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FOR THE CHRISTIAN EXAMINER.

HOW OUGHT THE CLERGY RESERVE QUESTION TO BE SETTLED?

BY DR. JOHN RAE, OF HAMILTON.

(Continued from page 242.)

We believe it may be affirmed as a general and well known fact, that a majority of the advocates of the voluntary system are to be found in the ranks of what is termed the liberal party, and that they conceive in their advocacy of this system, they are following out the aims of that party. In this, in our opinion, they err. We also are liberals. We believe that the reign of feudality is over, and that the traces of its existence will gradually be obliterated; that consequently the hopes of humanity centre on the triumph of the people, on the rise in moral and intellectual worth, and on the ultimate ascendancy which is the inevitable consequence of their possession of these. To the furtherance of the sacred cause we would cheerfully contribute to the utmost of our ability in any way that our humble abilities might be useful. Further till, we will say, that at the present moment, from many causes, chiefly as it seems to us, from the rapid progress in recent years of science and art, the people have outgrown their institutions, and that these are often constraining, cumbrous, and need-

ing reform, to suit them to the actual condition of the elements of society. But while we willingly go thus far, we will not consent to take another step to which the efforts of some reformers would needlessly press us. These feel the defects of existing institutions, but seem to feel these alone. Hence their cry—"away with them." We protest against being hurried on to any such measures. We do not think that reform is synonymous with destruction, or liberty with lawlessness. On the contrary, we would be, not only for amending, but for extending our social institutions. It seems to us that as society still advances, as capital still further accumulates, as land becomes more valuable, as communities become more intellectual, and better able to appreciate the benefits of general union in carrying on schemes that tend to the good of the whole, or of great classes, and sections; so must our social arrangements and machinery become both more extended, and more complicated. Some men seem to believe that our energies are cramped by great national forms and institutions. Their idea of liberty seems to be a power to break through these, and burst away from their pressure, as the *papilio* escapes from its envelope, and emerging into a new element flut-

ters free from flower to flower, from sweet to sweet. We have no such extravagant, such ærial expectations. If the reader will pardon the comparison, we should say, that our condition more resembles some of the crustaceous tribes. The lobster we know has a thick and a heavy shell, and one, which, as he lives and thrives, at length begins to fetter and confine, and would at last squeeze him to death. He is therefore occasionally compelled to reform matters, and, though at risk of life, to throw off his case and give room to his limbs. But wise instinct is too strong with him to let him think of remaining in this free and shellless condition: he feels that this is not the life for him, and retreats to some shelter, nor is at ease till another shell incases him, larger, thicker, and therefore heavier than the former; but which is nevertheless necessary to give strength to his moving powers, and security to his existence. A similar necessity seems entailed on the social condition of man. While man is man, universal experience demonstrates that it is essential to the safety and even to the existence of society, that it be encompassed by a great frame work of institutions, which might be called burdensome, were it not necessary for its well being and security. We cannot therefore join with those, who, because they think—and perhaps truly think—they perceive great defects in existing national churches, would therefore have all national churches abolished, or, because some evils can be traced to the union of church and state, proclaim that these ought never to be united. We think that such sweeping assertions bear on the face of them a presumption of being erroneous. They are contrary to the general principle guiding us to social amelioration—reform, not destruction. They are false as to the particular case. As religion is a necessary element in the existence of civilized man, it must make a necessary part of the frame of society in every civilized community. Religious institutions and establishments will grow out of, and along with, every civilized community. They may grow symmetrically with the great stem, a part of it, giving and receiving strength and harmony as they rise and spread together, or standing out from it, unshapely and cumbersome, exposed to be severed by some passing blast, to the ruin of trunk and offshoot. As it can never be a matter of indifference to the community how these things are arranged, we maintain that when government or people have the power of modelling the religious frame-work, so as to suit it to existing circumstances, they mightily err if they neglect the opportunity. They have indeed only to do with the frame work, but, it is exceedingly important that that frame work

be well fitted, and aptly joined, and capable of sustaining the fabric. It is surely the interest of every community to provide religious instruction for all its members. It is its interest that the ministers of religion have a competent education, and that they be so paid and maintained that they have neither the temptations of wealth or poverty to struggle against, but, without flattering the passions of either high or low, be prepared to devote their whole energies to the sacred cause in which they engage.

Shortly to speak, we are ourselves voluntaries; but, we are systematic voluntaries. So far from being opposed to what is called the voluntary system, we believe, that, as religion must have an existence in every civilized community, so that existence must be voluntary. We believe that every civilized community must in somehow *will* to sustain an establishment for the maintenance of religion—that this is a necessity of its existence, as a civilized society—but we assert that this *will* ought to be exerted in a systematic form; and that they who affirm that the whole community, though *willing* to support religion, ought not as a community to give it this support, would impose on us a principle false in theory, inefficient, injurious, and dangerous in practice.

We are aware that, as a reply to facts and reasonings on this subject, it is usual to refer to the example of the United States. We have no objection. In the history of that people we have an example of systematic voluntarism, and of unsystematic—of a community *willing* as a body to establish religion, and carrying the will into action, and of other communities, not so uniting for this purpose. The fathers of New England crossed the wide Atlantic for these western wilds, for the express purpose of there establishing their religion, and they succeeded in their object. As their abodes spread along each stream, and throughout each valley, religion was settled with them. It was a distinctive feature of their polity, that provision should be made for its support, and care taken that every member of the community should be trained up in the knowledge and practice of its precepts. In the other sections of the territory now forming the union, no such purpose was carried into effect. They trusted to unsystematic voluntarism. Here then the experiment has been tried—let us look at the results.

Whoever knows new England, knows that its population are a church provided and church-going people. Universal testimony tells us that in point of moral character they excel. It is apparent, that in other respects, their social condition must surpass their neighbours, for, under their

management a comparatively barren territory is the richest, most populous and flourishing in the union. It must be conceded also, that, as you recede from these states, and advance to the west and south, you find the externals of religion less apparent, the grossness of immorality more evident, and even the development of the natural resources of the territory less complete. These undeniable results require no comment. But, it is said the opinion of the people of the United States themselves, is in favour of what you call unsystematic voluntarism; and they must be the best judges of what is most advantageous for themselves. We acknowledge the fact, but deny the conclusion. Whoever is acquainted with the course of public opinion in the United States, will see that there are two circumstances sufficiently accounting for the predomance there, of what is called the voluntary principle. In the first place their national vanity—those exultant feelings that naturally arise with the consciousness of the fresh energies of national youth—inspire them with a persuasion that theirs is the best possible condition of humanity—that whatever is with them is *right*. Now at the time of their declaration of independence, the voluntary system was the general system. It therefore naturally became the universal system. But, again, the tendency of all their political movements has been to give predominance to what may be termed *ultra* democratic views and principles. They conceive not, that liberty is to be preserved and perpetuated by the increasing power and sway of the moral principle throughout the community, rendering it possible for man to trust man still more and more, as the complications of society render such confidence more necessary; but that their only safety consists in trusting no man, and making the whole movement and mechanism of their polity depend on the immediate will of the immediate majority.

We think this principle erroneous. We think events show that it is so. We trust it is so: for it admitted, it would put a speedy limit to any great ameliorations in the condition of civilized man. But having been adopted it is a natural consequence that it should be carried out through the whole social system, religious as well as political. It is also to be considered that the adoption of any general principle of the sort generates a practical aptitude in working on it in all cases. This is especially observable in the present instance. No where will you find a set of people so ready to combine for carrying into effect any object of general and immediate interest as the population of the United States. The general interests of religion partake of the advantages of this national aptitude for

combination, and without any general organized system, are usually provided for in a manner which it were in vain to hope for in any other nation, were they in this matter to be given up to the mere promptings of popular impulse.

In so far, therefore, as in the history and condition of the United States we can trace effects to causes, it seems to us that the evidence is decidedly in favour of the state systematically providing for the support of religion, instead of leaving to accidental individual efforts what, it is the general persuasion, is the duty of all to provide for. The contrary method has not yet had time to work out all its effects; but, in so far as we can see, it is far, from producing the same degree of good, and there is reason to fear that evils one day to become apparent are now growing out of it.

As we conceive therefore that it is the duty of the state in all instances to see that the religious wants of the people are provided for, so we think this a duty incumbent on all who legislate for this Province—the general principle necessarily includes the particular case. The contemplation indeed of the particular case presses home on us very forcibly the propriety of the general principle. The mother country conceives herself bound to uphold and protect the infant communities she settles in so many different regions. She spares not blood or treasure in defending their rights, or redressing their wrongs. Such a course is worthy of her. The cost is indeed great, but it is by a disregard of such immediate sacrifices, that her greatness has proceeded, and the world gives her credit for pursuing in this matter the path of true policy. Now while she thus unhesitatingly runs, in this matter, to the expense of millions to secure the existence of these embryo states, is it not wonderful that she should sometimes hesitate to contribute an amount, comparatively inconsiderable, to ensure the permanent growth among these of an element of that existence, which, merely politically speaking, is so essential to its happiness and security, as religion proves itself to be. She settles her sons far from their fatherland amid pathless woods and by lonely waters, and though the whole course of her policy is based on the notion that they will grow up to a resemblance of their ancestors, she takes no care that they be supplied with that which was essential to the growth of all that was great and ennobling in the bosoms of these their ancestors.

We ought now to speak of the mode in which the state should proceed in making this provision so that it may be effective and not liable to abuse. We perceive however that to attempt here to trace out general principles would protract our observa-

tions to an inconvenient length, and will therefore merely state what in the particular case ought, and it seems to us, before this to have been done, and what ought now to be done by those who legislate for Canada.

From what has been previously said it seems to us, that it was the duty of Great Britain to provide the means of religious instruction to the colonists whom she settled in these provinces. It also seems to us, that she ought, for this purpose, to have employed the services of the two national churches, and that, if, after a fair trial of them, they were found incapable of discharging the office, it would have been her duty to employ any other instrumentality, not inconsistent with her protestant character.

She did early engage, or endeavour to engage, by every reasonable encouragement, the services of the church of England in this great work. To such of the clergy of that church as would enter on the arduous, doubtless, but glorious labour of missionaries to the infant province, she gave the countenance of the government of the colony, and afforded an ample provision against pecuniary want. Besides what their flocks might contribute, £200 sterling was secured to each missionary of that church. Unfortunately, for a long period, these her efforts had but very partial success. It is in reference to these times, that Dr. Strochan was wont to complain of the difficulty of inducing gentlemen of education to leave the comforts of England, and encounter the privations of a Canadian wilderness. The consequence was that they who had dispersed through this wilderness to give to it the beginnings of fertility and civilization, neither saw nor heard of the church of England, and what her missionaries might have accomplished, had they come among them, was unknown. It was also unfortunate, that, to supply the want of English missionaries, a system of proselytizing from other churches was adopted by which to fill her ranks. On this subject we may refer to the evidence of the Rev. Crosbie Morgell, chaplain to the Bishop of Quebec, given before the committee of the House of Commons, on the civil government of Canada 14th June 1828. "Question. Is there any difficulty in procuring persons to serve as clergymen in Canada, who have been educated in the doctrines of the church of England? Answer. Certainly. I should say there is difficulty in procuring them in Great Britain. Q. Is not that the reason why they have been induced to take so many persons into the service of the church who have been formerly belonging to other denominations of christians? A. When a mission becomes

vacant, it is very desirable to fill it up as quickly as possible, and if we were to exclude all who have not been regularly educated in England, we should have to wait several months, and in the mean time sectarians would come in and perhaps disperse the congregation. Q. To what circumstance do you attribute the cessation of so many clergymen from their own church, and their conversion to ours. A. I must hope they are the purest motives, but I cannot dive into men's thoughts——." Concurring with Mr Morgell in our hopes it must nevertheless be admitted that this circumstance, in conjunction with the conduct of prominent individuals thus brought over to her, has had great effect in giving a character of worldliness to the English Church, of which it is to be hoped she is undeserving, but which has been greatly injurious to her usefulness in the land. It is only of late years, that her clergy have really spread themselves through the country; and we believe it will appear that the numbers of her real adherents, make but a small proportion of the population of the colony.

