

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments:/ **Wrinkled pages may film slightly out of focus.**
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
							✓				

THE
CANADIAN CHRISTIAN EXAMINER,

AND

PRÉSBYTERIAN MAGAZINE.

VOL. IV.

JULY, 1840.

No. VII.

LIFE OF WILLIAM WILBERFORCE, M. P.

William Wilberforce was born at Hull on the 24th of August, 1759. His father dying when he was only nine years of age, he was consigned to the care of an uncle at Wimbledon near London, under whose roof he remained two years. His aunt was a pious woman and a great admirer of the celebrated George Whitfield's preaching, and by her instrumentality, young Wilberforce appears for the first time to have been taught the importance of evangelical religion. His friends alarmed at the report of his becoming earnest in this matter, had him removed to his mother's house in Hull, and here he was introduced into the gay world, in the hope of shaking off his seriousness.— Though the reflection is a melancholy one, yet it is true, that there are guardians to be found, unworthy indeed of the name, who conceive it to be part of their duty to train up youths inheriting a fortune, in the ways of folly and sin. Mr. Wilberforce's mother, whom we find called "an Archbishop Tillotson Christian," a phrase which we suppose means a semi-infidel, unhappily gave her countenance to this course, and had entire success crowned the conspiracy, Britain might still have been a participator in the guilt of the slave trade. Let us hear Mr. W.'s own sentiments as to the conduct of his guardians at this time. The city of Hull "was then as gay a place as was to be found out of London, the theatre, balls, great suppers and card parties were the delight of the principal families in the town. The usual dinner hour was two o'clock, and at six they met at sumptuous suppers. This mode of life was at first distressing to me, but by degrees I acquired a

relish for it, and became as thoughtless as the rest. As grandson to one of the principal inhabitants, I was every where invited and caressed: my voice and love of music made me still more acceptable. The religious impressions I had gained at Wimbledon continued for a considerable time after my return to Hull, but my friends spared no pains to stifle them. I might almost say, that no pious parent ever laboured more to impress a beloved child with sentiments of piety, than they did to give me a taste for the world and its diversions." When he was seventeen years of age, he was sent to one of the Colleges in Cambridge. He was now by the death of his grandfather and uncle left in possession of an independent fortune, and this it appears was a great snare to him in pursuing his academical studies, for both his tutors and fellow students represented to him the folly of taking much concern about science or literature—"What in the world," they would say, "should a man of your fortune trouble himself with fagging?" Arguments of this sort, more especially when combined as they were in the present instance with flattering hints, that he was a youth of so much talent, that he had no need for hard study to arrive at excellence, are as Mr. W. afterwards observed "poison to the mind," and the consequence was, that he appears to have passed this precious season, with little improvement to himself, a circumstance which he much regretted to the end of his life. Mr. Wilberforce, before leaving College, had resolved on being a public man. He accordingly stood candidate for the representation in parliament of the town of Hull, and though oppos-

ed by influential rivals, he was returned by a large majority. When Mr. W. came to London to attend to his public duties as a member of parliament, he was immediately brought into contact with associates of a different kind from those he had met in his native town. At the clubs which he frequented, he met with persons of high standing in the senate; influenced by their example, he often joined in the pernicious practice of gaming, and his journal records more than once the loss of £100. He was led however, to forsake this dangerous path, not by these losses though they were not small, but by gaining, on one occasion from persons who were only heirs to future fortunes, the sum of £600, and who of course had a difficulty in raising it.

In May, 1784, Mr. Wilberforce was returned a member for the county of York, an honour which he continued to hold for nearly thirty years. He became the friend and associate of Mr. Pitt, and seems to have implicitly followed his political views. It was in October of the same year that he visited the continent, taking as his travelling companion Isaac Milner, brother to the historian. Mr. M. was a man of excellent principles and talents, and to him belongs the credit of having prepossessed Mr. W.'s mind in favour of the old ways of Whitfield, taught him by his aunt, and which he appears to have forsaken. He recommended Dr. Dodridge's *Rise and Progress of Religion*, and the two travellers read it together in the course of their tour.—They read also the Greek Testament, and examined carefully the doctrines which it taught. He began to keep a private journal of his spiritual frames, and in it we find such entries as the following:—"Mrs. Crew," he says, "cannot believe that I think it wrong to go to the play.—(She was) surprised at hearing that halting on the Sunday was my wish and not my mother's."—"Began three or four days ago to get up very early.—In the solitude and self-conviction of the morning, had thoughts which I trust will come to something."

In December of the following year, he wrote a letter to the well-known Mr. Newton respecting the change in his views, and soliciting an interview, which was readily granted—and on coming away, Mr. W. writes that he found his mind "more humbled and looking more devoutly up to God." After this, on his return to the House of Commons in the spring of 1786, he ceased to act as a partizan with Mr. Pitt, though he adds, that he "was surprised to find how generally we agreed." That great

measure which is associated with the name of Mr. Wilberforce, we mean the abolition of the slave trade, now began to occupy his attention. It was a shocking traffic, if indeed we may speak of it in the past tense, seeing it is still carried on to a great extent by foreign vessels; it affixed a stain on the otherwise generous character of British seamen—ships bearing British colors, and ploughing the seas under the sanction of our righteous laws, anchored along the shores of Africa, and receiving into their sub-marine dungeons hundreds and thousands of men, women and children, carried them across the atlantic, there to be used as beasts of burden in the service of West Indian planters,—very many embarked, but few landed, death closed their eyes before the Western sun shewed them their degradation—and of those who did land, it was to drag out a life of misery. It pleased the Lord in his mercy to raise up a standard in behalf of Africa, and when he works who can let it. Divers individuals have claimed the honor of originating those measures which received their consummation in the abolition of the slave trade.—Indeed, so tenacious is man of personal distinction, that even when a victory has been achieved, sufficient in its consequences to gratify the hearts of every lover of humanity, men begin to quarrel about their several shares in the honor of the measure. Accordingly we find the sons of Mr. W. claiming for their father the honor of having first cogitated the question of abolition in private, as well as introduced it to parliament. It appears, however, to say the least, equally certain that others have fully as good a title to claim the honor of priority in devising the abolition measure as Mr. Wilberforce.—Mr. Clarkson, while a boy at college, had his mind strongly turned to the wickedness of the slave trade, when writing a theme which treated of the wrongs of Africa, and that eminent man when he grew up, shewed the strength of his feelings in visiting all the ports of Britain, from whence slave ships sailed, to collect information tending to establish both its guilt and inexpediency. Lady Middleton too appears to have conceived the purpose of the entire abolition of the slave trade some considerable time before Mr. W. could have hazarded the thought of such a measure. Lady M. had received many details, while residing with her husband, Sir Charles, in Kent, of the frightful evils of slavery and the slave trade, from a gentleman, Mr. Ramsay, who had resided in the West Indies. Lady M. rightly judged that if all these

things were true, the information should not be confined to her ear, but the whole nation should be made acquainted with the atrocities. It was accordingly, in consequence of this Lady's suggestion, that Mr. Ramsay published an "Essay on the treatment of, and traffic in slaves." She went further still; her husband was a member of parliament, and one day at breakfast, addressing him by his name, she gave vent to these memorable words: "I think you ought to bring the subject before the house, and demand parliamentary enquiry into the nature of a traffic so disgraceful to the British character." This was bringing the matter at once to an issue,—no doubt it was something to have felt a deep emotion of commiseration for the oppressed Africans, and indignation against their oppressors. The slave trade was a common affair in the country, and men's feelings and views are, speaking generally, much affected by the usages of society. We say therefore, it was something to have seen through the veil which usually blinds the minds of men, and to have discerned the slave trade to be wicked; aye, and to have wept for the oppressed—but it was something of a higher nature still, to have proposed that all this wickedness and all this oppression must cease—it must be abolished, and that by the authority of the British Parliament, and yet this was Lady M's proposal. We would say therefore, that in strict language, the honor of the abolition of the slave trade belongs, under God, in the first instance to this woman. Others had thought and written about it before this time, but she brought the matter to its true bearing, when she counselled that it should no longer exist, and pointed to the tribunal where justice should be demanded. Sir Charles Middleton declined his wife's proposal. He said "it would be in bad hands if it was committed to him, who had never made one speech in the house;" but, he added "that he should strenuously support any able member who would undertake it." Some one suggested Mr. Wilberforce as a fit person, both by reason of his talents and principles, as well as his personal influence with Mr. Pitt. Lady M. now prevailed upon her husband to write to Mr. W. proposing the subject, and his answer was, that "he thought himself unequal to the task allotted to him, but yet would not positively decline it"—thus clearly proving that up to this time, Mr. W. had not formed the design of moving the house for a parliamentary enquiry concerning the slave trade, and that therefore the honor of this be-

longs to others rather than him. Mr. W. indeed, says that Lady Middleton's application "was just one of those many impulses which were all giving to my mind the same direction." And his sons willing to give the go by altogether to these "impulses" communicated to Mr. W. by other minds, says that "the real cause of his engaging in the work lay far deeper than any such suggestions. It was the immediate consequence of his altered character."—Now we can well understand that an "altered character" will lead a man to forsake sin and cultivate goodness, but that an altered character should necessarily develop itself in laying hold of one good measure, in preference to others of equal goodness, is not so easily understood, and therefore in the absence of all proof of a special revelation dictating to Mr. W. the abolition of the slave trade as that to which he was called, we must conclude that Lady Middleton's suggestion for "a parliamentary enquiry into the nature of a traffic so disgraceful to the British character," was the means which God used in leading Mr. W. in that line of duty which he was afterwards enabled so patiently to pursue. We think therefore it would have been more creditable, in the sons of Mr. Wilberforce, in reference to their father's memory had they been less tenacious in claiming what after all is only a worldly distinction, namely: that Mr. W. has the entire honor, both of devising and carrying out the whole measure of the abolition of the slave trade. In this work there were many hands engaged, and we think it is a more just view which Clarkson gives concerning the agency that accomplished the destruction of the slave trade in Britain, when he says, "that there arose in many places a spirit of general enquiry, without any previous communications, as to the nature of that horrible traffic."

It was in the year 1733, that Mr. W. first brought the abolition question under the consideration of the House of Commons; and in steadfastly persevering amid much opposition, tedious delays, threatenings, personal obloquy and danger; he manifested a character which, it is to be lamented, is rarely found in the world, we mean that of the christian statesman. At length, however the season when the fruits of Mr. W's labors had become ripe, arrived. He had persevered through good report and bad report, and now the Lords promise, concerning the doings of the righteous man is fulfilled, "all that he doeth shall prosper;"—the House of Commons by a

division of 233 to 16, and the House of Lords by a division of 100 to 34, declared, (22d February 1807,) that this wicked traffic should be utterly abolished. In Mr. W's journal we find an entry, expressing his devout satisfaction at this decision. "Never surely had I more cause for gratitude than now, when carrying the great object of my life, to which a gracious Providence directed my thoughts, twenty-six or twenty-seven years ago, and led my endeavors in 1737 or 1733. O Lord let me praise thee with my whole heart; for never surely was there any one so deeply indebted as myself; which way soever I look, I am crowded with blessings. Oh may my gratitude be in some degree proportionate." This was a glorious reward for his toils and anxieties; and divers of the members of the House of Commons, publicly congratulated Mr. W. on the occasion. One of them in particular, "entreated the young members of Parliament to let this day's event be a lesson to them, how much the rewards of virtue exceeded those of ambition; and then contrasted the Emperor of the French, in all his greatness with those of that honored individual, who would this day lay his head upon his pillow, and remember that the slave trade was no more."

In April 1797, Mr. Wilberforce published his book on christianity, it was well timed, as the writings of Paine, Voltaire and others of the infidel school, were making great havoc in leading thousands into the gulph of infidelity, while the Arminian and Pelagian views of many talented Divines were scarcely less pernicious in other quarters. Mr. W's book was therefore well received by the friends of evangelical truth, and in the course of six months it had gone through no fewer than five editions. It rejoiced the heart of good Mr. Newton,—writing to one of his friends, Mr. Newton thus expresses himself. "What a phenomenon has Mr. Wilberforce sent abroad! Such a book by such a man, and at such a time! A book which must and will be read by persons in the higher circles, who are quite inaccessible to us little folks, who will neither hear what we can say, nor read what we may write. I am filled with wonder and with hope, I accept it as a token for good; yea as the brightest token I can discern in this dark and perilous day." We have not space to enter upon the merits of Mr. W's book in this sketch. It is some time since we perused it, but in respect of theology, or practical godliness, it is not to be named with such works as Boston's Four

Fold State, or Dodridge's Rise and Progress. Its chief value lies in its being the testimony of one who held a high station in society, and which would therefore be read by many who otherwise would have despised a like testimony from men in a humble walk of life. The late Thomas Scott speaking of the publication of this book, said it was a noble stand for evangelical religion; and we believe that the late Leigh Richmond, ascribed to it the change which took place in his religious sentiments.

Mr. W. appears to have had a peculiar delight in his family. He could chastise his children when circumstances rendered it needful, but he seems to have preferred the more gentle method of persuasion. In inculcating duty, we are told, that he constantly referred them to the highest principles of action. The following papers were drawn up for two of his sons at school, and they may therefore be viewed as containing a fair sample of his mode of managing children. There are some parents who are satisfied with communicating general principles to their children, leaving these to influence their conduct, and never descending to particular precepts, Mr. W's method may afford some useful hints to such parents, and for this reason we shall make no apology for the length of the extract:—

"BROTHERLY LOVE AND CONDUCT.

"Hints for my dear ———, to be often read over, with self-examination.

"1. Endeavor to bear in mind, that you will be often tempted to behave to your brother ——— not so well as you ought. That you may be on your guard against all such temptations—

"2. Recollect, if you can, what the occasions are which have most commonly led you to behave ill to your brother, and try to keep them in your memory by now and then thinking them over; and when such occasions are about to occur, whether at play, in reading or wherever else, then be doubly on your guard, and try to lift up your heart in an ejaculation to God, that you may be enabled to resist the temptation; and if you do resist it, lift up your heart again in thanksgiving.

"3. Remember one season of temptation will always be, when you are at play, especially where there are sides, whether you are on the same side as ——— or not.

"4. Remember it is not sufficient not to be unkind to your brother; you must be positively kind to all, and how much more then to a brother!

"5. Remember you will be under a temptation to resist ———'s disposition to command you. If Christ tells us not to resent little outrages from any one, (see Matt. v. 39, 44,) how much less should you resent his commanding you! Though perhaps it may be not quite right in itself, yet an elder brother has a right to some influence from being such. See 1 Pet. v. 5.

"6. Often reflect that you are both children of the same father and mother; how you have knelt together in prayer; have played together as children,

and have sat round the same table, on a Sunday, in peace and love. Place the scene before your mind's eye, and recollect how happy mamma and I have been to see you all around us good and happy.

"7. You are not so lively by nature as he is, but be willing always to oblige him by playing at proper times, &c., though not disposed of yourself. Nothing more occurs to me, except, and this both mamma and I desire to press strongly on you, to desire you to be on your guard against being out of humour on a little raillery, and always to laugh at it; nothing shows good humour more than taking a joke without being fruitful or gloomy.

"May God bless my dearest boy, and enable him to profit from the above suggestions of his most affectionate father,

W. WILBERFORCE."

"BROTHERLY LOVE AND CONDUCT.

"Hints for my dear ———, to be often looked over with self-examination.

"1. Endeavor to bear in mind, that you will be often tempted to be not so kind to your brother ——— as you ought to be. That you may be on your guard against the temptations when they do occur——

"2. Recollect if you can, what the occasions are which have most commonly led you to be unkind to your brother, and keep them in your memory by now and then thinking them over; and when such occasions are about to occur again, whether at play, in reading, or wherever else, then be doubly on your guard, and lift up your heart in prayer to God, that you may be enabled to resist the temptation; and if you have been enabled to get the better of it, lift up your heart to God again in thanksgiving.

