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FOR THE CHRISTIAN EXAMINER.

NATURAL SCENERY OF CALEDON AND ITS NEIGHBOURHOOD.

Caledon is situated on a very high point of what is here called "the mountain." This is the same elevated ledge which crosses the Niagara River at Queenston, and after stretching round the Head of the Lake, continues in a northerly direction to the corner of Caledon, which it crosses a few lots up from the front of the Township, in about a north easterly direction, and then continues to the eastward across Yonge Street, where it is known by the name of "the oak ridges." The sea beaten, sea worn cliffs in many parts of this ledge bear the amplest evidence that it has been at some former period the shore of Lake Ontario; the boundary at the other end, where "the Falls" would naturally be when the water stood at this height, being probably the ridge of highland which crosses the St. Lawrence near the lower end of the Lake of the Thousand Isles, known on the American side as the Rossie Hills. These cliffs are in many places 500 feet high, and are for the most part composed of limestone in horizontal strata, in some places, of slate, and in others, as in Caledon and Esquesing, of excellent freestone or sandstone.

There is perhaps no part of this ridge where

more extensive views in all directions can be obtained by a few miles travel than in Caledon. On the day after the meeting of the Presbytery, while the writer, with two of his co presbyters, were out calling on some of the families at their own houses, we took a walk to a bold point in the face of the mountain on the same concession line on which the church stands, and about a mile and a half farther down. What a glorious view we had there! Above, the sun was shining brightly in the clear blue sky, while far below, the eye gazed over the tops of the trees dyed by the autumnal frosts in the most varied and gorgeous colours, some brown, some yellow, some a deep red, as the maples, mingled with the dark green shades of the pine, with here and there the blue smoke curling up from some speck of clearing—the whole spread out like an immense and most magnificent carpet, stretching away for miles and miles on every hand, until by degrees the several colours became less and less distinct, and at length in the far distance were blended together in smoky blue, unglung in front of us, away over the Townships of Toronto and Chingwacousy, with the dimly seen waters of Lake Ontario. On the left we looked far away to the east over Vaughan, Markham and Pickering, as far as the eye could carry; and

on the right, over Esquesing, Trafalgar and Nelson, to where we could see the mountain ledge jutting in upon "the Head of the Lake."

On the west side of the Township, the ledge is much more precipitous, and on this account as well as its being broken by the valley in which the river Credit descends, there are many more points from which extensive views can be had than on the east side; for it is to be remembered that while the face of the mountain is covered with timber, often of a gigantic height, it is impossible for a person to get a view of the country below until he has reached a cliff that elevates him above the tops of the trees immediately in front of him.

But although the edge of the mountain in the east is not so precipitous as in the west, the scenery is still striking. The gradual slope of the face of the mountain is broken into numerous little hills, among which the pathway winds, sometimes along the side of declivities almost too steep for a horse to keep his footing, and sometimes by the banks of little lakes, or mountain tarns, embosomed by the hills in basins of an acre's area, some of them almost unfathomable, and their quiet waters dark with the thick and overshadowing boughs of the forest.

Again, at the upper corner of Caledon, towards the corner of Adjala, there are some fine views away to the north east, afforded by the deep valleys formed in the mountain by the head waters of the river Humber.

Mono is the next township to the north of Caledon. A ridge of high land runs across this township, nearly in an east and west direction, about a mile or two up from the head of Caledon. From this ridge which may be called the back-bone of the country as it is the highest point of land in all this region, there are some very beautiful views away to the north towards Lake Huron. The head waters of four of the principal rivers of the country have their rise here on this ridge within a few miles of each other. On the north side of it, the head waters of the Nottawasaga rise and run along its base for a number of miles to the eastward before turning north to Lake Huron. On the west end of it rise the head waters of the Ouse or Grand River, running into Lake Erie; and on the east end of it those of the Humber running into Lake Ontario. It is on the south side of this ridge that the head waters of the Credit take their rise. One part of them comes from the west corner of Mono and the corner of the adjoining township of Amaranth, being principally small streams issuing from beautiful springs amongst the little

sandy hills, and joining together run towards the east. Another part comes from the east corner of Mono and runs along the base of the ridge towards the west, at one place forming a beautiful lake of about 150 or 200 acres in extent, and little more than half a mile from a considerable branch of the Nottawasaga flowing to the eastward on the north side of the ridge. These two head branches of the Credit, coming from the east and the west unite at the head of Caledon, and, receiving other branches in their course, flow down the west side of the Township in a valley gradually deepening until it comes to the declivity of the mountain where the river has several perpendicular falls, and the scenery is of the wildest and most romantic kind. The approach to "the Falls" is on the west side of the river; and the first thing that strikes is the immense height and size of the mountain on the opposite side, towering up in awful grandeur; and though it is clad with the loftiest pines and hemlocks, the tops of these, rising from behind one another in many a successive course, appear diminutive as shrubs in contrast with the mountain on whose side they stand. Here the Credit takes several perpendicular leaps of 8 or 10 feet, and one of 30 feet or more, and then rushes furiously down the bottom of a wild, deep, and rapidly descending ravine, dashing, roaring and foaming among the huge masses of rock which at every point obstruct its impetuous progress, till, at length, it issues in a wide and deep valley on the level of the country below, where it receives a large branch from the westward, the junction being known in the neighbourhood by the name of "the Forks." Through the openings in the mountain formed by these valleys, there are many grand views stretching away through the country. The banks are here mostly perpendicular precipices, so that in the neighbourhood of "the Forks" a person may go for a mile or more without finding a place to go either up or down. In some places, projecting points of the precipice, have been torn from the main body from top to bottom, and stand a considerable distance apart, like colossal columns, crowned with a luxuriant growth of forest timber, forming a more gorgeous capital than the eastern orders of architecture ever knew. In other places immense masses of freestone have tumbled headlong to the bottom, and he piled up below in the wildest confusion overgrown with moss and dwarf trees.

That there is no romantic scenery in the country, and that it is a dead level, has been so often repeated, that it is at length pretty generally believed. There is, however, abundance of grand

and beautiful scenery, and all that is wanting is that the attention of those who have never seen it should be directed to it by those who know where it is. It has occurred to me while writing these lines, that if our ministers, who are well acquainted with the country around them, would furnish, for the Examiner, descriptions of the lakes, rivers, mountains, and the scenery in general of their neighbourhood, it would be not only interesting but also useful in many respects. Such articles, I conceive would not be inconsistent with the character of the Examiner. God has given us a good and a pleasant land to dwell in; and the more that we know of the richness, the beauty, and the capabilities of the country, the more will we feel the goodness of our Heavenly Father. A more correct and thorough knowledge of the province, would also be thus diffused both here and in the mother country where, I believe there are not a few numbers of the Examiner read.

NOTES OF A TOUR TO NORVAL, CHINGUACOUSY,
CALEDON AND MONO.

MR. EDITOR,

I sit down to write out a few notes of a short Missionary tour through some of the townships of the Home District. The shortest excursion of this kind will always furnish some useful observations; and I know that you are desirous of that kind of local and statistical intelligence, which can be obtained only from an actual survey of the country and its population. I am not without hope, too, that this offering to your pages may stimulate others of my brethren who itinerate more extensively, to send you some report of their labours and observations.

The Presbytery of Toronto have recently enjoined, or recommended, every minister to devote one Sabbath, and as many week days as may be convenient, to Missionary service, every quarter. Mr. Ferguson and myself were appointed to visit the townships of Nassagaweya, part of Esquesing and Chinguacousy. We have each of us preached on the afternoon of a Sabbath, in the village of Norval. This village, more generally known by its first and less euphonious name of McNabville, is built on an extensive flat of the river Credit, forming part of the 10th and 11th lots of the eleventh or most eastern concession of the township of Esquesing. The population in it and the vicinity are chiefly Presbyterians, though they are ranged

in the separate ranks of the United Synod, the American Associate Church, and the Church of Scotland. The only regular place of worship in it, has been erected by three public spirited individuals belonging to our Church. It is a handsome and substantial frame building, situated on the high ground on the south west side of the river, and commanding a fine view of the village and vale of the Credit. The interior of it is not yet finished, and we regret to add, that it is as yet unprovided with a stove; and so must during winter be shut to all assemblages for divine worship, unless this piece of furniture be obtained. Those who have hitherto borne the expense of this erection, are well entitled to assistance towards the completion of it, from their neighbours. All our congregations have their own pecuniary difficulties to contend with, yet, we doubt not, there are several in the midst of them, who would cheerfully comply with such a call for aid as that which the church in Norval presents. Like too many of our villages that are destitute of a stated Ministry of the word of God, it has been noted for the profligacy of many of the young.

On a visit to it of a similar kind, in the spring of the present year, we found that the school master was an old man well qualified to teach, from his early pursuits in life, but broken down by long habits of intemperance, and estranged from what is good, by open and avowed infidelity.—Who cannot but deplore the condition of a community, that is familiarized with such spectacles of open wickedness, and exposed to its noxious influence, while few of the restraining and correcting influences of divine truth are operating upon it?—Second only to the want of good ministers of the gospel, is the want of good teachers in this Province. From the inadequate remuneration for teaching, few devote themselves to it, as a permanent employment, but such as have not succeeded in other professions; and as intemperance is the most common cause of wasted physical strength and broken credit, it is painful to have to confess that a great proportion of our teachers are men of intemperate habits.

But, to return to my Missionary notices. The attendance at our preaching in Norval was considerable.

On the evening of Monday the 15th, I preached in Churchville. The attendance was greater than what I have had on occasional sermons here, during the former part of the season, as the service was not commenced until after sunset. This village was for a time a strong hold of Mormonism from the countenance given to that imposture by two or three leading individuals in the village and

neighbourhood. Here they had frequent meetings both on Sabbath and week days, and a considerable number were baptized by their preacher. On one occasion, I held a public disputation with one of them, the result of which, appeared to be beneficial to the large audience who attended, though none of the followers of the imposture acknowledged a doubt of the truth of their new profession. The Mormon preacher was one Russell, a native of England, who had, as I learned, been a preacher or exhorter amongst the Methodists. From the strain of his speaking, I was led to infer that he was partly a crazed fanatic and partly a knave. He laboured to show that my objections to the Book of Mormon applied equally to the Bible, and thus he was preparing the people for absolute infidelity, so soon as the baseness of the imposture should be manifested to them.

On the following day I chanced to fall in with him, and one of his proselytes, when waiting for the steamboat at Port Credit, and had a short conversation with him. I took him aside, and requested that he would answer me a question which I had to propose to him, which he promised to do. I then said, "Do you really believe those things about the Book of Mormon, which you were openly holding forth yesterday?" "Believe them?" he replied, "I not only believe them—I know them to be true." As he hinted on the preceding day, that he himself as well as other teachers of Mormonism, had received communications from heaven, I asked him, "Do you mean to say that you yourself have had revelations from heaven?" he replied that he had, and proceeded to tell me of one in particular. He said that one morning as he was meditating, he saw the heavens opened, and the glory of God, and, I think, he added, he saw Jesus standing on the right hand of God, and he heard a voice saying to him "Follow thou me." This he told me in a serious and solemn strain.—Being in a hurry to pursue my journey on horseback, as the steamboat had passed without touching at the wharf, and having withal no desire to protract the conversation, after such a disclosure, I replied to him, "I now understand you much better than I did yesterday, and have a somewhat more charitable opinion of you, and I can only pray for you that God would deliver you from your delusions."

The recent accounts of battles in Missouri, between the Mormons and the other inhabitants of that region, do happily "turn for a testimony" to some here, who had been urged by them to flee from Canada, because of impending woes, to the refuge they pretended to have found in the "Far West." One good woman whose fears had been

strongly appealed to by one of their leaders, very properly replied, that they need not think of trying to escape wars, by leaving Canada for Missouri, so long as they had Mobs and Indians to fight with there.

On Tuesday the 10th, I proceeded from Churchville to Lot 28th on the III concession E., in Chinguacousy. Intimation had been sent thither of sermons in Gaelic and English, by Mr. Ferguson and myself. On my way, I overtook my co-presbyter with one of his elders. They had been detained for a time, attempting to assist a loaded waggon up a hill: but their efforts were in vain; a yoke of oxen had to be sent for. The man whom they had thus been attempting to relieve had been, as I was told, one of the rebels on Navy Island.—Would that public clemency and private kindness might have a softening influence on the hearts of those who have been the open enemies of Government, law, and social order and peace!

Though I had written announcing the service at the place above mentioned, upwards of a fortnight previously, the letter had been received only three days before our arrival. In consequence of this, and the occupations of the season, the more distant settlers did not attend. The Gaelic sermon was therefore postponed until another opportunity.—The families who attended were chiefly such as had known and valued Christian privileges at home, and who keep up social meetings for worship on the Lord's day.

On the evening of the same day, we pursued our journey to Caledon, to attend a meeting of the Presbytery. As I approached that township, I was struck with the appropriateness of the name. It being, if not a land of mountains and floods like ancient Caledonia, at least a land of hills and springs and brooks. Few of the names of our townships are either so descriptive or euphonic as this happens to be.

As we ascended some of the highest ridges of Caledon, we had views which are second only to that which is obtained from the monument on Queenston heights. The sublime in these views, is of the simplest kind; it is the vast expanse, the ocean, we may say, of woods, canopied by the sky. Here and there, a clearing is indicated by the smoke of the log heap, and the course of a river by the darker foliage of the pines which crown the ridge of its banks; and a minuter and lovelier diversity is seen in the varied tints of the autumnal foliage, and the outline of the trees; but these do not distract the mind from the simple impressions of immensity, which the vast silent wilderness of woods makes upon it. As I was gazing upon

these scenes with some of my brethren, we thought of the capability of the land for the maintenance of a numerous population—of the labour to be put forth in converting it into cultivated fields, and of the exertions of sanctified man, and of the gracious influence of heaven, which must also be employed ere this or any other portion of the moral wilderness, can yield a proper increase to our God. "Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase; and God, even our God, shall bless us. God shall bless us; and all the ends of the earth shall fear him."

The meeting of Presbytery was held for a visitation of the congregation, on the request of the Minister himself. The congregation has unhappily, for a year past, been divided in sentiment, in regard to the order in which the English and Gaelic service shall be conducted on the Lord's day. The greater number of the Highlanders who comprise it, contending that their tongue shall have equal honour with the English, that is, that for one six months of the year, the public services of the Sabbath shall commence with the Gaelic, and at every alternate sacramental occasion, the principal part of the service shall be in that tongue also. The English part of the congregation, with a minority of the Highlanders, contend that no alteration shall be made in the existing arrangement, according to which, the Gaelic service follows the English, and on Communion Sabbaths, the Gaelic sermon is preached in a private house adjacent to the church, and only one or two tables are addressed in Gaelic, while all the rest of the service is in English. The Highlanders, it should be stated, make their wrong to consist, not in the slight thrown upon their native tongue, but in the inconvenience they find in travelling home at a late hour on the Sabbath afternoon, after the Gaelic service is ended. This dispute came under the consideration of the Presbytery at a former meeting, through the complaint and appeal of a member of the Session. The Presbytery, then, in a very patient consideration of all the circumstances of the case, enjoined Mr. McMillan to continue the services as heretofore, taking care to have the English service over in time to admit of the Gaelic service being concluded before a late hour in the afternoon, and to have a sufficient number of tables addressed in Gaelic on the Communion Sabbath. The Presbytery were unanimous in this decision. For though the Gaelic party in the congregation, were the more numerous, it was admitted on all hands, that they all understood English as well as Gaelic, except fourteen; and of this

number, several were contented with the existing arrangement. The Highlanders have thus the advantage over their brethren of the Saxon stock, inasmuch, as that with few exceptions, they understand both languages, and can profit from both services. The decision of the Presbytery was not however cordially submitted to; and as several had withdrawn or threatened to withdraw from the church, Mr. McMillan sought, as we have said, a Presbyterial visitation. On Wednesday the 16th, the Presbytery met in the Church.

The Moderator, in absence of the brother, who had been appointed for the occasion, preached from these words of our Lord, "Woe unto the world because of offences," Matt. xviii, 7.

He showed, that as the world was full of causes of offence or snares to the followers of the Saviour, so, in a state of the veriest woe from the displeasure and condemnation of God, the followers of the Saviour themselves—those at least who professed to be such—often placed stumbling-blocks or snares in the way of each other, and of the world.

The heads of the discourse which went to explain some of the more common offences of this kind, were as follows: First, the use of things which seem to be lawful in themselves, may yet ensnare others, who doubt the lawfulness of them, or cannot use them without certain danger to their souls.

