were of the Arminian cast. Flavel and Leighton are often graceful in expression, and always sound in the faith. But the irrelevant digressions, inexact interpretations, tedious subdivisions, and pedantic diction of many of the best sermons of the olden time, we cannot affect to relish.

The present century has given us, among heaps of well-intended dullness, a good many volumes of Sermons in our own language, worthy of preservation and praise. We hold in much esteem the discourses of Walker of Edinburgh, which have deserved to escape the oblivion into which the contemporary Sermons of Blair, once so lauded, have now for ever fallen. The elder McCrie was also the author of admirable Sermons of the Scottish school. No one, how-

ever, in this century, attained to so high and wide a repute as a maker and preacher of Evangelical Sermons, as did the late Dr. Chalmers, who not only wielded an immense influence from the pulpit, but has by his published Lectures and Sermons preached to multitudes in all parts of the world, where the English language is known. "He occupied himself with First Truths, and treated them with a boldness, a force, and a largeness of apprehension, which were in keeping with their intrinsic importance." Chalmers however is no model. His peculiar manner and diction suited his broad and vehement genius, but cannot be copied without great danger of a ludicrous failure. The only obvious imitator of Chalmers, so far as known to us, who has escaped such failure, is the Rev. Henry Melvill of London, an inferior, but a genuine orator of the pulpit.

We fear there is truth in the charge, that the Scottish Preachers, while admirable in their statement of points of faith, have in general been too regardless of the applications of divine truth to the actual states and wants of human life—and, content with the routine of theological phrases, almost sternly careless of graces and proprieties of style. This last fault, which, in a civilized age, is not a light one, is easily to be traced to the neglect of rhetoric and the belles lettres in the Academic Halls of Scotland, and the rude disregard of grace and ornament which is thought to be a virtue by many of the Scottish people. The consequence is, that few of the Ministers in Scotland, old or young, are masters of a style in the least worthy of the thoughts they labor to convey; and a certain clumsiness, not perceived in Scottish Sermons when preached with the true national fervor, at once appears in them when printed and read. It is only just to add, that these remarks in no wise apply to Dr. Guthrie's recent volume of Sermons—or to the occasional discourses published by Dr. Candlish, Mr. Caird of Errol, and Mr. Cairns of Berwick. In these we have a higher finish of style than was wont to be found in the Scottish pulpit—a more easy range of illustration, and a more human and interesting current of thought, always allied to the ancient sound theology.

No one can read the Sermons published by Doctors Newman and Manning, before their apostacy to the Church of Rome, without regret that intellects so acute, and powers of expression so consummate, should have been perverted to the propagation of deadly error, and that it is so rare to hear or read discourses of so high a class delivered in support of the truth. We would not take the responsibility of recommending to the notice of Ministers and Students the Sermons now referred to—or even those of the Bishop of Oxford—because, with all their beauties of sentiment and diction, they contain a most subtle poison of heresy; but we do advise the careful attention of Scottish, Irish, and Canadian preachers, to the purer models of the modern English pulpit, in the Sermons of Hare, Bradley, Law, Bickersteth, and Ryle—not forgetting the few master-pieces of Robert Hall.

To the list of the great preachers of modern times, we have now to add the name of the late Professor Butler, of the University of Dublin. Little known out of Ireland till his early death, at the age of thirty-four, he then became suddenly famous, and the Church knew the greatness of her son only when she had lost him from her militant ranks. A scholar, a poet, a philosopher, an orator, and a fervent Christian preacher, William Archer Butler was a highly endowed and cultivated man. The publication of his Sermons, though without the benefit of his own revision, and suffering the disadvantage which attaches to all posthumous works, we regard as a boon to the Christian public, and anticipate for them a wide and intelligent appreciation.

In these Sermons we especially admire the combination of Evangelical doctrine, especially of the truths of gratuitous justification and spiritual union to Christ, with a fine insight into human nature, a delightful freshness of thought,

a philosophic width of view and grasp, and a noble strain of eloquence. The topics are of the loftiest class; and the discussions and appeals are perfectly free from that affectation of profundity, and that desperate straining to say clever things, by which so many discourses on religious subjects are sadly marred. The discourses which have particularly interested us, are those on—"Christ our Life," "Self-delusion as to our real state before God," "Crucifying the Son of God afresh," "The Faith of man, and the Faithfulness of God," "The Folly of Moral Cowardice," and "The Word of God."