As to the Church of Scotland the unhappy policy of the state has rather been to discountenance than to encourage it. It is unnecessary to remind the readers of the Examiner of what privileges this cruelly injudicious policy has deprived us, what grievous privations it has inflicted, what mighty evils it has entailed on us. Had the same encouragement been given to missionaries from our church, as from that of England, or even far more moderate encouragement, there cannot be a doubt, to one acquainted with the particulars of these times, that there would from the first have been an abundant supply of our clergy to minister to the spiritual necessities of our countrymen throughout the province. To what extent their ministrations might have been acceptable among others than those originally belonging to their church, how far they might have succeeded in supplying the religious blank which the province long presented, and yet, unhappily in so many directions continues to present, are questions not now to be satisfactorily answered.

All must at least admit that a deficiency so much to be lamented would thus in a great degree have been supplied. Meanwhile religious bodies not connected with either establishments have laboured in this field with zeal and with success. Of these the Methodists have been most prominent in their exertions, and most successful also. In the number of their congregations and ministers, and in the amount of their annual contributions for religious purposes, they exceed, and we should conceive in the number of their real adherents, they

equal any other denomination of christians. Hence because one of the national churches was incompetent to the labour; because, as we perhaps think another was not encouraged to engage in the work, nay was held back from it—or, as others may conceive, because she too was not fully competent to it—there are actually established among us various protestant churches, having a strong and a just claim on the affections of the people. In one sense we somewhat regret this circumstance. We had rather, we freely confess, that the whole ground had been occupied solely by the two recognised establishments. But as that was not to be, we rejoice that the vast void these have left has been, in some measure, so well filled by others. Bigotry must indeed have blinded him, who is not sensible of the vast amount of good that has resulted from the zealous and effective labours of the methodists, the seceding presbyterians, and other protestant denominations, whose energies have been devoted to the extensive field of labour which the wide-spreading settlements of Upper Canada present to christian zeal. Fellow labourers with them for nearly half a century, sharing with them the toils, sharing also with them the joys of the hallowed work, far be it from the church of Scotland to urge the legislature to alter the relative situation of parties, to place one workman over another. Our principles—the principles we have in these pages advanced, forbid us to advocate any such measure. What is in itself good, what has grown with the growth, what has gathered strength with the gathering strength of the province, ought to be encouraged. It forms a part of the established order of things; and this it is both wrong and vain for the legislator to attempt to overturn. Such an attempt recoils on himself. It is his part to make the best of what is really established; provided it be not inconsistent with the general harmony of the whole. Now there is nothing in the professions, and in the standard of faith of the protestant sects that have established themselves in this province, inimical to the maintenance of peace and order within it, or to its advance in general prosperity. In essentials they all indeed closely resemble one or other of the national churches. We conceive therefore that it ought to be the aim of the legislature to form out of these a great provincial church—a church which would indeed have subdivisions of christians within it, conscientiously differing among themselves in many matters of government and in some points of doctrine, but professing to agree, and really agreeing, in the great fundamentals of protestant christianity. For the admission of any sect within this body there would seem to be only two things necessary. First—that it adhere to a

sound standard of doctrine. Secondly—that it be really established in the hearts of a considerable body of the inhabitants of the province.

The first point would seem to be obtained by its being required that the clergy of every religious body recognized by the legislature, and provided for by law, should subscribe to the doctrines of the church either of England or Scotland, as contained respectively in the articles and confessions of faith, in so far as these standards are strictly doctrinal but not in any thing having reference to church government. We do not conceive that the members of any of the protestant sects now established in the province would object to this test of the soundness of their doctrinal views, with the exception of the Baptists. We think that what relates to infant baptism might be conceded to them as not being a matter which protestants hold among the essentials of religion; but we are not, we confess, very decided on this head, as any innovation on general rule carries something of danger with it.

The next point would be gained by its being required of every religious body, claiming legislative aid, that it should satisfactorily show that its members amount—say to one twelfth of the aggregate number of the other protestant sects, and that its contributions in support of religion also amounted to one twelfth of the general contributions of the rest of the protestant church in the province. It seems to us very evident that there should be some limit to the number of sects to be admitted, nor does there seem any other practicable than the relative proportion which the numbers of the adherents of a particular sect, and the amount which they contribute bears to the general mass of protestantism within the province. Unless some limit be set by the legislator, he must admit every sect however insignificant in numbers, or however little substantial diversity there may be between it and other bodies. Such a looseness of legislation would, as it seems to us, be greatly inconvenient in the practical working of any plan, and would tend too much to foster that restless spirit, prompting a very small party to break off from the religious community to which they have belonged, on the most insignificant grounds which, as we have hinted, seems to have a tendency to spread widely and injuriously under the voluntary system.

Supposing that out of that religious body, gathered in this way from these primary elements, ought to be formed by the legislator that efficient protestant church which it is his aim to establish; the question which next arises is, how that real efficiency is to be brought out and secured.

To make teaching efficient and successful two things are requisite. The teacher must tho-

roughly know and comprehend what he proposes to teach; and he must be heedfully listened to.

The first only of these requisites the legislator can in this case partially secure. The main point—the rendering those who teach truly and deeply themselves religious—lies not within the scope of human laws. Yet he can employ the means in his power, and is as culpable, if he neglect them, as is a parent who neglects the religious education of his child under the pretence, that that education will not suffice to make him religious. Now what ever enlarges the mind, and gives greater scope and force to the moral, intellectual, and reasoning faculties, makes the man who is religious more deeply so; enables him to trace out more clearly the wonders, and to avoid entangling himself in the difficulties of religious truth; and vastly increases his power of impressing his convictions on others. On this account—on account of the increased energy it gives to the intellectual powers, and the weapons with which it furnishes the christian advocate, secular learning the study of the languages and sciences, has ever been held by all sound thinkers to be a most desirable, if not an essential part of the education of the professional divine. We conceive therefore that it is the duty of the legislator to make such provisions as may secure that the clergy whom he supports be a learned body. For this purpose we would propose that a fit proportion of the annual appropriation granted by the province to each religious denomination, should be devoted to the support of a college to be under the superintendence of that particular denomination; that, in case this sum were insufficient, two or more different sects might unite in support of a common institution. To secure the efficiency of these institutions in the secular departments of education it would be requisite that they should be placed under the superintendence of a general board qualified to exercise such superintendence, the constitution of which we shall afterwards consider. After a certain period—say five years from the commencement of the schemes being put in operation, no clergyman should be appointed as a minister in any of the churches who had not gone through with credit the established course of general study. It would obviously be altogether out of the legislator's place to attempt to dictate in any way as to the particular course of divinity studies which the student for any church should pursue; but a provision might we think with propriety be made as to the length of time to be devoted by him to this exclusive object—perhaps the term of three years might be a reasonable period.

(To be continued.)

WHAT IS POPERY?

This is an inquiry which ought to be discreetly but earnestly prosecuted by all who have the temporal and spiritual welfare of the inhabitants of this land sincerely at heart, and especially by those who are called to bear rule either in the Church or in the State. The true character and tendency of Romanism is not to be learned by a superficial inspection; and with the bulk of protestants of the present day, and especially in this country, the subject has hitherto scarcely attracted the slightest attention, and there prevails an almost total ignorance and indifference respecting it. The views and feelings of our forefathers in regard to the Popish system—at least in its influence on states and communities—are either forgotten or considered as highly exaggerated and as having little or no applicability to the present condition of society; and thus popery is considered by multitudes of men of all classes, including rulers and legislators, as almost or altogether as good and safe for the purposes of civil order, peace, and prosperity as any thing else. That this is the state of opinion and feeling on this subject to an alarming extent amongst us, will hardly be doubted by any one who is acquainted with our community; and the proceedings of our legislature prove conclusively that it is so, especially during last session, when a bill was introduced under the highest colonial auspices, and actually passed by the Legislative Council, placing the Roman Catholic priesthood on an equal footing with the most favoured protestant denominations, as to participation in the proceeds of the Clergy Reserves. Even in Great Britain it is only of late that public attention has been generally and powerfully awakened on this subject. In the meantime popery has been gathering fresh strength. The heavy blow she received in the end of the last century on the continent of Europe from the infidelity to which she herself gave birth, has been almost recovered, and in every quarter of the world she is putting forth unwonted energies at this moment. There is therefore abundant reason for directing general attention to the above question, with the view of furnishing something towards an answer to this question. We have selected the following statements, which were made at the recent anniversary meeting of the Protestant Association in London, Lord Kenyon in the chair. We begin with an extract, showing the importance of the inquiry which we now urge on our readers.

"Nobody said now a-days," it was remarked by the Rev. Dr. O'Sullivan, "that the inquiry was unnecessary, because the subject was an insignificant one, or because the church of Rome is obscure or feeble in this country. From all sides accounts

were heard of her increasing strength, of her enlarged resources, of her bolder spirit of enterprise; and there was a class of persons who objected to inquiry, not in the spirit of scorn, but of fear. But if they would open their eyes, they would see far more to encourage than alarm them, provided they honestly did their duty. It was quite true that to whatsoever part of the world we turned our eyes, we saw Romanism in a state of activity. He had alluded to the stages through which Romanism had already passed, and it was impossible to look to its present activity, without seeing that it was making preparation for some change more momentous than any that had taken place yet. Romanism was now endeavouring to provide itself organs by which to exist in an atmosphere where there is freedom of thought and inquiry; and to prepare itself for such a state, it must cast away thought, and assimilate itself to the condition of the times. But would Romanism continue in such a state? If she gain the power, will she not impose heavier fetters than were ever imposed on human reason, when she sees it no longer necessary to accommodate herself to circumstances? Every where varied manifestations of activity and even of discrepancy were to be seen; but in those manifestations of energy there was unity of purpose. In one region was to be found the grossest, the most childish, the most debasing superstitions of the darkest ages repeated, and even surpassed; in another region and society, statements were put forth, from which it appeared that she was resolved to be judged at the tribunal of human reason. In one place she was aggregating multitudes into democratic masses, and propagating democratic principles; elsewhere, she was muffled up in the curtains that surround the throne, whispering counsels to monarchs, and describing how popular movements might be arrested. But everywhere she pursued the one great object of gathering the people to herself in masses, detaching them from all national feelings and interests, marshalling and arraying them and furnishing them with arms, moral or physical, and all for some vast enterprise not yet announced, and in which they would, according to their respective powers, be made to labor for her interests. But further, every where her abstinence was not less remarkable than her execution. Among all the activities and schemes by which Popery at the present day is distinguished, she most carefully guards against setting forth a full, and comprehensive, and definite formulary of her faith and doctrines.— The observations which he now made were the result of careful, and protracted and varied examination, and he believed that she had not uttered a single sentence which he could not verify by various continental publications. He had lately seen an account of the endeavours of Popery in Bavaria to pervert the Protestants there, and sometime since he fell in with a book of high note on the continent, called *Le Symbolique*, the production of an eminent professor at Munich, and by the special favor of the Pope, translated into French, and circulated with the approbation of the Romish Bishops. What think you of its professing to set forth the Romish faith, when it had not merely not brought forward, but actually rejected, as not of authority the creed of Pius IV., the only creed of Romanism? But the inconvenience of maintaining it was felt, and therefore it was said, "This creed is not of decided authority, because it was produced after the Council of Trent." The object of such conduct was clearly to acquire power at any cost, at any sacrifice, postponing until the day she should recover her strength the framing of such

a system of faith, and discipline, and doctrine, as should be a perpetual legacy of thralldom to her children."