Second, the sins of those who are conspicuous in the church, from their profession, or office, prove a snare or stumbling-block to the world.

Third, divisions and contentions amongst the professed followers of the Saviour, have the same tendency.

So, Fourthly, has a low state of Religion in the church.

Mr. Ferguson followed with a Gaelic Sermon: but, not being gifted like many of the people of Caledon, with the knowledge of both tongues, I can make no record of it.

After these services, the Presbytery was solemnly constituted with prayer.

The Moderator explained the object of the meeting, and according to the permission given, several of the elders and members of the Church came forward, and stated their views, concerning the ground of the contention existing among them.—It was in itself very pleasing to find, that no party, nor individual, whispered the slightest complaint against the private or ministerial deportment of Mr. McMillan; on the other hand, all who were interrogated on the subject, bore testimony to his

pastoral zeal and assiduity. Yet, this very consideration made the contention appear the more inexcusable; seeing that the very possession of a privilege, so precious as that of the stated ministration of the ordinances of the church, was put in jeopardy by the indulgence of feelings of national pride and vain-glory.

No facts additional to those which had been before the Presbytery on a former occasion, were elicited. The amount of all the pleadings of the Gaelic party was, that they being the majority of the congregation, ought in justice to have the Gaelic service before the English, at least the one half of the year.

All the members of Presbytery, however, held that the principles of justice had a different bearing, inasmuch, as that none of the English knew the Gaelic, while almost all the Highlanders had both languages; and then the consideration of the condition of the surrounding population which was admitted to be English, required that no obstacle should be put in the way of their attending upon the sanctuary. The decision therefore was to abide by the resolution of the former meeting, and to enjoin the session of Caledon to seek to win back those, who had withdrawn, or threatened a withdrawal from the church, and to add to the elders some from the English part of the congregation, whom they might find suitably qualified.

The Moderator addressed the congregation on their indispensable duty as followers of Christ, to cultivate peace; and to seek each others good, for edification; after which, the business of the day was closed.

From Caledon, my destination was to Mono.—Mr. Mackintosh had been the first of our Missionaries who visited this township; and through him Mr. McMillan's attention had been directed to it, as being contiguous to Caledon. After several visits to it on his part, he and Mr. McNaughton, had, as authorized by the Presbytery, in October last year, organized a church, ordained elders, and administered the Lord's Supper in the settlement around Mr. Turnbull's, on Lot No. 19, in the 11th concession, east of Hurontario Street. The people had been made to expect a second dispensation of the ordinance, at this time, and Mr. McMillan accompanied me in my journey. During the night of Thursday, and until day break on Friday, it rained hard; afterwards, however, we had only partial showers, so that we were enabled to pursue our way without very great inconvenience.—The distance from Mr. McMillan's to Mr. Turnbull's in Mono, is about 16 miles. The road is in some places very hilly; particularly where it cross-

es the Nottawasaga, so that from this circumstance and the rain which had fallen, and was still falling, we were about 4 hours on the road.

The service was to have commenced at 11 o'clock, but the people were prevented from coming forward early, as we ourselves had been, so that it was about one o'clock before the service began.—Notwithstanding the unfavourable state of the weather, the school house in which we met, was filled, and though it was very uncomfortable, having a huge pile of fire in one end, and as a remedy against smoke, a door open to wind and rain in the other, the people sat with great attention.

It was thought advisable, however, to have only one sermon at this time. At the close of the service, several persons presented themselves as candidates for church membership; and after having been examined, and suitably admonished, and exhorted, they were received in presence of the Session.

On the following day, the meeting was held in a private house, which was both larger and more comfortable than the school house.

Two sermons were preached, the one describing the marks of declining piety; the other, the marks of vigorous piety, with corresponding warnings and exhortations.

Ten children were dedicated to God in baptism, in the course of the service; and at the close of it, some others were added to the church, making in all twelve, on the present occasion.

The Sabbath morning was ushered in with snow showers, but at half past ten, the place of meeting was quite filled. We commenced the solemnities of the day, with singing a portion of the 118th Psalm. And as we sung the words:

"This is the gate of God, by it
The just shall enter in."

We were reminded by the appearance of the Communion Table in a humble log-house, that the portals through which the righteous shall pass to their everlasting rest, are not those of any sanctuary, made with hands. In the action sermon, as we have been accustomed to call the sermon before the celebration of the Sacramental Supper, Jesus was held forth as glorified, for the comfort of his people, the attraction of penitent sinners and the dismay of the impenitent. And after two Table services, the closing sermon set forth the character of Christians as the sheep of Christ; his character as their shepherd; and the warrant thus afforded them, for perfect peace and security. The service closed at three o'clock.

The measure of plainness, fullness, and comfort,

with which the word had been spoken these few days, the eager attention given to it, and the other ordinances, by the people, and the prayers which had been offered to the throne of Grace for a blessing on them, were all so many tokens to us for good; and as we left them, we felt that we had cause for thanksgiving to our gracious Lord and Master.

We were pleased to find in our intercourse with this people, that a Sabbath School was kept up amongst them, and that though the School Master had not yet reached this settlement—for the school house in which we had met is scarcely finished—the children's education is not altogether neglected. A few tracts which we had brought with us, were very gratefully received; and we were happy to find one of the Elders testifying to the good effects, both on the scholars and their parents of a parcel of tracts which had reached them, through the friend in Toronto, to whom I had committed a part of the grant which had been sent to me thro' the London Religious Tract Society, and the Glasgow Colonial Missionary Society. I was earnestly importuned to procure for them a Library, for which they expressed their willingness to pay half price, as had been done by these congregations who had received the Libraries which had also been sent hither last year, by the same Societies. And if the Lord spare me, their wants, and those of other places, shall not fail to be made known, where there is both the willingness and the ability to relieve them.

Many pastors have reason to mourn, that they receive little aid from their elders, beyond what may be derived from the external performance of the common duties of their office. It was particularly pleasing to my brother and myself, to learn, that the elders of this little flock felt themselves charged with a greater responsibility, from their destitution of a pastor, and that two of them had gone in company round amongst the families, and entreated them and prayed with them.

May the chief Shepherd, who knows all his sheep wherever they are dispersed, and cares for them, abundantly bless the means which are employed in behalf of his lambs and his sheep in this remote settlement; and send one who may take a special oversight of them, and lead them "to green pastures," and cause them to "lie down by quiet waters."

This settlement with other two settlements in the Township, might furnish full employment for a pastor. Their inability however to provide for his maintenance, at once demonstrates, that they must continue in want of one, unless considerable

aid be extended to them. And surely it is a species of *ultraism*, verging on *anti-christianism*, to say, that this aid may be obtained from the manual toil of some devoted minister of Christ, or from his privations and self-denial, or from the contributions of Christians in other places, or may not be obtained from any of these sources; but that it shall in no case, and to no extent, be derived from the resources of the State, however ample these may be.

One of the patriarchs of this little settlement, told us that they would be able to raise about one hundred dollars per annum for a teacher; and he charged us to endeavour to procure them one.

On my way home I fell in with one of this Profession, who had studied four years at a Scottish University, and had followed a liberal profession in Scotland. I endeavoured to persuade him to think of Mono for his new vocation. One of the latent reasons that led me to do so was, that there is neither store nor tavern in the little settlement, which I had just visited; while, it so happened, that the school house where this man of liberal studies and pursuits, was teaching the first elements of the arts of reading and writing, was contiguous to a tavern, and he as a worthy yeoman in the neighbourhood, informed me was a frequenter of it.—My recommendation was not complied with. Nor was this to my great disappointment, in so far as my Mono friends were concerned. What a valuable labourer a Christian school-master would be in such a settlement. But, few of this profession seem to know the opportunities which are afforded them, through their daily use of the Bible, as a lesson book of promoting holiness in their own hearts, and the hearts of their pupils. Few have obtained a memorial like that which Dr. Erskine has recorded of Dugald Buchanan, a school-master and catechist in the Highlands of Scotland. "His diligent labours" said he, "were blessed with uncommon success, not only in promoting speculative knowledge, but in convincing and converting many. In the absence of the Missionary of the District, Dugald prayed with, and exhorted them."*

Labourers of this kind in the back townships, would be of incalculable value. But considering the degraded state into which the profession of teaching has fallen in this Province, it is rather to be expected that ministers out of love to Christ, and the souls of men, shall "labour working with their hands," to supply their own necessities, than that teachers shall become exhorters and catechists.

*See the Preface to Letters for comforting bereaved friends by Dr. Erskine.

The physical aspect of Mono, I may remark, was much less forbidding, than I had anticipated. The settlers seemed to be in no lack of the comforts of life, and though of diverse national extraction, being chiefly Scottish and Irish, they seemed to be living in much harmony. The crops had suffered little, if any thing, from the frost, and less from drought, than in other less elevated tracts. Indeed, however vegetation may there, as in other places, occasionally suffer from drought, few, if any farms, can know the inconvenience of the want of water for cattle. We saw in all directions streams welling forth from their rocky fountains; one we observed copious enough at its source to turn machinery.

The spiritual condition of the settlement seemed to exhibit a pleasing proof of the advantages of organizing a Church, by the ordination of elders, and the dispensation of the Lord's Supper, even though a stated pastoral superintendence cannot for a time be expected. The oversight of the elders is of great importance to the members of the Church; and the minister who casually visits them can proceed with greater liberty in the dispensation of the Sacramental ordinances, from the information which he derives from the elders.

My worthy brother Mr. McMillan, makes occasional visits to this settlement, and also to the scattered settlements that are found between it and one on Lake Huron 50 miles distant. The Mission Fund of the Presbytery has never been charged with any expenses on his account, but has rather received some contributions from the people to whom he has preached. The collection in Mono, which, after a deduction for the Communion Elements, was handed to us for this fund, amounted to 18s. 10½d.

In closing these notices, I may be permitted to call on your readers, as they grieve for the spiritual destitution of the land, and would desire to see the kingdom of the Saviour established in it, to pray earnestly that the Lord of the harvest would send forth labourers into his harvest.

I am, Yours, &c.

W. R.

Toronto Township,
November 7th, 1838.

From the Halifax Guardian,
PRESBYTERY OF HALIFAX.

We understand that the Presbytery of Halifax which generally meets in this Town, has appointed its next meeting in the latter end of this month at Che-

bogue, in the Township of Yarmouth, not less than 220 miles from the seat of the Presbytery. Local circumstances have rendered such a meeting necessary on the present occasion, to assist and to encourage the able and zealous pastor of that congregation, who is so far separated from his brethren. Our friends in the *Mother Country can form but a very inadequate conception*, of the duties which our ministers are called to perform, and the fatigues they have to endure, in attending to the spiritual necessities of poor and widely scattered congregations, many of whom are living in the very thickest of the forest, in places almost inaccessible to human beings, except the roving and wandering Indians themselves. And their labours are increased rather than diminished, by the long and expensive journeys which they have frequently to undertake to attend the Presbyteries, and the Synod of the bounds, one of the most necessary and important duties of every colonial minister.

It is greatly to be desired that another Presbytery should be formed in the Western counties of the Province, in connection with the Synod of Nova-Scotia; and we hope the time is not far distant when such a salutary and judicious arrangement will be effected. But in present circumstances, the congregations at Yarmouth and Shelburne, and a number of Missionary stations, continue in connection with the Presbytery of Halifax, as the nearest Church Court of the bounds. But should these two congregations be separated from each other, and clergymen appointed to each of them—a measure anxiously desired by both congregations, and only delayed for want of another Minister; and should a Minister of the Church of Scotland be appointed to officiate at Annapolis and Digby—an appointment, which has been long solicited and eagerly expected by the Presbyterian population in that section of the Province—then the Synod of Nova-Scotia might judge it advisable to erect an additional Presbytery in that populous and flourishing part of the country.

We can easily recollect the time when there was neither Presbytery nor Synod in connection with the Church of Scotland, in this Province. And surely if four Presbyteries under the jurisdiction of one Synod, have sprung up in such a short time in the wilderness, it is not too much to expect the formation of a fifth Presbytery under the same Synodical inspection, in three of the largest, most populous, and longest settled counties of the Province. Could such an arrangement be effected, it would no doubt contribute greatly to the extension and stability of the Presbyterian Church. It would increase the number of her friends and enable her to maintain that favourable position in the Province, to which, from the purity of her principles, the simplicity of her worship, and the loyalty of her members, she is so justly entitled; and strengthen the ties which bind so many of the inhabitants of Nova-Scotia to the land of their fathers, and the Church of their ancestors.

From the Edinburgh Instructor.

MEMOIR OF MR. JOHN CRAIG, THE COLLEAGUE OF JOHN KNOX IN THE MINISTRY AT EDINBURGH.

"CRAIG'S CATECHISM" having been lately published, by the advice and with the recommendation of three excellent ministers of Christ in Edinburgh,* we have thought it better to substitute, in place of a dry notice of that work in our Review department, the following Memoir of its Author.†

JOHN CRAIG was born in 1512. His father was one of those unfortunate gentlemen who fell along with James IV. in the disastrous battle of Flodden, Sept. 9, 1513. He studied at St. Andrew's, and afterwards in England; but on war breaking out betwixt Scotland and England, he returned to his native country, and entered into the order of the Dominican friars. His intercourse with the Wickliffites in England had opened his eyes to the errors of Popery, and the strictness of his moral deportment brought him under the suspicion of heresy. He was imprisoned, and liberated only on renouncing what were then termed heretical opinions. Disgust at the treatment he had received, and probably a conscience not at ease from the declaration he had made, led him to leave his native country in 1537. He remained a short time in England, then went to France, and from thence to Italy, as travelling tutor to an English gentleman. He justly thought that his being for some

time in foreign parts would tend greatly to his own improvement. It happened that while he was at Rome with his pupils, in the year 1538, he was introduced to an Englishman of distinguished character and station, *Cardinal Pole*, grandson of George Duke of Clarence, and thereby nearly allied to Henry VIII. The Cardinal was then living at Rome, an exile from his native country, having offended Henry by a book in which he had attempted to prove that the Bishop of Rome, as the successor of St. Peter, was to be considered as the delegated and earthly head of the whole Christian church; and that kings who assumed a supremacy over those parts of the Christian church which were in their own dominions, were usurping a prerogative which did not belong to them. Henry had abolished the Pope's power in England, but he had substituted himself as the head of the church; and therefore this was a doctrine he could not endure. But the Cardinal was a man of eminent learning. He corresponded with some distinguished Protestants, as Peter Martyr, and others. On several occasions he showed such liberal opinions, as brought his attachment to Popery in question, at the very time when he was entertaining sanguine hopes of being himself seated in the chair of St. Peter.

With this eminent individual, Craig was in habits of great intimacy. Pole admitted him to familiar intercourse, and tried, by every means in his power, to satisfy the scruples which had arisen in his mind regarding the truth of the Romish creed. He seems to have been for the time successful; for Craig, yielding himself up to his instructions and influence, became in his own opinion, and in the opinion of those who knew him, a confirmed Papist. The Cardinal recommended him to the head of the Dominicans in Bologna, and he was not only admitted into their order, but soon raised to an honourable employment in that body. Spottiswood the historian says, "they first employed him to teach the novices in the cloister; and afterwards, when they perceived his diligence in all matters, they employed him in all their affairs throughout Italy." In consequence of his fidelity in a special mission to the island of Chios, he was appointed by the brethren of the Dominican church at Bologna, Rector of their great school in that city, by which appointment he became connected with the University, which was then one of the most considerable in Europe.* In 1553, a dispute arose betwixt the people of Bologna, who formed

* The Rev. Robt. S. Candlish of St. George's; the Rev. Alex. Moody of St. Luke's; and the Rev. H. Bonar, now of Kelso. We have no objection to any of the alterations which this edition makes on the original, *except one*, and that is the only instance where a change seems to be made in the sense. In the definition of "faith," p. 6, the words in the original, "*but ours in special*," are altered into "*made ours in special*," as being less ambiguous. With deference to the opinion of our excellent friends, there does not seem to be any ambiguity in the expression of Craig as it originally stood. All the reformers held the doctrine of the "appropriating act," as essential to faith, and as forming one of the most marked and discriminating features betwixt Popery and Protestantism. When properly explained and expounded, it is a precious truth of God. It is quite a mistake to suppose that this "appropriating act," as it is usually called, necessarily involves assurance of personal salvation as essential to faith in all its stages. The reference to John vi. as illustrative of the nature of faith—"eating the flesh and drinking the blood of the Son of God"—clearly determines Craig's meaning. The "appropriating act" is substantially the same with the personal application of the blood and righteousness of the Redeemer to individual sinners; and this is something more than a mere "act of intellect," as held by Sandemanians.