By detached extracts, even did our space permit us to multiply quotations, no adequate conception of the volumes before us can be given. We shall cite but a single paragraph, taken almost at random. It is the conclusion of the Sermon first named above:—

'He that keepeth my saying shall never see death'! Mark, brethren! it is no momentary adoption of the faith and law of Christ to which eternal life is the promised recompense. It is no transient emotion of passionate grief, no occasional sympathy with martyred virtue, no evanescent enthusiasm in the cause of the gospel, that forms in the heart of man the germ of future glory; it is to *keep* the saying of Christ. Our Christianity is momentary, because our principle is momentary; we turn to religion to diversify our life, not to be our life. But oh! as you would indeed be the sealed and reserved inheritors of glory, remember this—that God will not condescend to take His place among the fashions of the day! Remember that Christianity is not a new system of theological reasoning, nor a new assortment of phraseology, nor a new circle of acquaintance, nor even a new line of meditation—but a new life. Its very being and essence is inward and practical; it is not the likeness or the history of a living thing, it is itself alive! And therefore to examine its evidence, is not to try Christianity; to admire its martyrs, is not to try Christianity; to compare and estimate its teachers, is not to try Christianity; to attend its rites and services with more than Mahometan punctuality, is not to try or know Christianity. But for one week, for one day, to have lived in the pure atmosphere of faith and love to God, of tenderness to man; to rejoice in the felt and realized presence of Him who is described as coming up from the Wilderness, supporting His beloved; to have beheld earth annihilated and heaven opened to the prophetic gaze of hope; to have seen evermore revealed behind the complicated troubles of this strange mysterious life, the unchanged smile of an eternal Friend, and everything that is difficult to reason solved by that reposing trust which is higher and better than reason; to have known and felt this, I will not say for a life, but for a single blessed hour, *that*, indeed is to have made experiment of Christianity—*that* is to know the imperishable work of the Spirit in preparing souls for eternity—*that* is to keep the saying which shall keep from death—*that* is to have a glimpse of the meaning of those mystic words which I will not dare to paraphrase or amplify, but which are in themselves all, and more than all, I have attempted to express, *that our life is hid with Christ in God.*

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DRED: A TALE OF THE GREAT DISMAL SWAMP; Philadelphia, PARRY & McMILLAN: Montreal, B. DAWSON.

We can only briefly notice in connection with the question of slavery treated of in a previous article, this last work of Mrs. Stowe. It is strongly marked with the peculiar excellencies as well as the defects of its now famous authoress. The best parts of the book are its descriptions of natural scenery and its delineations of negro character and life. Milly is a noble example of genuine magnanimity and piety; and the quaint old Tiff is one of the most agreeable personages in the whole story. Nina is interesting, and her end is painful. Clayton we do not much admire. Russel the sceptic is smartly but extravagantly drawn. Dred is a great Titan, and one of the most terrible results of outraged humanity. Tom Gordon is the evil genius, the Legree, of the book. Notwithstanding objections that have been taken by English critics to many of Mrs. Stowe's representations of character, other than that of the negro, we are yet of opinion that most of them are more truly American than they are aware

of. We question if Mrs. Stowe has much faculty of invention; she *sees* well, and is a good painter. One feels on reading her descriptions of swamp and forest, of glade and garden, that she has *seen* them. They are truly American; not a bit of them is invented. So too it would appear, that she has *seen* and noted well most of the persons whom she introduces into her narrative, and most of the *situations* which, with so much dramatic effect she portrays. This general *truthfulness* of aim in Mrs. Stowe's representations, in some measure perhaps, accounts for the want of plot, or regular plan, which is so much complained of in "Dred." From the same cause, the incidents are for the most part painful, and the impression left upon the mind of the reader at the close, far from agreeable. Mrs. Stowe's extraordinary dramatic powers would undoubtedly be set off to greater advantage than they have yet been, by a little more regard to the art of construction. Her object, however, was not to write a *Novel* in the usual sense of this term, but to advocate the cause of Abolition, and by a variety of living tableaux strung together, without much regard to æsthetic principles, to show the miserable lot of American slaves, to delineate their human virtues and vices, and the corrupting influence of the whole system upon black and white, Church and State. If this has been done with less sweetness of manner, or regard to the rules of art than might have been wished by the critics, it has yet been done, which is the great matter, with unquestionable power.