"3. Remember one season of temptation will always be, when you are at play, especially where there are sides, whether ——— is on your side or on the opposite side.

"4. Remember it is not enough not to be unkind to ———. We ought to be positively kind to all, but how much more so to a brother!

"5. Remember you will be tempted to command him too much. Guard therefore against this temptation.

"6. Sometimes reflect that he and you are children of the same parents. Recollect him a little fat child, and how we used to kiss his neck and call him *Bon*. Recollect how you have knelt together in prayer with mamma and me, and how, especially on a Sunday, you have sat round the same table with us in peace and love. Try to place the scene before the eyes of your mind, and recollect how happy your mamma and I have appeared to see you all good and happy around us.

"7. I will specify the times and circumstances in which you ought to be peculiarly on your guard against behaving improperly. When you have done your own business, or are not inclined to do it, beware of interrupting him in doing his. When you are with older companions than yourself, beware of behaving to him less kindly, or with any thing like arrogance. When you are in the highest spirits, having been at play, or from whatever other cause, you are apt to lose your self-government, and to be out of humour on having your inclination crossed in any way. Beware in such circumstances of being unkind to him.

"May God bless my dearest ———, and enable him to profit from the above suggestions of his most affectionate father,

W. WILBERFORCE."

Mr. Wilberforce took a warm interest in the introduction of christianity into India.— The Anglo Indian's were opposed to this as endangering the British power in their dominions, and the East India Company moreover were opposed to the measure for the same reason. "A vast majority as he observes in the House of Commons, held the same opinion." Mr. W. knowing that the minds of the christian public generally were sound on this matter, exerted himself much in getting up petitions to the Parliament, praying for the right of sending out Missionaries on behalf of our fellow subjects in the East. From extracts in his Journal, it is manifest that Mr. W. entered heart and hand into this matter. "Writing almost all morning about East India Charter,—examinations, sharp work—extreme ignorance and bigotry. We examine daily from half past four to near eight, before other business." The object of the enemies of Ministers may be seen from the general tenor of their questions; would not the natives be afraid, "that force would ultimately be used to establish Christianity among them?"—"Would it be consistent with the security of the British Empire in India, that Missionaries should preach publicly that Mahomet is an impostor, or speak in opprobrious terms of the Brahmins and their religious rights?" Few or no witnesses could be produced to prove the safety of what had so rarely been attempted; whilst almost every Anglo-Indian was ready to come forward, and swell by his separate evidence, the general cry of danger." In this great question the evangelical churchmen and dissenters occupied common ground. They all felt equally interested that a door of utterance should be kept open in India, and Mr. W. became their common friend and advocate. He too felt the importance as well responsibility of his station, and he looked up to God for strength to be faithful. "This East India object," we find him saying "is assuredly the greatest that ever interested the heart of man. How wonderful that a private man should have such an influence on the temporal and eternal happiness of millions; literally millions on millions yet unborn." And impressed with a sense of the greatness of the work committed to him, he utters a brief prayer, that he may be made "more earnest for the glory of God, and may act more from love and gratitude to his redeeming Lord." The government saw it wise to yield to the suggestion of Mr. W. and his friends, but the question remained yet to be

settled in the House of Commons. Accordingly it was taken up on the 22d June, 1813. "The appearance of the House at the beginning of the evening," we are told, "was as bad as could be, but Lord Castlereagh opened the subject very discreetly and judiciously!" Mr. Wilberforce being fully prepared, "went through the whole subject at length; proving the degraded character of the Hindoo superstition; and calmly reasoning out his own conclusions; yet relieving the unavoidable prolixity of such a speech, by the highest flashes of eloquence. "He who knows my heart," he said in closing his account of Hindoo superstitions "knows that I have not drawn this melancholy picture to exult over its blackness; it is with grief and shame I view it; mourning sir over my own country, which for fifty years and more has left so many millions of our fellow creatures in this state of misery and vice. I am not bringing a bill of indictment against the Indian race,—but I have lived long enough to learn that flatterers are not friends. I am the true friend of this people, who am willing to allow their present degradation, that I may raise them to a higher level." Nine hundred petitions had been presented to the House in favor of Missionary operations in Indian—including to them, Mr. W., warns the House against slighting their prayer. "Let no man think" he says, "that the petitions which have loaded our table, have been produced by a burst of momentary enthusiasm; or that the zeal of the petitioners will be soon expended. No, sir, it will be found to be steady as the light of heaven. While the sun and moon continue to shine in the firmament, so long will this object be pursued with unabated ardour, until the great work be accomplished." The result was, to use Mr. W's now words—"we carried it, about 89 to 36, beyond all hope. I heard afterwards that many good men had been praying for us all night. Oh what cause for thankfulness; yet almost intoxicated with success."

Mr. W's company about this time was much coveted by persons of distinction. He dined several times at the Pavilion with the Prince Regent, whom he characterizes as an accomplished gentleman. The celebrated Madame de Stael being in Britain, was also very desirous of conversing with him, Mr. W. would fain have declined an invitation to dine with her, but her high standing in the literary world, joined with the desire of pleasing his friends, appear to have influenced his mind in yielding his con-

sent. Mr. W's account of the company shews the truth of the scriptural remark that poverty is better than riches. Had he dined among a company of plain christians, he would doubtless have returned rejoicing, but here we find only expressions of regret.

"I have consented to dine with Madame de Stael; I could not well do otherwise. Bowdler said much to persuade me. Let me try to speak plainly though tenderly to her. 18th. Dined with Madame de Stael—her son and daughter, and two other foreigners, Lord Harrowby, Lord and Lady Lansdown, Sir Jas. Mackintosh. Lord and Lady Granville Leveson were to have dined, but Lady Spencer died that morning. She asked me to name the party. A cheerful, pleasant dinner. She talking of the final cause of creation—not utility but beauty—did not like Paley, wrote about Rousseau at fifteen, and thought differently at fifty. Evening, assembly, but I came away at half-past eleven. A brilliant assembly of rank and talent." "The whole scene," was his next day's reflection, 'was intoxicating even to me. The fever arising from it is not yet gone off, (half-past 8, A. M.) though opposed by the most serious motives and considerations both last night and this morning. How dangerous then must such scenes (literally of dissipation, dissipating the spirits, the mind, and for a time almost the judgment) be to young people in the hey-day of youth, and life and spirits! How unfit for those who are to watch unto prayer, to walk soberly, to be sober-minded! Something in my own case may be fairly ascribed to natural high spirits, and I fear, alas! and a good deal to my being unaccustomed to such scenes; yet after allowing for these weaknesses and peculiarities, must not the sobriety of my age, my principles, my guard, (prayer preceding my entering into the enchanted ground,) be fairly considered as abating the effect, so much as that I may be a fair average sample of the effect of such scenes on young people in general of agreeable manners, and at all popular ways and characters? I am sure I durst not often venture into these scenes.—Then the seasoning is so high that it would render all quiet domestic pleasures insipid. Even poor Paley used to say, (though I hope jokingly,) 'Who ever talks to his wife?' This showed even in him the danger of being fascinated by social gaiety. O Lord, enable me to view last night's scene in its true colors, and shapes, and essences. I have not time to trace out the draught. May I remember that they and I are accountable dying creatures, soon to appear at the judgment-seat of Christ, and be asked whether we avoided temptation, and endeavored to preserve a frame of spirit suited to those who had to work out their salvation with fear and trembling."

In April 1814, Mr. Wilberforce addressed a letter to the Emperor Alexander of Russia to agree to a convention for the abolition of the slave trade among all nations. It was graciously received, and the Emperor who was a truly christian prince, being then in Britain invited him to an audience, and charged himself with the abolition. It appears, however, that the Emperor, notwithstanding his excellent character and political ascendancy, was unable to bring the crowned heads of Europe to this righteous covenant, and it was reserved

for Bonaparte during his brief reign, after escaping from Elba, apparently to ingratiate himself with Britain, to proclaim a total and immediate abolition of this wicked traffic. Louis XVIII had been unable or unwilling, during his reign, to accomplish this object, and now that it was effected by Buonaparte, he was not permitted on his restoration to revive it. It must have been with feelings of peculiar delight therefore that Mr. W. received the following letter from Lord Castlereagh, announcing this event:—"I have the gratification of acquainting you," he writes, "that the long-desired object is accomplished, and that the present messenger carries to Lord Liverpool the unqualified and total abolition of the slave trade throughout the dominions of France. I must beg to refer you to his Lordship for the terms in which this has been effected; but I feel great satisfaction in persuading myself that as they will leave you nothing to desire on the subject, so you will trace in them the undeviating and earnest endeavours of the Prince Regent's Ministers to effectuate this great object which had been so impressively given them in charge." The abolition of the slave trade was the great work of Mr. W's parliamentary life, and it was enough to have been the instrument of effecting so great and important a work.—

He retired from Parliament in 1825, and passed the remainder of his years in the midst of his family and friends. He appears to have felt much pleasure in reading, and in conversation with those of his early associates who still survived. He delighted in anecdotes concerning Pitt, Fox, Sheridan and others with whom he had served in parliament. He felt a peculiar pleasure also in aiding young men of promise who were prosecuting their studies at college, and who, from staitened circumstances stood in want of a kind friend. Besides giving money, now that he had leisure, we are told that "he made his house the home of one or two youths, the expense of whose education he defrayed; all their holidays were spent with him; and hours of his own were profusely given to training and furnishing their minds. Nor were the poor forgotten; they were invited to join in his family worship on the Sunday evening, and sought out often in their cottages for instruction and relief." "All his thoughts and conversation now savoured of the better world to which he was now drawing near." He was taken suddenly ill while sitting at dinner, and died on the 29th July, 1833, he was afterwards interred with distinguished honours in Westminster Abbey, where repose the dust of so many British statesmen and warriors.

GENERAL ASSEMBLY'S FOREIGN MISSIONS.

CALCUTTA.

Mr. Smith, having safely arrived, gives in a communication to the Convener, his first impression of the missionary institution. It is a call to thankfulness that he and Mrs. Smith have been permitted to reach their destination, and that he writes in such spirits.

LETTER FROM REV. J. SMITH.

Calcutta, 22d August, 1839.

REVEREND AND DEAR SIR,—It is fitting that I should embrace the earliest opportunity of announcing to you, as Convener of Committee, my arrival in the land whither I was sent.—You are aware that we left London, on the 22d of April. We took our departure from the Downs on the 24th; saw no land till the 21st of July, when the Isle of France appeared in sight; landed at Port Louis on the 22d; left it on the 24th, and arrived at Calcutta on

Sunday last. Our voyage was thus of a length rather under than over the average, and much more than usually pleasant. In fact we never saw a wave; and as the sea and the sky wore their most pleasing aspect, so did peace and harmony reign amongst the small party on board the *Agostina*. Everything connected with our arrival has been of a nature to encourage us to the labour to which we are called. The first native to whom I spoke in the Bay of Bengal, was the Captain's Sircar, who was a former pupil of the Assembly's Institution, and who inquired with all the eagerness of a son after Dr. Duff, and gave me most gratifying accounts of some of his former school-fellows. Among other things he told me of the baptism of a young Brahmin, which took place on the preceding evening; the particulars of which will, I suppose, be communicated to you by Dr. Charles, or by one of the missionaries.

Mrs. Smith and myself have met with an amount of kindness from Dr. and Mrs. Charles, which we shall never be able to repay. We are still living in their house; and feel as much at home as if our acquaintance had been of the standing of years. Mr. Mciklejohn is out of town. When we arrived, Mr. Ewart had gone to examine the school at Taki. He returned on Tuesday evening; and from him and Mr. Macdonald we received a brotherly welcome. If I be not happy in the society of my colleagues, it will certainly be my own fault. I accompanied them yesterday to the Institution; and if first impressions are to be trusted, I ought also, by the blessing of God, to enjoy great pleasure in taking my part in its superintendence. The young men seem so attentive, and withal seem to have such an affection for the missionaries, that it must be delightful to teach them. To Mr. Ewart's class I put some questions on the evidences of Christianity, which were answered quite as intelligently as they could have been by the generality of students in Dr. Chalmers' first class; at least I am sure, as much so as I should have been able to answer them when I attended that class. I also heard Mr. Macdonald examine a class on the Platonic philosophy, with which they showed themselves well conversant, and the defects of which, as compared with the Christian philosophy, they pointed out with all the acuteness by which the Asiatic mind seems to be distinguished above the European. Altogether, the impression made upon me by the first sight of the Institution was of the most favorable kind. He must have an undue distrust in the promises of God, who can see so many hundreds of heathens listening with earnest attention to the instructions of Christian ministers, and joining with at least apparent sincerity in the prayers which these ministers offer for divine illumination to give efficacy to the divinely appointed means of human teaching, and yet not feel that such an Institution is to be an eternal blessing to millions of India's degraded children. For my own part, I looked upon it as the centre from which incalculable good is destined to emanate; or rather as the channel through which that good coming down from heaven is destined to flow. And if the promises of God do stand sure, and if his people, both here and in our native land, be not wanting to their duty in fervent persevering prayer, the blessing will descend, and India will yet be a Christian and a happy land. Oh, if those of my dear friends at home who are most interested in missions, and most constant and fervent in their prayers for a blessing upon missionary labors, could but spend a Sabbath as I did on the river within sight of Calcutta, they would be ashamed of their languidness and unconcern. It may be all very well to listen to the accounts which missionaries send home of the degradation, and wretchedness, and brutality of heathens and to make a considerable deduction, on the

ground that men enthusiastically devoted to a cause are apt to overrate its importance; but it those who are in the habit of doing so could be but transported to Calcutta for a single hour, they would understand, that the darker and gloomier the picture of heathism is, the more it is like the original; and that when all the darkest coloring is laid on, the representation falls far short of the horrors of the reality.

I hope by this time Dr. Duff has left Scotland. I expected that a packet of letters from him, and from various relatives and friends, should have been awaiting me at Kilgicree. In this, and in this only, I was disappointed. In respect to every thing else, the reality, so far as yet observed, has exceeded my expectations.

The baptism of the young Brahmin to which Mr. Smith refers, is narrated at full length by Dr. Charles. It is a deeply interesting history, the commencement of which has been given in a former Number. The critical event in the poor sinner's experience has arrived. He is now a member of the Church of Christ. As such, in his peculiar circumstances, he especially claims our sympathy and prayers. The hearty testimony which Dr. Charles bears to Mr. Smith is very pleasing, and promises much good.

EXTRACT LETTER FROM REV. DR. CHARLES.

Calcutta, 26th August 1839.

MY DEAR SIR,—I despatched a long letter to you on the 17th ult., though, from the unusual length of time the Calcutta mail of that date took in reaching Bombay, and from some accident that befel the steamer afterwards, I am in doubt whether it has even yet been forwarded. In it I apprised you, that a youth who had been educated in the General Assembly's Institution, —Khoilash Chunder Mookojee by name, and a Coolin Bramin,—was living under my roof, and receiving instruction preparatory to baptism. I gave you a detailed account of the circumstances under which he was brought to my house, and also expressed my apprehension that his father and friends would have recourse to legal measures with the view of recovering possession of his person. But God, who so often exceeds our hopes, has graciously disappointed my fears. Whether it was that the friends of Khoilash were at length fully persuaded that his determination to make an open profession of Christianity could not be changed, or whether they were overawed by the step which Mr. Ewart and I took in producing him in the office of the Superintendent of Police, I cannot tell; but certain it is, that they did not disturb or molest him in any way, and scarcely even inquired after him. He remained upwards of four weeks under my roof; and I took him through a course of instruction chiefly in the doctrines and practical bearings of the Gospel. His progress was rapid, as his heart was in the work; and his desire to be

admitted into the Christian Church became every day stronger and stronger. At length Messrs. Ewart and Macdonald, who separately had conversations with him, concurred with me in the opinion, that he gave satisfactory evidence of being a sincere believer, and was prepared to make an intelligent profession of faith in Christ. A wish was expressed that I should administer the sacred rite; but I declined, on the ground that it was a fit and becoming thing that the missionaries should baptize those whom they were instruments in converting, and that the time had arrived when they might do this without endangering the interests of the Institution. I, therefore, proposed that, as Mr. Ewart had baptized Mohendra, Mr. Macdonald should baptize Kholash; and he, after some little hesitation, consented. The service took place on Thursday week, the 15th inst., in the library of the institution, in the presence of upwards of two hundred natives, and a considerable number of Europeans, chiefly members of my congregation. The rite was administered, as I have said, by Mr. Macdonald, and I concluded with prayer. The service was felt to be deeply interesting.