† In compiling this Memoir, we have availed ourselves of the more full and interesting sketches of Mr. Scott, author of the "Lives of the Protestant Reformers of Scotland," and of Dr. Mc'Crle, in the first volume of his Life of Knox.

* The University of Glasgow, founded 1451, was founded on the model, and endowed with the privileges, of the University of Bologna.

a sort of republic among themselves, and the Pope's ecclesiastics, who claimed a right to alter laws which the republic had made. In this early dawn of liberty in a popish state, Craig took the side of freedom, and assisted at a public discussion of the question of the Pope's power; when a decision was come to, very adverse in its nature to the received tenet of passive obedience, and a decision which was followed by an assurance from Julius III. the reigning Pope, that he would never abrogate any of the laws of Bologna, *without the consent of the people*. The Proteus character which in this instance was assumed and exhibited by "the beast," had no doubt its effects in opening the eyes of Craig to the abuses of the church of Rome; but the great spiritual change which was wrought in him a few years after, must be traced to causes of a very different description. In the library of the *Inquisition*, which was attached to the University, he found a copy of Calvin's *Institutes of the Christian Religion*. Being fond of books, he determined to read that able and profound work; and the consequence was, that he became a thorough convert to the Reformed opinions. He did not merely read the book, and admire its elegant latin; he compared it carefully, step by step, with the holy word of God; and, under the guidance of that Spirit who leadeth into all truth, conviction flashed across his mind; he saw the errors of the Papacy as contrasted with the clear light of scripture truth, and he became a sincere and enlightened adherent of the faith of Christ.

In the warmth of his first impressions, he could not restrain himself from imparting the change of his sentiments to his associates; and he must soon have fallen a sacrifice to the vigilant guardians of the faith, had not the friendship of one of the fathers in the monastery saved him. This old man, who also was a native of Scotland, represented the danger to which he exposed himself by avowing such tenets in that place; and advised him, if he was fixed in his views, to retire immediately to some Protestant country. With this prudent advice he complied, so far, as to procure his discharge from the monastery. The old man who gave him this advice, accompanied it at the same time with a piece of information which could not fail to astonish Craig; although we believe that the case of this cautious Scotsman, whose name and history we cannot discover, is not altogether without its parallels in the annals of Romanism:—"Brother," said he, "it is now many years since I embraced these opinions, but I have kept my belief of them secret in my own breast, and my advice to you is to do the same; for you know that the times are perilous."

In connexion with such a fact as this, it is interesting to advert to the early appearances which were made in Italy itself in behalf of the Reformed faith. Soon after Luther and Zuinglius began their opposition to the corruptions of the church of Rome, the doctrines which they taught spread into Italy. They were preached under the very walls of Rome, and embraced by many of the nobility and of the learned among the Italians. Protestant churches were formed in Naples, in Ferrara, in Mutina, in Mantua, and in Venice; and when they were crushed by persecution, numbers suffered death for the cause, and still greater numbers forsook their native land, and took refuge in Protestant countries.*

Craig did not act on the time-serving advice of the old monk. He "believed," and "therefore he spake." He urged his new views in his conferences with the friars, and in his occasional addresses from the pulpit. Forced by the violence of his foes, he left the monastery, and entered as tutor into the family of a neighbouring nobleman who had embraced the Protestant principles; but he had not resided long in it when he was delated for heresy, seized by the familiars of the Inquisition, and carried to Rome. After being confined nine months in a noisome dungeon, he was brought to trial, and condemned to be burnt along with some others, on the 20th August, 1559. On the evening previous to their appointed execution, the reigning pontiff, Paul IV. died; and according to an accustomed practice on such occasions, the prisons in Rome were all thrown open. Those who were confined for debt and other civil offences were liberated; but heretics, after being allowed to go without the walls of their prison, were again thrown into confinement. But a tumult having been excited that night in the city, Craig and his companions effected their escape, and took refuge in an Inn at a small distance from Rome. They

* On the interesting subject of the Reformation in Italy, Dr. McCrie, in a note to volume second of the *Life of Knox*, has thus expressed himself: "I had once intended drawing up an account of 'the Reformation in Italy,' but laid aside the design owing to other engagements, and not being able to procure all the information I could have wished; and it will give me great pleasure if these hints" (which he had given in the note) "shall excite some person to undertake the task, who has more leisure, and better access to materials." p. 209. It is cause of gratitude to God, that the eminent biographer of Knox was spared, not only to write the "*Life of Melville*," and other works connected with the Reformation of his native land, but also to revert to what he here tells us he had laid aside, and to confer on the universal church such a valuable boon as that conveyed by his two most original and delightful works, "*The History of the Reformation*" not "in Italy" only, but also "in Spain."

had not been long there when they were followed by a company of soldiers, sent to apprehend them. On entering the house, the Captain looked steadfastly on Craig's countenance, and taking him aside, asked him if he recollected of once relieving a poor wounded soldier in the vicinity of Bologna. Craig was in too great confusion to remember the circumstance. "But I recollect it," replied the Captain, "and I am the man whom you relieved, and providence has now put it in my power to return the kindness which you showed to a distressed stranger. You are at liberty. Your companions I must take along with me, but for your sake I shall show them every favour in my power." He then gave him what money he had upon him, and directions how to make his escape.

Craig having gone first to Bologna to consult with some of his old friends, and not finding himself in security there, went to Milan, and on his way met with a remarkable incident. Being wearied with his journey, he came to a forest, and lay down among the bushes. Pensive and full of thought, in his lonely and destitute condition, a dog came up to him with a purse in its mouth, which it laid at his side. Afraid lest this might be a stratagem by some robbers lurking near, "he oftener than once," says Mr. Row, in his MS. account of Craig's life, "offered to drive away the dog; but it still returned, offering the purse. He at last accepted of it, believing that the Lord who, by a raven, provided Elijah in a strait, had sent him the money to furnish him in his journey. The dog followed him for some days, and then left him. The gold in the purse supplied him with all necessities till he came to London."*

Having reached Vienna, and announced himself as a Dominican, he was employed to preach before the Emperor Maximilian. His Majesty was so much pleased, that he was desirous of retaining him; but the new Pope Pius IV. having heard of his reception at the Austrian capital, applied to have him sent back to Rome, as a condemned heretic; upon which the Emperor dismissed him with a safe conduct. Passing through the German dominions in safety, he arrived at a seaport town, where he took shipping for England. In that happy country he was beyond the reach of all his persecuting enemies. He there found the reformed religion firmly established, and the Protestants rejoicing in the reign of Elizabeth, who about eighteen months before had succeeded to the crown, by the death of her elder sister, the "bloody Mary." The Reformation in Scotland had been fully effect-

ed in July 1560; and in the beginning of 1561, Craig came to Edinburgh, and was immediately admitted to the ministry. Having in a great measure forgotten his native language, during an absence of twenty-four years, he for a short time preached in *Latin* to some of the learned in *Magdalene's chapel*.† He soon learned to preach in very fair English, and was appointed minister of the Abbey Church of Holyrood-house. He there preached to the members of the royal household, and to such other persons as chose to resort thither. But Queen Mary, on her arrival from France in August 1561, claimed the church as her own chapel, and ordered the Popish service to be set up in it; and thus Craig was shut out from his ordinary place of worship. At length the people of Edinburgh, to whom he had often preached very seasonably, made choice of him to be one of their ministers. The General Assembly approved of their choice; and on July 2, 1562, "ordained that Mr. John Craig should be joined with Mr. John Knox in the ministry of Edinburgh." While these colleagues accorded in doctrine and spirit, they were very different in temper; for Knox had more of the boldness and determination of Luther, while Craig was characterized rather by the mildness and gentleness of Melancthon.

In 1564, Craig was appointed to visit, for a month, the south part of Scotland, to plant churches and ministers, and to supply the want of a regular ministry. He was also nominated, along with Knox and other eminent ministers, to hold an interesting conference with the Lords of the Privy Council, on matters relating to the Queen. In this conference he asserted very bold sentiments regarding political freedom, while he declared his devoted attachment to a limited monarchical government. In 1565 he lifted up a testimony against the extravagance and licentious frivolity of the Queen's court; although it appears that in the strain of irony which he assumed on the occasion, he was not very successful. Many of the professing Protestants who had joined in the revels, were sorely offended; the Secretary Lethington spoke the sentiments of many of the nobles when he declared that "the ministers might bark as loud as they pleased, but that he and his companions would enjoy their pleasures, and *their share of the church's*

† Spotswood, in his History, says, "He preached now and then in *Latin*, to the learned sort, in the *Magdalene Chapel* at Edinburgh." "This curious old place of worship (in the Cowgate) still exists, and even retains in its windows part of the stained glass which adorned it in Catholic times." Chambers' Biog. vol. i. p. 553. It has been for some time occupied as a preaching station, under the charge of the ministers of the parish.

* Row's MS. Historic.

revenues also." This speech throws a good deal of light on the secret motives of some chief actors in the Scottish Reformation.

It would have been well for the worthy Mr. Craig, had he possessed a little more of the stern firmness of his colleague, Knox. In the absence of that great man for some months from Edinburgh,* the melancholy affair regarding Mary's alliance with Bothwell took place. John Cairns, the reader, whose office it was to read out the proclamation of banns from the desk, pointedly refused to proclaim the intended marriage of Mary and Bothwell; and we might have wished perhaps that Craig had done the same. The worthy man, however, after many efforts to get rid of a task that he did not relish, did at length consent, and the banns were proclaimed by him three several times; he taking the opportunity of stating freely, on each occasion, his own sentiments regarding the match. The marriage was not solemnized by him, but by Bothwell, the Protestant Bishop of Orkney, after it had been privately celebrated in the Queen's chapel, by a Popish priest. Craig explained his conduct to the General Assembly, Dec. 1567, in a long paper, which was ordered to be inserted in the register, "to show to all persons hereafter Mr. Craig's good judgment and proceedings in that business." And in 1569 they declared that "he had done the dewtie of a faithful minister." Indeed, when we consider all the circumstances of the case, we may fairly adopt the opinion of Dr. M'Crie, "that he ably supported the honour of his place and order on that occasion, while the whole nobility of Scotland preserved a passive and disgraceful silence."

For four years after this period Craig enjoyed much tranquillity and comfort in the discharge of his ministerial duties. After the assassination of the Regent Murray, on Jan. 28, 1570, he found himself placed in circumstances of difficulty. In May 1571, the town and castle of Edinburgh being in the hands of the Queen's party, Knox was exposed to great danger, and was on that account advised to leave the city, and to go to St. Andrews. Craig was less obnoxious, and he ventured to remain in the discharge of the duties of his ministry. In one of his sermons he expressed himself rather freely in regard to the two parties that were then at war in Scotland, and thus exposed himself to obloquy from both. The aim of the good man seems to have been to bring about peace betwixt the parties, and to put an end to civil war. Chiefly

by his means a conference was held in the castle, between the representatives of both parties, of whom he himself was one. It ended in nothing; but the account of it, as drawn up by Craig, and preserved in one of the Wodrow MSS. is written with perspicuity and impartial care, and it throws much light on the characters and motives of the leading men in the Queen's party. Unfortunately this worthy minister, by leaving what was more appropriately "his vocation," pleased no party. His usefulness was hurt by thus "dabbling" rather too deeply in politics; and in the summer of 1572, and before the return of Knox from St. Andrews, he resigned his charge in Edinburgh, and, by appointment of the Assembly, was translated to Montrose. Here, as in a peaceful and obscure retreat, he lived about three years, in the society of his venerable friend, John Erskine of Dun, the superintendent of Angus and Mearns. After the death of Mr. Adam Heriot in 1575, he was translated to the ministry of Aberdeen. Here he acted as visitor of the churches in Pachelan and Braemar, and was afterwards chosen minister to the royal household, a situation which he held until his death in 1600, at the advanced age of eighty-eight.*

It was Craig who drew up the bond, or confession of faith, which was subscribed by the king and councillors, and all ranks, on Jan. 20, 1580; and he wrote a Latin copy of it for the information of the Protestant churches abroad. It was subscribed again and again, by all ranks; and sixty years after, with circumstances of great solemnity, March 1639.† He also made some progress in drawing up a Directory of Presbyterian Worship and Government, but was obliged to abandon it by reason of the troubles of the times.

He was faithful in his private admonitions of the young king, whom he seems to have regarded with parental affection. As James grew up, he was exposed to evil counsellors, against whom Craig faithfully warned him. Calderwood relates, that on one occasion he "preached a notable sermon before the king, on Ps. xi. 10, the like whereof, for free rebuke, had never before been preached in his presence. The king wept, and said, 'you might have told me this privately.' It was answered, 'you have often been told of it privately, but with little effect. Public vice requires public reproof.'"

* When informed that His Majesty (Jas. VI.) had made choice of Craig to be his minister, the General Assembly, July 1580, "blessed the Lord, and praised the King for his zeal." Row's Hist. of the Kirk, quoted by M'Crie, vol. ii. p. 213.

† See the very interesting and graphic details of it in Dr. Aiton's Life and Times of Alexander Henderson, p. 251, &c.

* He had been allowed by the General Assembly to visit his friends in England for a few months.

In 1584, Craig and his brethren in Edinburgh were repeatedly harrassed with summonses before the Council, for their faithful freedom against public crimes; and at length he, with the other ministers of Edinburgh, were all silenced or removed. At length Craig was induced to draw up a sort of compromise betwixt the king and the clergy, which a large body of the latter subscribed, but which the more zealous and determined conscientiously rejected. Indeed this excellent man seems to have exposed himself to trouble on many occasions, by an over facility of disposition, and a desire to conciliate where opposition of essential principle stood in the way.

One of the last services he performed to the church, was his penning the Catechism entitled, "A Form of Examination before the Communion." It was drawn up at the request of the Assembly, in 1592, and unanimously approved by them, and ordered to be used "in families and in schools." From that time it was universally used, till 1616, when the Westminster Catechisms were received in Scotland.

Of Craig, Archbishop Spottiswood, in his History, says, "he was held in great esteem, a great divine, and an excellent preacher; of a grave behaviour, sincere, inclining to no faction; living honestly, without ostentation, or desire of outward glory." He was one of those amiable and excellent characters who are better fitted for discharging important offices in times of peace, than for struggling with difficulties. He belonged to the same class with Melancthon and John Erskine of Dun—men of exalted worth, and yet not exactly adapted "to stand in the gap" in the time of danger. Craig may not have met, on all occasions, the views of the more bold actors in the difficult scenes of those eventful days; but he was a man and minister "faithful above many," and he descended to his grave full of years, and with an unstained reputation.*

* The fullest account that was ever printed of this good man, will be found in the volume of the Christian Instructor for 1811. It was drawn up by that venerable minister, and valuable biographical historian of our church, the Rev. James Scott, one of the ministers of Perth. Of this excellent man, whose venerable image is now vividly before us in the retrospect of years, we hope soon to present a Memorial Sketch.

From a Historical Sketch, or Compendious View of Domestic and Foreign Missions in the Presbyterian Church of the United States of America. Prepared at the request of the Board of Foreign Missions of the Presbyterian Church. By Ashbel Green, D. D. Philadelphia, William S. Martien, 12mo. pp. 214. 1833.

The Presbytery of Philadelphia was the first that existed on the American continent, and was formed, as nearly as can be ascertained, in the year 1701. Its clerical members were emigrants from Scotland and Ireland, with one individual from New England. They were, with a single exception, almost wholly destitute of property; and the people to whom they ministered, being like themselves in poverty, and struggling for subsistence in a wilderness land, could contribute but a pittance to the support of their pastors.

In these circumstances, little more could be done for spreading the gospel than to proclaim its truths and administer its ordinances, among the inhabitants in the vicinity of the preachers. But in this field of operation, the labours of the fathers of the Presbyterian Church were most exemplary. It may be questioned whether any missionaries, in more recent times, have made greater exertions to carry the gospel to the destitute, or have endured more hardships in doing it, than were exhibited by these venerable and devoted men. They not only preached to the people to whom they sustained the pastoral relation, but extended, as far as possible, their excursions of benevolence into the adjacent regions; and this without any pecuniary compensation or facilities of travelling. The affecting cries of the destitute came to them at every meeting of their Presbytery, as well as at their individual abodes; and the efforts which they made to relieve the spiritual wants of the suppliants, were neither few nor feeble.