In common with many others, we think that the chapters in the second volume, in which Mrs. Stowe assumes the position of ecclesiastical satirist and censor, are the least effective parts of the book. Packthread, Calker, Bonnie, and even Cushing are, to our thinking, miserable caricatures, very much after the coarse style in which saints and quakers were ridiculed by the dramatists of the last century. We cannot believe that such unvarnished hypocrites are to be found in any church. Mrs. Stowe has, we fear, been led into this bitter and unkind representation of Presbyterian Ministers by her own sectarian antipathies as an Independent. This accounts too for her singling out the Presbyterians only as the object of her attack, rather than Methodists, Baptists, or Episcopalians, who are, her own appendix being witness, as deeply implicated in the evils of slavery as they. We have no wish to screen the Presbyterian church from the just censure which her unfaithfulness in this matter deserves, but we regret this manifestation of what we cannot but regard as personal and sectarian feeling on the part of Mrs. Stowe, as it is likely to create a sense of injury in the minds of many of the best friends of the slave, and to give rise to a suspicion that the gifted authoress has other and less amiable ends to serve by her book than the ostensible one of negro emancipation. Notwithstanding these exceptions, we hail this book as another valuable contribution to the great cause of the Abolition of Slavery in America. ✕

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A BOOK OF PUBLIC PRAYER, compiled from the authorised formularies of worship of the Presbyterian Church, as prepared by the Reformers Calvin, Knox, Bucer and others, with supplementary forms. New York: C. Scribner. Montreal: B. Dawson.

We cordially recommend this book to the notice of ministers and heads of families, as an admirable assistant in public and private worship. In appearance it is quite an ornament to the parlor or the study. We have not seen a more beautiful piece of typography issue from the American press, well bound, and with vermilion edges; it is most agreeable to find these venerable devotions of the Reformers put within our reach in such a form. We shall notice the whole subject of worship to which this book refers in a future number.

**LAWS FROM HEAVEN FOR LIFE ON EARTH**—Illustrations of the Book of Proverbs—by the Rev. WILLIAM ARNOT. London, Edinburgh, New York and Toronto: *T. Nelson & Sons.* Philadelphia: *Presbyterian Board of Publication.* Montreal: *B. Dawson.* Pages, 430.

As the Book of Psalms is congenial to devout minds, so is the Book of Proverbs to those of a practical sagacity. In the best types of old Scottish character, we have seen the combined influences of these Scriptures. The Psalms, constantly read and sung in the Churches and the families, fed the Scottish piety; the Proverbs, very generally read in the Parish and other Schools, and so made early familiar to the mind, formed and ripened, in no small degree, the kindly shrewdness of the Scots.

We hold in high esteem the practical commentary on this sacred book, by an English Evangelical Divine, the Rev. Charles Bridges; and it is with pleasure we now receive from an esteemed Minister of the Free Church in Glasgow, a volume, not professing indeed to be a consecutive commentary, but containing admirable illustrative comments on select texts from the first fifteen chapters of the Proverbs of Solomon. The author has many qualifications for his task—a clear mind—an evangelic belief—a shrewd insight into the heart—a faculty of observing the ways of man—a terse direct style—and an unusual aptitude for illustration. The book is an excellent specimen of the teaching which modern city life especially requires. The contents are, of course, miscellaneous, but are all animated by “a desire to lay the Christian system along the surface of common life, without removing it from its foundations in the doctrines of grace.”

An idea of Mr. Arnot's style of thought and language may be gathered from the following passage, on the sharp awaking of the soul from its sleep in the pleasures of sin:—

A man has fallen into the sea and sunk; he soon becomes unconscious. He is living yet, but locked in a mysterious sleep. Meantime, some earnest neighbours have hastily made preparations, and come to the rescue. From above, not distinguishing objects on the bottom, they throw down their creener at a venture, and draw. The crooked tooth of the iron instrument comes over the face of the drowning man, and sticks fast in the dress of his neck. It disturbs the sleeper, but it brings him up. It scratches his skin, but saves his life. The saved, when he comes to himself, lavishes thanks on his saviours, mentioning not, observing not, the hardness of their instrument, or the roughness of it grasp. Beneath the surface of society, sunk unseen in a sea of sin, lie many helpless men. Slumbering unconscious, they know not where they are. They dream that they are safe and well. They have lost the sense of danger, and the power of crying for help. Help comes, however, without their cry. Over the place where we know the drowning lie, we have thrown these sharp instruments down. We have been raking the bottom with them in all directions. If the case had been less serious, we might have operated more gently. If any be drawn up, they will not find fault with the hardness of the instrument that reached and rescued them. The slumbering may wish it were soft to slip over them, but the saved are glad that it was sharp to go in.