Our next extract, will exhibit to our readers this actual principles and tendencies of Romanism, as they are taught in the Popish Seminary at Maynooth, a seminary which derives a large annual revenue from the British Government.

The Rev. R. G. McGee thus spoke :—

"They shall not say as they continually do. "Oh, you impute to us your own principles; you bring charges against us out of your own head. You don't bring our own documents; you don't bring books of authority that we acknowledge. You charge us with principles that you invent yourself, or take from writers we disown, and then you try to fasten upon us your own false charges." Now I shall not bring one document before you which I do not satisfactorily demonstrate to belong to the College of Maynooth. We have not here a labored process of demonstration to go through, as we had with respect to Coyne's advertisements and the priest's directories, and questions for conferences, as in the case of Denis. We have immediate evidence on the subject on the authority of a Parliamentary record. In the year 1826, his then Majesty was pleased to appoint a Commission of Education to inquire into the various institutions for Education in Ireland. The College of Maynooth was one of those which were investigated. The President, Dr. Crotty, and the Professors in that College made then a return to those Commissioners, of the class-books and of the standards that were used in the College of Maynooth. I take their own class books and their own standards as then returned by those gentlemen. There are two classes of these books. The first is, as returned by these professors in this Parliamentary Report, the Appendix to the Eighth Report of the Commission of Education, p. 449.

"A list of the books used in the different classes of the Roman Catholic College of Maynooth, and which the students are obliged to procure at their own expense.

Among these books are the Commentaries of Meuschenius. Here is one of three vols. 4to.

Another of these is the Dogmatic Theology of DeLalogue. Here is one of five vols., his *Tractatus de Ecclesia*.

Another is Bailly's Moral Theology. Here are three of five volumes.

Another is Cabassutius on the Canon Law. Here it is.

You will observe here that these are the class-books of Maynooth, which the students are obliged to purchase at their own expense. But there are other books used in this College returned by the President under a different head. They return them as follows, p. 460:—"A list of the works recommended by the Professors of the Roman Catholic College of Maynooth for the perusal of the students, or referred to by them in the course of their lectures." The President explains the use which the professors make of these books, that they refer to them only on particular points which they are supposed to treat more at large or more correctly than the class-books." You perceive, therefore, from this, that the principles which we find in these class-books which the students are obliged to purchase, are treated more at large in those standards to which the professors refer. Of these standards I have brought here several of the most important for your information. In Moral Theology there is Collet. Here are two vols. of seventeen.

Also the Deux Conférences D'Angers. Here are two vols. of twenty.

Then there is Antoine. Here are two vols. of six.

Then in canon law there is Van Espen. Here are two vols. of fourteen (quarto)

Then Devoti. Here is one vol. of three.

Also Rielfensuel Here are two vols. of five. (folio.)

Then, as returned by the Professor of the Sacred Scriptures, there is the Commentary of Cornelius a Lapide. Here are two vols. of ten.

Again, the Commentary of Maldonatus. Here it is.

Then Bellarmine. Here he is.

Then, as returned by the Professor of Logic, the *Secundæ Secundæ* of Thomas Aquinas. Here are the books. To this book I wish most especially to call your attention, as by and by I shall show you the important place it holds among the standards of the College of Maynooth. You will now recollect that these books are different from the class-books which the students are obliged to purchase. That they are the standards of the professors to which authorities they refer the students, these books being returned, as we find them in this Parliamentary record, by the President of the College of Maynooth himself, we certainly cannot be charged with bringing false accusations against them when we merely lay before you the principles of their own authenticated books. There are two more to which I must refer, though not returned in this catalogue, yet universally known as the standard authorities not only of this College, but of the whole Church of Rome, one is the *Corpus Juris Canonici*, (the body of the Canon Law,) which is so stated here too in this Appendix, p. 211, by the Professor of Canon Law in the course of his examination; the other is the Catechism of the Council of Trent, returned by Dr. Doyle to the Committee of Parliament in 1825, as the chief standard of the doctrines of the Church of Rome. Though you see such a number of books, I am not about to read from them all; but I am obliged to bring all with me, that it may not be said that I have picked out from odd volumes a single passage just to answer my purpose, but that I lay fairly before you this day the principles plainly contained in the class-books and standards of the College of Maynooth, bringing before you the most ample specimens from their canons, their divinity, and their canon law.

Now, the first subject to which I call your attention is this—I say that the candidates for the priesthood in this College are trained in a system of awful perjury; they are trained in a system that opens the door wide as the gates of the College of Maynooth for the violation of every oath that man can take to his fellow-creature. I first call your attention to Biley's Moral Theology. This is one of the books which every scholar is obliged to purchase at his own expense. It is stated here as a proposition, vol. II. p. 117:

"A promissory oath obliges, under the penalty of mortal sin, to do that which is promised in the oath." Well, that is very sound; then follows—"unless legitimate cause excuses." Well, there may be causes, certainly, that preclude the observance of a promissory oath. We turn now to consider some of these causes; and we find, p. 119, a chapter with this title—"Of the causes which prevent or take away the obligation of an oath." On this you will observe, that some causes will prevent an oath from imposing any obligation, so that though a person takes an oath, yet he never was bound to keep it. Some causes, again take away the obligation after it has been imposed, so that a man is bound by the oath after he

takes it, but then some cause arises which delivers him from the obligation. Now I shall first mention some of the causes that prevent an oath from imposing any obligation. There are seven causes enumerated—but I must select certain passages only—it would be impossible to trespass on your patience by reading them all. Some of these seven causes are just and right, as, for instance, the defect of liberty—that is, that a person has no right to take an oath: a child has no right to take an oath to do a thing his parent will not allow him to do. A third cause mentioned here is the hindering of a greater good which is opposed to the thing promised by the oath. So that if a man takes an oath, and then there is some greater good that might result if he had not taken the oath, the oath involves no obligation at all. The word of the living God says, "He that sweareth to his neighbour and disappointeth him not, though it were to hinderance"—the Church of Rome says, "The hindering of a greater good prevents the obligation of an oath." The seventh cause excusing the obligation of an oath is, the limiting—either the expressed, and even tacitly and silently understood—of the intention of the swearer. For in every oath certain general conditions are, from justice and use, included. One of them is, unless you accept, unless you remit; another is, *salvo jure alieno*—that is saving the right of another. You shall hear by and by what that limitation is. Every Roman Catholic must take this oath—saving the right of his Superior—saving the right of the Pope, of his bishop, or his priest.

Again,—there are five causes that take away the obligation of an oath after the oath has imposed an obligation. One of them is, if the thing sworn becomes impossible, or unlawful on account of the prohibition of any Superior, "*illicita ob superioris prohibitionem*." So that if a man takes an oath, and then his Superior is pleased to prohibit the observance of it, according to the Church of Rome the obligation of the oath is entirely taken away.

The fourth cause is, the making void of the oath by him to whom the person of the swearer or the matter of the oath is subject. See how this is illustrated. "Thus the Superior" (that is, the General) of all the orders of the monks can, without any cause, make void the oaths of all his subjects." One of these men, Dr. Anglade, Professor of Divinity, is asked, in this Report of the Commissioners, Where does the Superior of the Dominicans reside? At Rome.—Where does the Superior of the Franciscans reside? At Rome.—Where does the Superior of the Jesuits reside? At Rome. You have here, on the oath of this man, that the Superior of these orders of monks every one of them—resides at Rome. So, while you have monks spreading themselves through every quarter of your country, you have a man residing at Rome who can make void with a word—lawfully make void, as they assert—every oath of allegiance, or every other oath, which all the monks in the British empire take to their Sovereign or their fellow-man.

The next cause is a dispensation or commutation made by the Superior. St. Thomas says, there are four cases in which an oath, accepted by another, can be made void without the consent of that other; but is, you take an oath to your neighbour, and he believes you intend to do what you swear: but according to St. Thomas, there are four cases in which it can be made void. One is, when there is any doubt whatever whether the oath is valid or not valid, lawful or unlawful; another is, when the public good is concerned, which ought always to be preferred to private good. Now let me entreat your attention to this, and let me ask you, what possible security can a man have for the preservation of any oath

forget that He who knows what is in man, to whose eyes futurity was opened, has marked that dark and damnable apostasy upon her forehead, with the name of "MYSTERY." Mystery is not that which is observable to the eye of the superficial observer—mystery is not that which is seen by a passing glance—mystery requires pains, close attention, and diligent examination to detect it. But it can be detected when brought into the light of honest truth and God's eternal word. Let me remind you, or rather let me tell you—and do you lay it up in your memories,—on what the great principles of Papal intolerance and persecution rests. It rests on one fundamental principle, which is this, that all persons who have ever been baptized in any Church, or in any country, are by baptism brought into slavish subjection to the Church of Rome. They become thereby, they say, subjects of the Church; but there is only one Church, and that is the Church of Rome, and therefore whenever those who have ever been baptized dare to revolt from the Church—whenever they dare to become heretics, that is, to choose, as they call it, a religion for themselves, and not to submit to the religion of the Pope, they are rebels against the Church, and the Church has the right, whenever she has the power, to bring them back again. Therefore it is no matter what the rank be which a man holds, King, Lords, Commons, high and low, they are all subject to the Pope. Why?—Because they are all subject to God. And who is the Pope? What is the blasphemous assumption of this accursed man of sin?—It is this, that he is the Vicar of God upon earth; the Vicar of the Lord Jesus Christ; he places himself in the seat and authority of God, and therefore on the principle that man is to be subjected to his God, on that principle the Pope asserts that man must be subjected unto him. Therefore, whenever you hear a Popish priest talk of liberty of conscience, I say he bears the brand of his apostasy upon his brow—"speaking lies in hypocrisy." And whenever you hear a Roman Catholic layman talk of liberty of conscience, either that man is, as I believe multitudes are—and if I address any here, I would speak with kindness and faithfulness to them—I say they are either dupes of a system, the villainy of which they do not know, or else they are, as some are, knaves, and accomplices with the tyrant that enslaves his fellow men. Such a man will prate, perhaps of "civil and religious liberty all over the world." But pursue the knave to the working of his system. Let a poor, honest, Roman Catholic stand up to give his vote as he pleases, to his landlord or his friend, and then the tyrant and the Jesuit breaks out, and the death's head and cross-bones are placed over his door. Now recollect the principle I have told you, that the great point is, that a man, by baptism, becomes a slave of the Church of Rome. This point you will find in the class-books of Maynooth, which the scholars are obliged to purchase, and which being open to the public inspection of the visitors of the College, I would that those visitors had sifted those books, and had faithfully done their duty to their country or their God. But this principle is not carried out in them. You do not see it sufficiently—it is not manifest in all its length and breadth. There is the veil of the mystery, thrown over it to hide it. I now present to you Bailly. One great point is, they allow the baptism of heretics to be valid. They will hardly allow anything else we do to be valid. But they admit this with regard to baptism, because that is of great use to the Church—it brings a vast army of subjects to the Pope. Here is the proposition in a treatise on baptism by Bailly (vol. v. p. 62.) in which it is said—"A traveller, even a layman, or a woman, or a heretic, or even an unbaptized infidel, can baptize validly, nay lawfully in cases of necessity."

We have nothing to do with women and laymen, our question is as to heretical baptism; of this he says as follows:—

"Of heretics now nothing remains to be said, since in our treatise on the sacraments in general we have demonstrated by many arguments that the Sacrament of Baptism is truly administered by them." That is the principle laid down here, that may be safely read by the visitors of the College, or any other gentlemen who please to go there: for there is nothing very bad in it. But then there is the inference that is drawn from that, as we have it here, in the article on laws in Bailly—still a class-book, (vol. i. p. 179):—

"Hence heretics are bound by the Ecclesiastical law;—mark the reason—"because by baptism they are made the subjects of the Church, nor are they more delivered from the laws, than rebellious subjects are from the laws of their Princes."