In progress of time, when the Presbytery was enlarged into a Synod, and a small fund was obtained to aid the operations, and partially to relieve the pressing necessities of its members, missionary services were extended to places more remote. It was in this way, that Presbyterian churches were planted, not only in the British colonies of Pennsylvania and Maryland, but also in Virginia, and in North and South Carolina. The Presbyterian church has, in fact, been always a Missionary church, and to her being such, is to be attributed, under the blessing of God, her rapid increase and her present wide extension: In a period of little more than a hundred and thirty years, this church, embracing at first but six or seven ministers of the gospel, has located congregations, with their pastors, through a region extending from Canada, on the north, to Florida, in the south, and from the Atlantic, on the east, to parts beyond the Mississippi, in the west; and now consists of nineteen synods, one hundred and six presbyteries, and nearly two thousand ordained ministers; between two and three hundred licentiates; more than two hundred and forty

candidates for the gospel ministry; and not less than two thousand churches. Of the *detail* of her Domestic Missions, only the most cursory view can now be taken.

It has already been stated, that Virginia and the Carolinas were early regarded as missionary ground; and we now add, that they continued to be thus regarded, till the commencement of the revolutionary war of our country. Their necessities formed a marked subject of attention, and measures were adopted for their relief, at almost every meeting of the synod, before the unhappy rent which divided it, in 1741.—After that occurrence, till the re-union of the synods, in 1758, each of the conflicting bodies made vigorous exertions, to supply the spiritual wants of the southern portion of the then British colonies. The result was, that not only many churches were organized, but several presbyteries were formed, in that section of our country.

In the year 1766, the synod of New York and Philadelphia, then the supreme judicatory of the church, directed that a subscription should be taken up, or a collection made, in all their congregations, vacant as well as supplied, for sending the gospel to destitute places; and, in the following year, they determined that such a collection should be annually made; and they adopted other suitable measures to carry into effect their benevolent design.

During the war of independence, the public mind was so engrossed with the state of the country, that all religious institutions languished, and some were temporarily suspended. In the South, the hostile armies overran, and for a time had the occupancy of a part of the region, to which missions had previously been sent; and missionary operations, on the whole frontier of the United States were precluded, by the existence or the fear of Indian hostilities. Such, nevertheless, was the strength of the missionary spirit in the Presbyterian church, that a number of missionaries were sent forth during this war; and the subject continued to command the serious attention of the synod of New York and Philadelphia, as long as it remained the highest judicatory of the Presbyterian church. The General Assembly, which was constituted by that Synod in 1783, met, for the first time, in Philadelphia, in May 1789. During the sessions of this first year, the missionary cause claimed a particular attention. The four synods, then existing under the Assembly, were directed to provide and recommend, each, two missionaries to the next Assembly; and that funds might be prepared to meet the expense expected to be incurred, it was enjoined on all the Presbyteries, to take measures for raising collections, in all the congregations within their bounds.

It is believed that at this time (1789) there was not, in the United States, another religious denomination beside the Presbyterian, that prosecuted any domestic missionary enterprise; except that then, as since, the Methodists sent forth their circuit riders, in various directions. A few years subsequently, the Congre-

gationalists of Connecticut sent missionaries among the emigrants from that state, who had located themselves within the bounds of the states of New York and Pennsylvania; and, in Massachusetts also, at a period somewhat later, missionary operations were set on foot. But for some time, with the exception stated, the Presbyterian church stood alone, at least as to any regular and systematic efforts, in supplying the destitute portions of our country with the preaching of the gospel. For thirteen years in succession, the General Assembly, at every annual meeting, either by a committee appointed for the purpose or by measures adopted on motion in the House, took the missionary concern into special consideration, heard the reports of those appointed in a preceding year, and made new appointments, as extensively as missionaries and the means of their support could be obtained.

From the Princeton Review.

The rapid growth of the Presbyterian church in the United States, adverted to in the preceding extract, has always appeared to us a decisive attestation both to the scriptural spirit and character of our beloved church, and to its peculiar zeal for the salvation of souls, and the extension of the Redeemer's kingdom. At the commencement of the eighteenth century, it is not known that there was more than *one* Presbyterian minister in what is now the U. States.* At the same time, the number of Episcopal ministers in the colonies was at least *fifty* or *sixty*. The Congregational ministers in New England numbered, probably, from *two hundred*, to *two hundred and fifty*.—Nor is this great disparity in regard to numbers, all that ought to be taken into consideration. The Congregational ministers had ample fields spread out before them, for employing all their resources, and almost every where the privilege, without restraint, of calling them into action. Not only was all New England open to their evangelical labours, but they had free access to every other part of the country to which Presbyterians could go. The Episcopal church was, in four or five of the colonies, the established sect, and in all of them enjoyed the opportunity, without let or impediment, of preaching, and extending her denomination to the utmost of her ability. She was able, too, to command efficient aid from the mother country. The Presbyterians, on the other hand, were poor, friendless, frowned upon in most of the colonies; persecuted, fined and imprisoned in several of them; and no where favoured by the governing powers. Yet, nothing discouraged, as we have seen, they held on their way; sending as many missionaries as they

* The Rev. Francis M'Kemie is the only Presbyterian minister known to have been in the American colonies in 1700. Those who were found in the country two or three years afterwards, and who formed the Presbytery of Philadelphia, in 1704, seem to have been chiefly brought from Europe by the agency of Mr. M'Kemie, who made a visit to Ireland and Scotland a short time before, and brought several ministers with him on his return.

could obtain, in every direction in which a door was open to admit of their entrance. At the end of one hundred and thirty years, what was the result? The Presbyterian body in the United States had reached an extent nearly double that of our Congregational brethren within the same limits; and nearly three times the aggregate of the Episcopal denomination. It is true, indeed, some of the Presbyterian churches included in this estimate, have participated largely of the Congregational character, and some of them were formed by Congregational missionaries: yet if all be included in the Presbyterian church who bear our name, and who lately belonged to our body, we should have not much short of three thousand preachers of the gospel in the United States; so that after making every allowance which circumstances may demand, the relative numbers above stated, will be found a fair and just statement. The fact is, during the first eighty-five or ninety years of the eighteenth century, the Presbyterian church, as Dr. Green has stated in the foregoing extract, was, with the exception of our Methodist brethren, the only American denomination of Christians which, as a church, was constantly busy in the missionary enterprise. The first small and feeble Presbytery; the Synod, when it became stronger; and the General Assembly almost from the first hour of the existence of each, engaged heartily in the work of missions; and although neither to the extent, nor with the ardour which they ought to have done, yet with a perseverance which deserves our respect and gratitude; but which seems to be overlooked at the present day by some who undervalue what she has done, and would unceremoniously take the work out of her hands.

The missionary effects to which we have alluded, were chiefly in the domestic field. But our readers will perceive from the volume before us, that our church, more than ninety years ago, began to connect herself with missions to the heathen. The Presbyterians of Scotland, by means of their "society for propagating Christian knowledge," formed in 1709, transmitted funds to a board of correspondence in New York, by which the Rev. Azariah Horton, a member of the Presbytery of New York, was employed as a missionary among the Pagan Indians on Long Island. By this diligent and persevering evangelist considerable good seems to have been done, which had not wholly disappeared for three quarters of a century afterwards. Several years subsequently, the funds of the same Scottish society sustained the Rev. David Brainerd, who was ordained by the Presbytery of New York, for the express purpose of being employed as a missionary among the Indians of Pennsylvania and New Jersey. In this service that eminently devoted man of God was engaged during the remainder of his life, and perhaps with richer fruits of converting grace, especially among the Indians of Crosswicks and Cranberry, than have followed from the labours of any Indian missionary from that time to the present.

REMARKS ON PSALMODY, WITH A HISTORICAL ACCOUNT OF THE SCOTTISH METRICAL VERSION OF THE PSALMS.
(Continued from page 325.)

Most, if not all, other versions have been used just as they came from the pen of the persons who translated them. But as errors, blemishes, and imperfections of various sorts in a literary composition, may easily escape the notice of one person, and yet be at once detected by another, it is easy to see that the rigid and frequent examinations and the careful corrections to which our version was subjected by so many different persons well qualified for the task, gave it a decided advantage over every other.

Whatever this version was, when it came from the pen of Mr. Rouse, it was no doubt improved by the revision it underwent, while in the hands of the Westminster Assembly of Divines. But we are principally indebted for many of its excellencies to the frequent and careful revisions and corrections it underwent in Scotland. That has always been emphatically the land of song, and on not a few even of her clergy has descended the mantle of the muses. That the ministers, who were appointed by the General Assemblies of 1647 and 1649 to amend this version, were thus gifted, may be safely inferred from the circumstance of their being singled out for this important task. Some of them have left behind them other memorials of their poetical talent; the Reverend Mr. John Nevey, for instance, having written a paraphrase of the Song of Solomon in elegant Latin verse. And in the several Presbyteries, to which the Assembly sent it for their remarks, there were no doubt many whose poetical taste and talents enabled them to make valuable suggestions in the way of amendment. Those who were appointed by the Assembly of 1647 to the work of correction, were instructed for this purpose, to make use of the version of Sir William More* of Rowallan, or of any other, but more especially of their own version then in use, viz. that of Sternhold and Hopkins. That they did so, there is no doubt. Rowallan's version, both on account of its own excellence, and its being a native production, was a favorite with some of the leading men of the church. The Reverend Mr. Baillie, of Glasgow, who was a member of the Westminster Assembly, writes thus to his correspondent, when Rouse's version was first brought before them: "I wish I had Rowallan's Psalter here, for I like it better than any I have yet seen." So that it is more than likely there was a free use made of it. And I can easily trace out, in our version, lines, and in some instances, even verses, that have been evidently transferred from Sternhold and Hopkins version. From the nature of the peculiar progress of amendment, or rather of compilation, through which our version passed, it combines the excellencies of a number of versions, and at the same time retains few or none of the defects of any of them.

* In the former number this was written Thomas More, by mistake.

These amendments having been made, and the finishing touches given, by men who were not only possessed of poetical talent but who were also accomplished scholars; the result is a version that would do honour to any age or country. It retains a very large portion of the fire of the original Hebrew poetry, and is remarkable for its nobleness, and, at the same time, its simplicity of expression. There is no circumlocution in bringing out the ideas; they are expressed concisely, yet fully and clearly. There is no spinning out of the sense for the sake of filling up the measure, the great fault of modern poetry; it is done in as few words as in the prose version, and often in fewer. There is no sacrifice of the sense, for the sake of the sound, and yet the poetry is of a high order.

I am aware that exceptions have been taken to the poetry, by a certain class of would-be critics.

"For most by numbers judge a poet's song,
And smooth or rough, with them is right or wrong."

I most heartily grant that it is poetry of a very different order from much of that paltry, feminine, mawkish trash, that in modern times has been made the vehicle of a diseased sentimentalism. The poetry is suited to the subjects, masculine and vigorous, dignified and sublime. The deep and awful sorrows of Messiah's soul, and His triumphs over sin and death and hell, seen in prophetic vision by the psalmist, and described by him in the lofty strains of inspired eloquence, could not be expressed in feebly delicate verse. And some of the bold and striking figures of the Hebrew psalmist, such as the flogging of the sea, the driving back of Jordan, the skipping of the mountains, the leaping of the hills, and the trembling of the earth at the presence of Jehovah, would lose all their force in a monotonously smooth and sliding measure. Of the propriety and beauty of this adaptation of the verse to the sense, none who are possessed of a true poetical taste can for a moment doubt.

"Soft is the strain when zephyr gently blows,
And the smooth stream in smoother numbers flows;
But when loud surges dash the sounding shore,
The hoarse rough verse should like the torrent roar,
When Ajax strives some rock's vast weight to throw,
The line too labours, and the words move slow;
Not so when swift Camilla scours the plain,
Flies o'er the unbending corn, and skims along the main."

The sickly and delicate smoothness of verse which is too often mistaken for excellence, is not by any means an essential attribute of good poetry. Such is not the distinguishing characteristic of the versification of Homer, or Shakespeare, or Milton. And since the palm of poetic excellence has been adjudged to them, I cannot do otherwise than esteem the versification of our psalms as good.

The horrible blundering which some people make in reading these Psalms, is, not unfrequently, adduced as evidence of the imperfection of the poetry. But, before this evidence is admitted as valid, it should be ascertained whether such persons are capable of reading Shakespeare, or Milton, or any poetry whatever, without blundering in the same way. Wherever such an experiment is made, it will be found, in

ninety-nine cases out of a hundred, that the fault lies in the reader, and not in the poetry.

And yet, after all, this version is not by any means so rough as it is imagined to be by those who have never read it, or only looked at it under the influence of prejudice. A moderate acquaintance with it will not fail to prove the truth of Dr. Owen's remark, that "it runneth with a fluent sweetness."

Moreover, the age in which our version was made, was an age of ripe and substantial scholarship. The church of Scotland, at that time, numbered among her clergy, such men as Alexander Henderson, Robert Douglas, Samuel Rutherford, Robert Baillie, George Gillespie, David Calderwood, Hugh Binning, Andrew Gray, James Durham, James Guthrie, William Guthrie, David Dickson, Robert Blair, and many others of a like stamp—men, whose names will be had in everlasting remembrance. With such men as these, the peculiar phrases and idioms of the Hebrew Psalms, were familiar as household words. They not only drew the meaning, but they drank in much of the spirit, of these sacred songs, from the fountain of the inspired original; and while they laid hold upon every thing in the way of former translations, that could aid in suggesting to their minds the most appropriate expressions for translation, the whole was "diligently compared with the original text."

Besides being accomplished scholars, and profound theologians, thoroughly acquainted both speculatively and experimentally with the truths they were handling, many, if not all of them, were men deeply imbued with the spirit of prayer, and eminent for their close walk with God, and their enjoyment of communion and fellowship with him; and hence were well qualified to convey to us, or rather to preserve to us, in the version they have given us, the rich devotional spirit of the man according to God's own heart.

From the hands of such workmen, we have received a version of the Psalms, which, in the opinion of all competent judges, is a most faithful translation of the original—more so, in many instances, than even the prose version. It is on this principle that some Bible societies, who are pledged to circulate the pure word of God without note or comment, have not hesitated to issue this version along with their Bibles and Testaments.

But the faithfulness of the translation of our metrical version of the Psalms, which is, in fact, one of its prime excellencies has been objected to as a fault, by some who can see no propriety in our continuing, under the Christian dispensation, to use in our worship, the words and sentiments of David, or the songs of the Old Testament church.

It is, however, doing great injustice to these sacred songs to look upon them as containing merely the words and sentiments of David, or as being calculated for the Old Testament church exclusively.

David speaking of himself as "the sweet Psalmist of Israel," says, 2 Sam. xxiii, 2, "The spirit of the Lord spake by me, and His word was in my tongue."

From this declaration as to the source whence the matter of the Psalms emanated, it is very evident that they must refer to something more than the circumstances of David's own life.

The apostle Paul actually enjoins them to be used under the New Testament dispensation, in Eph. v, 19, and Col. iii, 16, in which passages, the terms he uses, viz. psalms, hymns and spiritual songs, are just the titles, in the Septuagint or Greek translation of the Old Testament then commonly used of what we are accustomed to call wholly by the name of psalms. In that translation of the Bible, some of these pieces are entitled *psalms*, some *hymns*, and some *odes* or songs; these three being all Greek words, which have been transplanted into our own language. And while the apostle enjoins upon us the use of these inspired songs, whatever some may think of their want of adaptation to the spirituality of Christian worship, he seems to take it for granted, that the very circumstances of "the word of Christ dwelling richly in us in all wisdom," and our being "filled with the Spirit," will lead naturally to the use of them, and that this use of them is perfectly consistent with our singing with grace, and making melody in our hearts to the Lord.

And the apostle James likewise directs them to be used under the Christian dispensation. "Is any merry? let him sing psalms." This recommendation implies, of course, that they are perfectly capable of expressing the holy joy which the believer experiences in the enjoyment of an all sufficient Saviour.

While we are directed to use these hundred and fifty pieces of sacred poetry, by whatever name they may be denominated, whether psalms, hymns, or spiritual odes, in our New Testament worship, it is just because they are more applicable to the circumstances of the New than those of the Old dispensation.

Our Saviour and his apostles have fixed the sense of nearly fifty of them in the New Testament, where we find the quotations made from them expressly applied either to the Saviour himself, or to the circumstances of the Christian dispensation. Where a passage is quoted from a psalm and applied to the Saviour, and He is represented as the speaker of it in His own person, we may reasonably conclude, that, where there is no change of person, he is the speaker of the whole of it, and that the case and circumstances described in it are His. And thus having ascertained who is the speaker in some of the psalms, others of them that have the same circumstances described in them may be of course applied to Him, even although they are not quoted in the New Testament.