I entertain not the slightest doubt of the sincerity of the young convert. It is upwards of two years since it first struck him that Christianity came from God; and, what supplies food for melancholy reflections, this impression was produced on his mind through the instructions of one of the native monitors, who has never himself embraced the Gospel. The impression seems to have left him for a time; but it afterwards was again called up by something he heard in the course of his attendance at the Institution; and became gradually stronger, till it took the entire possession of his soul, and determined him to leave all for Christ.

During the time of his confinement in the country he made no secret of his determination eventually to become a Christian, whenever he was spoken to on the subject. His friends sometimes asked him to give them some account of Christianity; and when they observed the warmth of feeling with which he talked of it, they would say to him, "We see you love it; well, you may love it *in your heart*, only do not make a public profession of it." His father left no means untried to turn him from his purpose. Supposing that he wished to become a Christian, just to be able to eat beef and drink beer and wine, (this is a very prevalent notion among the Hindoos,) he actually offered to supply him with these interdicted articles of food in a room by himself; if he would only lay aside his intention. At other times he appealed to his kindly affections, which are very strong; sought to win him over by promises of money, or to terrify him by threats; and represented to him that his adoption of the name of Christ would bring lasting disgrace on all his family. But he remained firm, withstanding insults, remonstrances, entreaties, and menaces; and never concealed from his

friends that he would one day yield to his true convictions, and openly avow his belief in the religion of Christ.

During the time Kholash remained with me, I never could observe in him the faintest trace of relenting or misgiving on the review of the decided step he had taken. His prevailing feeling was joy in having been brought into circumstances in which he had the prospect of having the wish of his heart gratified; and especially after he was baptized, it might have truly been said of him, "He went on his way rejoicing." But he was occasionally sad when he thought of being separated from his father and grandmother (his mother is dead) and other friends, for he has a very affectionate heart; and at such times I used to tell him that he was not required to love them the less, but only to love Christ more and that Christ had made express and most abundant provision in the Gospel for the comfort of all who were tried as he was. He was evidently comforted by this; and on one occasion he said to me, "I am very sad sometimes when I think of my friends whom I love; but then I betake myself to prayer, and joy comes to my heart." This is very touching! And what an interesting comment on the Apostle's words, "Be careful for nothing, but in every thing by prayer, &c.; . . . and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus!"

Kholash has returned to the Institution; and it is gratifying to observe, that the publicity of his baptism has not in any degree, so far as I am aware, impaired the attendance. It is also a most gratifying circumstance, and one which I think may be regarded as hopeful, that the other lads associate freely with Dwarkanath, Mohendra, and Kholash; and are not at all scandalized by their being Christians.

You will hear by the same overland despatch which conveys this letter, that Mr. and Mrs. Smith have arrived in excellent health, and are now my guests. Your committee have, I think, been very fortunate in securing the services of Mr. Smith; and I expect he will prove a valuable accession to our mission. I may be mistaken; but I think I can see in him the elements of powers which, when matured and brought out, will qualify him for taking up the position which has been occupied by Dr. Duff.

The following note from Mr. Mackay will be read with gratitude and joy; as intimating his restored health, and his unabated zeal in the great cause from which he was compelled for a season to withdraw.

Extract from a Letter of Rev. W. S. Mackay to Dr. Brunton; dated Van Diemen's Land, 9th July 1839.

"I have been much pressed to remain here; and if a fair prospect of usefulness,—kind, amiable, and intelligent relations and friends,—a climate which has already done wonders for my recovery,—and nearly all that could make

life pleasant, for my children could come out to me here,—if these were sufficient to tempt me from Calcutta, I should never leave this colony. But my desire to be once more among the Hindoos, and actively engaged in that which I verily believe to be the most important work now carrying on on the earth, seems to increase every day;—and I trust a few weeks more will see me on my way to Calcutta. I had been so long accustomed to look on my life as near its close, that I could not for some time realize the prospect of years being added to it. But most truly do I thank God for having in His good providence, led me to engage in that work and in that field, which of all I have yet seen, I love the best.”

MADRAS.

Mr. Anderson writes home in good spirits. The prospect of efficiency in his institution, notwithstanding what he called the *caste war*, is cheering. Let us humble ourselves under these tokens of the undeserved goodness of God, and give him thanks, and take courage.

Extract Letter from Rev. John Anderson.

Madras, 27th September, 1839.

“REVEREND AND DEAR SIR,—I love these poor Hindoos the longer I live among them, and the more I know about them. The young generation is ours, as we are very popular with them. And the Bible, the word of life, is the very book that they want, to be like the young Israelites who came up from the wilderness.—But for designing Brahmins and other knowing people, who poison their young minds, they would read and study it gladly with quite a delightful simplicity. They translate every word that they read into Tamil or Telooogo, under the eye of their teachers. Our success is a wonder to many, and a wonder to myself; our little flock being as it were in the wolf’s mouth. God has been on our side! On the 27th of May last, in the midst of their great annual festival, I opened the school in the Catchery, with eight or nine schoiars. Then, for the first time, I saw the strength of idolatry among 150,000 people, from every part of India. But, instead of being dismayed, I was never so fully convinced, “that the stone cut without hands” would break their idols in pieces, and scatter them to the winds. In the midst of seeming strength they are becoming weaker and weaker. And our method though slow is sure; and will sap the very foundation of every one of their strongholds. Our parent school at Madras is as strong and healthy as ever, though our numbers have not increased. Our total number is 290.

To give you an idea of our usual daily work, we begin at half-past eight in the morning, and with a few slight intermissions, not exceeding an hour, are engaged till half-past five in the evening, in carrying out the details of the plan

we formerly mentioned to you; and we leave no stone unturned to further our grand end—the salvation of their souls.

BOMBAY.

The converted Parsee thus writes to the children of his revered and beloved teacher, in Edinburgh, in a strain of simple and touching, and most affectionate earnestness, which must commend itself to every heart.

Bombay 23th October, 1839.

“MY DEAR ANDREW AND JOHN,—Though I do not know you bodily, yet I believe I do know you spiritually, in our Lord, who knows every one of us; for we are the sheep of his own elected flock, for which he gave up himself to death; so we are called one in him.—Again, I also know you by your beautiful picture, which your dear papa, Dr. Wilson, showed me; and by seeing which, I felt very happy. I am fond of looking at it often and often, to please myself.

My dear young friends, how thankful should I be to our Lord, who brought me from darkness to the everlasting light; and who has showed me the only and true way, and who also has given me the unspeakable great gift of his Holy Spirit, to enable me to “hold fast that which is good,” “that I may not go down to the pit,” but be saved through him that loved us. Once I was one of the Parsis—a believer in the false prophet Zoroaster, and in false gods; but, what a providential God is our God, who brought me to the General Assembly’s Institution, and taught me His holy doctrines by His faithful ministers, and then brought me into His visible church! My dear young friends, I was totally ignorant of the English language, of the Bible, and of all the doctrines of the Christian religion, when I was admitted into the Institution by your dear papa. But I thank God, that by the divine assistance, I came to know my own ignorance sooner than others who were admitted before me. It has been said, in the Gospel according to St. Matthew, xxii. 14, that “many are called, but few are elected;” such is the case, I see between me and my fellows!

My dear brethren, I am at present dwelling with your dear papa; and I am learning theology and natural history with him. We look at the preparations of quadrupeds and birds, &c. for the examinations in zoology. I am beginning to learn mineralogy also, with your dear papa; and moral philosophy from the Rev. R. Nesbit; and natural philosophy, algebra, and chemistry from the Rev. M. Mitchell.

I long much to know, my dear brothers, how you are getting on in your studies, and what lessons you are learning now. May the Lord bless you, and may he pour his Holy Spirit on you; that you may learn soon to walk after the steps of your dear papa; for there is no other duty, which God requireth of men, great-

er than to spread his Gospel among the heathen, and to convert and baptize them in the name of the Father, and of the Son, and of the Holy Ghost; for it was commanded by our Lord, after his resurrection from the grave: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. xxviii. 19. . And again, "Go ye into all the world, and preach the Gospel to every creature."—Mark xvi. 15, &c. And I hope I also shall be a publisher of the truth.

Your dear papa took a great deal of suffering at the time of my baptism,—so great that he had no leisure to go to Puna, or any where, until four months, by which he became very unwell; but, after the disturbance was over, he went to Puna for the recovery of his health, and came back about a month after—and he is pretty well now. His four hamals, (i. e., palanquin bearers,) have asked baptism from him; and he will baptize them after their trial and instruction. Many people come to listen to the glad tidings of salvation on every Sunday, at the Marathi preaching by your dear papa.—They also came every morning to read the Bible in the Marathi language; but, alas! still the greater part of them have not received the light of the Gospel. Oh, that we could earnestly pray for them, that they may soon be converted, not only outwardly, but inwardly! The other smaller part, which have seen the light, are improving very much, by themselves and by your dear papa: "For whosoever hath, to him shall be given, and he shall have more abundance." Matt. xiii. 12. The Rev. Mr Nesbit, and your dear aunt Mrs Nesbit, are gone to the Mahabaleshwar hills, about two days ago, for a change of air, for they also have been very ill; but now they are getting well, I hope.

Your dear aunt, Miss A Bayne, is very well; and she is teaching the glad things of salvation to the heathen girls in the mission-house.

Miss Reid has gone to Belgaum, about a month ago, for a change of air and I can't mention to you how she is now, for I have not received from her any letter. I hope she will come back soon. May the Lord Jesus be with her, and may He be her physician!

The Rev. Mr. Mitchell is quite well, and getting on with his Marathi study very well.

My companion, Dhunjeebhoy Nowrojee, who also was baptized by your dear papa, five days before me, is getting on very well with his studies; and he sends his kind regards to you both. He and I long to see you very much, my dear young friends; but it is not in our power to do so. If God please, we shall very soon see each other.

I hope you will pray to the Lord God, who is the "Alpha and Omega, the beginning and the end," for every one of us, that we may soon be prepared for the great usefulness. May the Lord bless you in all your good instruc-

tion. Give my kind regards to Miss Bayne, and all your friends, and accept the same to yourselves.—Believe me, &c.

HORMAZDJEER PESTONJEE.

Continuation of Mr Nesbit's Journal.

Belgaum, 22d to 31st December.—I addressed considerable assemblies of the natives in the Mission (London) English School-room on the two Sabbaths I continued in Belgaum. All my hearers conducted themselves with a marked propriety; and appeared to listen to what was said to them with interest and pleasure. The teachers and children of the schools answered very readily, and with great correctness, the questions I put to them. I visited the Poor's Asylum; and had much pleasure in addressing a few of its wretched inmates in their native language, Marathi. I catechized at the same time four African boys; and enjoyed the satisfaction of conversing with two of the old native converts of the Mission, Solomon and Jonas. At Shapar, and in Belgaum, I had the pleasure of seeing, and conversing with, others of the converts. The natives generally I took one or two opportunities of addressing on their own ground.

I spent some hours in the examination of the Mission English School, and was well pleased with the result. Owing to great military changes affecting the station, the school appeared to me under a disadvantage. Still it bore a good testimony to the careful superintendence of the Missionaries, and the diligence of the native teacher; and showed that their labours had not been in vain. The native teacher just mentioned is a superior young man. He is by birth a Hindu; but from education, possesses both enlarged views and refined feeling. He is teaching his wife to read and write her own language, and desires to possess in her a companion suited to himself in intelligence, taste, and affection.

I preached twice in English during my stay in Belgaum: on the first occasion, in administering baptism to the child of a member of the Church of Scotland; and in the second, in conducting the usual Sabbath evening service in the Mission Chapel.—With the Missionaries and other Christian friends, I enjoyed several Meetings for reading the Scriptures, conversation and prayer.

Dadi, 1st January, 1859.—I spoke to the people of this village for two or three hours. All of them, except the more retired portion, had sufficient knowledge of Marathi to profit by what I said. I endeavoured to impress upon them a sense of their sinfulness, and of the necessity of a better righteousness than their own. I then explained to them the doctrine of the Trinity, and the parts which the three Persons respectively transact in the work of redemption. I had afterwards occasion to make some remarks on the character and conduct of one of their gods, Shiva. These excited great interest, and appeared to be highly relished by a part of my au-

dience. Being requested to visit the market-place, I went, preceded and followed by a long train of attendants, and sat down in the front of a shop. A man was then appointed to speak with me; and our conversation proceeded as follows.

Missionary. How is sin to be removed?

Brahman. By righteousness.—*M.* How are you to get that righteousness? *B.* By worshipping God.—*M.* By pure or impure worship? *B.* By pure.—*M.* Is your worship pure, or impure? *B.* Ours is impure. *M.* How, then, are you to get righteousness? *B.* By trying again and worshipping in purity.—*M.* After all your trials, do you not think some impurity or other will mingle with your worship? *B.* It is very probable: the mind is extremely fickle.—*M.* It is said in our Scriptures that God has provided a pure and perfect righteousness for men, which He gives freely to all that ask it. The great word with your God is, Do: to the great word with our God is, Receive. Our God invites all men unto Him, and says, Receive ye my Son's righteousness to remove your guilt, and my Spirit's influences to purify your heart. *B.* Why do you say, your God, and our God,? have we not all the same God? —*M.* the same God made us all; but ye have forsaken Him, and worship and serve another. The God who sent His Son to make atonement for sin, is the only true God. You must seek righteousness and holiness from him. *B.* Such is the method you propose. But what proof do you give of its coming from God? *M.* It glorifies God, and it is exactly suited to man.—(The contrast between the Christian and the Hindu schemes of salvation, in this respect, is here pointed out, and illustrated at length.)—*Other Brahmans.* We wish you would tell us about Shiva again. I did so, and observed that the exclusive worshippers of Shiva appeared hurt by my remarks, while the rest of the assembly enjoyed them exceedingly. I then passed on to remark on the character and conduct of Vishnu; when the countenances of the Shaivans began to brighten, and to beam with great self-complacency on all around them. I had not proceeded far when one of the company remarked: "Aye, they must all give way. Jesus Christ is the only true God, and Him we must worship and serve. That is the upshot of the whole."

I have now no doubt that the request of the majority of my hearers, that I would visit the market place, originated simply in the desire of the seeing the Shaivans mortified and put to shame.

Solapur, 1st and 2d January.—I arrived here on the evening of the 1st, and was waited upon by some of the principal men connected with the village. I reasoned with them on the folly and sin of idolatry, and explained to them the Gospel plan of salvation. On the 2d I went and sat down in the market-place, and was soon surrounded with a number of people.

I particularly explained to them the Ten Commandments, and shewed them how they had broken every one of them. I then endeavored to convince them of the inadequacy of all their efforts for the removal of their sins; and pointed out to them the work of God in the mission of His Son, and the salvation of sinners through Him. Having never heard such things before, they listened with ready curiosity; and some of those of the lower orders sat gazing with intense interest. I afterwards repaired to a part of the village occupied by the Brahmans. I found three of them seated in the verandah of a house in all the dignified quietude of their order. When I approached them, they neither moved, nor spoke, nor looked as if conscious of my presence. I sat down by them unbidden; and began to speak with one of them. He referred me to another, who seemed determined to say as little as possible. As I went on speaking, however, he became more free; and, when several auditors had assembled in front of the verandah, and began to ask for books, he caught the general feeling, and pleaded with interest for a share of the good things that were going.