When a world of human kind lay senseless in a sea of sin, one wakeful eye pitied them, and one Almighty arm was stretched out to save. The Highest bowed down to man's low estate. He sent His word, and healed them; but the word was quick and powerful. The sleepers cry out when first they feel it in their joints and marrow. The evil spirit in them still resists the coming of Jesus as a torment; but when they are restored to their right mind, they sit at that Saviour's feet, and love Him for His faithfulness. ✕

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**THE ROBIN, AND OTHER PARABLES, FOR CHILDREN**, by F. A. KRUMMACHER. Philadelphia: *Lindsay & Blakiston.* Montreal: *B. Dawson.*

This is a selection from the larger work of this celebrated author. Nothing can be more sweet and beautiful than the style and language of these Parables. Mellow as the morning light; cheerful as the song of the lark; pure as the lily; fragrant as the rose, and brimful of love for the Lambs of the Flock, these Parables cannot fail to be most acceptable to the young. They are illustrated with

much artistic skill. There is a classic purity about the drawing of the figures, and the lines and shadows of the drapery remind us of the clear and graphic style of Albert Durer. A more suitable or pleasing book for children has not been published this season.

THE HOME-SCENES OF THE NEW TESTAMENT; OR, CHRIST IN THE FAMILY. By the Rev. THEOPHILUS STORK, D.D. Philadelphia: *Lindsay & Blakiston*. Montreal: *Dawson*.

This volume is dedicated "To all who have a home on earth, to love or hope for one in heaven." It is written by its pious author to arrest what he deems a growing tendency in American society, namely, to depreciate the home-institution as a divine ordinance and economy for the culture of youth and the spiritual elevation of society. His aim is to direct anew the attention of Christians to the home-institution. The first chapter treats of Home in its true ideal, its characteristics, and its relations. The facts which he cites to establish the connection of the family and the Church, are very striking and most encouraging to Christian parents. Nine-tenths, it would appear, of all the conversions during a powerful work of grace, in 1831, were connected with pious families; and it is estimated that ninety-nine hundredths of all the ministers of the Gospel came from families where one parental heart, at least, was in true sympathy with Christ. The other chapters are: The Holy Family; Cana, or the Bridal Scene; Cornelius, or the Family Altar; Bethany; Emmaus, or the Home of Old Age. The literature and the piety of this volume are of a high order. It is largely interspersed with illustrative anecdotes and apposite quotations from the best writers in prose and poetry. We regard this as a most seasonable book, and one that should be carefully read and considered by all parents. To the home department of Christian ethics it is an admirable contribution.

We have received from B. DAWSON, Montreal, the following books:—

RELIGIOUS TRUTH, illustrated from Science, in addresses and sermons on special occasions, by EDWARD HITCHCOCK, D.D., L.L.D. *Boston: Phillips, Sampson & Co., 1856.* p.p. 422.

This is a most attractive and instructive work, worthy of the pen of its distinguished author. We trust it will receive a wide circulation.

THE DOCTRINE OF BAPTISMS, by GEO. D. ARMSTRONG, D.D. *New York: Charles Scribner, 1857,* p.p. 319.

This is an able and seasonable discussion of a subject which requires the close attention of the Church. We recommend Dr. Armstrong's Book, and shall refer to it in an early number.

We have also received the CHILDRENS' PAPER, January, 1857. T. Nelson & Sons, *Edinburgh & Toronto.*

An excellent Periodical, beautifully illustrated, and worthy of a large circulation in families and Sabbath Schools.

## SUMMARY OF INTELLIGENCE.

### ECCLÉSIASTICAL AND MISSIONARY.

PRESBYTERIANISM IN PRUSSIA.—The great Evangelical Conference which the King of Prussia had summoned to meet at Berlin in the month of November, has just closed its deliberations. The persons who took part in this important meeting represented very fairly every party in the Prussian Church, as well as the local and political interests of different provinces. The advisers of the King showed a sincere desire to learn the mind of the Church, by making such a selection of distinguished, earnest men, as gave almost universal satisfaction. There were five questions proposed for discussion: 1st, the constitution of the separate congregation; 2d, deacons' courts; 3d, the liturgy; 4th, the marriage of those that had been divorced; 5th, the provincial synods, and the calling of a General Assembly. On the first point the great majority of the Conference decided in favor of a Presbyterian form, as being the best for maintaining the rights and developing the life of the individual Church. Ultra-Lutheranism, in advancing the power

and standing of the clergy can only do so at the cost of the lay-members of the Church; and the movement in this direction has called out a powerful reaction in favor of a pure Presbyterian constitution. The election of elders to assist the pastor in administering church discipline, and in watching over the inner life of the Church found able supporters, and the real nature of Presbyterianism has been very fully exhibited to those who have had less distinct views on the subject. The nature of the deacon's office, and the general principles of a provision for the poor, occupied much of the time of the meeting.