Being thus furnished in the New Testament, with a key to the interpretation and application of the psalms, we find in them the strong cries and tears of the Son of God in the days of His flesh. There we find His sufferings; His agonies, His triumphs; His thanksgivings, &c. And when we recollect that it was as the representative of His people that He passed through all these—that He was made like unto His brethren—and that the believer desires to know Him,

and the power of His resurrection, and the fellowship of His sufferings, we see a beautiful propriety and fitness in His redeemed people taking up the songs of their Elder Brother, and joining in that language so descriptive of His sorrows, His trials, and His joys, when He stood as their substitute and surety.

Though many of the psalms are prophetic, yet it is a striking fact that even where they are most thoroughly so in reference to the Saviour, the language is frequently couched in the past tense, as if it were actually historical, as for instance in the twenty-second, "they pierced my hands and feet,"—and in the sixty-ninth, "they gave me vinegar to drink,"—thereby marking their adaptation to the times when these predictions could be looked back upon as accomplished, as well as implying the evident intention of the spirit of God, when He spake them by the mouth of David, that they should be sung by the church after all those things should be fulfilled, which were written in the psalms concerning Christ.

The joys and sorrows of believers are in all ages the same, whether in Old or New Testament times, so that such richly experimental and practical compositions as the psalms would be applicable under both.

With regard to the imprecations contained in some of the psalms, such for instance, as the hundred and ninth, and a part of the sixty-ninth, which some profess to take so much offence at, it may be observed, that they are prophetic, or rather simply declarative, of what shall be the end of wicked men who continue the enemies of Christ and His cause: The Messiah is evidently the speaker in both of these psalms, and surely none that sincerely offer up to Him the prayer, "Thy kingdom come," can feel it uncharitable, in singing these psalms, to throw in as it were their Amen to His righteous declarations that all His enemies must and shall fall before Him, and that His kingdom shall be finally established, which is plainly pointed at in the two last verses of the sixty-ninth psalm.

Well fitted as the psalms are to the worship of the New Testament church, there is an obvious propriety in our adhering, in our worship, not only to the sense but as far as possible to the very words of the sacred text; and a better opportunity of doing so, could hardly be afforded us in the English language than we have in the admirably faithful version used in our church.

The psalms seem to have been used by our Lord himself in the days of His flesh; for there is good reason for believing that the hymn sung by Him and His disciples, after the Supper, was the grand Hallel, (or Hallelujah,) which consisted of the six psalms beginning with the cxii. 113, and ending with the cxviii., always sung by the Jews at the conclusion of the Passover. He repeated the beginning of the xxii. psalm upon the cross, and expired with the beginning of the xxxi. on His lips. The apostles applied them to their own case, and employed them in their own worship, Acts iv. 25.

In this branch of our worship, no small part of the enjoyment experienced, is produced by the music, if it be selected with judgment and executed with taste. But it is lamentable to think how many good people rob themselves of much of the rich enjoyment they might otherwise experience, by the careless and even disgusting manner in which they conduct this exercise, and one thing that stands sadly in the way of improvement is, that too many such persons are apt to take vast credit to themselves for the superior spirituality of their worship, which they seem to think is indicated by the slovenliness of its performance. But it is to be hoped that this delusion is passing away, and that all devout people will, ere long, be convinced that good singing is not only perfectly compatible with spirituality of mind, but even a powerful help to it.

The effect produced by music in exciting and elevating the affections, depends very much on the means employed, and unless the conducting of the music in a congregation be in the hands of a person of some degree of correct taste, who has been accustomed to trace the connection between cause and effect, and to take notice of what effects are produced by certain causes, the grand object will seldom be gained.

The first important step towards gaining this object is to obtain and introduce to practice a proper collection of tunes—tunes that have some claim to be employed on account of the music they contain. For mere sound is not, in the proper sense of the word, music; nor yet is the bare variation of sound, and it is notorious that many tunes, which are perpetuated by custom, when once they are introduced, are nothing more than a mere succession of sounds strung together without any apparent design, further than to have some up and some down. Such tunes are uninteresting, and incapable of exciting the affections or producing the slightest pleasurable emotion. But a person of correct taste, and habits of observation, will easily be able to notice and select such tunes as are remarkable for the pleasing effect they produce.

Another important step towards gaining the grand object of music, is the proper adaptation of the tune to the psalm; that is, whatever be the general character of the psalm, whether mournful or joyful, gentle or vigorous, to sing it with a tune of a like character. Nothing can be more destructive of the desired effect of music, than singing a lively and joyful psalm to a mournful tune, or a mournful psalm to a lively and joyful tune,—or where the psalm describes the voice of the Eternal as thundering on the multitude of waters, tearing asunder the cedars, or making Lebanon to skip like a calf, to sing it to a tune whose general character is sweetness and simplicity.

And after good tunes have been selected, and these properly adapted, it is no less necessary that they should be well executed, in order to produce the desired effect. Instead of the sleepy, drawing, inarticulate noise, out of all tune and all time, that too often takes the place of singing, the music should be performed with earnestness and heartiness; the sounds

should be clear and distinct; the pronunciation of the words and syllables ought to be so plain that a listener could follow them and understand them, as well as if they were spoken; and all that have a musical ear ought to accustom themselves to pitch their voice in unison with that of the leader, and to keep in exact time with him, so that all being completely united and blended together, may seem to a listener to be but one voice.

If I am asked where good tunes are most likely to be found, I would say that while I would by no means reject indiscriminately every thing that was new, I would certainly go back amongst the music of former days as the most likely field in which to find what was really excellent. Amongst the relics that have come down to us from the olden times, there are some of the richest specimens of music.

Martin Luther, the Reformer, as I have already had occasion to remark, was an eminent musician and composer of music. He was, in fact, called the Orpheus of Germany. Some of his pieces have come down to the present time; and, in particular, the old hundred psalm tune, which is said to have been composed by him, remains as a noble memorial of his musical genius, and a rich specimen of ancient music. It is, at all events, a very old tune, whether composed by Luther or not, as I have seen it set to the hundredth psalm, in some of the earlier editions of Sternhold and Hopkins version, upwards of 200 years old.

But the ancient Scottish music is, beyond all doubt, the best that can be found. There is a peculiar kind of wild rich pathos about it, which at once lays hold on the feelings, whether the strain be lively or plaintive. This kind of music can be traced up, at all events, to the days of James the First, of Scotland, upwards of 400 years ago, who is said to have been the father of it. Tassoni, an Italian writer, who flourished upwards of a century afterwards, says,—“We may reckon among us moderns, James, King of Scotland, who not only composed many sacred pieces of vocal music, but also of himself invented a new kind of music, plaintive and melancholy, different from all others,” &c. But I am disposed to fix its origin in even an earlier age; for the poems of Ossian, which are evidently of a very ancient date, always mention the song of the bards as accompanied with the music of their harps. And as it was the bards who handed down these poems from one generation to another, the musical airs with which they accompanied them on their harps, would be handed down along with them, and become, in fact, a means of their preservation in conjunction with the measure of the poetry. These airs being originally the natural and spontaneous expression of the same feelings which were poured forth in song, they would necessarily partake of the same character for grandeur and sublimity.

And I am moreover inclined to believe that the peculiar character of this music, instead of being derived from the efforts or skill of any one individual, has

grown, in a very great measure, out of a variety of circumstances.

When we consider what a powerful influence the natural scenery of a country has in giving a certain shade or complexion to the character and temperament of its inhabitants, and that its national music will in turn derive its character from that of the people, we need not wonder that an ancient nation long inhabiting a land unrivalled for its grand and romantic scenery, should possess a national music of wild and witching power:

"For 'mid those scenes the bard was bred,
Where Nature's eye is stern and dread,
'Mid forests dark, and caverns wild,
And mountains high on mountains piled,
Whose hoary summits tempest riven
Uprear eternal snows to heaven."

But the peculiar richness of the Scottish tunes that are really ancient, may be accounted for in another way. These tunes were originally the production of the ancient bards, and were played by them on the harp, which being as yet unprovided with any contrivance to stop the lengthened vibration of one string when the next was struck, in order to prevent discord they were under the necessity of making each note, or at all events each one on which there was any stress laid, a chord with the preceding, as there would always be not less than two strings sounding together. Owing to this circumstance, it is a characteristic of all such tunes, that almost every succeeding emphatic note is a third, a fifth, an octave, or some note that chords with the preceding one. And though these notes are no longer connected, and the chords produced, by the lengthened vibrations of the minstrel's harp strings, we still feel much of the same effect, even in singing them. For when two notes which are chords are sung in succession, even after the sound of the first has died away, there will still be such a vivid recollection of its pitch retained by the memory, and perhaps such a continued vibration of the nerves of the ear, as, compared with the actual sound of the second note and chording with it, will produce the pleasing sense of harmony almost as strongly as if the two sounds were coexistent. "*Martyrs*" and "*Montrose*" may be mentioned as specimens of this class of tunes, in the department of sacred music. It should be observed, however, that if this feature is not found alike distinct in all of our old tunes, it is, partly, because they may have been to some extent corrupted, since the lay of the last minstrel ceased, in being transmitted from generation to generation merely by memory; and partly, because many of them have, in all likelihood, undergone great alteration, in the subtraction or addition of notes, in order to fit them to the more ordinary measures of our modern psalmody, something in the same way that the *Scottish Mariner's Hymn* has been transmitted into a long metre tune, under the name of *Sicily*. But it is to the remaining traces of this peculiarity that we may ascribe much of the pleasing effect of these tunes. Much of the prejudice which has been indulged against them has been

the consequence of the slovenly and careless manner in which they have been too often executed. But let them only be sung correctly, and with some degree of taste, spirit, and expression, and I am sure they cannot fail to please.

Several of the psalms seems to have been intended to be sung in alternate parts with choruses, and very likely were so sung in the temple service, and must have had a very grand effect. The cvii. psalm is a very beautiful specimen. After a grand chorus in the first verse in which all the congregation joins, the remainder is divided into five principal parts, in each one of which there is first of all a description of some case of distress sung by a few voices. then a semichorus, sung by another portion of the congregation, describing the deliverance from that distress in answer to prayer, and then a grand chorus sung by the whole congregation. The several parts commence with the second, tenth, seventeenth, twenty-third, and thirty third verses. The grand chorus consists of the two last verses in each of these, except the last part of all where it is only one verse; and the semichorus in each of the parts, consists of the two verses immediately preceding the chorus. In the cxxxv. psalm, the first half of each verse seems intended to be sung by a few voices, and the last half as a chorus for the whole congregation. The xxiv. and the cxviii., and several others, seem to have been sung in parts by different portions of the congregation, alternately.

This kind of singing in alternate parts with choruses, for which I conceive we have a warrant in the very construction of these psalms, seems to have been altogether overlooked and neglected in our church. Were some of these psalms so moulded in their external form, as to put the several parts into distinct and separate stanzas, and had we suitable tunes, they might be sung with thrilling effect. But to sustain the several parts in a proper manner would require a stronger love for music, and a higher and more general cultivation of it, among our people, than is at present to be found.

My object, in making these remarks, had been to draw attention to the solid excellencies of our old Scottish version of the psalms. In the constant thirst for something new, which many exhibit, these excellencies are apt to be overlooked; and it too often happens that those who attempt, by a display of their imagined poetical talents, to gratify this love for novelty, completely destroy the spirit, and change the meaning of the psalms, in straining at something strange in the way of expression, and striving at fitting their ideas to their verses, so that the pious soul finds that what it was accustomed to feed on, in the act of worship, is gone.

And, in calling attention to the cultivation of sacred music, I would earnestly urge the importance of studying those olden models to which I have alluded, which are at once chaste and rich, and in which, I am convinced, the very soul of music dwells.

These psalms and these tunes, independently of their own intrinsic excellence, are hallowed in the minds of the greater number of Scottish and Irish Presbyterians, by the fondest associations. They form a tie that still connects us with the home of our childhood and our youth; with those Christian friends with whom we have often sung them, and with whom we may perhaps sing them no more in this world; and with those heathery hills and verdant dales, over which we have often gone to the house of God, with the voice of joy and praise, with a multitude that kept holy day. They carry back our minds too, to the days of other years, when, in the midst of dark and malignant persecution, they were sung, in the rocky cave or the lonely moor, by our brave and pious ancestors, who contended so nobly for the faith once delivered to the saints, and sealed their testimony with their blood, not counting their lives dear unto them. When we remember these things, should we not be incited to imitate the worth and the excellencies of our pious forefathers, who once sung these very psalms and these very tunes, in the church below, and who, having through faith and patience, inherited the promises of God, are now engaged, in the church above, in singing the song of redeeming love, and accompanying it with celestial music on their golden harps, and should we not also be incited to join in the impassioned strain of the Hebrew psalmist, when far from the land of his fathers. "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy"

T.

A. B.

THE FORM OF AN OATH.

An oath is a solemn appeal to God, in which we call Him, as the omniscient Searcher of our hearts, to witness the truth of what we assert on oath, and in prospect of a future judgment, when all liars shall have their part assigned them in that lake which burneth with fire and brimstone, and evince our willingness to leave the event with God, who is now our witness and will soon be our judge, as an evidence of our sincerity and truth.

There have been among different nations various forms of taking an oath, and no doubt all of them convey the idea of stronger obligation than a person's bare word. And it has been asserted that if the oath carry with it the idea of strong ob-

ligation to speak the truth, the object of it is gained; and the particular form is consequently of no importance. But this answer, which is frequently made to objections taken on the score of form, however plausible it may appear, is faulty and sophistical in a very high degree:—for, 1st. It loses sight of God's right, in all matters connected with religion, to prescribe the particular form or manner in which He is to be approached, and that it is our duty, not to set up what we think to be right as a standard, but to enquire what is the divine institution, or what is the divinely approved example. Thus the apostle Paul, when reminding the Corinthians of the divine appointment of the Lord's Supper, and the manner of observing it, says, "I HAVE RECEIVED OF THE LORD that which also I delivered unto you":—2nd. It is not true that the object of an oath will be equally well gained independently of the form, for it will always be found that a divinely appointed form, when it is ascertained, is more aptly fitted than any other to produce the intended effect; as in the case of an oath, the scriptural form will always excite in the mind a more powerful sense of the divine presence and omniscience, and consequently a stronger feeling of obligation to tell the truth than any other form can possibly do, inasmuch as divine wisdom, which can most easily see what means will best conduce to a certain end, has appointed it for this purpose.

When we look into the Scriptures, we find two forms employed; one apparently intended for a special case; the other for general use.

The first may be called the oath of fidelity or allegiance, and is limited in Scripture to these particular cases. The form was putting the hand under the thigh of the person to whom the oath was given. Thus Eliezer swore to his master Abraham, Gen. xxiv. 2, 3., and Joseph to Jacob, Gen. xxxvii. 29, 30, an oath of fidelity, and thus the Princes of Israel took the oath of allegiance to Solomon, "And all the princes, and the mighty men, and all the sons likewise of King David, *submitted themselves unto Solomon the King;*" or, as our translators have rendered the latter clause in the margin, "*gave the hand under Solomon.*" 1st Chron. xxiv. 24. These are the only instances, so far as I am aware, where this form is recognized in the Scriptures, and it is evident that it is used with regard to the single point of fidelity or allegiance. From this custom, as Paley says, "with no great variation, is derived perhaps the form of doing homage at this day, by putting the hands between the knees, and within the hands, of the liege."

The other form of taking an oath, recognized in the Scriptures, and apparently intended for more general use, is lifting up the hands, or more particularly the right hand to the heavens, and swearing by the living God. The following are instances: "Abram said to the king of Sodom, I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take," &c. Gen. xiv. 22, 23. "He held up his right hand and his left hand unto heaven, and swore by Him that liveth for ever that," &c. Daniel xii. 7. "The angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by Him that liveth for ever and ever," &c. Rev. x. 5, 6. There is an allusion to this form in Psalm cxxxiv. 11, "Deliver me from the hand of strange children, whose mouth speaketh vanity and their right hand is a right hand of falsehood."

This, the scriptural form of taking an oath, has been adopted in Scotland, and, I believe, pretty generally among all Presbyterians.