Observe, you are made by baptism subjects of the Church, and you can no more shake off her authority than rebellious subjects can shake off the authority of their rulers. There is another class-book, Delaogue's, in which we have the same principle. In his *Tractatus de Ecclesia*, p. 404.

"The Church," saith he, "retains her jurisdiction over all apostates, heretics, and schismatics, though they do not now belong to her body, as the leader of an army has a right to punish the deserter, although his name be not upon the roll."

The volume from which I am now about to read is not given as one of the standards of the College of Maynooth, but it is the universal standard of the Church of Rome. This was declared by Dr. Doyle before a Parliamentary Committee, when asked what books contained the principles of the Church. It is the Catechism of the Council of Trent. Hear its language on the 9th Article of the Creed:—

"Heretics and schismatics, because they have revolted from the Church, no more belong to the Church than deserters belong to the army from which they have run away. But it is not to be denied that they may be called into judgment by the Church, punished by her, and denounced with her curse."

When the question is asked—What do they mean by the power of the Church over heretics? they say, "Oh, merely that the Church exercises a spiritual authority over them, and pronounces the sentence of exclusion from her communion." That she exercises her authority in that way with a spiritual severity, but at the same time gently, and kindly, and tenderly, of which we shall speak presently. We now come to another of the standards of Maynooth, recommended by the professors; here is one of them—*Dea Conferentia D' Angers*. In this we find it said of this subject—"If heretics could escape the obligation, it would be either because they had ceased to be of the Church, i. e. that they had broken off the yoke, or lived in a country where this authority was not recognised, and where custom had abrogated ecclesiastical law." As to the first reason (that is having broken off the yoke of authority,) it can have no weight—they are no longer *de facto* confessed members of the body of the Church, but they are all members *et jure*, by right, because the Church after their revolt preserves all her rights over them, in the same way that a master preserves his right over his runaway slaves, and a sovereign over his rebellious subjects. The second reason (this is, recollect, that the heretics live in a country where the authority of the Church is not recognised,) "can no longer be pleaded, the Church has no particular territory, her empire has no bounds but those of the universe, and comprehends even those places where her authority is not recognised, in short a custom contrary to the introduced into places where heretical sects are de"

minant, can in no way impeach the authority of ecclesiastical law. For it is a fixed principle, that custom cannot derogate from law without the consent at least presupposed of the lawgiver; and it is not by any means probable that the Church would sanction a custom which is only founded upon the contempt in which heretics hold her commands and their revolt from her authority. This reflection conducts us naturally to the decision of the second part of this question, and we must thence conclude that the intention of the Church is never to exempt heretics from those laws which she has made to ensure the universal good of the Church."—*Deux Conférences D' Angers*, tom ii sur les Loix, p. 15.

Then Antoine (this is another of the standards) asks, chapter third, in his *Tractatus de Virtutibus*, "Can unbelievers be compelled to return to the faith? It is certain,"—this, you will recollect, is much the same as Dens,—"it is certain that baptized infidels, whether heretics or apostates, can be compelled to return to the faith, and keep the ecclesiastical law, whether baptized in their infancy, or baptized from compulsion and fear in their adult ages;" so that if a man were by compulsion, by force, obliged to be baptized, that brings him under the authority of the Church, and the Church can compel him to return. Collet, another of their standards, has the very same sentiment, and in it you are interested. "You will ask whether a heretic is punishable by the Church, though he has been baptized has never received the true faith? So if an infidel in London"—here he are at home—"becomes a Christian, and is imbued with the errors of the English, what is to be his fate? We answer, Most certainly he is punishable by the Church"—take care of yourselves!—"and his appears from the constant practice of the Church, who teaches that all those who have been baptized—all those who entertain errors contrary to this faith, whether they have held them from the beginning or not, are bound under excommunication and the other punishments that she declares against them." These punishments he details in the next page as follows, *om. v. p. 296* :—

"Punishments against heretics are of two sort—some temporal, viz., the confiscation of their goods, infamy and incapacity for honours, and all offices proceeding from that; the punishment of exile, imprisonment, and death itself, about which consult the *de Hereticis*, in civil and ecclesiastical law." Here, observe, the standard of Maynooth refers with confidence to the canon law as authorizing the principles he teaches on the subject. These are the sentiments of Collet in his *Treatise on the Decalogue*.

We now come to Thomas Aquinas; and the professor of Ethics in the College of Maynooth says, at the *Treatise of Thomas Aquinas* is the best system of ethics to be found. Well, what is his statement as to heretics? The question is (quest. xi. art.) whether heretics are to be tolerated. On this he says, "About heretics two things are to be considered, one thing on the part of themselves, the other on the part of the Church. On the part of themselves is the sin by which they deserve not only to be separated from the Church, but even to be shut out of the world by death; for it is much more grievous to corrupt the faith by which the life of the soul is saved, than to forge money by which temporal life is supported; wherefore as the forgers of money and other malefactors, are immediately delivered by secular justices to death, much more heretics from the time they are convicted of their heresy, can not only be excommunicated but justly slain." There is the sentiment of the best master of ethics that is to be found in the College of Maynooth! "On the part of the Church, there is pity for the conversion of those

that are in error"—mark the pity of the Church of Rome—"and therefore she does not immediately condemn, but after the first or second admonition"—you have had warning enough—"and lastly, if the heretic be still found pertinacious, the Church no longer hoping for his conversion, proceeds, for the safety of the others, to separate him from the Church by a sentence of excommunication, and then leaves him to the secular tribunal, to be exterminated from the world by death."

(To be continued.)

TESTIMONY FOR THE OFFICE OF RULING ELDER, FROM THE ORDER OF THE OLD TESTAMENT CHURCH.

It is impossible fully to understand either the spirit, the facts, or the nomenclature of the new Testament, without going back to the Old. The Christian religion is founded upon that of the Jews; or rather is the completion of it. The latter was the infancy and adolescence of that body of which the former is the manhood. And it is remarkable, that no class of theologians more strenuously contend for the connexion between the Jewish and Christian economies, and the impracticability of taking intelligent views of the one, without some previous knowledge of the other, than most of those who deny the apostolic origin of the class of officers now under consideration. With all such persons, then, we join issue.—And, as a very large part of the titles and functions of ecclesiastical officers, were, evidently, transmitted from the ceremonial to the spiritual economy, it is indispensably necessary, in order fully to understand their character, to go back to their source.

The term *Elder*, corresponding with *Zakán*, in Hebrew, and *Presbyteros*, in Greek, literally signifies an aged person. Among the Jews and the eastern nations generally, persons advanced in life were commonly selected to fill stations of dignity and authority, because they were supposed to possess most wisdom, gravity, prudence and experience. From this circumstance, the term *Elder*, became, in process of time, and by a natural association of ideas, an established title of office. Accordingly, the Jews gave this title to most of their officers, civil as well as ecclesiastical, long before Synagogues were established.—From the time of Moses they had *Elders* over the nation, as well as over every city, and smaller community. These are repeatedly represented as inspectors, and rulers of the people; as "officers set over them;" and, indeed, throughout their history, there is reason to believe that the body of the people never, themselves, exercised governmental acts; but chose their *Elders*, to whom all the details of judicial and executive authority, under their divine Legislator and Sovereign, were constantly committed.

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

The following specimen of the representation given on this subject in various parts of the Old Testament, will suffice, at once, to illustrate and establish what is here advanced. Even while the children of Israel were in Egypt, they seem to have had Elders, in the official sense of the word; for Jehovah in sending Moses to deliver them, said, *Go and gather the Elders of Israel together, and say unto them, The Lord hath visited you, and hath seen what is done to you in Egypt; Exodus iii. 16.* In the wilderness, the Elders of Israel are spoken of as called together by Moses, appealed to by Moses, and officially acting under that divinely commissioned leader, on occasions almost innumerable. These Elders appear to have been of different grades, and endowed, of course, with different powers; *Exod. xvii. 5. xviii. 12. xxiv. 1, 9. Numbers xi. 16. Deut. xxv. 7—9. xxix. 10. xxxi. 9. 28.* From these and other passages, it would seem they had seventy Elders over the nation; and besides these, Elders over thousands, over hundreds, over fifties, and over tens, who were all charged with inspection and rule in their respective spheres. Again, we find inspectors and rulers of the people, under the name of Elders, existing, and on all public occasions, acting in their official character, in the time of Joshua; during the period of the judges; under the kings, especially during the most favored and happy season of their kingly dominion; probably during the captivity in Babylon; and, beyond all doubt, as soon as they returned from captivity, and became settled in their own land; until the Synagogue system was regularly established as the stated means of popular instruction and worship.

When the Synagogue service was instituted, is a question which has been so much controverted, and is of so much real uncertainty that the discussion of it will not be attempted in this place, especially as it is a question of no sort of importance in the inquiry now before us. All that is necessary for us to assume, is that it existed, at the time of our Lord's advent, and for a considerable time before; and that the Jews had been long accustomed to its order and worship; which no one, it is presumed, will think of questioning. Now, whatever might have been its origin, nothing can be more certain, than that from the earliest notices we have of the institution, and through its whole history, its leading officers consisted of a bench of Elders, who were appointed to bear rule in the congregation; who formed a kind of Consistory, or ecclesiastical judicatory;—to receive applicants for admission into the Church; to watch over the people, as well in reference to their morals, as their obedience to ceremonial and ecclesiastical order; to administer discipline when necessary; and in short as the representatives of the Church or congregation, to act in their name and behalf; to "bind" and "loose;" and to see that every thing was "done decently and in order."

It is not forgotten that a few eminent writers, following the celebrated German errorist, *Erastus*, hav-

contended that there was no ecclesiastical government among the Jews distinct from the civil; and that, of course, there were no rulers of the Synagogue, separate from the civil judges. Those who wish to see this error satisfactorily refuted, and the existence of a distinct ecclesiastical government among that people clearly established, may consult what has been written on the subject, by the learned Gillespie, by professor Rutherford, by Bishop Stillingfleet, and others; from whose writings they will be convinced, beyond all reasonable doubt, that the civil and ecclesiastical judicatories were really distinct; that the persons composing each, as well as their respective spheres of judgment, were peculiar; and that the latter existed long after the civil sovereignty of the Jewish people was taken away.

There has been, indeed, much diversity of opinion among learned men, concerning a variety of questions which arise in reference to these Elders of the Synagogue. As, for example, whether there was a difference of rank among them? Whether some were teachers as well as rulers, and others rulers only? Whether there was any diversity in their ordination, &c. &c.? But while eminent writers on Jewish antiquities have differed, and continue to differ, in relation to these points, they are all perfectly agreed in one point, namely, that in every Synagogue there was a bench of Elders, consisting of at least three persons, who were charged with the whole inspection, government, and discipline of the Synagogue; who, as a court or bench of rulers, received, judged, censured, excluded, and, in a word, performed every judicial act, necessary to the regularity and welfare of the congregation. In this general fact, *Viringa*, *Selden*, *Voetius*, *Marck*, *Grotius*, *Lightfoot*, *Blondel*, *Salmasius*, and, indeed, so far as I can now recollect, all the writers on this subject, who deserve to be represented as high authorities, substantially agree. And in support of this fact, they quote *Philo*, *Josephus*, *Maimonides*, *Benjamin of Tudela*, and the great mass of other Jewish witnesses, who are considered as holding the first rank among Rabbinical authorities. Indeed, they speak of the fact as too unquestionable to demand any formal array of testimony for its confirmation.