In the afternoon I proceeded on my journey, and being overtaken by night-fall, I was obliged to seek for guides. These the Parwari fraternity of a village are appointed to furnish, but they do so with extreme unwillingness. Long and various are their delays; and with the view of depositing the traveller in the nearest possible village, and thus getting rid of him, they often lead him far out of his way. Their lying excuses in the meantime are endless.—Pity or generosity they appear to have none. The love of rest and quiet seems to be the ruling feeling of their nature, which even the love of money cannot overcome. Under former governments, the infliction of bodily pain was the cure for all these evils; and, while it served a temporary purpose, no regret was felt that it was also, in a great measure, the cause of them. It is thus that evil is perpetuated, and confirmed, and increased, in a community destitute of true religion. The direct power of christianity in England, is felt only by a few; but its indirect influence is felt by the nation at large; and it is interesting to observe what a vast difference there is between the irreligious part of the population of England, and the general population of India.

The presence of guides often affords an excellent opportunity of conveying religious knowledge. The circumstances in which it is given are most favorable both to it: being well received and long remembered. I have often taken advantage of this opportunity, and did so with two sets of guides on the present occasion. I charged them at the same time to communicate what they had heard to their neighbors and relations.

In one of the villages I felt thirsty, and asked a little water of a Parwari woman. She

was overwhelmed with wonder and shame at the strange request; and pointed out to me another part of the village, the inhabitants of which might be worthy to give me to drink.—“How should I, said she, “who am a Parwari woman, give drink to you?” I told her I did

not regard the distinctions made by the Brahmins, and counted her well worthy to perform the service I required; but no argument or entreaty could prevail with her to grant my request. I reached my quarters about nine o'clock.

THE PRIVILEGES OF CHRISTIANS, BEING THE SUBSTANCE OF A LECTURE ON THE 23d PSALM.

This Psalm, which was penned by David, gives us in the simplicity of the sentiments which it contains, a fine specimen of that peace of mind which those who have put their trust in God, enjoy amid the troubles and afflictions of this world. In this portion of Holy Writ, the care of God in providing for all the wants of his people, is stated with a peculiar beauty as well as plainness. The Psalmist does not here expatiate, as he often does, on the divine majesty and power, with the view of teaching us, that the church must needs be secure against all evil. He rather attempts by means of the most simple but affecting imagery, and by exhibiting God's care towards himself as an individual, to win our hearts also—to put our trust in that God, in whom he testifies one may so safely confide and calmly repose.

Before illustrating the full import of this divine song, it may be proper first to state at large, the two metaphors which are here employed for the purpose of representing the care which God takes of his people. The former of these is founded on the care which a shepherd takes of his sheep. “*The Lord is my Shepherd.*” It may be observed, however, that we can hardly, in the present state of society, where the care of flocks is esteemed a mean employment, perceive the whole expressiveness and beauty of the metaphor. The manners of the Israelites of old were different from ours. With them a shepherd was a most honorable employment. The Patriarchs had been all shepherds—their prophets and princes were engaged in this occupation, and the royal Psalmist who penned this song, and who sat upon the throne, was taken from the same class of men. In such a state of society they were better fitted than we are to appreciate the full amount of the statement which the Psalm-

ist makes, when he says “*The Lord is my Shepherd.*” It is easy, however, to gather from this psalm what were the duties of a good shepherd: he takes care that his sheep do not want, either in respect of comfort or protection. He leads them not to those dry places where there is scarce so much of the green blade as will preserve them in life. He leads them rather to those rich and flowery meadows, where having eaten of the tender grass, they may lie down in peace. And not only does the good shepherd take care that his sheep have abundance of food, but he provides carefully for their comfort. He leads them along the margin of streams where they may be refreshed amid the heat of summer by the coolness of the waters. He takes care also, not to lead them to those places where the stream foams and is agitated by the rocks, which oppose it in its progress—but he leads them to calm pools, where the waters are always unruffled, and where they may drink at their leisure in safety and in peace.

The good shepherd has a tender care of his sheep, for should any of them in its waywardness happen to wander, he follows it; he brings it back, carrying it in his bosom, and having put it again into the flock, he leads them and guides them in straight and proper paths, because he is a tender and faithful shepherd. He protects his sheep also amidst the greatest dangers. For should they at any time have to cross some dark and dismal pass, where there are beasts of prey ready to devour them, and where they are in danger of falling over the gloomy precipices, and being dashed against the rocks; still even here they are safe, and so simple and implicit is their confidence in the protection of their shepherd, that they will walk forward amid darkness and danger, directed by his rod, and defended by his staff, until they ascend to

the other side of the valley, and be conducted to plains of greater beauty, and to pastures of greater luxuriance, and to streams of greater stillness and clearness, than those which they left behind.

But the Psalmist employs another figure to express to us the extent of his spiritual blessings. He not only says that the *Lord is his Shepherd*, but he says, moreover, that he treats him as a kind friend does the guest whom he wishes to entertain. He provides for him a generous banquet—and, although there are enemies at hand, still his friend is beside the table he has spread. He is jealous for the safety of the guest whom he entertains. His enemies therefore dare not trouble him, and so the Psalmist sits down to the feast, and eats out of the abundance of his Lord's hospitality with none to disturb him or make him afraid.

But the Lord is not only likened to one who provides a repast for his friend, and keeps watch over him while he is under his roof, but he is so pleased with the guest he entertains, that he wishes to honor him and treat him with the greatest liberality. He accordingly brings forth the most precious ointment and he pours it upon his head, and he fills up his wine cup until it overflows. And so anticipating the permanence, yea the everlasting duration of all this bliss, he says: "*Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord for ever.*"

Such is the testimony given by the Psalmist to God's faithfulness and kindness towards him, and the confidence of his enjoying glory hereafter.

The language of this Psalm, I need hardly say, refers to spiritual blessings. It is most true indeed, that God's care in providing food and raiment for his people, while in this world, may with truth be compared to a shepherd's care of his sheep, or to a friend's kindness to his guest. But this application of the Psalm does not exhaust all the blessings to which the Psalmist refers. It has a reference to blessings of a higher kind—even to those which concern man as a being destined to live in another world; as the Psalmist testifies that death which removes from the enjoyments of the present life shall bring no evil to him—yea, shall add to his happiness by ushering him into the glory of God's house in heaven.

But this portion of scripture is not confined to the case of the Psalmist. It forms part of the inspired volume, whose blessings are the common property of believers in every genera-

tion and age. It may not therefore be unfitting to illustrate this Psalm in its application to the privileges enjoyed by Christians in the present age. And I remark that God is the shepherd and friend of his people—because he takes care to provide the means of grace to fit them for his fold in heaven, and defends them from danger while in the way.

He has given them for this end the record of his will, disclosing the mystery of redemption which had been hid from ages and generations, so that they may read in their own language the manifold wisdom of God. By means of the scriptures they have freedom in their houses to meditate on God's works of mercy—and in a land of peace, with none to disturb them, they can by faith appropriate every promise which the scriptures contain. Through the pure medium of God's word, they hold converse with himself, and grow in that wisdom which makes wise unto salvation. This therefore, is a large provision for their spiritual wants—yea, it is sufficient of itself to guide them on the way of life.

The servants of God accordingly in all ages have set a high value on the written word: "*Oh, how I love thy law,*" says one of them. "*It is my meditation all the day.*" And again, "*It is more to be desired than gold; yea, than much fine gold—swifter also than honey and the honey comb.*" Such is the manner in which the ancients appreciated the blessing of God's written word,—and it is to be feared that we in modern times, from our familiarity with this blessing, are forgetful of its value—but it ought not so to be. The possession of the lively oracles of God—the access which we thus have to the standards of all wisdom and truth—the capacity they impart of enabling us sinners to be conformed to the image of God—and beholding there, as in a glass, his glory fitting us for his service now and hereafter. All these things give a value to the scriptures, to which no earthly blessing can be compared. Surely then, my friends, when we contemplate so gracious a privilege; and when we look to the whole amount of blessedness which the prayerful reading of the scriptures and meditation thereon confers, and is still more abundantly to confer hereafter—we shall confess that truly in seeking out such rich spiritual food, from which we may eat to the full, the Lord has dealt with us as a good shepherd, who causes his sheep to lie down in green pastures.

But I would remark in the second place, that God has not only provided for our spiritual

nourishment by giving us his written word—but he has given us the public ordinances of his sanctuary.

It is a possible thing that that Holy Book, filled though it is, with the treasures of divine wisdom, might by many be allowed to remain unopened and unread, and as it could not lift up a voice to warn them, that they were neglecting their best interests, so they should remain in a state of spiritual apathy, even while they had beside them this precious remembrancer of God and Eternity.

To prevent then so dangerous a state as this—to supply the defect which arose from the silence of the written word, seeing that unless it was consulted, it gave no warning or consolation, the Lord has set apart his ministers, and hath commanded them to publish aloud the truths of his salvation. He has appointed them Sabbath after Sabbath, to lay open the whole counsel of his will, and to persevere *through good report and bad report*, in publishing the glorious gospel. The institution of this ministry is another blessing therefore, which the Lord has bestowed upon the people of our land. It is such a blessing as is second only to the gift of his written word—for by this institution we have the truths of God, which possess in themselves, an excellent glory and power plainly declared, "*line upon line and precept upon precept*"—that so they may enter into our ears and sink into our hearts and influence our affections.

The institution of the ministry of the gospel by the agency of man, possessing like sympathies with their brethren, is most certainly a blessing which cannot be too highly prized or too gratefully acknowledged. That we may estimate the greatness of the privilege of possessing the faithful ministration of the gospel, it would be necessary for us to look into those regions in which no such institution is known, and when in such lands we see the darkness deep as that which settled over the land of Egypt, and universal as that which enshrouds the valley of the shadow of death—we shall be in a condition to appreciate the value of the privilege,—a privilege to which we had no better claim than the nations who do not possess it,—and which therefore is to be ascribed to the undeserved mercy of God.

Say then, my friends, ye who have long sat in God's sanctuary, and had your souls refreshed by drinking of the waters of life, if it is not even so that the Lord has acted towards you the part of a shepherd who causes his

sheep to *lie down in green pastures and leads them by the still waters.*"

But I remark in the third place, that God has gone on to magnify his grace to us by giving us another ordinance for our spiritual edification. It is a possible thing that those who were appointed to minister the gospel, might fail to speak of it in all its richness and fulness.

Human speech is an imperfect medium to convey adequate impressions of spiritual things, and in particular of the work of man's redemption by the death of Christ upon the cross.

The importance of this doctrine might have been shaded away—its reality and truth might not have been always attended to, if announced simply in the form of an oral testimony.

It might be also that although we heard the glorious tidings of God's mercy proclaimed to us, through the sufferings of Christ, we might not appropriate the offer of that mercy,—and might give only a careless assent to the words of Christ's ministers telling us that he had made a perfect satisfaction to the justice of God on our behalf, as if they spake of a truth which concerned mankind generally, but which referred not to us as individuals.

The Lord has accordingly appointed palpable symbols to represent the broken body and the blood of Christ, so that the wondrous truth that the body of Jesus the Son of God, was broken on the cross by the nails which pierced his hands and his feet—and by the spear which was thrust into his side, and that his blood was shed, and he died a sacrifice on the cross in the room of sinners. And he has appointed also, that these symbols should be taken by us into our hands—and he has appointed us to eat the symbolic bread, and to drink the symbolic wine, so that we might appropriate to ourselves "*the Saviour of the World*" as our Saviour—that we might spiritually feed upon him, and so have peace in believing, even that *peace which the world cannot give and cannot take away.*

And in addition to these outward ordinances which God has given us, he has provided the Holy Spirit who has taken upon himself the great work of quickening his people, and making these ordinances effectual to their deliverance from sin and progress in holiness—so that whether it is his word which is read in their closets—or the word preached in the sanctuary—or the memorials of Christ's broken body and shed blood which are set forth at his table, the spirit of all grace is present with them, to render them efficacious for their edification and

growth in grace. And when the christian moreover remembers that he possesses these blessings in a world that is in rebellion against God, and enjoys security though a thousand enemies are ever ready to break into the fold, not sparing the flock—he will enter into the meaning of the Psalmist, when speaking of these things, he says: “*thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over.*”

But I remark, in the *fourth place*, that the Psalmist teaches us that the Lord does not leave his servants when removed from the benefit of the ordinances of his appointment, they reach the gloomy valley which separates the world that is seen from that which is unseen—“*A Land of darkness like darkness itself, and of the shadow of death without any order, and where the light is darkness.*” It is true that none of us have experienced that the Lord can support us in this region—for none of us have yet passed through it—the valley of the shadow of death still lies before us—with a dark cloud resting over it. No appeal therefore, can be made to the believer’s experience that the Lord is a faithful shepherd in conducting through it. But then from the experience of God’s care of his people in the past, they confide in him for the future. Has God then at first called his people out of darkness. Has he instructed them by means of his word and the ordinances of his house.—And has he delivered them from many temptations and troubles. Are they conscious of having enjoyed the protection of the shepherd of Israel during all the time that they have been upon the earth, and is it true that whom he loves he loves unto the end? And are they afraid his power should fail, or his love wax cold at that hour when their distress excites his compassion, and their helplessness needs the support of his arm. It cannot be so. The faith of believers confirmed by the experience of numerous past deliverances and mercies, and clinging to the faithful promises of God remains unmoved in the midst of death—even as the feet of the priests of Israel of old, stood unmoved in the midst of Jordan—and they view death not in the manner the ancient Heathen viewed it, as the entrance into regions of weeping and unmitigated sorrow. But they see it only as a dark valley stretching in gloomy grandeur along the horizon of visible things—and they say with the Psalmist “*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;”—“*thou wilt shew me the path of life, in thy presence is fulness of joy, at thy right hand there are pleasures for evermore.*”

Such then, my friends, are the blessings which belong to believers, even to those who learn to forsake their sins and receive Christ as their Saviour and Lord. But then it is to be remembered that all men do not partake of these blessings, for there are many who live unmindful of the great salvation. It were well, therefore, that the privileges which the pen of the sweet singer of Israel has so simply described in this divine song, might awaken such to a due estimation of their value. In this song we are not called upon to give heed to any deep argumentation, demonstrating that it must be well with those who have turned unto the Lord, and are walking in his fear and love. It is not a process of reasoning which is here employed to carry our convictions, by proving that under the government of God, it must be well with the righteous. It is a more interesting argument. It is the utterance of a grateful soul, testifying with all sincerity, its sense of the mercy and kindness of its God and Saviour. The Psalmist would wish to excite within us a holy emulation to seek after the same God—for here to use his own words, “*he makes his boast in the Lord that humble souls hearing thereof may be glad.*”

“*Choose ye this day whom ye will serve,*” he seems to say to us, “*but as for me and my house, we will serve the Lord.*” He praises God that others may join in his song of praise. Like a faithful servant he brings to us a good report of his Master’s house—bringing before us nothing but the liveliest images of peace security and joy. And when he tells us that God acts towards him the part of a tender shepherd and bountiful friend—that “*the valley of the shadow of death,*” so terrible to others brings no terrors to him—that futurity, which fills other men with fear, is contemplated by him with a confidence which rejoices in the anticipation of fresh manifestations of the divine goodness and mercy, and that the “*House of many mansions*” which Christ has prepared for his people, is to be his sure dwelling place for ever. Surely my friends, such a view of the Psalmist’s happy condition should incite all of us to seek earnestly that his God may be our God—that we may thereby be begotten to the same experience and lively hope that “*surely goodness and mercy shall follow us all the days of our lives, and our dwelling place shall be in the House of God for ever.*”—Amen. R.

THE GENERAL ASSEMBLY.