**COUNCIL OF ENGLAND.**—In Birmingham, Canon Miller has been trying the experiment of a series of special services with a view to reach the working classes of that town. The results, it is said, are of a very encouraging kind. The services were held on the evenings of a whole week, and were preceded by prayer-meetings in a school-room. The congregations were overflowing on the first evenings of the week, and the number of artisans very large. The texts were such as these:—Hob. vi. 18, (The Refuge); John i. 17, (Grace and Truth); 2 Cor. v. 20, (Reconciliation); Luke xv. 2, (Receiving sinners); Matt. xxiii. 33, (Hell); Heb. ii. 3<sup>d</sup>, (Salvation). The Rev. Dr. McNeil, and Rev. J. C. Ryle took part in the services. Mr. Angell James was among Mr. Miller's hearers on one of the evenings.

Considerable commotion has been created by the efforts of Mr. Gladstone and others to procure a closer alliance between the Scottish Episcopal Church and the Church of England. At present the law prevents clergymen ordained by the Scottish bishops from holding preferment in England. Mr. Gladstone is anxious to procure the repeal of this law, while his endeavor is strenuously resisted by the evangelical party, on the ground that the change would interfere with the internal administration of the Church of England, and would establish a bond of brotherhood with a Church, some of whose bishops and leading men are notoriously inclined to Puseyism if not to Popery.

**LAY MISSIONARY MOVEMENTS IN SCOTLAND.**—Lay missionary movements have lately excited attention in two districts in the north of Scotland. One of these is conducted by a Mr. Brownlow North in the northern Highlands. This gentleman is an Englishman, a nephew of the Earl of Guildford, and son of the late Dr. Charles North, Prebendary of Winchester. He describes his past life in a manner which shows that the change in his own character is one of no ordinary magnitude. This imparts great additional earnestness to his addresses. Evangelical ministers of various denominations have invited him to exhort from their pulpits. The fervent earnestness of his appeals is described as very remarkable. In Aberdeenshire, a Mr. Gordon Furlong of London, lately a member of the Scottish Bar, has been the instrument of a work of conversion and revival. He has secured the sympathy of the neighbouring ministers, visits from house to house, and holds meetings for exhorting the people. It appears to be the desire of Mr. North and Mr. Furlong to aid the ministers of the gospel in their respective neighbourhoods in every way in their power. They have lately been holding joint meetings in Forfarshire, and have obtained the use of the churches of several denominations.

**ROMANISM IN RUSSIA.**—The Czar has promised that there shall be no more persecution of the members of the Romish Church. He has declined, however, the offer of a resident Papal minister; and all idea of a concordat is abandoned.

**CRIMINAL STATISTICS.**—An official list of youthful criminals in the Rhine Provinces of Prussia for the year 1855, exhibit the telling fact, that seventeen in every thousand Roman Catholics, and only seven in every thousand Protestants, were charged with crime during that period.

**FREE CHURCH COLLEGE AT HALIFAX N. S.**—The College and Academy were never in a more flourishing condition than they are this winter. In the College there are now 30 students, and a very fair proportion of them are young men of superior talents and energy; and what is still more pleasing, a number of them give undoubted tokens that they "love the Lord Jesus in sincerity."

The Academy, too, is well attended, and enjoys the services of three very competent Teachers, and an able accomplished Rector.