Accordingly, we find various passages in the New Testament history, which refer to these Ruling Elders, as belonging to the old economy, then drawing to a close, and which admit, it would appear, of no other interpretation than that which supposes their existence. The following specimen will suffice; *Mark, v. 22. And behold, there cometh one of the rulers of the Synagogue, Jairus by name; and when he saw him, he fell at his feet; Acts xiii. 15. And after the reading of the law and the prophets, the rulers of the Synagogue sent unto them, saying, ye men and brethren, if ye have any word of exhortation for the people, say on.* On this latter passage, *Dr. Gill*, an eminent master of oriental, and especially of rabbinical learning, in his Commentary, writes thus:—"The

rulers of the Synagogue sent unto them: that is, those who were the principal men in the Synagogue; the Ruler of it, together with the Elders; for there was but one Ruler in the Synagogue, though there were more Elders; and so the Syriac version here renders it, the Elders of the Synagogue." By this language, as I understand the Doctor, he does not mean to intimate that the other Elders of whom he here speaks, did not bear rule in the Synagogue; but that there was only one, who, by way of eminence, was called, "the Ruler of the Synagogue;" that is, who presided at their meetings for official business. It is plain, however, that, even in this assertion, he is in some degree in error; for more than once we find a plurality of persons in single Synagogues spoken of as "Rulers."

The learned Vitringa, who undoubtedly, is entitled to a very high place in the list of authorities on this subject, is of the opinion, that all who occupied a place with the bench of Elders in the Synagogue, were of one and the same rank or order; that they all received one and the same ordination; and were, of course, equally authorised to preach, when duty or inclination called them to this part of the public service, as well as to rule. And in this opinion he is joined by some others, whose judgment is worthy of the highest respect. But, at the same time, this eminent man freely grants, that a majority of the Elders of the Synagogue were not, in fact, ordinarily employed in teaching or preaching; that this part of the public service was principally under the direction of the Chief Ruler, or Head of each Synagogue, who attended to it himself, or called on one of the other Elders, or even any other learned Doctor who might be present, and who was deemed capable of addressing the people in an instructive and acceptable manner; and that the chief business of the mass of the Elders was to rule. The correctness of this opinion has been questioned. A number of other writers, quite his equals, both in talents and learning, and especially quite as conversant with Jewish authorities, have maintained, that a majority of the Elders in the Synagogue, were neither chosen nor set apart to the function of teaching, but to that of ruling only. But, in the want of absolute certainty which exists on this subject, and for the sake of argument, I am willing to acquiesce in Vitringa's opinion. Suppose it to have been as he alleges:—This is quite sufficient for our purpose. If it be conceded, that there was, in every Synagogue, a bench of Elders, who, as a judicial body, were entrusted with the whole government and discipline of the congregation: that a majority of these Elders seldom or never preached, but were, in fact, whatever right they might have had) chiefly occupied as ecclesiastical rulers; and that all ecclesiastical matters, instead of being discussed and decided by the congregation at large, were constantly committed to the judicial deliberation and decision of this Eldership; if these things be granted—and they are granted, in substance, by every writer, entitled to be referred to as an authority,

with whom I am acquainted;—it is all that can be considered as material to the purpose of our argument. This will appear more fully in the sequel.

These officers of the Synagogue were called by different names, as we learn from the New Testament, and from the most respectable Jewish authorities. The most common and familiar name, perhaps, was that of Elders, as before stated at large. They were also called Rulers of the Synagogue; a title of frequent occurrence in the New Testament, as applied to the whole bench of the Elders in question; but which would seem, from some passages, to have been, at least, sometimes applied, by way of eminence, to the principal ruler in each Synagogue, which principal ruler appears, however, to have been of the same general rank, or order, with the rest, and to have had no other precedence than that which consisted in presiding and taking the lead in the public service. These officers were further called Heads of the Synagogue;—Overseers, or Bishops;—Presidents;—Orders, or Regulators of the affairs of the Synagogue;—Guides, &c. &c. These titles are given at length by Vitringa, Selden, and others, with the original vouchers, and exemplifications of each; showing that they all imply bearing rule, as well as the enjoyment of pre-eminence and dignity.

And, as these Elders were distinguished from the common members of the Synagogue by appropriate titles, indicating official honor and power; so they had also distinct and honorable seats assigned them, when the congregation over which they ruled was convened. The place of sitting usually appropriated to them, was a semi-circular bench, in the middle of which the chief ruler was placed, and his colleagues on each side of him, with their faces towards the assembly, and in a certain position with respect to the Ark, the principal Door, and the cardinal points of the compass. This statement is confirmed by the learned Thorndike, a distinguished Episcopal divine, of the 17th century. In speaking of the Consistory, or bench of Elders, in the Synagogue, and describing their manner of sitting in public worship, he makes the following statement, in the form of a quotation from Maimonides, and confirms it abundantly from other sources. "How sit the people in the Synagogue? The Elders sit with their faces towards the people, and their backs towards the Hecall (the place where they lay the copy of the law;) and all the people sit rank before rank, the face of every rank towards the back of the rank before it; so the faces of all the people are towards the Sanctuary, and towards the Elders, and towards the Ark; and when the Minister of the Synagogue standeth up to prayer, he standeth on the ground before the Ark, with his face toward the sanctuary, as the rest of the people."

The number of the Elders in each Synagogue was not governed by any absolute rule. In large cities, according to certain Jewish authorities quoted by Vitringa the number was frequently very large. But even in the smallest Synagogues, we are assured, as

mentioned in a former page, that there were never less than three, that the judicatory might never be equally divided.

Such were the arrangements for maintaining purity and order in the Synagogues, or parish churches of the old economy, anterior to the advent of the Messiah. It would seem to be impossible for any one to contemplate this statement, so amply supported by all sound authority without recognising a striking likeness to the arrangements afterwards adopted in the New Testament Church. That this likeness is real and has been maintained by some of the ablest writers on the subject, the following short extracts will sufficiently establish.

The first quotation shall be taken from Bishop Burnet. "Among the Jews," says he, "he who was the chief of the Synagogue was called *Chazan Hake nazeth*, that is, the Bishop of the Congregation, and *Sheliach Tsiabor*, the Angel of the Church. And the Christian Church being modelled as near the form of the Synagogue as could be, as they retained many of the rites, so the form of their government was continued, and the names remained the same." And again; "In the Synagogues there was, first, one that was called the Bishop of the Congregation. Next the three Orders and Judges of every thing about the Synagogue, who were called *Tsekenim*, and by the Greeks *Presbyteroi* or *Gerontes*. These ordered and determined every thing that concerned the Synagogue, or the persons in it. Next to them, were the three *Parnassin* or Deacons, whose charge was to gather the collections of the rich, and to distribute them to the poor. The term Elder, was generally given to all their Judges; but chiefly to those of the great Sanhedrim. So we have it Matt. 16, 21. Mark 8, 31. 14, 43. & 15, 1 and Acts 23, 14." "A great deal might be said to prove that the Apostles, in their first constitutions, took things as they had been modelled to their hand in the Synagogue. And this they did, both because it was not their design to innovate, except where the nature of the Gospel dispensation obliged them to do it: As also, because, they took all means possible to gain the Jews, who we find were zealous adherers to the traditions of their fathers, and not easily weaned from those precepts of Moses, which by Christ's death were evacuated. And if the Apostles went so great a length in complying with them in greater matters as circumcision and other legal observances, (which appears from the Acts and Epistles,) we have good grounds to suppose that they would have yielded to them in what was more innocent and less important. Besides, there appears, both in our Lord himself, and in his Apostles, a great inclination to symbolize with them as far as was possible. Now the nature of the Christian worship shows evidently, that it came in the room of the Synagogue, which was moral, and not of the temple worship, which was typical and ceremonial. Likewise this parity of customs betwixt the Jews and Christians, was such that it made them taken by the Romans, and other more

overly observers, for one sect of religion. And, finally, any that will impartially read the New Testament, will find that when the forms of government or worship are treated of, it is not done with such architectural exactness, as was necessary, if a new thing had been instituted, which we find practised by Moses. But the Apostles rather speak as those who give rules for the ordering and directing of what was already in being. From all which it seems well grounded and rational to assume, that the first constitution of the Christian Churches was taken from the model of the Synagogue, in which these Elders were separated, for the discharge of their employments, by an imposition of hands, as all Jewish writers do clearly witness."

The second testimony shall be that of the Rev. Dr. Thomas Godwin, an English divine of great erudition, especially in oriental learning. In his well known work, entitled "Moses and Aaron," we find the following passage:—"There were in Israel distinct Courts, consisting of distinct persons; the one principally for Church business; the other for affairs in the commonwealth:—the one an ecclesiastical Consistory; the other a civil Judicatory. The secular Consistory was named a Sanhedrim, or Council; the spiritual, a Synagogue. The office of the ecclesiastical court was to put a difference between things holy and unholy, and to determine appeals in controversies of difficulty. It was a representative Church. Hence is that, *Dic Ecclesia*; Matt. 18, 16.

The next question shall be taken from Dr Lightfoot, another Episcopal divine, still more distinguished for his oriental and rabbinical learning. "The Apostle," says he, "calleth the minister *Episcopus*, (or Bishop,) from the common and known title of the *Chazan* or Overseer in the Synagogue." And again; "Besides these, there was the public minister of the Synagogue, who prayed publicly, and took care about reading the law, and sometimes preached, if there were not some other to discharge this office. This person was called *Sheliach Tsiabor*, the angel of the Church, and the *Chazan Ecanemeth*, or Bishop of the congregation. The *Aruch* gives the reason of the name. The *Chazan* says he is *Sheliach Tsiabor*, the angel of the Church, (or the public minister,) and the *Targum* renders the word *Aruch* by the word *Huze*, one that oversees. For it is incumbent on him to oversee how the reader reads, and whom he may call out to read in the law. The public Minister of the Synagogue himself read not the law publicly; but every Sabbath he called out seven of the Synagogue (on other days fewer) who he judged fit to read. He stood by him that read, with great care, observing that he read nothing either falsely or improperly, and called him back, and corrected him, if he had failed in any thing. And hence he was called *Chazan*, that is, *Episcopus*, Bishop, or Overseer. Certainly the signification of the words Bishop and Angel of the Church, had been determined with less noise, if recourse had been had to the

proper fountains, and men had not vainly disputed about the signification of words taken I know not whence. The service and worship of the temple being abolished, as being ceremonial, God transplanted the worship and public adoration of God used in the Synagogues, which was moral, into the Christian Church; viz: the public ministry, public prayers, reading God's Word, and preaching, &c. Hence the names of the ministers of the gospel were the very same, the Angel of the Church, and the Bishop, which belonged to the Ministers in the Synagogues. "There was in every Synagogue, a bench of three. This bench consisted of three Elders, rightly and by imposition of hands preferred to the Eldership." "There were also three Deacons, or Almoners, on which was the care of the poor."

In another place, the same learned orientalist, says—describing the worship in the Jewish Synagogue:—"In the body of the Church the congregation met, and prayed and heard the law, and the manner of their sitting was this—The Elders sat near the Chancel, with their faces down the Church: and the people sat one form behind another, with their faces up the Church, toward the Chancel and the Elders. Of these Elders there were some that had rule and office in the Synagogue, and some that had not. And this distinction the Apostle seemeth to allude unto, in that much disputed text, 1 Tim. v. 18. *The Elders that rule well, &c.*; where 'the Elders that ruled well' are set not only in opposition to those that ruled ill, but to those that ruled not at all. We may see, then, whence these titles and epithets in the New Testament are taken, namely, from the common platform and constitution of the Synagogue, where *Angelus Ecclesie*, and *Episcopus* were terms of so ordinary use and knowledge. And we may observe from whence the Apostle taketh his expressions, when he speaketh of some Elders ruling, and laboring in word and doctrine, and some not; namely, from the same platform and constitution of the Synagogue, where 'the Ruler of the Synagogue' was more singularly for ruling the affairs of the Synagogue, and 'the minister of the Congregation, laboring in the word, and reading the law, and in doctrine about the preaching of it. Both these together are sometimes called jointly, 'the Rulers of the Synagogue;' Acts xiii, 15; Mark v. 22; being both Elders that ruled; but the title is more singularly given to the first of them."