The proceedings of the General Assembly of the present year have been so interesting and important, that we would willingly have devoted a larger portion of our work to the speeches delivered by the learned members, were it not that other topics require a measure of our attention, and hence a selection is all we can afford. The most important cases before the House were those regarding the spiritual independence of the Church, and the non-intrusion of ministers upon congregations—and the result of the deliberations on these cases, which we gave in our last number, must be satisfactory to every well-wisher of the Church of Scotland. We augur good from these agitations, and we only hope, that those who have been instrumental in rousing the attention of the community to the rights of the christian people, will yet be privileged to see the fruit of their labors, in the eradication of the evils of patronage—that so peace and prosperity may return to the Zion of our fathers.

The non-intrusion report having been read—

Dr. CHALMERS rose, and after a few preliminary observations, which were inaudible, said—There are two separate questions before us, each of them resting on distinct grounds of their own, but which are so linked together in the present controversy, as to mystify the judgments of men, both as regards the one and the other—the one question regarding the spiritual independence of the Church, and the other regarding the question of non-intrusion. When one of these questions arose, it was not at all mingled with the other. The Veto Law, in 1854, was caused by what I should call a narrow majority of thirty or forty in a numerous Assembly of three hundred. The interdict of the Court of Session on the ecclesiastical procedure of the Presbytery of Dunkeld in 1838 was resisted by a numerous assembly, and an all but unanimous Commission. This shows the different sentiments of the Church in reference to these different questions. Since then the two questions have become so mixed with each other, and the dispositions of parties bringing them together to coalesce, has had such time to operate, that the two have become merged and identified together in the view of many, though the peculiar merits of each ought ever to stand apart. But I do not say that the gregarious principle in all, or even the greater number of instances, has been pro-

ductive of evil effects. I am thankful that the recent majorities in Commissions, in their votes asserting and vindicating the legislative authority of the Church—I am thankful that these were so large; and I am thankful also for the small minority of clergymen who subscribed a declaration, charged, as I think, with principles which, if carried into effect, would lay our ecclesiastical domain open to every inroad which to the Court of Session or the House of Lords might seem good. I am thankful that that majority was so comparatively small. Still it will be expedient, in this instance, not to blind or bewilder the mind of the Church, or to obliterate her discrimination between things that differ—between the open question, which may be resolved in various ways, and the vital question, which can never be relinquished, or by one iota receded from. On the one hand, there are many sturdy non-intrusionists who have no invincible partiality for the Veto Act; and on the other, there are many staunch anti-vetoists to whom the very sound of the word is loathsome—who would respond with all their hearts to our question of the Church's spiritual independence; and when we affirm that, Established Church though we are, the civil courts can intermit with nothing, but with only the temporalities of the Establishment, they *sh...*, I confidently believe, in the general cry and watchword of this Assembly, that there is a line of demarcation between the civil and the ecclesiastical power—the one dealing with spiritual things, the other in temporal; and that here we have a safe and well-defined principle, which admits of being clearly stated, and with regard to which, I trust it will be found that the general voice of this Assembly will be, even to the last syllable of affirmation, no surrender—no retraction. Here you will observe, that, in claiming the full amount of the independence of the Church, it may be admitted on all hands, even by our most strenuous adversaries, that the civil courts have nothing to do with ecclesiastical business except with the temporalities; and, under the guise of that generality, they may take a plea and a pretext for the grossest invasion of the prerogatives and powers which inherently belong to the Christian Church, and which by the act of consenting to become, or to continue, a national establishment, we never have, and I trust we never will, abandon. Suppose that an individual enjoyed an annuity as a lucrative office—on the ground that he should be a member of our Church—for we are not responsible for what is done by the powers *ab extra*—the

holder of such an annuity would have a civil and patrimonial interest, which hinged on the question, whether we would admit or not admit him to the table of the Lord? Who does not see, that though this is clearly a temporal question, yet it would be an overstepping of their proper domain, on the part of any secular judicature, to attempt to overbear our judgment, or to visit us with pains and penalties because we came to an adverse decision. In like manner, to take a supposition nearer to the question at issue, the Church never gave up the command which she had from the first over her office-bearers, because they were taken into the service of the State, and in return for the endowments conferred upon them, she undertook, through these office-bearers, to deal out through all her districts and parishes the lessons of religious education among all the families of the land. The State did not, in conferring these temporal good things upon our functionaries, arm and invest them with the privilege of the right of resisting that ecclesiastical authority from which their ecclesiastical status derives its very continuance and being. As the Church admits or discontinues in its communion on its own principles, and whatever immunities may be conferred on that privilege *ab extra*, it will continue to manage that business on the same principles as it did before; so the Church will admit or discontinue its office-bearers on its own principles; and whatever temporalities may be conferred on them *ab extra*, she will continue to manage her business of admitting or excluding them on the same principles as she did before. Whatever be the circumstances, in which we are placed, we can never be entitled to remit that lawful authority which every Christian Church exercises over her sons and servants. If an individual party were to take offence at our procedure, he can withdraw his liberality; or if he please, he may continue to bestow it either upon those whom we have rejected, or on those whom we have ejected—he may think unrighteously. So may the State, either in individual parishes, or with the Church at large, withdraw her endowments from us, and confer them upon our vetoed presentees and our deposed clergymen; but her legitimate power ceases at this point. (Hear, hear.) We may be well excused, after the interdicts of two years, if we are jealous of any bill which would expose us to a repetition of those insults on the part of the State, or of the agents and subordinates of the State on any such pretence that ours is a National Church, which would inflict a deathblow on those principles that as a Christian Church independently belong to us, which would either lift against us the hand of violence from without, or by practising on the allegiance of our own children, would stir up anarchy and insubordination within. (Hear.) Now, looking at this part of the case, keeping a steadfast eye on the question of the spiritual

independence of the church, and putting out of view for the present, the question of non-intrusion, there are many, very many, I trust, who have various opinions respecting the law of patronage, but who would harmonize and enter into one conjoined and firm phalanx to vindicate the Church's outraged liberties; and if ever there was a crisis in her history,—if ever there was a period in the manifold and sore temptations in which, from her very infancy, the Church has been cradled, in which courage and consistency were called for, it is in the days on which we have fallen, when the poison of a false and hollow principle is undermining her strength, and when thousands of her deadliest enemies stand on the tiptoe of expectancy to witness her fall. (Hear, hear.) The leading principle of Presbyterianism is, that there is a distinct government in the Church, and which the State must have approved of ere she conferred on her the temporalities, and we must be as uncontrolled by the State in the management of our own proper affairs, as if we did not receive a farthing from the National Treasury. (Hear, hear.) Acting as becomes a National Establishment, we, in the brief and emphatic deliverance of my friend Mr. Gray—we gave our services to the State, but not our liberties. (Hear.) We get from her hands the maintenance of our clergymen, and we engage in return to direct the Christian education of the people. If the State is not satisfied with this bargain, she can at any time give it up. In these things we have another Master, to whom, and to whom alone, we are responsible; and we utterly repudiate it as an accursed thing, should it be offered as a bribe to tempt us from our allegiance to Him; for that in these things he is our sole and only Master, is a fundamental principle of the Church of Scotland; and to give up this principle, would be to loosen the corner-stone, or the key-stone on which the whole fabric would tumble into ruins. (Hear, hear.) I take this principle to be the peculiar glory of the Church of Scotland. We contended for it during the struggles and persecutions of more than a hundred years, and the principle has cost us so much, that we are not willing to let it go—(hear, hear),—and if the State should require us to give up this principle, or to forego our endowments, we are willing to try the same experiments, and to adopt the same course over again. (Hear.) This principle has not been forgotten, though it has remained dormant—though it has faded from the recollections and the feelings of general society. Like some old charter that has slumbered in its repository, while its articles were unbroken, but which the rude hand of violence has called from its oblivion, quickened it anew into vigor and vitality, and causes it to assume all its former interest in the eyes of the people; so this grand fundamental principle of the church of Scotland, the principle of the exclusive jurisdiction of the

church in spiritual matters—once familiar, as Bishop Burnet tells us, familiar as household words in the mouths of the peasantry of our land, has faded in the quiet of centuries, and has fallen from the memories, the feelings, and even the understandings of men. From 1638 to 1838—from the Revolution settlement to the time when the court of session came forth with an interdict against the presbytery of Dunkeld in the case of Lethendy, no living power whatever attempted to interfere with any steps of our ecclesiastical proceedings—(hear, hear, hear)—or to meddle with our establishment in aught but the temporalities. It was the disturbance given them which roused the church, and which will at length rouse the nation from its dormancy. (Loud cries of hear, hear.) It was when for the first time those elementary questions which we thought were in the days of our great-grandfathers settled and set by, were conjured and stirred up again, that our minds were gradually opened to the truth; and I doubt not that the agitation of this controversy at the present period, will flash more vividly and more convincingly the same truth into the understandings of the community. Our ark is in the midst of the conflicting billows, but our flag is the more unfurled by the storm which has been raised; and being now spread abroad and expanded by the gale, it only serves to make the motto of our establishment, the more patent to all eyes—the Lord Jesus is the only King and Head of our church. We have nailed that color to the mast—(loud cheers)—and we will keep by it in all its fortunes, whether in the tempest or in the sunshine. Here is our rallying cry, that the Lord Jesus Christ is the only King and Head of the Church of Scotland—this is the watchword of the party with whom I act, and the other side of the House reiterates the cry. Yes, I observe, that many, perhaps all. (Loud and general cries of all.) Well, Moderator, does not this justify me in the distinction which I have made between these two questions—the question of spiritual independence and the question of the veto. The only other distinction which remains between us and the opposite party—after a response so cheering as that we have now heard—the only distinction existing between us, is that which obtains between a declaratory and an effective proposition. (Laughter.) You will only join in a declaratory—would you join in an effective proposition—would you assent by deeds as well as words—the great principles for which we stand by—the veto being put aside—would be gained—the liberty of the Church would be saved—there would be no defeat—no surrender. (Loud cheers.) It is a principle for which we can never expect success by enlisting on our side the understandings of Englishmen. That I despair of. (Hear, hear.) The subject is as distinct from their minds as is the subject matter of the establishments themselves—the one being formed on the pr-

inciple that the king is the head of the church—the other on the principle that Christ is the head of the church; and the same irreconcilable difference as to the authority over the church obtains in their constitutions, the one being framed according to Hooker, on the principle that there is one government, ecclesiastical and political; the other according to Gillespie and others, according to the conception of the Westminster Confession of Faith, that there are two governments, with distinct heads and distinct office-bearers, each co-extensive with the other in their local standing over the same territory, without conflict, and without confusion, because of the entirely separate department in which they operate—the one having to do with the affairs of the secular, the other with the affairs of the spiritual kingdom. I shall not expatiate on the profound and justly philosophic conception of this idea; but the statement is sufficient to show how practically impossible it is—how utterly hopeless to innoculate with these views the minds of the members of the two Houses of Parliament, for there are not ten—nay, I believe there not three—of those members who would vindicate those principles for which we contend. (Hear.) They are principles for which they have no taste and no comprehension; our very phraseology, as was seen in the late discussion in the Senate House, falls upon the English ear like the jargon of some outlandish province, or the outpouring of the unknown tongues. (Laughter.) But it is not to the intelligence of England in this matter that we specially address ourselves—we appeal rather to the Legislative wisdom of England—to that wisdom which, without the knowledge, and what is more, without approving of our Presbyterian constitution, consented at first to tolerate a Presbyterian establishment at all, in the reign of William and Mary. (Hear, hear.) We appeal to them now not to destroy their own work—not to lift up their hands with violence against our Scriptural and Protestant Church, which is now engaged in dispensing innumerable blessings, and especially not in the face of the resolved and nearly unanimous demand of the people of Scotland. I do not mean to say that this conduct of the Legislature, in endowing the Church, not because they were satisfied of its being a true Church, but because the people demand it—I do not mean to say that is a correct principle—for instance it would not be right, on the same principle, to endow Popery in Ireland; but ours is a Scripture Protestant Church, and within that limit, it is open to Parliament to endow or refuse to endow. The rev. Doctor went on at great length, which we are not able to follow out in time for this publication, to show that the Church was perfectly able to manage her own affairs if she were protected from the encroachments of the civil courts; and after showing the uselessness of Lord Aberdeen's bill for this purpose, and reading a large correspondence with him on the

subject, he moved a series of resolutions against the bill.

STRATHBOGIE CASE.

Mr. DUNLOP then rose and said, the subject on which they were about to enter was of a very solemn and serious kind; and he desired to proceed to the consideration of it in the spirit so well recommended by his friend Mr. Robertson, when the cause was last before the house. However little credit might be given by some individuals to the statement, he believed he could sincerely say, that so far from entertaining any desire to exercise severity against the gentlemen at the bar, the struggle was to repress those feelings of kindness and tenderness which might induce the House to carry leniency farther than strict justice and the interests of the Church required. To that extent they were bound to carry severity, whatever might be their personal feelings; and he trusted that no such feelings would induce them to shrink from their duty in carrying out what was necessary to maintain authority in the Church. He must commence by recalling to the recollection of the house the circumstances under which those rev. gentlemen appeared at the bar of the Assembly. The call of Mr. Edwards, the presentee to Marnoch, was signed by only one parishioner. Mr. Edwards had officiated among them for several years as assistant to their minister, and had been removed by him on a strong expression of disapproval of his services, by a large body of the parishioners. After the moderation of the call, it was proposed to the Presbytery by the presentee, that the declaration appended to the veto act should be administered to the dissentient parties. They were accordingly cited before the Presbytery to take this declaration, and then the presentee came forward with an accusation of caballing, and declined to put the declaration. After due time allowed for proof, he came forward (the patrons having withdrawn their concurrence) and said, I do not propose to substantiate any charge of caballing. The Presbytery said, well, we now will press the declaration, and appointed another meeting of the parishioners. It issued ultimately in this, that the General Assembly of 1838 remitted to them to reject the presentee. That sentence the Presbytery obeyed, and the sentence of rejection stands in record upon their books. In the meantime the patron acquiescing in the judgment of the Church Courts presented Mr. Hendry. Mr. Edwards then raised a civil action similar to that raised by Mr. Young in the case of Auchterarder, and also applied for an interdict against the Presbytery settling Mr. Hendry. The Presbytery referred the matter to the Synod, and the Synod directed them to proceed to the settlement of Mr. Hendry. They declined, and resolved that the Court of Session had jurisdiction in the matter, and that they were bound to obey its

interdict. The matter was brought up ultimately last year to the General Assembly, which pronounced the following deliverance. [The learned gentleman then read the deliverance.] That was the judgment not of the Commission, but of the Assembly enjoining the Presbytery not to determine the matter themselves, but to refer it to the Commission, that that Court might determine it. This was so far from doing any thing of which the Presbytery had reason to complain, that it was a judgment intended to protect them from the injurious consequences of any procedure that might be ordered by the civil authority. It was intended to relieve them, inasmuch as, if they were called upon by the Civil Court to settle Mr. Edwards, they were not allowed to act on their own responsibility, and thus subject themselves to a civil suit, but were directed to report to the Commission, which would take upon itself the responsibility of the matter. The Commission took up the case, and pronounced the following judgment:—

[The learned gentleman here read the judgment of the Commission.]