In Scotland, the oath, when taken in a court of justice, is administered by the highest dignitary in the court. The judge upon the bench, with the greatest possible solemnity, gives the words, and the person who is taking the oath stands with his right hand lifted up to heaven, and himself repeats the words of the oath, "I, M. N. do solemnly swear by Almighty God, as I shall answer, and at the great day of judgment, that," &c. &c.

The English form of an oath which is most commonly used is, for the person taking it, to hold in his hand the four gospels or a book containing them, while the substance of the oath is repeated to him, ending with the expression "So help you God," after which he kisses the book in his hand. The words of the oath are not repeated by the person taking the oath, excepting the concluding clause, "So help me God," and even this is very rarely required, the whole ceremony on his part being the kissing of the book. Sometimes the oath begins "You sincerely promise and swear," &c., but more frequently even this is omitted; the oath being simply, "You will faithfully perform" &c., or "You will well and truly try" &c., "So help you God."

This form of swearing is wholly objectionable and unscriptural. It is deficient in its not stating what the person swears by, and in the person's not swearing distinctly by the Almighty. This is contrary to what is a prominent feature in the scriptural instances cited above, as well as some others. In Gen. xxi. 22, 23, where Abimelech requires an oath from Abraham, he says, "God is with thee in all that

thou doest; now therefore swear unto me by God that," &c. In the case of the oath Abraham took from Eliezer (Gen. xxiv. 3.) Abraham says to him, "And I will make thee swear by the Lord the God of heaven, that," &c. Again, in Daniel xii. 7, and Rev. x. 6, already quoted, the same thing is to be noticed; they "swore by Him that liveth for ever," &c. The want of this forms a capital defect in the English mode of taking an oath; as such an oath never can have the effect of producing any thing like such a vivid recollection of the divine presence as the Scottish form. If it is answered that the concluding phrase, "So help me God," is an appeal to the Almighty, I would reply that it is seldom repeated by the person who takes the oath, and even although it were repeated by him, still it is not a scriptural form of such an appeal. It is a relic of the barbarism of the dark ages, when truth or falsehood was believed to be proved by the result of ordeals of various kinds, and particularly by single combat. In this, the chivalrous knight, believing that God would inevitably defend the right, after protesting his innocency or his truth, cried out, "So help me God,"—poised his lance, spurred his steed, and dashed to the conflict.

Again, kissing the book is a custom evidently derived from the idolatrous practices of the heathen, who kissed the idol or the sacrifice, and is held in scripture to be idolatry and a denial of the true God. Among the Egyptians cattle were objects of worship, and that the Israelites were deeply corrupted with this species of idolatry, appears from the frequency with which they made molten calves and worshipped them. Kissing these calves was one of the heathen modes of adoration and worship, and is thus noticed in scripture. "And now they sin more and more, and have made them molten images of their silver, and idols according to their own understanding, all of it the work of the craftsmen; they say of them, let the men that sacrifice kiss the calves." Hosea xii. 2. "Yet I have left me seven thousand in Israel, all the knees which have not bowed into Baal, and every mouth which hath not kissed him." 1st Kings xxiv. 13. Cicero describes a statue of Hercules, as having its mouth and chin worn something smoother, because the worshippers used not only to adore it with prayers and thanksgivings, but also to kiss it. A relic of this is still to be found in the worship of the Romish church, for "in the popish ritual, the priest kisses the gospel before he reads it."* The sun and moon were objects of worship among some of the eastern nations, and the heathen mode of worshipping them is thus no-

* Paley.

ticed in Job xxxi. 26, 27, 28, "If I beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand; this also were an iniquity to be punished by the judges, for I should have denied the God that is above."

In any act of worship, or appeal to God, we ought to be exceedingly careful, even where the feelings of the heart are most sincere, not to introduce any heathen practices, seeing that God has plainly prescribed to us the mode of worship, as well as the object of it.

Another objection to the English mode of administering an oath, is, that it is administered in courts of justice by some inferior officer. In this way it is not nearly so impressive as if it were administered by the presiding judge. And seeing that an oath is intended to draw forth the truth, under a deep and vivid sense of the divine presence and a future accountability, it is unwise to do aught that would, in any degree, divest it of that solemnity and impressiveness which should always characterize it.

Before leaving this part of the subject, it may be well to notice the opinion of Archdeacon Paley, as to the English form of an oath: "The forms of oaths (says he) in Christian countries, are also very different; but in no country in the world, I believe, worse contrived, either to convey the meaning, or impress the obligation of an oath, than in our own."

But however objectionable the English form of the oath may be, it is a beautiful feature in the English law, that it compels no man to take an oath in any form contrary to his conscience; but, on the other hand, allows every man to swear according to the usages of his country, and the dictates of his religion. Thus, if a Roman Catholic is sworn upon the book, it must have a cross upon it, for him to kiss; if a Jew, the book must be the Old Testament; if a Turk, the book must be the Koran; the Hindoo is sworn upon the water of the Ganges, for which purpose, it is said, bottles of it brought from Hindostan are kept at the principal police offices of London. Instances, too, have occurred in which natives of the east have been sworn, in London, in the way that Abraham's servant was sworn, as well as in other ways, according to the usages of their respective countries. The same application of this liberal principle allows the Scotchman, or the Presbyterian, of whatever country he may be, to swear with uplifted hand and by the living God, according to the dictates of his religion, even in England. And seeing that this is the case in England itself, how much

more freely ought that liberty to be enjoyed in this country—a British Province—belonging to Scotland equally with England.

I consider it of importance that our people should be well informed on this subject, and the more especially, as, in many instances, their right is denied them, and their consciences wounded. This right is admitted and allowed in the higher courts of justice in the province, as well as on the part of the better informed portion of the magistracy, and officers, whose duty it is to administer oaths. With such, I believe, there is now no difficulty. But there are some both among the magistrates throughout the country, and among persons in the public offices in towns, who are appointed to administer oaths, who persist in attempting to compel Presbyterians to swear according to the English form. There are various reasons for this conduct. Some, vain of their authority, are fond of showing off a little pretty despotism, if they find they have to do with persons of a modest and timid disposition. Others, who are unacquainted with any other mode of administering an oath than kissing the book, are fain to cloak their ignorance by dictatorial arrogance, and unyielding obstinacy. Others again, spell bound by Episcopal influence and prejudice, would not for the world allow liberty of conscience to a Presbyterian who might come before them.

When Presbyterians ask to be sworn, by a magistrate, in the form most agreeable to their religion and their conscience, they should remember that it is not a personal favour they are asking from the individual magistrate, but what the laws and usages of England allow them; and, consequently, should never allow themselves to be trifled with and insulted, but should boldly and unhesitatingly demand their right.

It is not to be wondered at, that, in this province, there are many magistrates who are unacquainted with the way of administering an oath according to the Presbyterian form, because they may never have had an opportunity either to see it administered, or to hear the form described. But a man of candour and ingenuousness, in such circumstances, would at once acknowledge that he was unacquainted with the form, and ask for information.

For the information of those who may be but little conversant in law matters, I would mention, that in *Burns' Justice*, a work intended as a sort of Directory to magistrates, and not unfrequently to be met with in the province, under the letter O and word oath, they will find stated the principle of the English law in reference to the form of oaths

which I have mentioned; and they will likewise find a number of instances given, in which oaths have been administered in London according to various forms. These instances are not, indeed, so numerous as to meet every particular case which may occur; but they are amply sufficient for the purpose for which they were intended, viz. to illustrate the liberal and enlightened principle of the English law, which allows every man to swear according to the usages of his country, or the dictates of his religion.

T.

A. B.

THOUGHTS ON THE DUTIES OF CHRISTIANS IN THE PRESENT TROUBLES.

It is best "to set in the plough of the word," to use a quaint expression of good Mr. Philip Henry, "when the Providence of God has softened and prepared the ground."

The present is confessedly a time of general alarm, throughout these provinces, of actual danger and hardship to many, and of suffering to not a few. God, who has within these few years past, tried us with various other judgments, is now trying us with war. This calamity, which is often the most dreadful of all the judgments, which he visits upon guilty communities, has this sad feature in it, that God's agency in sending it, is often overlooked. When pestilence stalks over a land, as we have again and again seen it do through these provinces, men are the rather shut up to acknowledge the finger of God in it, that they see not any immediate instrumentality operating to its production, and directing the course which it takes over a territory. And referring it to God, whose character, however imperfectly understood, all are so ready to admit, to be supremely gracious, they naturally ascribe it to his displeasure for sin. Thus, is such a visitation well fitted to affect a community with a sense of their guilt. But, war, especially in the form in which it has been waged on our borders, is seen to be the immediate work of traitorous rapacious and blood-thirsty men; and so the providential agency of God in sending it, is overlooked; and thoughts of him are rather driven away, by the resentful passions that are called up in the breast of the injured, and by the bustle and exertion which are made to repel the aggressors. War, then, we say, even in this view of it, is not

the chastisement which is most likely to amend and reform a community. The preacher in attempting to urge the great lessons which God is teaching men, through such a visitation, can scarcely obtain a hearing. Warfare, even in the justifiable form of self-defence, on the call of lawful authority, is to great respecter of religious exercises. And the population who are left at home, and are not exposed to danger, are yet so agitated and distracted by the absence of husbands or fathers and sons on military duty, that they are but little disposed to the spiritual lessons which God in his Providence is teaching them.

We would not however send forth the pages of our journal at this time, to our readers, without charging them with a few remarks on the duties of Christians in the present crisis.

We need scarcely say, in the first place, that it is the duty of all, to discountenance, in every way, treason and rebellion, to which our wicked invaders are tempting and challenging the population. The same law binds us to honour and obey our rulers, and also to pray for them, and on this account, apart from all natural love of country, and considerations of expediency, we are bound to keep at a distance from all traitorous counsels and plots—yea, to reprove and expose these, should we be made acquainted with them. No consideration of the impolitic measures of rulers who have not utterly trampled on the constitution of their country, or of the advantages real or supposed, of a state of political independence, can justify a people for taking up arms against their rulers, or if colonists as we are, for forcibly rending the ties which bind them to the parent state. Not to attempt to argue this out from the admitted principles of morals, it is abundantly plain from the apostolic injunction, "submit yourselves to every ordinance of man for the Lord's sake, whether it be to the king as supreme; or unto governors, as unto them that are sent by him, for the punishment of evil-doers, and for the praise of them that do well."

Revolt against the parent government, involves rebellion against God, and in the case of many perjury also; and so Christians must abstain, even from the appearance of it, and must discountenance it to the utmost.

We need scarcely either remark, in the second place, that, many are called on in duty to draw the sword against the invaders of the soil. It is because some whom we regard good men deem all war unlawful, that we are the more concerned to find a scriptural warrant for taking up arms in the present crisis. Now, since civil government is

expressly declared to be "the ordinance of God," Rom. xiii. 2, it is a legitimate inference that it must be invested with the means of maintaining itself, and of accomplishing the ends for which it is appointed by God; and amongst these means, is to be reckoned the sword; the sword of justice against offenders within the community, and the sword of the soldier against invaders from without. A dreadful necessity is imposed upon rulers of executing vengeance, even to the shedding of blood, upon such criminals as murderers; and, the same necessity is imposed upon them, of destroying, it may be without the formalities of law, those who assail a community from without, with deadly weapons, whether their end be pillage or the usurpation of power in that community. This necessity arises not from any severity inherent in rulers, but from the constitution and end of civil government—in other words, from the appointment of God himself. He who in his holy providence, in many ways cuts off inveterate transgressors, has appointed the sword of the ruler to be the instrument of his vengeance on murderers, traitors, armed banditti, and other criminals of the like kind. So, the apostle declares, "he beareth not the sword in vain, for he is the minister of God, a revenger, to execute wrath upon him that doeth evil." The right of rulers then, to draw the sword against armed marauders cannot surely be questioned on any fair scriptural grounds; and so the call of our rulers to the subjects to arm in the present emergency, should not be resisted. The necessity for this call is infinitely to be deplored; but it has not been created by our rulers themselves—though doubtless, their sins and our own, have in various ways in the Providence of God operated to occasion it—but by the restless ambition of demagogues, and the desire of plunder and rapine, on the part of profligate and perjured men. The very duty, then, of not a few, in this sad crisis, is to leave the plough for the sword; the peaceful family hearth for the barracks, or—the battle field.

We remark, in the third place, that all amongst us, who claim the name, and profess to value the privileges and hopes of THE CHRISTIAN, should look well to it in these times of trouble, that their personal religion is of a genuine kind.

In no circumstances, not even those of the fairest prosperity, can poor, feeble, dying man dispense with the security and guidance which true religion affords; and least of all, can he do so amidst troubles like those in which we are now involved. That courage which can coolly encounter death, hoping nothing, and fearing nothing, beyond the grave,

may have its uses; but, assuredly, it has no place in the list of Christian virtues. To meet death as Christians, we must, at once, be found standing by a good cause, and we must possess an enlightened conviction, that we are on terms of friendship with God, through an interest in his Son. If then, in these times, we are sensible of the unstableness of all earthly possessions, and see many ways in which we may be called on to jeopardy our lives, let us see well to it, that, we have God for our friend, through our connexion with his dear Son, as our Redeemer and Lord. We believe it is very common with our militia, to make their wills, before leaving home for actual service; and, ought we not, under the general impression of the uncertainty of life, to betime ourselves of the interests of our immortal souls, seeing that these shall be unchangeably decided at death. Ah! how short sighted is that prudence, which can busy itself in guarding against contingent inconveniences to surviving relatives, and yet have no respect to the soul—the immortal part of its possessor! Let us exercise prudence, especially in times of danger, according to the scale of eternity. Let us be sure, that, we have the very safety and peace of the children of God. And let us rest satisfied with nothing short of a religion, which shall stand the test of scripture, and bear us up in the prospect of death, and the solemn scenes with which we are to be conversant after it. That is a spurious religion which sours the temper, and renders the character unamiable; and so, too, is that religion which makes a man a coward in the prospect of death. The godly man knows that God can protect him in the midst of dangers, and that if he calls his people to suffering and death, it is to admit them into his heavenly kingdom. Happy Christian, who can with all soberness, make such protestations as these: "The Lord is my rock, and my fortress, and my deliverer: my God, my strength, in whom I will trust: my buckler, and the horn of my salvation, and my high tower."—"Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me."

The excellency of true religion may also be more clearly seen in troublesome times like these, inasmuch as it alone furnishes us with a safe and unerring rule of conduct.

In political changes and commotions, worldly prudence, which never sees far beyond the present, is utterly unable to find a path in which both ease and honour can be found; but the divine word is "a lamp unto the feet, and a light unto the path" of all those who surrender themselves to its guid-

ance. In the most perplexing circumstances, they may be certain that they are in the way of duty, and of ultimate safety and honour, when they keep at a distance from sin, notwithstanding of any promises of security or gain which it may hold out. "The righteousness of the upright shall deliver them; but, transgressors shall be taken in their own naughtiness."

We remark, *in the fourth place*, that we are loudly called on to give glory to God, by confessing our desert of his severest judgments, and seeking to him with unfeigned repentance.

It is practical atheism, not to recognize the agency of God in all the events that occur around us; and it indicates a fatal ignorance of the character of God and the procedure of his government towards communities, not to know, that such adverse events as those which have recently befallen these provinces, are chastisements for sins.

No attribute is more frequently claimed for Jehovah, in the scriptures, than mercy in some or other of its manifestations. God gave this charge to his prophet, "say unto them, as I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." And yet unwilling as God may be said to be to punish sinners, he cannot but do so, from the very perfection of his character and government. National sins especially, draw down a present retribution.

Now, though we are a very young community, we have yet attained a sad maturity of wickedness. And so, we dare not, for a moment, hesitate to refer the many calamities which have recently befallen us, to the divine displeasure with us. Pestilence, commercial embarrassments, deficient crops, internal divisions and aggressions of armed marauders from without, which we have recently seen following each other, are no ambiguous indications that God has been frowning upon us. Duty and safety, then, require that we should make a full and ingenuous confession of our sins as a people, and acknowledge, that God is just in chastening us; while we also severally put away iniquity from us, and study to promote a general reformation.

Each individual, let it be remembered, is directly or indirectly, a participator in the sin and crime of the community of which he is a member. The people and servants of God may acknowledge, that they have not been faithful witnesses for the truth, and the cause of the Saviour; that they have not discountenanced and reprov'd sin as they ought to have done; and that they have even contributed to encourage worldly and ungodly men, in

their false peace; their neglect of the ordinances of God, and, the all-important concerns of eternity. And who will hesitate to admit, that, as a community, we have been extensively chargeable with such sins as these: 1. *Forgetfulness of God*—our prosperity has too generally been looked upon as a thing of course; and our affiliated relation to one of the mightiest kingdoms which the world has known; our fertile soil; our healthful climate; our vast extent of unoccupied territory; our majestic rivers, and inland seas; were deemed so many vouchers of an approaching greatness to us as a community, apart altogether from the consideration of his agency, who "turneth a fruitful land into barrenness for the wickedness of them that dwell therein," and who again in his favour to those who seek him, "turneth the wilderness into a standing water, and dry ground into water springs."