Again, he says:—"In all the Jew's Synagogues there were *Parussin*, Deacons, or such as had care of the poor, whose work it was to gather alms for them from the congregation, and to distribute it to them. That needful office is here (Acts vi.) translated into the Christian Church."

The fourth quotation shall be taken from Dr. (afterwards Bishop, Stillingfleet, who, in his *Irenicum*, maintains a similar position with confidence and zeal. The following is a specimen of his language:—"That which we lay, then, as a foundation, whereby to clear what apostolical practice was, is that the Apostles, in

forming Churches, did observe the customs of the Jewish Synagogue." And in support of this position, particularly in reference to the Eldership of the Synagogue, he quotes a large number of the most distinguished writers, both Jewish and Christian. It is due to candor, indeed, to state, that Stillingfleet does not admit that any of the Elders, either of the Synagogue, or of the primitive Church, were lay-Elders, but thinks they were all invested with some kind of clerical character. This, however, as before remarked, does not at all affect the value of his testimony to the general fact, that, in every Synagogue there was a Consistory, or Judiciary, of Elders—and that the same class of officers was adopted, both name and thing, in the apostolic Church, which he unequivocally asserts and proves.

In the same general doctrine, Grotius and Salmasius of Holland, decisively concur. By Grotius, the following strong and unqualified language is used:—"The whole polity, or order (*regimen*) of the Churches of Christ, was conformed to the model of the Jewish Synagogue." And again; speaking of ordination by the imposition of hands, he says:—"This method was observed in setting apart the Rulers and Elders of the Synagogue; and thence the custom passed into the Christian Church." Salmasius also, and other writers, of equally profound learning, might be quoted as unequivocally deciding, that the Synagogue had a bench of Ruling Elders, and that a similar bench, after that model, was constituted in the Christian Church. Especially, he contends that the Elders of the Church were, beyond all doubt, taken from the Eldership in the Synagogue.

The learned Spence, a divine of the Church of England, in the seventeenth century, teaches the same general doctrine, when he says:—"The Apostles, also, that this reformation (the change from the Old to the New Testament dispensation) might proceed gently, and without noise, received into the Christian Church many of those institutions which had been long in use among the Jews. Among the number of these may be reckoned, the imposition of hands; bishops, elders, and deacons; excommunication, ordination, and other things familiar to learned men."

The Rev. Dr. Adam Clarke, whose eminent learning no competent judge will question, also bears testimony that in every Jewish Synagogue, at the time of the coming of Christ, and before, there was an ecclesiastical judicatory, or little Court, whose duty it was to conduct the spiritual government of each congregation. Among several places in which he makes this statement, the following is decisive:—"In his Commentary on James ii. 2, he says:—"In ancient times petty courts of judicature were held in the Synagogues, as Vitinga has sufficiently proved, *De Vet. Syn. l. 3*; and it is probable that the case here adduced was one of a judicial kind; where of the two parties, one was rich, and the other poor; and the master or ruler of the Synagogue, or he who presided in this court, paid particular deference to the rich man, and

neglected the poor person; though as plaintiff and defendant, they were equal in the eye of justice."

I shall cite on this subject only one more authority; that of the celebrated Augustus Neander, Professor in the University of Berlin, and generally considered as, perhaps, more profoundly skilled in Christian antiquities, than any other man now living. He is, moreover, a Minister of the Lutheran Church, and, of course, has no sectarian spirit to gratify in vindicating Presbyterianism. And, what is not unworthy of notice, being himself of Jewish extraction, he has enjoyed the highest advantages for exploring the peculiar polity of that people. After showing at some length, that the government of the primitive Church was not monarchical or prelatical, but dictated throughout by a spirit of mutual love, counsel, and prayer, he goes on to express himself thus: "We may suppose that where any thing could be found in the way of Church forms, which was consistent with this spirit, it would be willingly appropriated by the Christian community. Now there happened to be in the Jewish Synagogue, a system of government of this nature; not monarchical, but rather aristocratical (or a government of the most venerable and excellent.) A council of Elders, *Tskenim* or *Presbyteroi*, conducted all the affairs of that body. It seemed most natural that Christianity, developing itself from the Jewish religion, should take this form of government. This form must also have appeared natural and appropriate to the Roman citizens, since their nation had, from the earliest times, been, to some extent, under the control of a Senate, composed of Senators, or Elders. When the Church was placed under a council of Elders, they did not always happen to be the oldest in reference to years; but the term expressive of age here, was, as in the Latin *Senatus*, and in the Greek *Gerousia*, expressive of worth or merit. Besides the common name of these overseers of the Church, to wit, *Presbyteroi* there were many other names given, according to the peculiar field of labour; as *poimenes*, shepherds; *Egoumenoi*, leaders; *Prostates ton adelphon*, rulers of the brethren; and *episcopoi*, overseers."

Now, if, in the ancient Jewish Synagogue, the government of the congregation was not vested, either in the people at large, or in any single individual, but in a bench of Elders; if this is acknowledged on all hands, as one of the clearest and most indubitable facts in Jewish antiquity; and if, in the judgment of the most learned and pious divines that ever lived, both episcopal and non episcopal, the New Testament Church was formed after the model of the Jewish Synagogue, and not after the pattern of the Temple service;—we may, of course, expect to find some evidence of this in the history of the apostolic Churches.

THE JUDGMENT DAY.

From Montgomery's "Omnipresence of the Deity.
Above th' horizon mounts one hideous blaze,
Streaking the black heaven with gigantic rays;
Now bursting into wizard phantoms bright,
And now immingled in a waste of light;—
And hark! how wildly on the ruin'd shore
Expiring Ocean pants in hollow roar,
While earth's abysses echo back the groan,
And startle Nature on her secret throne!

But ere creation's everlasting pall
Unfold its darkness and envelop all,—
The tombs shall burst, the cited dead arise,
And gaze on Godhead with unblasted eyes!—

Hark! from the deep of heaven, a trumpet sound
Thunders: the dizzy universe around;
From north to south, from east to west it rolls,
A blast that summons all created souls;
And swift as ripples form upon the deep,
The dead awaken from their dismal sleep;
The Sea has heard it; coiling up with dread,—
Myriads of mortals flash from out their bed!
The graves fly open, and, with awful strife,
The dust of ages startles into life!

All who have breathed, or moved, or seen, or felt;
All they around whose cradles kingdoms knelt;
Tyrants and warriors, who were throned in blood;
The great and mean, the glorious and the good,
Are raised from every isle, and land, and tomb,
To hear the changeless and eternal doom!

But while the universe is wrapt in fire,
Ere yet the splendid ruin shall expire,
Beneath a canopy of flame, behold,
With shining banners at his feet unroll'd,
Earth's Judge:—around seraphic minstrels throng,
Breathing o'er golden harps celestial song;
While melodies of archangelic might
Float in loud streams of ever-new delight,

Imagination! furl thy wings of fire,
And on infinity's dread brink expire;
In vain would thy prophetic eye behold
Visions of immortality unroll'd!
The last, the burning chaos hath begun—
Quench'd is the moon! and blacken'd is the sun!
The stars have bounded through the airy roar;
Crush'd lie the rocks, and mountains are no more;
The deep unbosom'd, with tremendous gloom,
Yawns on the ruin, like creation's tomb!

And lo! the living harvest of the earth,
Reap'd from the grave to share a second birth;
Millions of eyes with one deep dreadful stare,
Gaze upward through the spectral realms of air;
While shapes, and shrouds, and ghastly features
gleam,
Like lurid snow-flakes in the moonlight beam.

Upon the flaming earth one farewell glance!
The visions of eternity advance;
No motion, blast, or breeze, or waking sound,—

In fiery slumber glares the world around!
 'Tis o'er; from yonder cloven vault of heaven,
 Throned on a car of living thunder driven.
 Array'd in glory, see TH' ETERNAL come!
 And, while the universe is still and dumb,
 And hell o'ershadow'd with terrific gloom,
 T' immortal myriads deal their judgment doom:
 Wing'd on the wind, and warbling hymns of love,
 Behold! the blessed soar to realms above;
 The curs'd, with hell uncover'd to their eye,
 Shriek—shriek, and vanish in a whirlwind cry!
 Creation shudders with sublime dismay.
 And, dream-like, melts before her God away!

DISCOURSE.

BY THE REV. MARK Y. STARKE, DUNDAS.

The sting of death is sin.—1 Cor. xv. 56.

That there is a sting in death,—that it is looked forward to by men with feelings of awe, of terror, or of loathing, or, it may be, with a mixture of all these sentiments, is a proposition that will, we believe, find a ready assent in the minds of all. It is nevertheless true that universal as this feeling is, it assumes very different and opposite characters according to the causes in which it originates. That springing from just and proper sources, this feeling is highly beneficial in its nature and tendency, reason and scripture alike warrant us in believing; but that very frequently—I might almost say, universally—it is cherished in a greater or less degree, upon unreasonable and anti-christian grounds, and assumes a pernicious and irreligious character, is not less true. The distinctions to which we allude are so often overlooked or neglected, even by highly religious persons, that we hope under the blessing of God our time will not be unprofitably spent in attempting to dissipate some of those unreasonable and irreligious fears which embitter life and render the approach of death terrible to many; while they at the same time interfere with the right improvements of the one and the necessary preparation for the other. In directing your attention to what really is the sting of death, we may class the factitious causes of the unreasonable fear of death into those which spring from the corporeal and external circumstances and accompaniments of death, and those which arise from the separation which death occasions to us from those interests, pursuits, ties, and affections, which must, more or less, occupy and engage us during our present state of being. First, in regard to the fears of death,

arising from the bodily and external circumstances, by which it is attended, there is much which is revolting to our feelings in these circumstances. There is the pain which so generally precedes death, there is the gradual decay and final destruction of the bodily powers, with frequently an apparent weakening or suspension of the mental faculties so commonly characterized by the affecting term of "second childhood," there is the stillness and gloom of the death-bed chamber, the mournful looks of sorrowing friends and relatives, the solemnity of the last rites, the committal to the grave, the corruption, the final dissolution, and apparent annihilation of the frame which we are accustomed almost to identify with our existence, which has had part in our pleasures and our pains, our joys and our sorrows, our hopes and our fears, our sympathies and affections, in as far it is the medium of our connexion with external nature, and of communication with our fellow creatures. All these cannot perhaps be regarded with entire indifference by beings constituted as we are; and these considerations are so much calculated to impress the imagination, that if encouraged and dwelt upon they tend to excite feelings of a most powerful nature, which we may not always be able to suppress or restrain. Now before allowing ourselves to cherish in our own minds, or to raise in the minds of others, sentiments of such a nature, it becomes us to consider well their bearing and tendency. In as far as contemplating and looking forward to the dissolution of the body has the effect of leading us to regard it as of inferior importance, by shewing us the folly of priding ourselves upon its comeliness or strength, of nourishing passions, and seeking pleasures and gratifications connected with it alone, or, in the words of the Bible, of ministering to the flesh, and making preparation to fulfil the lusts thereof, when we must soon resign that flesh which so many live but to pamper and to indulge—in so far, we say, as contemplating the dissolution of our mortal frame excites and impresses us with such ideas and such feelings, it is in the utmost degree important and beneficial. But then remark that the contemplation of death in such a general light imparts to it no sting, clothes it with no terrors. It rather dissipates the terrors and diminishes the loathing with which we would otherwise look forward to it, by leading us to disconnect the idea of our present corrupt and mortal bodies from that of our existence, and to look forward to the spirit's bursting the shell of its earthly encumbrances, and in the freedom of a new, an immortal, a glorious body, soaring amid the sunshine of a brighter creation. Such a manner of contemplating death is not of course