The Commission took every plan of preventing a collision with the civil power. They had a presentation from the legal patron in favor of Mr. Hendry; but they did not order the Presbytery, as in case of Lethendy, to establish the pastoral relationship between Mr. H. and the parish of Marnoch. They said, "Leave matters as they are: it may be that the Legislature may have passed some enactment before next Assembly, that might enable them to come to a satisfactory resolution on the subject." They forbade the Presbytery from settling either party. And if the Presbytery were called upon by Mr. Edwards to proceed to his settlement, they could say to him, "We have no option in the matter; we are prohibited by the strong and imperative injunction of the Commission from taking any steps, under certification that we shall be answerable for disobedience to their interdict." A change of circumstances, however, took place. Mr. Edwards obtained a decret in his action, similar to that which Mr. Young obtained in the case of Auchterarder, finding that the Presbytery had acted illegally in rejecting him, and were bound and astricted to take trial of his qualifications, and if they found him qualified, to admit, and receive him as minister of the parish of Marnoch. This sentence being intimated to the Moderator of the Presbytery, a requisition was immediately presented to him by several members of the Presbytery, calling upon him to summon a *pro re nata* meeting to take the decret into consideration. The Moderator most properly provided himself with extracts of the proceedings of the Assembly and of the Commission in the case, and called a meeting of Presbytery for the 12th of November, to take into consideration, not only the sentence of the civil courts, but also those of

the ecclesiastical courts. It was impossible that the Presbytery could come to a proper judgment in the matter, without having the latter before them. The meeting accordingly was held and the minutes—

Captain HORN DALRYMPLE wished to ask Mr. Dunlop for what date the requisitionists desired the meeting to be called?

MR. DUNLOP said, he was not there to answer questions. He could not lay his hands at the moment upon the document, but it was either in August or September.

THE MODERATOR called Captain Dalrymple to order.

MR. DUNLOP continued. This meeting was summoned, and the Moderator was ready to lay the sentences of both Courts upon the table. They had required him to call a meeting to consider only the sentence of the civil court, and it appeared that they were unwilling to receive the sentences of the ecclesiastical courts. They refused to continue to meet, or to receive those documents, and refused farther to enter on their minutes their resolution refusing to do so. The dissent and complaint of the Moderator, they refused to enter on their minutes at all, so as to exclude him from obtaining redress by the ordinary channels of justice, according to the rules of the church. His only way was to appeal to the commission by complaint and petition. The commission had been instructed by the General Assembly to receive all complaints, appeals, and references in regard to the case of Marnoch; and this was decidedly connected with it. The complaint and petition having been presented to the meeting of Commission in December last, the Commission ordered it to be served, and ordered copies of their deliverance to be also served at the meeting of the Presbytery of Strathbogie on 4th December. They directed the Presbytery to transmit their minutes. The result was, that the Presbytery resolved, as follows: "Therefore, the Presbytery resolved and hereby do resolve to sustain the call in favour of the Reverend John Edwards, which was subscribed in presence of the Presbytery, at their meeting on the 25th October 1837. And farther the Presbytery resolved, and hereby do resolve to proceed in the settlement of the said Reverend John Edwards, as presentee to the church and parish of Marnoch." In the first place, the Presbytery sustained the call which they had formerly rejected, by the direction of the final judgment of the General Assembly of the Church in 1838. Instead of obeying the injunctions of the General Assembly of 1839, to report any change of circumstances to the Commission, that the Commission might determine thereon, they took it upon themselves, in defiance of that injunction, to determine on the change of circumstances which had occurred; and in respect of the judgment of the Court of Session, they resolved to proceed with the settlement of Mr. Edwards, hereby again violating

the express and authoritative injunction of the meeting of Commission in May, which ordered them not to proceed. Moreover the judgment of the Court of Session, was not a judgment ordering them to proceed at all. Unquestionably it would have been no defence whatever of their conduct, had such been the judgment of the Court; but it deserved remark, that that judgment only found in general terms that they were bound and astricted to admit Mr Edwards if they found him qualified, and contained no order to them to do so. It was simply a declaration of the law, as in the case of Auchterarder. They reported their proceedings in this matter to the Commission on their meeting of 12th November and stated in their report the following deliberate declaration of their intentions in regard to giving or refusing obedience to the sentence of the supreme ecclesiastical courts. "The Presbytery have farther, &c." He (Mr. Dunlop) would not go back upon the question that had been raised, as to whether that was a competent meeting of Commission or not. The house had already decided that it was competent, and at the same meeting another case had been decided (that of the minister of Strathfillan who was desposed from the holy ministry) and although the minister of Strathfillan's counsel was the same gentleman as the Presbytery of Strathbogie's counsel, it was not attempted to be challenged as an excess of power on the part of the Commission.—The Commission proceeded to take into consideration the circumstances in which they were placed: but first of all, being desirous to avoid the necessity of a severe sentence, they unanimously called upon the learned counsel for these parties, to say if their clients were willing to abide by the decision of the superior judicatories of the Church. Mr. Dunlop here read an extract from the minutes of the Commission to the above effect. The question then did not depend entirely on the complaint of the Moderator, which was confined to a particular point; but they took up the declaration of the parties themselves. And the supreme judicatory of the Church was told by these parties, after having full time for deliberation, "We will not alter the statement, we have given our report, which contains our resolution to act in defiance of the laws of the Church, and the special injunction of the Assembly." It had been said that the deliverance which they pronounced was severe. No doubt it was; but that sentence was absolutely necessary, not merely to maintain the authority of the Church, but necessary for the protection of those reverend gentlemen themselves. No one could anticipate, or did anticipate, that there was a Presbytery—that there were seven ministers in this Church, who, at their ordination, had solemnly vowed and sworn that they would obey the ecclesiastical judicatories—no one did anticipate that those parties, after suspension from the functions of the holy ministry by the only pow-

er which could pass or remove such a sentence would for one moment have dreamed of exercising those functions. But it was contemplated that though those parties might not carry their disobedience to so flagrant and atrocious an extent, they might yet disregard a mere prohibition to abstain from proceeding to the induction of Mr. Edwards, and might put themselves in a position which required the Church to pronounce a severer sentence. It was not only due to the Church, but right in justice and in mercy to those ministers, that their hands should be tied up, to prevent them from doing what might involve a more serious punishment. Those parties, however, suspended by the commission from the exercise of their functions, resolved, nevertheless, to proceed in the exercise of their judicial functions, to sit as a Presbytery, and go on with the trials of Mr. Edwards.—They stated now that they never intended to admit Mr. Edwards as minister of Marnoch, but only meant to take him on trials. They did not tell the commission so. Their own resolution was, that they would proceed to the settlement of Mr. Edwards. Nor could one see how they could divide the sentence of the Civil Court—how, if they considered themselves bound by their duty and allegiance to the Civil Court, which they held to be so imperative on their consciences, to take Mr. Edwards on trials, they could consider themselves entitled to refrain on finding him duly qualified from receiving and admitting him; for if there was any difference between the two parts of the sentence, it was that there was greater sanction and authority for the latter, inasmuch as the statutes did not say a word about taking on trials, but used the very words of the deliverance of the Civil Court, that they were bound and astricted to receive and admit. But the meeting of Commission on the 4th of March had not only this matter under their consideration, but were informed that it was generally reported and understood that the suspended ministers, notwithstanding their suspension from all their ministerial functions, continued to act in a spiritual capacity, and as a subsisting Church judicatory, that they were baptising and administering ordinances, and preaching in their Churches, as if they had never been suspended,—on the faith, and by virtue of authority proceeding from a secular court of this land as their only warrant. (Hear, hear, hear.) But they took a far greater step than this.—They, ministers of the Church, disowning all authority in spiritual matters of any secular power whatever—professing to maintain that independence in purely spiritual matters, recognised most unequivocally in the Confession of Faith and the statutes of the realm—having been suspended by the Commission's sentence, which, if improperly passed, might be remedied by an appeal to the General Assembly—went to the Civil Court and acknowledged its jurisdiction of inflicting ecclesiastical

censures in a most purely spiritual matter. No person who had entered the arena of argument in this controversy, denied that in regard to spiritual censures the Church was altogether and absolutely independent—that its authority flowed from the great Head of the Church, and that the Civil Courts were not entitled to interfere. The terms of the Confession of Faith were clear beyond the possibility of quibbling or dispute; and not one of the opponents of the Church had ever ventured to assert that the Court of Session or any civil court on earth had a vestige of jurisdiction in the matter. Yet these seven ministers of the Church, sworn to obey her judicatories, had applied to a Civil Court, not to protect them in their civil rights—not to protect them in the possession of their parish churches, which, coming under civil cognizance, were legitimate subjects of civil interference, and which it was not attempted to take from them. That was a matter competent to the Civil Courts; a matter in which the Church was bound to give, as she did, implicit obedience to the decision. But what did those ministers call on the Court to do? In the prayer (which the learned gentleman read) of the Note, they prayed the Court of Session to prohibit the parties authorised by the Commission's sentence, absolutely from preaching the gospel of Christ; not only calling in the arm of the civil power to repon themselves in the exercise of their ministerial functions, but calling on the Court of Session to interrupt the Church in her right to have the gospel of Christ freely and purely preached to her own people, and to put the inhabitants of those parishes in a situation in which no individual could consistently with the principles of liberty and toleration be placed, so that they could not obtain, without a breach of interdiction, the preaching of the gospel and the administration of ordinances by any minister of the communion to which they belonged, and which, above all, was the communion of the Established Church—(hear, hear, hear.) Such were the several actings of the ministers at the bar which were now brought under consideration; and the house was now to determine what course should be followed in regard to them. A rev. doctor, on the other side of the house, congratulated him, in the former discussion on this subject, on having taken a leaf out of the book of the opposite party. He was now going to take another leaf out of the book of that party in former days, the reading of which would now-a-days, give them no great pleasure. He would not take that leaf as it stood, for he found written there, within and without, oppression and woe. But he took that leaf to expunge the bloody characters of oppression and woe, and to inscribe on it the golden characters of protection to the people of this Church. (Hear, hear.) He proposed to take the power which that party had used to oppress the Christian people; but he would

employ it to compel the Presbyteries of this Church to refrain from violating the consciences of the people of Scotland, and intruding unacceptable ministers against the laws of the Church and the liberties of the people. He would take the instrument wherewith they had built the prison-house, which was now being demolished, and use it to uproot the foundations on which they (the Moderate party) had built it. He held in his hand an account of the case of Inverkeithing, in which the authority of the Church had been exerted over one of its Presbyteries, which was of importance, as it established the domination of the Moderate party, under the leadership of Principal Robertson, and which had given rise to one of the leading secessions from the Church. On an occasion when the Church was charged with harshness and severity, by their friends on the other side, it was right to call to the remembrance of gentlemen opposite what their predecessors had done, and what they had never ceased to applaud and vindicate, at least until now. (Hear, hear.) In that case a Mr. Richardson had been presented to the parish of Inverkeithing. The people were almost all united in resisting him, and the Presbytery were instructed to deal with them. They did so, earnestly and affectionately, but found that the objections of the people could not be removed. The matter having come to the Assembly, and the Assembly having remitted it to the Commission, the Commission sustained the call of Mr. Richardson, and directed his callers (for he had some callers; there was not only a caller as in the case before the House,) to prosecute a process of transportation before the Presbytery of Peebles, of which Mr. Richardson was a member. This process was accordingly commenced, and it was in dependance at the time when the Assembly 1751 met. The case was not before the Assembly; but the callers of Mr. Richardson presented a petition, stating the circumstances of the case, and requesting of the Assembly to empower the Commission to determine any matters regarding the settlement of that parish. He would read the sentence of the Assembly, which warranted all the subsequent proceedings. "The Assembly did, and hereby do, empower their Commission to cognosce and finally determine in any reference or appeal brought before them, concerning the transportation or settlement of Mr. Andrew Richardson." The process of transportation was subsequently decided by the Synod of Lothian and Tweeddale. The Presbytery, who agreed to loose him from Broughton on the 16th Oct., did not resolve in so many words as the Presbytery of Strathbogie had done, to disobey the sentence of the Commission; for there was no positive sentence ordaining them to admit. The call was sustained and that was all. But the Presbytery still finding the same opposition to Mr. Richardson, resolved to de-

lay and represent to the Commission their reasons for doing so. To the Commission on the 14th November, the members of the Presbytery appeared and stated their reasons for delaying to induct Mr. Richardson. Their reasons were as follows:—"We conscientiously feel that we should be violating a law of Christ, if we inducted this man against the resolute and determined will of the Christian people." They said, "Don't compel us to settle him; we do not desire to obstruct his settlement, but do not force us to become the instrument of what we consider to be sinful." The Commission were displeas'd, and threatened to inflict the highest censures. The Commission directed the Presbytery to admit Mr. Richardson, with certification, that the Commission, at its next meeting, would proceed against them, if they did not follow the direction. This sentence was analogous to the sentence of the Commission last May. But the distinction was, that in the present case, the Commission ordained things to be kept *in statu quo*, whereas in the old case the Commission ordained the Presbytery to become actually instruments in effecting the settlement. That is, in doing what they believed to be sin, and which the Commission and General Assembly could not plead they had the warrant of the Word of God for enforcing. The Presbytery again declined, and again appeared before the Commission on the 11th of March 1752, to plead their conscientious scruples against the induction of Mr. Richardson. That Commission first of all agreed *nem. con.* "that they had power at this meeting to carry the sentence for Mr. Richardson's settlement into execution, and to judge of the conduct of the Presbytery." But on a vote whether the Presbytery should be censured or not, it carried *Not*, Mr. William Robertson craving leave to dissent and complain to the Assembly. Principal Robertson complained that the commission did not censure the Presbytery, maintaining that the commission was bound to inflict such censure, although no evil could occur from not carrying the sentence into effect. Commissions in those days were framed word for word as they were now, and a special prohibition was given against executing decrees in cases of settlement by the appointment of any corresponding committee, (which had been a common way of settling unacceptable ministers.) There was no foundation for the supposition of his learned friend at the bar the other day (Mr. P. Robertson) that this prohibition proceeded from doubts of the powers of the Commission to pronounce sentences having a civil effect, because the Church then, and since, and now, have frequently remitted to the Commission, to pronounce such sentences. As some doubts were thrown on the powers of the Commission, he thought it desirable to notice that the powers of the Commission were recognized in the Revolution settlement, in as broad and extensive terms, as the powers of the General Assembly. In the act of 1690, chap. 5th,

after authorizing that the government of the Church was in the general meeting of ministers and elders, goes on, "and do hereby allow the general meetings of the said ministers and elders, in whose hands the exercise of church government is established, either by themselves, or by such as shall be appointed as visitors (another name for Commissioners) by them, according to the practice of the Presbyterian government, to try and purge out all unfaithful ministers, &c." It was true, however, that the Commission was prohibited from carrying into effect sentences in cases of settlement; but this restriction in its powers arose from no doubt of their powers, or tenderness to Presbyteries. In disputed cases the Commission had been wont to settle ministers by means of what were called riding Committees, a plan by which Presbyteries whose consciences forbade them to assist in forcing settlements were saved from the necessity of doing so. But it was never imagined that the hands of the commission were to be tied up from interfering to prevent Presbyteries of the Church from violating an *order of the Assembly*. The Act 1717 expressly enjoined every commission to "see and take care that every order of the previous assembly shall not be violated as they shall be answerable."—It were a strange thing if the Commission's hands were tied up from settling Mr. Hendry, and the Presbytery of Strathgogie be at the same time free to put in Mr. Edwards into Mar-noch in defiance of ecclesiastical interdict. The General Assembly of 1752 was ushered by an advice from the throne. It was given by a noble Commissioner, the ancestor of a noble earl who was a member of the present Assembly.—Coming from the supreme civil authority, an extract from it would be listened to on all sides with that deference which was due to that authority—perhaps with greater deference by the gentlemen opposite than by himself. "One thing, however, as a well-wisher to the government and good order of this Church, I cannot pass over in silence. Allow me therefore to hope, that as it is our happiness to have regular meetings of our national Assembly, countenanced by our gracious sovereign, you will be careful to support her dignity and authority, and not destroy with your own hands our most valuable constitution, secured by law, so dear to your forefathers, so excellent in itself, and which your enemies have so often attempted to wrest from you. The main intention of your meeting is frustrated, if your judgements and decisions are not held to be final; *if your inferior courts continue to assume that liberty which they have taken upon themselves, in too many instances, of disputing and disobeying the decisions of their superiors*. It is now more than high time to think of putting a stop to this growing evil; otherwise such anarchy and confusion will be introduced into the Church, as will inevitably not only break us in pieces amongst ourselves, but make us likewise the