**ONE YEAR'S EXTENSION OF MISSIONS BY THE PRESBYTERIAN BOARD OF MISSIONS, (O. S.) IN THE UNITED STATES.** Between fifty and sixty missionary labourers have already gone forth, or are to set out in a week or two for their different fields of missionary labour. Nearly twice as many as have ever been sent out by the Board in any one year before, and perhaps a larger number than has been sent out by any other missionary association in the same time. Several new stations have been formed in connection with the older missions; and the initiative has been taken for the establishment of six new independent missions. Of these, one is to the Kickapoo Indians of Kansas; another to the Otos of Nebraska; a third to the Blackfoot Indians along the eastern slopes of the Rocky mountains; a fourth in Bogota, the capital of New Grenada; a fifth was projected to Japan, but may not be carried into effect for some time; and the sixth for the Afghans of Afghanistan. >

## LITERARY.

The eighth edition of the "Encyclopædia Britannica" is in course of publication by Messrs. A. & C. Black, Edinburgh. Twelve volumes 4to. have already appeared. The entire work is carefully revised, copiously illustrated, and enriched by new contributions from eminent living writers—as Macaulay, Henry Rogers, Kingsley, and Dr. W. C. Alexander. Unfortunately, the cost of the Encyclopædia will keep it out of the hands of many to whom it would be of the highest service. Friends who wish to make a welcome present to a Minister of the Gospel, or to any man of literary habits and tastes, cannot do better than order, through a bookseller, this magnificent work, which is almost a Library in itself.

The same Publishers have issued a new edition of the late Dr. Kitto's Cyclopædia of Biblical Literature, edited by the Rev. Henry Burgess, L.L.D., whose competency for the task is unquestionable. Another work of the same class, in course of simultaneous publication in Britain and in the United States, attracts the attention of Biblical Students. We refer to an English translation of "Herzog's Encyclopædia," with additions from other sources, by Rev. J. H. Bomberger, D.D. It is issued in parts, and is entitled "The Protestant Encyclopædia."

The English Socinians endeavor to injure the old orthodox faith by issuing translations of German works of Neologian criticism. Among the most recent of these, we notice an English version of Von Bohlen's attack on the authenticity of the Pentateuch, edited by Mr. James Heywood, the member of Parliament, who lately moved in the House of Commons for a revision of the authorized version of the Bible. Notwithstanding the concessions made by such critics as Dr. Samuel Davidson to the views of the Neologians, we are convinced that the Orthodox have no cause to shrink from the discussion of the question—considered as one of sacred literature—"Whether Moses was the writer of the Pentateuch, or no?"

The Rev. W. G. Blaikie, A. M., of the Pilgrim Free Church, Edinburgh, is the author of a volume recently issued from the press of Thomas Constable & Co., entitled "David, King of Israel, the divine plan and lessons of his life." There was room for a new work on this instructive and interesting biographical subject—the "Life of David" by Fleury of Dublin being a very defective treatment of so great a theme.

Messrs. James Nisbet & Co. of London are about to issue, in monthly numbers, a new selection from the best pieces of the great religious writers of Scotland and England—with the title, "Our Christian Classics, or spare hours with the best Authors." The selection, if judiciously made, will be of great value to those who cannot afford to purchase, or have not leisure to read, the entire writings of the British worthies. The work will be complete in 24 numbers, each containing 72 pages, crown 8vo. The price is very low, 6d per No., and should attract a large circulation in the Colonies.

Among the most interesting new Books we place the "Edinburgh Essays—by members of the University"—uniform with the Oxford and Cambridge Essays. The volume contains nine Essays on varied topics—the first, on "Plato," being from the pen of Prof. John S. Blackie, the zealous advocate of Scottish University Reform, to whose suggestion, in all probability, we owe the appearance of this book. Alexander Smith, the young Poet, has contributed an Essay on Scottish Ballads. Dr. George Wilson, the occupant of the new Chair of Technology, has written on "Chemical Final Causes." We have no space to enumerate the others.

The Rev. Dr. John Brown, of the United Presbyterian Church, Edinburgh, who has in recent years published so many Expository Works on various parts of Scripture, has just added to these a volume of "Parting Counsels, an exposition of the First Chapter of the Second Epistle of Peter." We should be glad to have an exposition of the entire Epistle from the venerable author.

An Historical Biography of the early Scottish Reformer and Martyr, Patrick Hamilton, has just been published by Thomas Constable & Co. The author is the Rev. Professor Lorimer, of the English Presbyterian College, London, who has had access to sources of information hitherto unexplored.

Sacred Literature has to mourn the death, on the 21st December, of the Reverend Dr. Harris, an eminent Preacher, Professor, and Author, among the English Independents. His chief works—"Mammon," "The Great Commission," "The Great Teacher," "Man Primeval," "The Preadamite Earth," and "Patriarchy,"—are known and highly valued on this side of the Atlantic. He was a man of devout spirit, as well as of great mental powers.