what we allude to, but the dwelling upon the painful and revolting accompaniments of death, merely as such—merely as so many evils attending that change; and must not the effect of so doing be to make even those who look for a better and surer hope to come, dread in some degree the approach even of what they believe will be to them the gate to their city of promise, and make it more hard for them to burst the ties of their present state of being, even although they feel them to be, as they really are, the fetters of a heavy bondage? It is true that these are trials which all must undergo in their passage hence; and we should accustom ourselves so to look them in the face as that our spirits, subjected as they are, to be influenced by the state of our bodily frame while it continues here below to enclose them, shall not be unnerved and overcome when the period of trial arrives. But then it is not by dwelling upon the terrors that this strength is to be obtained. As the traveller who must struggle with the pitiless storm, and the darkness of night, and the dangers of the country, and the toilsomeness of the road, to reach the home of his hopes, keeps his mind from dwelling on the hazard, the difficulties and the fatigue of the journey, repels the new terrors which his imagination would suggest to him at every step, and cheers his spirits by thinking of the blazing faggots of his own hearth, of the cheerful faces and joyful welcome which await his return; so the christian who would approach calm and undismayed the valley of the shadow of death, must not dwell merely upon its terrors, and thus exaggerate his fears and enervate his resolution, but must fix the eye of his faith upon the star of promise—inspiring confidence and courage, and strength—which points to the mansions of his Father's house—his home of everlasting blessedness. If we allow our imaginations to rest too much upon the terrors of the journey, shall we not be apt to forget the objects and encouragements, and in such a state of mind can we be well prepared to enter upon it? No, my brethren, it is by keeping constantly in our view, the high and glorious object to which we press on, by encouraging a well grounded confidence in the armour of salvation, in the promises of God, and the spirit of God, to defend and strengthen us, that shall most successfully banish every fear and prepare and man ourselves for the enterprise. And yet how often and how foolishly do we find men filling their imaginations with pernicious fears, and fostering their short sighted prejudices, by selecting and searching for, and dwelling, one would almost think, with a sort of morbid satisfaction on all that is painful, or disgusting, or revolting in the accompaniments of

death! Why should we magnify to our fears the pains of our last malady? Why dwell upon the convulsive pangs that may precede our dissolution? For what end unceasingly summon up to our thoughts the gloom of the chamber of death? Why magnify our disgust by what may happen to our mortal remains? Why lay open the tomb continually to our view? Why glut the imagination with the loathsomeness of the charnel house? These are not thoughts or feelings surely to be dwelt upon—to be encouraged. They will perhaps force themselves upon us at times, but surely they ought to be restrained and resisted. They are thoughts which weigh down the spirit with earthly, with carnal cares, and fears, and anxieties, and prevent its free and unencumbered flight towards those glorious and happy regions which it is destined to occupy. As common instances however of such feelings, how often do we find pious christians embitter their lives, and add many terrors to death by the dread of what may happen to their mortal remains—of not enjoying it may be what they call a christian burial—of not receiving after death the usual rites and solemnities—by the fear of meeting a watery grave—of their bodies being tossed by the waves and the tempests, and their bones left to whiten upon a strange and distant shore—or to think of their being exposed upon the field of battle, a prey to unclean birds and beasts of rapine—or to perish by fire, and their ashes to be scattered by the four winds of Heaven, leaving not a trace of their existence—or to think that in a time of pestilence when hundreds upon hundreds are swept away by its deadly breath some of the more ordinary formalities may be dispensed with—to think that they may be heaped in one common grave with many others of its victims—or that indignities may be offered to their remains! These and a thousand nameless fears of a like nature, taking possession of the imagination, have embittered the approach of death to many a pious christian, and have filled with terrors and anxieties a period which more than in any other needed the influence of calm undivided reflection, self examination and prayer, to prepare him for the momentous realities of his great change.

To the living we grant, that according to the constitution of our minds such considerations necessarily raise painful and revolting feelings. We naturally wish that the friends we have loved in life should be honoured in their remains in death. The feeling is proper and creditable to our hearts; the mortal relics being associated with the living spirit by which they were animated. In respecting them we honor it. The casket is still precious as recalling the jewel which it contained.

contrary would be barbarous, unfeeling, and unnatural. The sentiment is also just and praiseworthy as tending to deprive death of its outward terrors to the imaginations of men, by diminishing the revolting nature of its concomitants, and by surrounding it with the circumstances of external decency, and ceremony, and respect, and the kindness of remembered sympathy and affection. But that men should raise up terrors to their imaginations from what they will in death cease to regard; from those very fleshly and earthly encumbrances from which the purified spirit will then exult in being freed, and by such considerations to distract the mind from what really is the sting of death, is folly indeed. For then our corruptible shall have put on incorruption, our mortal immortality. It is but the weakness of the flesh that causes such considerations to add to the sting of death, and they ought to be resisted and overcome; for they are destructive of our present peace, interfere with our active performance of the duties of life, and are obstructive of the growth and energy of that life of faith in the soul which alone can prepare us for death and for eternity. How wrong is it therefore, as is often the case, to indulge in high wrought descriptions of the loathsomeness of death, of dissolution, of the grave, merely for the sake of raising strong and powerful emotions in the mind, without considering that the effect of these emotions is to clog the spirit in its transition to glory by ideal and unfounded fears; as if these were aught to the freed spirit any more than the corruption of the shell which it has cast off to the insect amid the loveliness and vigour of its renovated form.

The same principles which we have now developed are applicable, in the second place, to the dread of death arising from the separation caused by it from all the interests, and ties, and sympathies, and pursuits, which so much engage and occupy us in this present world. So far as looking forward to the loss of these objects teaches us their fleeting nature, and leads us to seek a more secure and enduring possession to come, the exercise is most beneficial and important; but then we must beware that in dwelling too much upon the loss, we do not exaggerate in place of diminish the value, of these objects.

All must have felt the effect produced upon them by looking forward to a separation from things or persons which by habit or sympathy have become dear to them. Is it not still more to endear these objects and give them a still stronger hold upon our hearts? How common is the remark, we knew not how much we were attached to the things around us and to which we have become ac-

customed, till we were about to be deprived of them, or to our friends till we had the prospect of losing them. When a man through change of circumstances is obliged to remove from the home which has been the scene of tranquil enjoyment amid his family for many a year, it is then that he feels how firmly the cords of every association of till then almost neglected or forgotten, happiness have bound themselves round his heart. It is then that he feels all the bitterness of his loss, and the longer the period during which he looks forward to it, will every well known object entwine itself more firmly with his affections. The same, and in a higher degree, holds true in regard to the friends and relatives who are dear to us, in as far as these claim a greater interest in our hearts than any external objects can do. It is on the prospect of separation that he first discovers all their endearing qualities and attractions, till then unobserved or unheeded, rising to his view to darken by their contrast the gloom of his separation. And it is thus that by dwelling too much on the period of death as a separation from earthly objects, we run the risk instead of impressing our minds with a sense of their fleeting and unsatisfactory nature, and raising a longing after things eternal, of endearing them still more to our hearts, of magnifying their importance in our eyes, of increasing our dread of losing them, and of deadening our affections towards those things which are spiritual and heavenly. How common are such feelings among christians! How often do they dwell with mixed sentiments of dread and aversion on the period which is to separate them from the light and the warmth of life—from the fair creation which smiles around them—from the home of their dearest associations—from the scenes that are nearest to their remembrance—from the pleasant converse of beloved and well known countenances—from pursuits uncompleted—from schemes unaccomplished—from desires unattained, and is to terminate to them their earthly hopes, and their earthly career. But is not, my friends, the encouragement of such feelings unreasonable, antichristian, sinful? Is it not fostering earthly predilections and carnal inclinations at the expense of the peace and welfare of the soul? Is it not leading it to attach importance to what it must soon relinquish, and for ever? Is it not feeding it with food which cannot nourish it, and injuring its capacity for that which alone can support it—that food which alone shall be its sustenance in Heaven. All that is pure and excellent and heavenly in our affections and joys here below—all that is worthy of our regard we shall carry with us purified and ennobled and sanctified into glory. For our friends, for those who are

running the way of death and of destruction, we must shed the tears of grieving compassion, as Christ himself did for our sinful race; but for our friends in the Lord we are called upon not to sorrow as those that have no hope; for death to such is but the harbinger of a blessed and uninterrupted union, the threshold of immortal felicity, the dawn of perfection and glory. No, my friends, it is not disease or pain, it is not the decay and annihilation of our bodily powers and energies, it is not the corruption and dissolution of our frame itself that ought to arm death with its sting—it is not the gloom of the dying chamber—it is not the sorrowing countenances of friends—it is not that we must be shrouded in the narrow coffin and be committed to the cold grave—it is not that we become a prey to worms and the power of corruption, that should fill with terrors the valley of the shadow of death. Neither is it that we must be separated from the pursuits, the ties, and the interests of earth, nor that we must part from the scenes and the objects and, for a period, from the friends that are dear to us—it is not such considerations that ought to surround the grave with its terrors. These are causes of dread originating in a carnal heart, in the weakness of the flesh, which may be, which ought to be, resisted and overcome by us. But what really is the sting of death as the Scripture declares in our text is sin. It is this alone which justly causes us to look forward to death with unutterable alarm, as the gate by which a sinful world, a people laden with iniquity shall be ushered into the presence of the eternal and omnipotent Judge of the universe to render an account of the deeds done in the flesh, whether they be good, or whether they be evil, and to receive at his hands the doom which must seal their condition for eternity.

The consideration of this is what we proposed as the second part of our discourse. And we shall perceive how justly sin is called the sting of death, if we consider, first, what sin is—and, secondly, what are its consequences. First, Sin is the transgression of the Divine law—that law implanted in our consciences by nature, and declared in the revelation of God's will to his people—that law which is the eternal and essential will of the self-existent and unchangeable Jehovah. Sin is therefore the expression of the enmity and aversion of the heart to God who created, who supports, and who rules over us—it is the want of conformity in the affections and the will to him who is the essence and source of purity and perfection. Must not, therefore, this enmity of our hearts, this consciousness of aversion to

God and to Heaven, necessarily fill the soul with dismay and alarm at the thought of meeting a righteous and omnipotent Judge? Will not the darkness of our perverted minds naturally lead us to shrink from the searching light of God's presence? Will not the carnal heart, enamoured of its own pollution, shun with terror and aversion the purity of God's spiritual kingdom, by which its deeds are reprov'd, and its corruptions condemned? Yes, my friends: this indwelling alienation of heart from God, from heaven, and from purity, must so long as it exists, and in as far as it exists, give to death a fearful sting, and surround its approach with just and awful terrors. But, secondly, The consequences of sin are declared to be the eternal abandonment to the restless tortures of evil and hateful passions, of shame and of conscious degradation, to a sense of merited punishment and the bitter remorse of a guilty conscience—to eternal separation from God, the only source of happiness and peace; to the judgment of God, and the wrath of God. And shall a sinful creature of the earth, who hath dared to lift a thought in enmity to the living God, who is conscious of daily, of hourly transgressions of his law—aversion to his rule—ingratitude for his goodness—disregard of his mercy—opposition to his reproofs—neglect of his warnings,—shall such a one draw near to the throne of judgment without shuddering to think that such a fearful condemnation is the just and righteous consequence of his transgressions and his sins? And on thee, oh impenitent sinner! whosoever thou art, this doom shall assuredly be pronounced. Sin, therefore, both from its nature and its consequences, is what really does and ought to give its sting to death, and between it and the pernicious and unreasonable causes of fear, of which we spoke, there is, through the infinite mercy and grace of God, established this great, this momentous distinction, that, as the latter are inevitable, and must be submitted to, it is vain, it is pernicious, it is sinful, to brood over and exaggerate their terrors—to disturb with unnecessary anxieties—to clog with carnal incumbrances the spirit amid its preparation for Heaven, when about to cast aside every weight and plume its wings in its ascent to glory. But with regard to the former, God, for ever blessed be his name, hath provided for us in the person of his own Son, an all-sufficient Saviour who hath overcome death. And so as many as shall come unto him in humility and in faith, accepting him as the Captain of their salvation, he will effectually disarm it of its sting and deprive it of its terrors. Were it not for this Saviour—for the nature assumed—for the sufferings borne—the death endured—the victory gain-