scorn and derision of our enemies; for, believe me, subordination is the link of society; without which there can be no order in government.—In the celebrated manifest of the moderate party, in the composing of which the Reverend Principal Robertson had the chief part, we find the following statements: he (Mr. Dunlop) would confine himself to those passages which regarded the duty of subordination to superior judicatories: "In a numerous society it seldom happens that all the members think uniformly concerning the wisdom and expedience of any public regulation: but no sooner is that regulation enacted, than private judgment is so far superseded, that even they who disapprove it, are notwithstanding bound to obey it, and to put it in execution, if required; unless in a case of such gross iniquity and manifest violation of the original design of the society as justifies resistance to the supreme power, and makes it better to have the society dissolved, than to submit to established iniquity. Such extraordinary cases we can easily conceive there may be, as will give any man a just title to seek the dissolution of the society to which he belongs, or at least will fully justify his withdrawing from it: But as long as he continues in it, professes regard for it, and reaps the emoluments of it, if he refuses to obey its laws, he manifestly acts both a disorderly and dishonest part; he lays claim to the privileges of the society, whilst he contemns the authority of it, and by all principles of reason and equity, is justly subjected to its censures. They who maintain that such disobedience deserves no censure, maintain in effect, that there should be no such thing as government and order.—They deny those first principles by which men are united in society; and endeavor to establish such maxims, as will justify not only licentiousness in ecclesiastical, but disorder and rebellion in civil government. And therefore, as the reverend Commission have by this sentence declared, that disobedience to the supreme judicature of the church, neither infers guilt nor deserves censure; as they have surrendered a right essential to the nature and subsistence of every society; as they have (so far as lay in them) betrayed the privileges, and deserted the order of the constitution; we could not have acted a dutiful part to the church, nor a safe one to ourselves, unless we had dissented from this sentence; and craved liberty to represent to the venerable Assembly, that this deed appears to us to be manifestly beyond the powers of a commission." "But, on the other hand, if a judicature which is appointed to be the guardian and defender of the laws and orders of the society, shall absolve them who break these laws, from all censure, and by such a deed encourage and invite to future disobedience, we conceive it will be found, that they have exceeded their powers, and betrayed their trust in the most essential instance." "That the lesser and inferior ecclesiastical assemblies

ought to be subordinate and subject unto the greater and superior assemblies. To this declaration, which we humbly conceive is a decision in point, and to the whole spirit and system of the presbyterian government, this sentence of the commission is manifestly repugnant; and therefore we doubt not but the venerable assembly will justify our dissent; and will find that the commissions have exceeded their powers." Principal Robertson's comment upon the statement is—"As the same errors seem to be again revived, as the dangerous tenets of independency spread fast, and have in all appearance infected some of our own members, we do humbly conceive, that it would have become the reverend commission, rather to have imitated the vigor of their forefathers, in supporting the presbyterian discipline and government, than by this unprecedented sentence to have given admittance, and promised impunity to the most unconstitutional tenets and practices." It concludes—"We cannot help being surpris'd, that our brethren, whose consciences are so tender in other points, should feel no remorse of conscience, for giving such a blow to the authority of their mother church." (Laughter.) With these counsels the assembly proceeded to its duty. The General Assembly, by an ingenious system of cruelty, resolved to bar—(hear, hear) this door for the relief of presbyteries. The callers of Mr. Richardson, brought the case under instructions of the commission, before the assembly, complaining of the presbytery for not executing the sentence of the commission. He forgot to mention, in its proper place, that the commission in March, while they refused to censure the presbytery of Dumfermline, again appointed them to admit Mr. Richardson. The petition and complaint was taken up by the assembly on the 16th May. What did this assembly under such guidance, and so zealous for form and due citation, do? The complaint was not served on the presbytery at all. The seven days allowed at present were not given them. In the records of all such cases, we find no such things as ten days' previous notice. We often find the complaint presented on one day, and judgment three or four days afterwards.—He had many instances before him, but he need not go over many. He would only refer to a late case of the synod of Dumfries, where the complaint was served on the Tuesday, and the parties ordered to appear on the Friday. The Assembly, without hearing the presbytery, took up the petition and complaint on the 16th May, agreed that the commission had exceeded its powers in not doing what it ought to have done—censured the presbytery. Judgment was delayed till Monday the 13th; on which day, parties being called, the Assembly, without having cited or heard the presbytery, agreed and issued an order, appointing the presbytery of Dumfermline to meet at Inverkeithing on Thursday the 21st, to admit Mr. Richardson,

making five (instead of the usual number three) a quorum, so as to involve the necessity of some one whose conscience was violated by the proceeding being pressed at the ordination. They also granted a warrant on Tuesday to cite each member of presbytery who did not attend and *take part* in the services, to appear at the bar of the Assembly on Friday. On Friday, the Assembly resolved to depose one, and on Saturday, they deposed that holy man, Mr. Gillespie—(Hear, hear, hear.)—Now these were the tender mercies of the Commissions of other days. God forbid he should ask this house to follow such an atrocious example. He was not there to recommend any such course. They (the Evangelical party) maintained the same power; but he trusted they never would exercise it in a way so fearful, and would never refuse to listen to the appeal of all parties. He felt that he could not and would not in any case for a mere act of insubordination; taken by itself, unless prolonged and perpetuated in a way which rendered it necessary to proceed to the extremity of depriving a minister of the gospel of Christ of the sacred character conferred on him at his ordination.—Therefore he said at once that it was not his purpose to ask this Assembly to pronounce any such sentence now. There were other actings of those parties which involved far higher crimes and inferred far more heinous punishment. Nay, though one of those actings was to apply to a civil court to exempt them from the jurisdiction of an ecclesiastical court, and to suspend church censures, though by the act 1592 it was declared, that any man who did such an act should be liable not merely to deposition, but summarily to excommunication without any form of process, he would not take advantage of an act which he thought disregarded justice. Nay, more, he would not propose now to proceed at once to libel the parties for their offence. He desired the Church to do nothing rashly at all; but that the proceedings of the Assembly should be of such a form as should bring out the true character of what had been done, and it could not be forgotten that they were not proceeding to punish a contempt of their own authority, but a contempt of the authority of the Lord Jesus Christ.—But before pronouncing any sentence at all, he desired to deal once more with these unhappy men. The Commission had appointed a Committee to deal with them—a Committee of most admirable and venerated men, who had abstained from any one act that could create prejudice or hesitation on the part of those seven gentlemen to engage in the conference—Dr. Gordon, the present Moderator, and Mr. Bruce. These three in the dead of winter proceeded to Aberdeen, to hold a conference with their misguided brethren. They had communicated with them beforehand, they were not made aware that they would not be met. They were allowed to go north; and did these ministers see those

venerable men face to face? They sent an *agent*—(Hicar.)

They asked if the deputation had any more powers than those which they knew had been conferred by the Commission, if the deputation could reponc them, though they knew they could only be reponed by the Presbytery or the General Assembly. They knew that whenever they declared their readiness to obey the Church, that moment their sentence would fall. An answer being returned, of course, that the deputation had no power but from the sentence of the Commission, instead of meeting them face to face as brother ministers of the gospel, the suspended ministers sent them a paper drawn up several days before the reverend deputation had left Edinburgh, giving reasons why they would hold no conference. They refused to listen to the counsels of christian piety and wisdom. But though they had refused such conference, still the Church ought to make one effort more; not from the consideration as

to how their proceedings should be viewed elsewhere, but for the sake of those men themselves. And what he now proposed was, that, in respect of the proceedings of those parties in violating the orders of the Commission and of the General Assembly, with regard to the settlement of Mr. Edwards, this Assembly do find that they are censurable; and, with regard to the other matters brought up, that they are liable to be proceeded against according to the laws of the Church, but that before pronouncing any sentence, and determining the nature of that sentence, a Committee of this House shall be appointed to deal with those men, and and report to a subsequent diet of the present Assembly. He proposed to sever the act of insubordination from those charges which he regarded as far more heinous. Those other charges made them liable to be proceeded with in the way of discipline; he would have them dealt with, however, upon all of them.

PROCEEDINGS OF SYNOD.

The Annual Session of the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, was holden at Toronto, commencing on the 2d, and terminating on the 7th day of July. At the opening of the Synod the Rev. Robert McGill of Niagara, Moderator for the preceding year, preached an able and appropriate discourse from Ephesians, iv. 11, 12, 13, which the Synod afterwards requested him to publish.

After Sermon, the Synod was constituted with prayer by Mr. McGill, and the Synod Roll was made up and called, from which it appeared that there were upwards of sixty Ministers connected with the Synod,—thirty-four Ministers and the ruling Elders answered to their names and took their seats in Synod.

The Synod then proceeded to the election of a Moderator, and on the motion of Dr. Mathieson, the Rev. Mr. Urquhart of Cornwall was unanimously chosen to that office, and at the Synod's desire took the chair.

The Rev. Mr. David Rintoul, ordained missionary from the Presbytery of Toronto, and the Rev. Mr. Simon Fraser, Minister of the Church of Scotland, from New Brunswick being present, were invited to take seats in the Synod.

The first day was principally employed in reading the Minutes of last Session of Synod, and the Minutes of Commission in the appointment of Committees, and in receiving various documents from the former Moderator, and the Commission. It was resolved that the same order as was followed last year in regard to devotional exercises, be adopted by the Synod, during this Session, viz:—in the morning before the commencement of business, a suitable portion of time to be spent in reading the Scriptures with prayer and praise, and in the evening at seven o'clock a sermon, or other exercise, according to arrangement by a committee appointed for that purpose.

On Friday the 3d instant, after devotional exercises, the Synod first called for the Records of Presbyteries which were given in, and referred severally to committees for revision, and thereafter for the reports of various committees appointed at last session. Reports were accordingly presented as follows:—1st—On Presbyterial Visitations. 2d—On the census of Religious denominations in Upper Canada as taken last year. 3d—On Missions. 4th—on Synod Library. 5th—On Psalmody. 6th—On Printing and Book establishment in connection with Synod. 7th—On rules and re-

gulations for the ordering of business and the keeping of records, and these reports were referred to the committee for bills and overtures, for arrangement. The report of the committee of bills and overtures was then called for and read, and according to their arrangement, the Synod took up the subject of correspondence with other Churches, and a letter from the Moderator of the General Synod of Ulster was read; committees were appointed to draft letters,—1st. To the General Assembly of the Parent Church of Scotland,—2d, to the General Synod of Ulster; especially setting forth the religious destitution of Canada, and wishing the said Synod to direct the attention of its Ministers and probationers to this country as a field of missionary labor,—3d. to the General Assembly of the Presbyterian Church in the United States, and 4th to the General Synod of the Reformed Dutch Church in the United States. It may be here stated that at an after period of the Session, drafts of these letters were read in Synod, amended and approved, and engrossed for the signature of the Moderator.

The overtures and other documents respecting the incorporation of the Ministers and Congregation of the United Synod of Upper Canada with this Synod were next read. Among the papers on this subject read by the Clerk, were the report of the commission of a conference with a committee of United Synod, containing propositions for a union mutually agreed on, which had been transmitted to Presbyteries, and for their consideration; reports from five out of six Presbyteries connected with Synod, respecting these propositions, all approving of the contemplated union; and the following documents transmitted by the Moderator of the United Synod at their recent Session:—

DEMORESTVILLE, June 29th 1840.

REVEREND AND DEAR SIR:

You will see by the documents handed to you by Messrs. King, McClatchey and Johnson, that we have again considered the subject of the union, and it is with pleasure we inform you that the resolutions on this subject have passed unanimously.

The formula, which you sent to us some years ago, was read, in order that the subject might be fully understood. No unwillingness was expressed to sign this document, on the ground that it referred to the internal affairs of the church, and not to patronage.—The deputation will further explain this if necessary. With regard to the fourth resolution, it is to be understood that it was introduced not with the design to throw any obstacle in the way of the union, but as the Presbyterian Church of Ireland is in con-

nexion with the Church of Scotland, and these ministers are already admissible into your Synod, we can see no difficulty in the way of its introduction.

We would also further state, that so far as we know, our sessions and congregations will fall in with the measure.

We would further observe, that in the event of the union taking place, and should the Synod of Canada, at any future time require the records of the United Synod and Presbyteries, there will be no objection to their being delivered up.

We cannot but think, that the terms now proposed, will be received by your Synod, and appreciated in the spirit of mutual and christian love. We do assure you dear Sir, that we desire this union, from a conviction that it will promote the cause of piety in general, and the extension and establishment of the Presbyterian cause in particular.

We sincerely hope, that if the terms now forwarded, be agreed to, and a union happily formed, it will remove at least some of the barriers in the way to brotherly love, the exercise of christian intercourse, ministerial usefulness, and general co-operation in objects of public utility.

With sentiments of christian esteem, and hoping the Lord will direct and bless all your deliberations and endeavors to promote his glory.

We are yours in the bonds of christian love,

JOSEPH ANDERSON, *Moderator.*

WILLIAM SMART, *Stated Clerk.*

To the Rev. ROBERT M'GILL,
Moderator of the Synod of Canada.

After mature deliberation on the subject of a union with the Synod of Canada, in connection with the church of Scotland, the Synod being deeply impressed with the sense of the importance and beneficial effects that would arise from the said union, in promoting the peace and prosperity of the Redeemer's Kingdom in this colony, were unanimous in adopting the following as the basis of a union:—

I. That a certified copy of the Roll of the United Synod, be presented to the Synod of the Presbyterian Church of Canada, in connection with the church of Scotland, exhibiting the orders in which the members entered into the Synod.

II. That the ministers of the United Synod, before taking their seat, either in the Synod of Canada, or Presbyteries will sign the usual formula for Ministers of the Church of Scotland.

III. That the Synod of Canada will in no manner interfere with the government allowance, as now and heretofore received by the members of the United Synod, until other arrangements are made by the government for the whole Synod.

IV. That ministers coming from the Presbyterian Church of Ireland, and having received a collegiate education, and otherwise qualified, will be admissible into said Synod.

V. That after the Roll of the United Synod is added to the Roll of the Synod of the Presbyterian Church of Canada, the Synod as thus constituted, will attach the members of the United Synod to their respective Presbyteries.

We hereby certify that the above is a true copy.

JOSEPH ANDERSON, *Moderator.*

WILLIAM SMART, *Stated Clerk.*

Demorestville, June 29, 1840.

Roll of the United Synod of the Presbyterian Church of Upper Canada.

- WILLIAM SMART,.....*Brockville.*
- ROBERT BOYD,.....*Prescott.*
- WILLIAM KING,.....*Nelson.*
- JOHN GEMMELL,.....*Lanark.*
- ROBERT LYLE,.....*Finch.*
- JOHN BRYNING,.....*Mount Pleasant.*
- GEORGE M'CLATCHEY,.....*Clinton.*
- JAMES ROGERS,.....*Demorestville.*
- THOMAS JOHNSON,.....*Chinguaconsy.*
- JOSEPH ANDERSON,.....*South Gower.*
- JAMES DOUGLAS,.....*Cavan.*
- JAMES CAIRNS,.....*No Charge.*
- JOHN DICKEY,.....*Williamsburgh.*
- SAMUEL PORTER,.....*Trafalgar.*
- ALEXANDER LEWIS,.....*Mono.*
- ISAAC PURKIS,.....*Osnabruck.*
- DANIEL W. EASTMAN,.....*Grimshy.*
- JAMES M'AULEY, *Probationer.*

- Mr. GEORGE M'CLATCHEY, *Clinton*, to the Presbytery of Hamilton.
- Mr. JAMES ROGERS, *Demorestville*, to the Presbytery of Kingston.
- Mr. THOMAS JOHNSON, *Chinguaconsy*, to the Presbytery of Toronto.
- Mr. JOSEPH ANDERSON, *South Gower* to the Presbytery of Bathurst.
- Mr. JAMES DOUGLAS, *Cavan*, to the Presbytery of Kingston.
- Mr. JAMES CAIRNS, *no charge.*
- Mr. JOHN DICKEY, *Williamsburgh*, to the Presbytery of Glengarry.
- Mr. SAMUEL PORTER, *Trafalgar*, to the Presbytery of Toronto.
- Mr. ALEXANDER LEWIS, *Mono*, to the Presbytery of Toronto.
- Mr. ISAAC PURKIS, *Osnabruck*, to the Presbytery of Glengarry.
- Mr. DANIEL W. EASTMAN, *Grimshy*, to the Presbytery of Hamilton.
- Mr. JAMES M'AULEY, *Probationer.*

Signed in the name and behalf of the United Synod of the Presbyterian Church of Upper Canada, this twenty-ninth day of June, 1840.