2. *Ingratitude to God*. The want of a recognition of God's providence, in conferring upon us the many advantages and privileges which pertain to us as a community, and the ample amount of temporal comforts which we had long enjoyed, is of itself, apart from our many sins and crimes, a sad indication of our unthankfulness to God.

3. *Wastefulness in the use of the bounties of Divine Providence*. The staple productions of our soil, is food for the comfortable support of man. And this has, in many cases, been used with lavishness, as though man's happiness were merely of a sensual kind. And then, a great amount of grain, which would have gone to the support of an increased population here or elsewhere, has in its conversion into intoxicating liquor, been turned to a use infinitely worse than if it had been thrown on the fields or highways, at the will of birds and beasts, wild or tame.

4. *Profaneness*. The ungodliness of many is avowed, by more than an open neglect of the worship of the living God, even by the vain use of his name, by cursing and swearing, and appropriating the Lord's day to visits of pleasure, recreations, and even to worldly employments.

5. *Intemperance*. The great number of houses, in which intoxicating liquors are sold; the numbers of our population, who fall a prey to the degrading and ruinous sin of drunkenness, are incontestable proofs, that this vice has greatly swelled the amount of guilt which attaches to us as a community.

6. *Covetousness, or an excessive love of the world*. This, as all who survey human nature in the light of divine truth, know, is a reigning sin in fallen man. And, those who carefully observe the

changes which pass on the character of settlers by the acquisition of a property in the soil, the hardships that are encountered in clearing it, and the too general privation of religious ordinances, will readily acknowledge, that, devotedness to the world is a marked sin in our community.

This sad catalogue of public sins, could easily be extended. We will, however, only add, though it tells mainly against our civil rulers, and the various churches in these Provinces, that a great amount of guilt has been incurred, by the neglect of the education of the young, and the want of more vigorous and harmonious efforts for the planting of churches in our new settlements, and also by the angry contentions of politicians and churches. God seems to be saying of us as of Israel of old, "shall I not visit them for these things: shall not my soul be avenged on such a nation as this." And, surely, it well becomes all to humble themselves for the common transgressions. The ministers and people of God at least, who "hear a voice in the rod," should endeavour to rouse themselves and others to repentance and reformation. Nor is there indeed any hope of the repentance of a community, unless there be an awakening or revival to vigorous and energetic piety, on the part of the church. Let the church slumber, and the world will go on, from wickedness to wickedness, until the cup of a community's iniquity be full. The judgments of God on these lands then, do loudly call to all his professed people "be zealous and repent."

We remark, in the fifth and last place, that, we are specially called on, in these times, to be earnest and frequent in prayer. Undissembled sorrow for the sins of others, even if we had no share in them, would lead us to pray. So, the psalmist poured out his griefs on account of the wickedness of the times in prayer. "Rivers of waters," said he, appealing to God, "run down mine eyes, because they keep not thy law." Contrition for our own share in the common sins, will more directly impel us to a throne of grace. We must go there, humbly confessing our guilt, and deprecating the judgments which we have provoked; and by all our dread of these, and the danger of incurring others, we must earnestly pray, that the occasions of judgments may be removed, through the repentance and reformation of the community. Seeking the peace of the land, we must pray, that the kingdom of the prince of peace, may be established in it, and that the judgments of God may be made instrumental to the removing of every thing that obstructs the progress of that kingdom, and that the spirit of God may be poured down from on high to bring men into subjection to Christ. In times like

these, Christians should consider that it cannot be regarded as a strange thing, if they are called to suffer, and so, they should ask God to inspire them with resignation; to fill their minds with his peace, and to keep them in the highway of uprightness, in which alone durable peace and safety are to be found. Those who are not called on to take up arms, and who recognize God as the hearer of prayer, should not, in their intercessions, forget those who have gone forth from their homes and peaceful employments, to turn the battle from our borders. Let us pray for their protection from the deadly weapons of our wicked assailants, and from the greater dangers to which their virtue may be exposed. And let us also pray for our enemies, that their hearts may be changed, and they brought to abandon their guilty and lawless enterprizes; and that if they persist in these, they may be infatuated in their councils, and put to shame and confusion.

Would that God had many such remembrances amongst us—many, who mourned over the sins of the land, and who earnestly sought a revival of piety and a reformation of manners amongst the people. This, were indeed, a token for good; for, doubtless, God in the abundance of his compassion, and his unwillingness "to stir up all his wrath," would then restrain his hand from vengeance, and smile upon us, to the restoration of public peace and prosperity. From the condescension and compassion of God, he permits himself to be overcome, as it were, by his people's prayers, and often averts from them the chastisements which he had threatened, and lengthens the tranquillity, even of those, who sustain no other relation to his government, than that of rebels and enemies.

T. T.

R.

November 23rd, 1833.

CLERICAL INTEGRITY.

Nor shall the eternal roll of praise reject
Those Unconforming; whom one rigorous day
Drives from their Cares, a voluntary prey
To poverty and grief, and disrespect,
And some to want—as if by tempest wreck'd
On a wild coast; how destitute! did They
Feel not that Conscience never can betray,
That peace of mind is Virtue's sure effect.
Their Altars they forego, their homes they quit,
Fields which they love, and paths they daily trod,
And cast the future upon Providence;
As men the dictate of whose inward sense
Outweighs the world; whom self-deceiving wit
Lures not from what they deem the cause of God.

[Wordsworth.]

THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA, TO THE REVEREND THE MODERATOR AND OTHER MEMBERS OF THE PRESBYTERIAN SYNOD OF THE CANADAS.

ESTEEMED AND BELOVED BROTHERS IN CHRIST:

At all times desirous to maintain the most friendly relations with those churches, which agree with us in doctrine and order, we respectfully propose to you to hold with us a fraternal correspondence, which we trust will be of mutual advantage to our respective bodies.

We are the more anxious on this subject, at this particular time, as another body has recently been formed, claiming to be "The General Assembly of the Presbyterian Church in the United States of America."

With what propriety this new body make the claim they do, you will be the better able to judge, after being made acquainted with the facts in the case.

For some years past, error in doctrine and irregularity in church order, had been making advances more or less rapid; and it was believed, that an arrangement made in 1801, for uniting, into one ecclesiastical organization, the Presbyterians and Congregationalists, residing in the then frontier settlements of our country, had contributed in no small degree to this unhappy state of things.

With the rapid increase of population in these frontier settlements, churches were multiplied in like proportion; and the irregularities in church order, which at the first scarcely attracted attention, became so apparent, and were found to be of so serious a character, that it was deemed necessary to institute a rigid enquiry into the constitutionality of an arrangement, in virtue of which there had become connected with the Presbyterian Church, four entire Synods, which in their structure were neither purely Presbyterian nor purely Congregational, but of a mixed character.

Upon a careful consideration of the subject, the General Assembly of 1837, declared the whole arrangement unconstitutional, and therefore null and void; and farther declared the four Synods, "to be out of the ecclesiastical connexion of the Presbyterian Church in the United States of America." At the same time provision was made for every minister and church strictly Presbyterian in doctrine and in order, to become connected with the General Assembly in a regular and constitutional manner.

The Assembly farther enjoined several other Synods to take special order in regard to error in doctrine and irregularities in organization.

As a reason for prompt action in this matter, and not as the ground of that action, as has been alleged by those opposed to the decisions of the last Assembly, the Assembly declare "that the solicitude of this Assembly on the whole subject, and its urgency for the immediate decision of it, are greatly increased by reason of the gross disorders which are ascertained to have prevailed in those Synods," viz. the four Synods of Utica, Geneva, Genesee, and the Western Reserve.

The Assembly passed no sentence of excommunication, but merely declared, that as the organization of these Synods was unconstitutional, the Assembly could not recognize them as constituent parts of the Presbyterian Church.

The Presbyteries connected with these Synods, disregarded the acts of the General Assembly, and resolved to continue their irregular organization; and certain persons delegated by these same Presbyteries did, at the opening of the present sessions of the Assembly, claim to be members of this body.

The moderator and the clerks, the proper judges in the first instance, of the regularity and validity of commissions, presented by individuals claiming to be commissioners to the General Assembly, decided against their claims, and refused to enroll them as members of the General Assembly.

The moderator having also refused to entertain any motion in regard to said claimants until the business of enrolling the delegates from the Presbyteries in connexion with the General Assembly was disposed of, some fifty or sixty out of 221 commissioners, members of the General Assembly, arose according to previous agreement among themselves, and in defiance of the authority of the General Assembly, and amidst distinct and repeated calls to order by the moderator, organized, in a part of the house somewhat remote from the moderator's seat, a new body, which they style "The General Assembly of the Presbyterian Church in the United States of America," thereby assuming our name, and claiming jurisdiction over our churches and control of our funds. They they left the house in which the Assembly was convened.

It ought, perhaps, to be mentioned, that on the day preceding the meeting of the General Assembly, certain of the commissioners who have seceded from our church, did propose a negotiation for the settlement of existing difficulties; but they required as the basis of the negotiation a concession of the very point in dispute.

Such, in a few words, is a correct statement of the facts which have led to the late schism in our body, and it is with pain that we trouble you, beloved brethren, with this recital of our trials, and of our efforts in behalf of the doctrines and discipline of our church; and were not such a recital necessary to a correct knowledge of our present condition, we would forbear to call your attention to this subject.

In a communication of this kind, we do not deem it necessary to make any comment on the conduct of our brethren who have separated themselves from us; yet it may be proper to say, that we sincerely believe that this schism has been permitted by the great head of the church, with the design of restoring our church to her original purity in doctrine, and to her primitive and purely Presbyterian order. Such is our belief, and such our confident expectation; and in view of these things, we desire to express to the God of Zion our most devout acknowledgments, for his kind interposition, and to request of you, respected brethren, your sympathies, and also your prayers, that our hopes may not be disappointed.

We trust that the church of our fathers will continue to enjoy the smiles of our God and Redeemer, and the rich influences of the holy and blessed spirit; and it is with gratitude to the head of the church, that we make known to you the cheering fact, that amidst our struggles and contentions for the truth and order of the gospel, we have been encouraged by the special manifestations of God's grace and mercy to many of our churches in reviving in them his work, and in bringing large numbers to a saving knowledge of the truth.

We have now the prospect of being a united body, having one faith, and one form of discipline.

We have, moreover, complete ecclesiastical arrangements for conducting domestic and foreign missions, for educating pious youth for the gospel ministry, and for publishing religious tracts and Sabbath school books.

We have 274 missionaries, under the direction of our Domestic Missionary Board; 83 missionaries under the direction of our Board for foreign missions; and 386 youth under the care of our Board of Education,

We need scarcely assure you, that we shall be much gratified to hear from your venerable body, and of the condition of the churches confided to your care, as often as it may suit your convenience, to address the General Assembly of our church.

With sentiments of the highest respect and esteem, we are, respected fathers and brethren, your

fellow labourers in the gospel of our Lord and Saviour Jesus Christ,

Signed by order of the General Assembly of the Presbyterian Church in the United States of America.

Philadelphia, June, 1838.

WM. S. PLUMER, Moderator.

JOHN M. KREBS, Permanent Clerk.

Attest.

JOHN McDOWELL,
Stated Clerk,

Philadelphia, Sept. 14, 1838.

TO THE CONGREGATIONS OF THE SYNOD OF THE PRESBYTERIAN CHURCH IN CANADA, IN CONNECTION WITH THE CHURCH OF SCOTLAND.

DEARLY BELOVED BRETHREN,

I have been enjoined, by the Synod of our Church, to offer to you a word of admonition, as to the feelings and temper which it is becoming in you to manifest in reference to the political questions and agitations of these troubled times, and more especially in asserting those Ecclesiastical rights, the enjoyment of which has been so long denied to us. Receive it, I entreat you, not as coming from me only, but from the whole body of those, who have been set over you, in things spiritual, and are bound to watch for your souls as they that must give an account.

We are far from laying it down to you, Brethren, that a Christian has nothing to do with politics. To us, it seems, that a Christian is interested as much as another, in whatever may work the weal or woe of the community to which he belongs; and that if by the arrangements of Providence he is invested with any portion of political power, he ought to know, and he is bound to be at pains to know, how he may most prudently and beneficially exercise it. In becoming a Christian, a man ceases not to be a citizen. His duties and his rights, as a member of civil society, remain the same. And while the gospel enjoins that the former be conscientiously performed, it forbids not that the latter be firmly upheld. There is apostolic precept for the strict and godly discharge of political duties. There is apostolic example for the bold and resolute and persevering maintenance of a political privilege. And we are not disposed, nor do we see any reason, in the face of these, to defer to the opinion of those, who would have a religious man to take no interest in the political management of the Commonwealth, or who lay it down as a rule, that in reference to Statesmen and Legislation, a Christian has nothing to do, but to obey. It may be a Christian's business to counsel and influence and guide as well as to obey. Power may be placed in his hands altogether irrespective of any effort of his to acquire it; and to say either, that such power should be held in abeyance, or that it may not be lawfully sought, is tantamount to declaring that the Government of the world should be in the hands of the ungodly alone:—than which, it is obvious, no notion can be more monstrous and untenable. For civil government is established

by the ordinance of God, as much as is the Church of Christ. And is it to be imagined that a true servant of God may not take a part and an interest in the right administration of it?

Still, Brethren, we are bound to declare to you, that whenever there is in an individual or in a community, a very passionate and engrossing attention to the ordinary strife of parties, and the disposal of political place and pre-eminence, it is symptomatic of a low state of religious feeling. We can conceive a truly religious man entering into all the details of political management, actuated throughout by the highest principle, and aiming only at ends which religion approves as honourable and good. But we cannot conceive a truly religious man, so far forgetting the vast disproportion between the things which are seen and temporal, and those which are unseen and eternal, as to give himself with eager and almost engrossing concern to the more passing interests of politics. That much of this secular and party spirit has been felt and is still manifest amongst us, there is, we fear too much reason to acknowledge and deplore. It will not be pretended that the general interest taken in religious, does at all equal that which is taken in political affairs and enterprizes. Every where there are those, who by the attention they give to the business of the public, warrant the suspicion, that they are neglectful of their own. And how many such might be reckoned up, did we extend the term, a man's own business, as we most legitimately might, to denote that which relates to the soul as well as to the body, to eternity as well as to time.

One grievous evil resulting from this overstrained anxiety about political affairs—an anxiety too little, if at all, restrained and sobered by Christian principle, is the undeserved importance which is attached to things that are really of little moment,—the disposition to magnify the grievances under which the community labours,—the defects of our political institutions, or the errors of those in authority. It is utterly impossible to deny, that up to the period of the recent insurrections, the ends of government were substantially attained in these provinces. There was perfect security for life and property and for the pursuits of commercial and agricultural enterprize. Nor was there wanting a check abundantly strong, against any disposition on the part of the executive government to interfere with the rights and liberties of the people. Yet by many have those unspeakable blessings been forgotten, in the contemplation of a few real or imaginary grievances. Revolution has been attempted, without any thing to justify it. We had but escaped from the horrors of one rebellion. And now the loyal and well disposed are called to assist in putting down another.

We do entreat you, Brethren, to guard against this feverish and disproportionate anxiety about things, which though of moment perhaps, are yet of inferior moment. We bid you regard them in the light of eternity. We call on you ever to consider the blessings you enjoy, and to compare them with any alleged grievances under which the agents and emissaries of revolt would have it that you are labouring. We would have you to remember the word of God, enjoining subjection to civil authority, not only for wrath, but also for conscience sake. We warn you that as Christian men, ye are bound in matters of politics, as in all other things, to act unto Christ, and to manifest the holy, meek, forbearing, and heavenly spirit, which he enjoined on his followers, and exemplified in himself. We are confident you will give no countenance to any disloyal or revolutionary enterprize. But to be passive is not enough. There is no grievance, civil or ecclesiastical, under which you labour, which will justify you in refusing now, that prompt and energetic aid, which we rejoice to say, you have on former

occasions afforded, to put down disloyalty and rebellion.