JOSEPH ANDERSON, *Moderator.*
WILLIAM SMART, *Stated Clerk.*

It was moved by Mr. Stark, of Dundas, seconded by Mr. Murray, of Oakville, that the Synod, feeling deeply, according to their often repeated declarations, the desirableness and importance of union among Presbyterians, with a view to the interests of Religion, and the Church of God in this Province, rejoice at the spirit which has been manifested by the United Synod, in the documents transmitted by them, and, with reference to former and long continued enquiries by this Synod on the subject, resolve to receive the attested roll of the United Synod, now presented, as evidence of the regular ministerial standing and character of the Ministers whose names appear thereon, and to add the said names, as they hereby do, to the roll of this Synod, in terms of the first, second and fifth of the series of resolutions passed by the United Synod, and now presented to this Synod—and further, to add the said names to the rolls of the respective Presbyteries of this Synod within whose bounds they severally reside, according to the former arrangement, and enjoin said Presbyteries to receive said ministers respectively upon their signing the usual formula for Ministers of the Church of Scotland, viz:—

- Mr. WILLIAM SMART, *Brockville*, to the Presbytery of Bathurst.
- Mr. ROBERT BOYD, *Prescott*, to the Presbytery of Bathurst.
- Mr. WILLIAM KING, *Nelson*, to the Presbytery of Hamilton.
- Mr. JOHN GEMMELL, *Lanark*, to the Presbytery of Bathurst.
- Mr. ROBERT LYLE, *Finch*, to the Presbytery of Glengarry.
- Mr. JOHN BRYNING, *Mount Pleasant*, to the Presbytery of Hamilton.

It was moved in amendment by Dr. Mathieson of Montreal, seconded by Mr. Alexander of Cobourg, that after the word "resolve" in the motion, all that follows be struck out and the following substituted, "that a committee be appointed by this Synod to confer with the United Synod, or a committee of that body, to prepare a report on the evidence that may be laid before them. 1st. Of the ministerial character of those proposed to be received into union with the Synod. 2d. Of the course of study they have required from their licentiates. 3d. Of their willingness and the willingness of their congregations to acknowledge the doctrines and discipline of the Church of Scotland and to submit to the jurisdiction of this Synod, and that upon receiving a favorable report on these subjects the Commission of Synod be instructed to lay said report along with a deliverance of their own, thereon, before the Committee of the General Assembly on Colonial Churches, and to crave their advice as to the manner in which they shall be best able constitutionally to effect the contemplated union, and that provided this advice prove favorable to the union, the Commission be instructed to carry it into effect.

On this motion and amendment, a long and animated debate ensued, which was conducted on both sides in a very candid and temperate manner, all parties agreeing as to the desirableness of the union, and only differing as to the mode and time of accomplishing it. In opposition to Dr. Mathieson's propositions, as involving farther enquiry and delay, it was strong-

ly argued by some of the speakers, that conferences on the subject of the union had now been carried on between the two bodies for seven years and upwards, embracing every point of investigation that could with propriety be suggested, so that the members of this Synod were in fact now fully possessed of all requisite information respecting the character of the United Synod both collectively and individually; in particular that the great majority of the ministers of the United Synod were ordained or licensed in the General Synod of Ulster, and the Secession Synod of Ireland, which bodies were now united, and in full ministerial communion with the Church of Scotland; that they had made repeated and solemn declarations now again renewed to this Synod of their adherence and that of their people, to the doctrine and discipline of the Church of Scotland, in all respects, as also of their cordial and entire concurrence with this Synod, as to the standard of ministerial education to be established and maintained in this country,—that on account of the early period of their organization, the smallness of their numbers for many years, the great distances at which they were settled from one another, and especially their want of direct connection with and support from any other church, they had labored under peculiar disadvantages in the receiving of new ministers, and in exercising an effective superintendence, but had been enabled notwithstanding, to maintain all along a character for respectability and usefulness in the country, as is further evidenced by the countenance and support which they have received for many years from the British Government. It was also argued with reference to the Parent Church, that the Synod having endeavoured in this measure, in itself so fully in accordance with the wise and comprehensive policy recently pursued by the General Assembly, to follow out in all respects the principles and spirit, by which she has been guided in similar matters, it could not be deemed necessary or proper to incur new delays, with all the hazards of misunderstanding and estrangement, which accompany delay in such matters, for the mere formality of a reference the result of which could not be doubtful—and farther that there was a manifest impropriety in making such a reference—an impropriety which would be embarrassingly felt by any judicatory of the Parent Church, arising out of the consideration, that in order to pronounce a wise and salutary judgment in such a case, a multiplicity of particulars must be taken into view, which

could not possibly be embodied in a reference for advice of the nature contemplated in the amendment. After lengthened deliberation the vote was called for, and the motion was carried all but unanimously—Dr. Mathieson, and Messrs. Alexander and Mackintosh, entering their dissent. The Synod thereafter engaged in prayer for the divine blessing on the measure thus adopted. It was then ordered, that the minute on this subject be printed, and copies thereof transmitted to the several brethren thus added to the Synod, and that the Moderator communicate the deliverance of the Synod in this matter to His Excellency the Lieutenant Governor.

At the evening sederunt, after hearing sermon from the Rev. Mr. Reid, who preached from 2 Cor. v. & 20, the Synod called for the various documents given in by the Moderator and Commission, respecting the establishment of Queen's College, the reading of which occupied the Synod until the time of adjournment.

At the diet of Saturday, after the transaction of routine business and appointment of committees to draft addresses to the Queen, and to the Governor General and Lieutenant Governor, the Synod resumed consideration of Queen's College, and it was moved by the Rev. Mr. McKillican, seconded by Mr. William McMillan, ruling elder—That the proceedings of commission in regard to Queen's College be approved of, and that the thanks of the Synod be given to the commission for their exertions in behalf of this important undertaking. This motion gave rise to considerable discussion, especially with regard to certain changes which had been made with the sanction of the commission, on the draft of the college incorporation bill, prepared by the Synod at the last session, and to certain defects and objectionable provisions which the bill, as finally enacted, was alleged to contain. The motion however was passed with only one dissenting voice, the members of commission of course declining to vote. It may be stated here that various measures were subsequently argued upon by the Synod, with the view of extending the subscriptions and contributions in this country in behalf of the college—Presbyterians being enjoined forthwith to renew their exertions in this respect, under the superintendence of the commission. The Synod also recorded their approbation of the mission to Great Britain in behalf of the College, about to be undertaken at the request of the Trustees, by Dr. Cook of

Quebec, and Mr. Rintoul of Streetsville, a minute was agreed to, earnestly recommending them and the object of their mission to the parent church and to all interested in the prosperity of this institution. Various documents in the Synod's possession containing information respecting the religious destitution of Canada, and especially of the presbyterian population, were ordered to be committed to these brethren, with a request that they will use their best endeavours to procure a more adequate, and regular supply of missionaries. It was agreed that the evening of Saturday be set apart for devotional exercises, which Messrs. Stark and Bayne were appointed to conduct, and an adjournment accordingly took place until Monday morning.

During the diet of Monday, the Synod agreed to an amendment of an act passed at a former session in regard to the admission of ministers and probationers of the Synod of Ulster, substituting the words "Presbyterian Church in Ireland," for the words "Synod of Ulster." Overtures on the present tenures of church property, and for a more uniform and efficient method of registering marriages, baptisms and deaths, were next taken up, and were eventually referred to a committee, of which the Rev. Mr. McGill was appointed convener, with instructions to investigate the subjects of the overtures, as also to call for the opinion of Presbyteries on the report on the constitution of Churches, formally transmitted, and to report fully on these matters, and in such form as they may see fit at next session of Synod.

The report on the Synod Library and on Psalmody, were also made at this diet, and in connexion with the former a vote of thanks was passed to the British and Foreign Bible Society for a valuable donation of the Scriptures in the original tongues, received from that society.—The Rev. Mr. Machar of Kingston through whom the donation was received, was appointed to communicate the acknowledgements of the Synod to the Society. The library is to be removed to Kingston as soon as the trustees of the College provide a suitable place for it. As to the Psalmody report, the Synod seemed to be under the impression that the parent church is about to take up the subject and on that ground resolved to defer farther proceedings in the matter for the present.—The remainder of the diet was principally occupied in hearing and deciding several cases of discipline brought up by appeal, and before adjourning it was agreed that the evening be set

apart for prayer, in behalf of missions, with addresses on the subject, and Messrs. Rintoul, Rogers, Campbell, and George, were appointed to conduct the exercises. This proved a very interesting meeting, and it may be here conveniently noted, that on the following day an overture on the duty of the church in regard to the conversion of the heathen, became the subject of discussion in the Synod. The overture was eventually adopted, and the Synod recommended that meetings at stated periods be established in all the congregations within their bounds, for prayer in behalf of the success of missions, and for communicating information respecting the progress of missionary enterprise throughout the world, as also that collections be made at such meetings in aid of the General Assembly's East India Mission, or for any other missionary purpose, that may commend itself to the Kirk Sessions and congregations.

Besides the subject last mentioned, the Synod was engaged on the diet of Thursday, in considering the subject of intemperance, in connection with an overture from the Presbytery of Hamilton. Among other points connected with this important matter, the present indiscriminate and unlimited issue of tavern licenses was animadverted on, and the Commission was instructed to institute an inquiry on the whole subject, and report at next session of Synod.—At this diet an overture also came up for discussion, regarding a matter of great importance, on the opening of a communication with other denominations, with the view of establishing some common and suitable arrangement in regard to their mutual admission of individuals to Church privileges, transferring themselves from one denomination to another, Church order and the ends of discipline being greatly injured and impeded by many practices which at present prevail in this respect. It was felt in the course of the discussion, that the subject was involved in many difficulties, but the importance of the end to be attained, induced the Synod to refer the overture to the Presbytery of Bathurst, to enquire for them, and report at next session. The only other part of the proceedings we can notice, is the report on ordinary presbyterial visitation of Churches, prepared by the Presbytery of Toronto, in accordance with a resolution passed at last Session. Considerable difference of opinion was exhibited in regard to this measure, and it was at last resolved, that the report be transmitted to Presbyteries to examine and

mature their opinions on the scheme, and to report at next Session.

The foregoing affords only an imperfect sketch of the proceedings, and when the minutes are printed we shall have it in our power to fill it up. We only further remark, that throughout the whole Session the greatest order and harmony prevailed. The Synod, according to the usual courses, ought to have

met at Montreal next year, but in consideration of the business connected with Queen's College likely to require the attention of the Synod and Trustees, the next meeting was appointed to be holden at Kingston, on the first Thursday of July, 1841. After an address by the Moderator, the Session was closed with prayers, praise, and the Apostolic benediction.

SYNOD LIBRARY.

[To the Editor of the Canadian Christian Examiner.]

MR. EDITOR,—The notice in your number for May, of a contribution for the Synod Library, reminds me of another for the same object, which has not yet been noticed. In the autumn of 1833, I called on my congregation for a collection for purchasing books that might be useful for our divinity students, instead of the usual missionary collection, there being at the time no missionary within the bounds of the Presbytery of Toronto. The sum thus realised amounting to £2 11s 6d, was with a balance of £3. 5s, due to the Glasgow Colonial Missionary Society transmitted to Dr. Burns, the indefatigable secretary of that society; with a request, that he would expend the collection on copies of the Scriptures in the original languages, and other books useful for their interpretation. In the course of last year I received a goodly parcel of books, for which the whole of my remittance at least, must have been given. I subjoin a list of these below. It may shew how judiciously and generously the commission was executed. It will be proper to give some of these books to our students; and a small donation from them has already been made. But several deserve to have an honorable place on the shelves of the University Library. They shall be transmitted to Kingston on the first intimation of the University's being actually organised. Dr. Burns, it will be remembered, sent out two years ago about 100 volumes, chiefly from his own library, for the commencement of a library.

The friends and benefactors of the University should keep this department in mind, when they are exerting themselves to promote its welfare. A good library in such an institution is only second in importance to good professors. If, as we desire, both are brought together in our institution, then may our students be privileged to converse at the same time with the best and wisest of the living and the dead.

I am yours, &c.

WM. RINTOUL.

Streetsville, 22nd June, 1840.

Books for Divinity Students and Library.

Greek Testaments, various editions, some valuable, copies.....	7
Schreveliu's Lexicon, various editions, copies....	3
Schleusner's Lexicon to Greek Testament, abridg'd by Dr. Carey, vol.....	1
Parkhurst's Lexicon for ditto, vol.....	1
Hebrew Bibles, common edition, copies.....	2
Hebrew Testaments, common edition, copies....	2
Hebrew Bible, by Michaelis, vols.....	2
Castel's Hebrew Lexicon, vol.....	1
Rosenmuller's Scholia on New Testament, vols... 5	
Biel's Lexicon for the Septuagint, vols.....	3
Total volumes.....	27

REGISTER—ANCASTER, 1840.

DATE.	Thermometer.		Barometer.		WEATHER.
	9 A. M.	9 P. M.	9 A. M.	9 P. M.	
June 1	58 °	50 °	28.98	29.02	Misty, moderate thunder showers.
2	53	54	.98	28.88	Ditto ditto ditto.
3	67	66	.80	.68	Mostly cloudy, slight shower in the evening.
4	65	60	.74	.84	Fair and clear.
5	63	63	.93	.90	Ditto, ditto.
6	68	50	.80	.86	Cloudy, windy, a little rain in the evening.
7	52	52	29.17	29.25	Mostly cloudy.
8	60	57	.38	.33	Fair and clear.
9	62	60	.41	.34	Ditto, ditto.
10	69	69	.38	.31	Ditto, ditto.
11	72	77	.26	.16	Ditto, ditto.
12	76	69	.11	28.95	Day fair, thunder showers evening and night.
13	66	63	.03	29.12	Fair and clear. [the evening.
14	65	62	.15	.09	Ditto, ditto, a. m., partly cloudy, p. m., slight shower in
15	60	58	.12	.12	Fair and clear.
16	63	63	.17	.18	Ditto, ditto. }
17	63	60	.21	.08	Ditto, ditto, thunder shower in the night.
18	64	59	.02	.10	Partly cloudy.
19	60	60	.04	.05	Ditto, ditto, windy.
20	63	68	.05	28.99	Fair and clear. [evening:
21	74	68	28.94	.91	Ditto, ditto, a. m., cloudy p. m., moderate shower in the
22	69	66	29.01	29.15	Fair and clear.
23	71	69	.25	.21	Ditto, ditto.
24	74	77	.20	.13	Ditto, ditto.
25	70	64	.13	.05	Ditto, ditto, windy.
26	66	65	.01	28.95	Cloudy a. m., misty, moderate showers p. m.
27	67	63	28.94	.94	Mostly cloudy, a little rain in the morning.
28	69	67	.98	.92	Fair, partly cloudy.
29	73	74	.94	.90	Cloudy a. m., clear p. m., thunder shower in the night.
30	65	57	29.00	29.12	Mostly cloudy.
Means.	65.56	63	29.07	29.05	

Mean temperature of the month, 64 °. 28. Highest, 84 °. Lowest 47 °.