It is only with the loyal and Christian spirit, which we now enjoin, that we would have you to consider, or take steps for the removal, of the ecclesiastical grievances under which we labour, and to which we honestly avow we are very far from wishing you to be indifferent. We think it the bounden duty of every member of the Church of Scotland to assert and maintain and by all legal and constitutional means to prosecute the just claim of the Church of Scotland to be in this colony on a footing of perfect equality with the Church of England. To such a course we should be led not merely by national feeling—far less by the feeling of resentment of the neglect and the injustice, with which we have in this respect been treated,—least of all, by any desire to withdraw the aid of government, from any church that holds in substance and teaches with efficiency the gospel of our blessed Lord. A regard to the moral and spiritual interests of the Presbyterian population, whether originally members of the Scotch Church, or of the Synod of Ulster, now happily re-united to that church in close and affectionate communion, furnishes better ground to proceed on, and gives to the prosecution of our claim, the character of a sacred duty, which we may not in conscience neglect, while professing regard for the glory of God or the advancement of the church of Christ.

We cannot believe that it would be for the interest of pure and undefiled religion that the Presbyterian people should be constrained by necessity to receive religious ordinances from a church, against the whole frame and policy of which they protest as unscriptural, and in the practical administration and efficiency of which, they assuredly see nothing to entitle it to that superiority which it arrogates over their own. Neither in the face of all experience, can we admit the efficacy or sufficiency of the voluntary principle to supply the religious destitution of the colony,—in which there are now not fewer than eighty Presbyterian congregations without the ordinances of religion. What course then remains for us, but to seek for the church to which we belong, what the highest authorities of the law teach us, we have a legal right to demand, an equal share of the countenance and support of Government, with that which has hitherto been engrossed by the Episcopal Church? And that we make this demand so, as effectually to show, that we feel not merely our national honour, and our political rights implicated in the answer we receive, but the high spiritual interests of ourselves and our countrymen.

That demand, we hesitate not to say, Brethren, it is your duty to make—instantly—firmly—perseveringly—to every competent authority; and in every constitutional way. It will say little indeed for your Christian patriotism; if the zeal which can be kindled so easily on any common matter of commercial or political regulation should slumber in this—or if, by suffering your ministers to plead what is really your cause, you expose them to a charge of worldly-mindedness; from men, who would esteem all they have ever presumed to ask, and that not so much for themselves as for others, a scanty maintenance for their humblest dependent. Yet while we counsel you to be zealous, we do also desire that your moderation and Christian temper be known and approved by all. Let not your demands be made, in any angry spirit against the church of England—nor with disregard of the claims of other churches, who hold the truth as it is in Jesus, even as we trust, that we ourselves do. We caution you against the loose latitudinarianism which would give equal countenance to any sect or party, no matter how wild or unscriptural the opinions they hold. But we caution you also against the bigotry and uncharitableness of those who arrogate to their

own Communion alone, the title of "the Church," as if none were within the pale of God's covenant but themselves. It is not needful surely, that ye should go to either of these extremes. The great doctrines of the blessed gospel of our Lord and Saviour Jesus Christ, have not been laid down in the scriptures so imperfectly and indistinctly, but that they may be found of all who seek them with an honest heart. And from any body, in which these are taught, can it be becoming that we should turn with coldness and alienation, because on minor points, they see not as we do? God forbid. They are our Brethren—servants of the same heavenly master. And in whatever assistance or encouragement may be given them in their good work, ought we not, and shall we not be ready, most heartily to rejoice? In prosecuting our own special claim, we should neither endeavour nor desire to disparage theirs.

These considerations and admonitions, we submit to you, Brethren, with unfeigned humility—with true affection—and with earnest prayer, that the God and Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, may guide and direct you in all things, enabling you to act now in the way that shall be most conducive to his own glory, and making you meet by his grace, for entering at last into the inheritance of the saints in light.

In name and behalf of the Synod.

JOHN COOK, D. D., Moderator.

Quebec, 14th Nov., 1832.

NECESSITY FOR MISSIONARY EXERTION.

The progress of Religion, and the growth and expansion of Missionary and Ecclesiastical Institutions in a new country, and amongst a poor and scattered population, are generally very slow and impereceptible, advancing from feeble attempts and small beginnings to a state of greater maturity and perfection. If in the oldest and most enlightened and flourishing nations of Europe, even in Great Britain herself, where the Christian religion has been long established, and supported by the fostering care and continued patronage of private bounty and Legislative aid, there are still found many dark corners and neglected districts, much land to be possessed, and many loud calls for church extension and pastoral superintendence, it is not at all wonderful that in the extensive wilds of British America, amongst a comparatively poor population, where Society is still in a rude state, and the wants of the body are more keenly felt and more carefully attended to than the wants of the soul, there should be found numerous and populous settlements deplorably destitute of the means of grace, and seldom blessed with the preaching of that gospel which makes us wise unto salvation. It is impossible to deny these startling and lamentable facts although many seem to be little affected by the aspect of these moral wastes and spiritual desolations with which they are surrounded. Happily this callous indifference and this criminal want of sympathy has not extended to all classes and individuals in society. There are persons amongst us who not only see but bitterly lament the spiritual necessities of the poor benighted settlers in the wilderness, and are very willing to contribute for their relief.

Under the influence of these compassionate and benevolent feelings, the Synod of Nova Scotia, as a re-

ligious body, which has probably the superintendence of a larger number of poor emigrants than any other denomination in the colony, felt constrained at their last meeting in this place, to make an appeal to the sympathy and liberality of their countrymen, and friends throughout Nova Scotia, for assistance in this good work, and the formation of a regular Auxiliary Colonial Society at Halifax, forms an era in the Ecclesiastical history of the Presbyterian Church. It must not, however, be forgotten by the friends of Missions, that something more is necessary to relieve the destitute than drawing up regulations, holding public meetings, and appointing office bearers and collectors. Funds must be raised and Missionaries must be appointed, assisted, and sent forth to labour in the extensive and long forgotten noble vineyard.

A commencement in this noble enterprise has certainly been made. It was truly delightful to witness the good feeling, the ardent zeal, and the prompt liberality, which were displayed at the formation of the Society, and to follow the strong Missionary impulse, as it extended to Lunenburg and Cornwallis, where flourishing Auxiliaries were soon after organized. But what we wish to see and desire to accomplish is the formation of similar societies, not in one or a few, but in all the Presbyterian congregations of the Scottish church throughout this colony. It is not by the exertions of a few individuals, or one or two congregations, but by the combined and vigorous and persevering co-operation and liberality of the whole church, that a work of such magnitude and importance can be begun and successfully prosecuted. We shall be most happy to hear of a general movement in this Missionary enterprise, to the eastward as well as to the westward of Halifax, in the new and neglected settlements which are to be assisted by this Institution, as well as in those congregations which are already enjoying the ordinances of the gospel. Whilst we solicit and expect aid from the mother country, we ought to do something for ourselves, and it is from no desire to find fault, but from a strong sense of duty, that we now maintain that the people in the new settlements have never done what they might have done, and what they ought to have done, to provide the means of religious instruction for themselves.

There are, we are aware, honourable exceptions, generous and public spirited individuals, who are willing to give according to their ability, yea, and beyond their ability, for the best of causes. But too many are satisfied if they have made their wants known, expecting that strangers will instantly come to their assistance. Now nothing can be more disheartening or discouraging than this indolent and selfish and penurious disposition, and nothing tends more effectually to mar the success of the gospel. We do therefore most earnestly beseech the Presbyterian population in the new settlements, to bestir themselves if they expect to receive assistance from others, and form among themselves small branch societies, to increase the funds of this excellent institution. For every pound that they raise, if animated by a proper spirit, they may expect to receive assistance in a double, perhaps a fourfold proportion.

But we must at the same time remind the wealthy and the benevolent throughout the colony, that the scattered settlers cannot bear the burden alone, and that interest as well as duty, a regard for their temporal as well as their immortal welfare, alike demand our aid. We make a general, an earnest, and a candid appeal to every patriot, and to every Christian, to every well wisher to the colony, and every friend of the Redeemer's kingdom. It is a reproach to us, as a people, to allow any portion of our fellow subjects to live and die in a state of degradation, and ignorance, and moral wretchedness, if we can prevent it.

We are unworthy of the privileges which we now enjoy, if we do not feel an anxious desire to extend them to all around us. The spirit of Christianity is a catholic, a liberal, and a benevolent spirit, and all who have tasted that the Lord is gracious, ought to be ready and willing to consecrate themselves and their substance unto the Lord. We do fervently hope that these obligations will be powerfully felt, and that a society, which is so much required, and which is likely to be so extensively useful, will be cheerfully and liberally supported by the contributions, by the exertions, and by the prayers of the whole Christian public.

We wish every individual to know that the work is only begun, indeed in many places it is not yet begun, and that it will require great zeal and perseverance and liberality to carry it forward. Agreeably to the standing regulations of the society, a meeting must be held in Halifax, during the sitting of the Legislature, to receive the Annual Report, and appoint office bearers for the ensuing year. This period is not far distant, and it is certainly most desirable that such a mass of intelligence should be collected, and such a liberal sum should be then raised, as will enable the society to proceed with some degree of spirit and alacrity in this arduous but honourable undertaking. When it is known that this is entirely a Missionary Society, that its attention is exclusively directed to our own population, that the funds are placed under the superintendence of a most respectable and influential committee, who have pledged themselves to give an annual account of their stewardship, and more especially when it is recollected that at this moment there are hundreds and thousands of professing Presbyterians sitting in the thickest moral and spiritual darkness, and sinking into utter indifference and despondence, we should think that scarcely any person in comfortable and affluent circumstances, would refuse a small contribution to such a charitable and laudable object. In conclusion, we beg leave to state, that it will afford us great pleasure to record the proceedings of this institution, and to aid it in every way that we can think of.—*Halifax Guardian, Oct. 30.*

PRESBYTERY OF GREENOCK.

Wednesday, an ordinary meeting of the Presbytery of Greenock was held in the Sheriff Court Hall—the Rev. Mr. Brown of Innerkip, Moderator, pro tem.

The overture ament the union of the Associate Seceders with the National Church was then read; after which,

Dr. McFarlan rose and stated that the overture which had just been read, was drawn up in consequence of repeated conferences between a Committee of the General Assembly, appointed for the purpose, and a committee of the Associate Synod. Its conditions, he had good reason to know, were acceptable to the great majority of the latter body; and he would congratulate the church at large on the pleasing prospect now opened up of a great increase of parish churches and parish ministers from that highly respectable body of Christians. The General Assembly, when they first entertained the application for union, had laid it down as a condition not to be departed from, that the education of the applicants must be shown to be competent, and upon this point the committee had got ample satisfaction. The next point insisted on was the subscription of the formulas and standards of the church, and in this respect too they found the committee of the Synod of one mind with themselves; as they also were in holding the great principle of a national establishment of religion, so that on all the great and essential points they were agreed. The Rev. Doctor then went

into the details of the overture regulating the terms of admission, which provide that a seceding minister and congregation wishing to join the establishment, were to make application to the Presbytery of the bounds in which their church was situated, who were authorized to receive them into full communion, and to assign to them a territorial district, &c. &c. The present members of the congregation thus admitted, who reside beyond the bounds of the parish assigned, were to have the privilege of receiving sealing ordinances from their present minister. It was a rule of the church that no minister of one parish should exercise discipline, or dispense sealing ordinances to persons resident in another parish, without the consent of the ministers of that parish. Where ministers were reasonable men, no difficulty arose from this law, but as all men were not reasonable, it was thought desirable to leave no room for doubt on this point in regard to the present members of these congregations; but all who should connect themselves with them after the union, were to come under the common law of the church in this respect. Licentiates of the Synod were to be eligible to be called or presented to all the benefices of the church, as if licensed by its Presbyteries, and students of divinity might complete their curriculum either with their present Professor or in any of the Universities. Dr. McFarlan here added that Mr. Willis, the Associate Synod's Professor of Divinity, had declared that whenever the union was effected, the Hall over which he presided would be dissolved. After explaining the other regulations of the overture, the Rev. Doctor expressed his conviction that the terms of the union generally would be found to be fair and reasonable, and spoke in high terms of the conduct of the members of the Associate Synod's committee during the whole negotiation. He also remarked, that so far from being injured, the church would be strengthened and honoured by receiving within its communion men of the high character and attainments which distinguished the members of the Associate Synod. He therefore moved that the overture be transmitted to the Assembly with the approval of the Presbytery.

Mr. Menzies saw with great pleasure the disposition which had been manifested by the ministers and members of the Associate Synod to return to the bosom of the National Church, and he would regard it as not merely impolitic, but contrary to the express command of scripture, to interpose any unnecessary obstacles in the way of a consummation so desirable. Schism was always an evil in itself, and was no longer justifiable when the causes which gave rise to it were removed. On general grounds, therefore, he hailed the present proposal with much pleasure.—While he did not anticipate objections to the principle of the measure from any member of the Presbytery, still, in a matter of so much importance, and involving a number of regulations, he thought sometime for maturely considering these should be allowed. The present meeting of Presbytery was a very thin one, and even of those present several had not had an opportunity of seeing the overture, or of knowing its contents, till they entered the Hall. He, therefore, thought it was but fair to all parties, and no more than was required by the importance of the subject, that the consideration of the overture should lie over till next meeting.

Several other members of the Presbytery—all of whom expressed their warm approbation of the object and general tenor of the overture—spoke in favour of delay, in order that they might be able to examine the details; and it was at length agreed that the farther consideration of the overture should be postponed till next ordinary meeting.—*Scottish Guardian.*

POETRY.

HOPE IN THE REDEEMER.

Yes! it is true, my Saviour died
To rescue man from sin and woe!
My heart at once the truth applied,
And could not, would not let it go.

I felt it was my last lorn hope—
A stay to the lone shipwreck'd given;
And grasp'd it with a drowning rope,
As sent to me direct from heaven.

In confirmation, word on word
Rose sweetly, too, from memory's store;
Truths, which in other days I heard,
But never knew their worth before.

Lodged by a pious mother's care
In the young folds of thought and sense,
Like fire in flint, they slumber'd there,
Till anguish struck them bright from thence.

The beacon lights of Holy Writ,
They one by one upon me stole;
Through winds and waves my pathway lit,
And chased the darkness from my soul!

CAMPELL.

THE RESURRECTION.

Morning of the Sabbath day!
O thou sweetest hour of prime!
Dart a retrospective ray
O'er the eastern hills of time;
Daybreak let my spirit see,
At the foot of Calvary.

Joseph's sepulchre is high:
Here the seal upon the stone;
There the sentinel, with eye
Starlike fix'd on that alone;
All around is calm and clear,
Life and Death keep Sabbath here.

Bright and brighter, beam on beam,
Now, like new-created light,
From the rock-cleft, gleam by gleam,
Shoots athwart the waning night;
Till the splendour grows intense,
Overpowering mortal sense.

Glory turns with me to gloom—
Sight, pulsation, thought depart,
And the stone, rent from the tomb,
Seems to fall upon my heart;
With that shock the vision flies,
Christ is risen—I may rise—

Rise, like Him, as from this trance,
When the trumpet calls the just
To the saints' inheritance,
From their dwelling in the dust—
By the resurrection's power,
Jesus! save me in that hour!

Sabbath morning! hail to thee;
O thou sweetest hour of prime!
From the foot of Calvary,
Now to Zion's top I climb;
There my risen Lord to meet,
In his temple, at his feet.

MONTGOMERY.

DEATH IN A FOREIGN LAND.

Not long shall this feeble pulse remain,
And this failing strength endure;
Thy sunbeams, fair Italy, shine in vain,
Thy climate can work no cure;
And I sigh, when through myrtle groves I roam,
By the balmy breezes fanned,
"Oh! why was I sent from my quiet home,
To die in a foreign land?"

They *knew* I must die; I remember well,
Their foreboding looks and sighs;
And can Death be charmed by an earthly spell,
Soft zephyrs, and azure skies?
I would give them all, on the wood to look
Where the clustering nut-trees stand,
And to gather lilies by the brook,
That runs in my native land.

I weep not because in early youth
I am called from this world of care:
I have humbly studied the Book of Truth,
And mourned o'er my sins in prayer;
And I hope through the Saviour, in whom I trust,
I may join the blessed band
Of holy angels and spirits just,
In a brighter and better land.

But my light and vain companions here
No calm to my mind impart;
Their language is foreign to my ear,
And their manners to my heart.
Would, when I lie down to yield my breath,
My kindred could round me stand;
I think I could greet the Angel of Death
If he came in my own dear land!

BY MRS. ANDY.