ed by him—the glory, the power, and the dominion restored to him, well might sinful man,—and what man is not sinful?—what man could claim or hope for exemption from the sentence of God's violated law, but through the mercy of God?—well might sinful man, I say, have shut his eyes in despair, and in sullen dread, or thoughtless excess, have awaited the judgment and doom of the day of the Lord. But now the healing balm of saving love and mercy is offered us, which will effectually deprive sin of its poison, and the wound of its deadliness. While we dwell, therefore, upon the terrors of this sting of death, we need not despair; for the word and promises of God direct the eye of faith to the brazen serpent of the new covenant, which was raised for the healing of the nations, and the sting of death, thus deprived of its poison through the blood of Christ, becomes but as a thorn in the flesh to goad us on in the race of faith, in the struggle of the contest, and through the spirit of God finally to conduct us to victory. All its pernicious influence, as a cause of terror and dismay, is removed by the sacrifice of atonement, while its wholesome terrors only lead us to cling with firmer hold to the refuge set before us, only induce us to redouble our exertions, to increase our prayers for the spirit of grace, that we may be enabled successfully to resist the encroachments of sin—to free ourselves from its dominion—to evince ourselves really the children of God, by seeking a growing conformity to his will—a growing love and devotion to his person—a growing desire for his presence, fitness for his communion, and meetness for his kingdom. For this purpose it is most needful for us to remember that there is a law in our members which warreth against the law of our minds, and that while the one is a law unto life, the other is a law unto death. We must keep the danger, the power, and the insidiousness of sin always in view, in order that we may not relax in the contest, and through negligence lose the prize which is set before us. And the more we reflect, the more we impress our minds with the terrors of death in this view; the more we contrast the sinfulness of sin with the righteousness of a coming judgment; the corruption of sin with the purity of a God of holiness; the anxieties and the terrors of sin with the joys of a kingdom of peace, the better we shall be prepared to resist and to conquer it—remembering that our help is laid upon one who is mighty to save—that our strength is in the spirit of a God of power—that our hope is in the promises of a God of truth, and that as he gave up his only begotten and well beloved Son to the death for us all, he will with him also freely give us all

things. You who are still in the gall of bitterness and in the bonds of iniquity, think of the wrath of an offended God, think of the terrors of his violated law, and of his righteous judgment. Think of the consequences of his eternal condemnation. Think that death, if ye repent not, will bring all these things upon you, and flee, ere it be too late, for ye know not what a day or an hour may bring forth, to the arms of that God and Saviour which are day and night stretched forth to receive, and to rescue the humble and the penitent. He will guard you against the terrors of death—he will take away for you the sting of death. Ye shall walk through the valley of the shadow of death, and yet fear no evil, for his rod and his staff shall comfort and support you. Ye who have fled from the wrath to come to the refuge of the Gospel, think of the terrors of that enemy whom Christ hath, by his sufferings and death, disarmed in your behalf, and learn to hate it with a perfect hatred. But think of the power which it still possesses over you—think of its insidiousness, and of the weakness and deceitfulness of your own hearts—think of the awful consequences of falling back under the power of sin and of satan—of denying the profession of your faith, of crucifying afresh the Lord of life, and putting him to open shame; and zealously exert every energy—use every means and every opportunity which God's grace hath put into your power, that you may withdraw yourselves more and more from the power of sin—that you may live more and more to Christ, in closer communion with him here below, and in the hope of a still more intimate and blessed communion with him hereafter—walking by the faith of those things which are to come, desiring rather to be absent from the body that you may be present with the Lord, looking forward with joy to the prospect of those affections and ties which have sunk, or shall soon sink into the dust, springing up again to newness of life, and hallowed, and refreshed by the presence and love of God our Saviour, flourishing in the brightness and vigour of immortality; and pray that the Spirit of Grace may keep you from falling—may establish you in his way, and sealing you by its power, may preserve you from the snares of life, amid the terrors of death, and finally conduct you to glory. Amen. 3

FAMILY WORSHIP.

THE GENERAL ASSEMBLY'S PASTORAL LETTER TO THE PEOPLE OF SCOTLAND, ON FAMILY WORSHIP.

The General Assembly of the Church of Scotland. To our dearly beloved people; grace, mercy, and peace, from God the Father, and Christ Jesus our Lord.

On your behalf brethren, we thank God, whom we serve with our spirit in the Gospel of His Son, that your faith and devotion have long been spoken of throughout the world; and we are bound always to have remembrance of you in our prayers night and day, greatly desiring that, like your forefathers in times of clearest light, you may continue steadfastly in the fear of the Lord, and in the comfort of the Holy Ghost, abounding in the exercises of that unfeigned godliness, which is profitable unto all things, having promise of the life that now is, and of that which is to come.

In compliance with the solicitations of many who watch for your souls, and are jealous over you with godly jealousy, we have resolved to issue this brotherly exhortation on the sacred and indispensable duty of Family Worship—not as if we had any recent ground for apprehending that it is likely to fall into more extensive neglect, but because we know too well that it is by no means universally practised, and because even the purest minds require to be stirred up, by way of remembrance, that while they hold fast the profession of their own faith without wavering, they may consider one another to provoke and encourage, by good counsel and good example, to the love of truth and holiness, and to the habitual and serious observance of those offices of piety, whereby, as surely as the body is nourished and refreshed by its daily bread and its nightly rest, the soul of man, through the nurture and admonition of the Lord, is progressively matured in excellence and strength, till it is advanced to the perfection and glory of its immortal existence.

In calling your attention to this momentous topic, we think it is superfluous to enlarge on the high obligations by which the duty is enforced—obligations which are involved in the very constitution of our frail and dependent being, and impressed on the understanding and the heart by the persuasive voice of Scriptural authority, opening the ears of men, and sealing the instruction, by which God speaketh, not once or twice, but at sundry times, and in divers manners, adding line upon line, precept upon precept, promise upon promise, and threatening upon threatening, so as to bring perpetually to remembrance both the blessings which are multiplied to them that fear the Lord, and the fury which is poured out on the families which call not on his name. The appointment of the reasonable service of bowing down at the domestic altar before the Lord our Maker, that, in waiting for the promised effusion of the Spirit of grace and supplication, we may be filled with the

fruits of righteousness, has ever been regarded by all men of sound mind and Christian experience, not as the imposition of an irksome yoke, but as the conveyance of an inestimable privilege; for as often as we mark the tokens of God's power and presence in making the outgoings of the morning and evening to rejoice, must every enlightened and purified heart, lifting up its affections to the Father of Spirits, acknowledge, with triumphant satisfaction, that it is a good thing to show forth his loving-kindness in the morning, and his faithfulness every night.

To those only who have tasted and seen it, can we speak intelligibly of the tranquil delight which is awakened and sustained by such periodical acts of household worship, as are not a mere formal ceremony in which the members join with reluctance or cold compliance, but the fervent utterance of lips, which, out of the abundance of the heart, in which the love of God is shed abroad, are, by the influence of that unquenchable affection, most pleasingly constrained to celebrate the mercies which are new every morning, and to offer up the spiritual incense of prayer with an unceasing regularity as from the sanctuary of Israel the smoke of the evening sacrifice arose, or as the early dew of Hermon descended on the mountains of Zion, when there the Lord commanded the blessing—even life for evermore.

Without all controversy, the benefits produced by this hallowed exercise are ineffably precious. It is not enough to say that thus are devout and grateful emotions awakened—thus is faith in the superintending providence and holy promises of God confirmed; thus are the graces of humility, resignation, and patience, nourished and increased, while, with the contemplation of the infinite excellence, the unwearied beneficence, and the everlasting strength of the Lord Jehovah, we contrast the instability, deceitfulness, and desperate wickedness of the heart of man. By the infallible testimony of Heaven, we are authorised to affirm constantly that there is an efficacy in the prayer of faith, which, though inexplicable by our feeble understandings, must, through all ages, continue to avail as much as it did in the days of those patriarchs, prophets, and righteous men, who, as princes, had power with God, when, receiving a kingdom which cannot be moved, they had grace to serve him acceptably with reverence and godly fear. The Lord is ever nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit, when, taking with them the words which the inspired wisdom has taught them to utter, they lift up their desires at his footstool, not seeking great things for themselves, or panting after the dust of the earth, or sighing for the vain delights of the sons of men, but thirsting and longing for the blessedness of the man whose transgression is forgiven, and who, being justified by faith, has peace with God, through our Lord Jesus Christ. We have no encouragement to hope that, by taking thought for temporal satisfactions, we shall find grace in the sight of the Lord; but if we aspire after the

best gifts which are the heritage of the faithful, seeking first the kingdom of God, and his righteousness, we believe, and are sure, that his Divine power will give us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue. Though our Father in the heavens knoweth what things we have need of before we ask them, and though the purposes of his everlasting kindness are often fulfilled more substantially by withholding than by granting the desires which we naturally cherish, it is only to them who worship him in spirit and in truth, that he has promised to do exceeding abundantly above all that they ask or think; and we have no more solid ground to expect that we shall receive without asking, or that we shall find without seeking, than the husbandman has to look for an abundant harvest springing up in the fields which he has neither planted nor watered, or than the merchant has to calculate on receiving his own with usury, for the talent that has been tied up in a napkin, or buried in the earth.

It is not for us to unfold the laws of the spiritual world, so as to demonstrate why and how it is that the communications of heavenly influence and favour are in any degree suspended on the frequency and fervency of our supplications. But this we know, that, as in old time, the father of the faithful commanded his children, and his household after him to unite with him in the exercises of a holy life, that the Lord might bring upon Abraham that which he had spoken of him—even so, in all generations, may the willing and obedient people, that, while seeking unto God, and committing their cause to him who doeth great things and unsearchable, they place their confidence not in their own importunity, or their own works, but in the exalted merit and prevalent intercession of the Mediator of the New Covenant, they cannot fail to be made partakers of that abundant grace which ought to be the chief object of all our prayers, and which is never denied to the humble. We know assuredly that our heavenly Father giveth his Holy Spirit to them who ask him, and if, for the sake of his beloved Son, he is pleased to bestow this unspeakable gift, in answer to the prayers of the believing soul, why should we hesitate to admit, that it is of the Lord's mercies, that, by the eternal ordination of Divine wisdom, prayer has been rendered one of the sure and sufficient means of transmitting to the faithful every good and perfect gift which cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

To the duties of social prayer and thanksgiving, accompanied with that instruction in righteousness which the reading of the Scriptures is calculated to impart, let the benefits thus conferred on your several domestic circles operate as a strong incitement. It is not, indeed, within the compass of human ability to infuse grace into the souls which are most tenderly beloved.

But great will probably be the influence of a pious

example on those who confide in your affection, and have cause to revere your worth. If your children and dependents perceive, that, while you are not slothful in the business of time, you are also fervent in spirit serving the Lord, and that, while you provide for your own the food and the raiment which are obtained by the blessing of God on the hand of the diligent, you ask for them that bread of heaven which strengtheneth the heart, may you not hope that they will be stirred up both to pray and to labour for the meat which endureth to life everlasting, and that they will learn to regard the favour of God as a better portion than the abundance of corn and wine! May you not hope that while your own minds are elevated by contemplating the works of creation, providence, and redemption, and by reflecting on the dignified and endearing relation to which you have been raised in having "received the spirit of adoption, whereby you cry Abba, Father," they who look up to you for guidance and protection will take pleasure in approaching to God, and, through the experience of the peace of walking with the wise, will be taught to abhor the enticements of sinners, and to hold fast that which is good? And even in the case of those who, through perversity of heart, and the snares of an evil world have forsaken the paths of integrity and truth, may it not be hoped that the wise counsels which they have for a season forgotten, and the devotional habits which they have long failed to imitate, will, like the bread cast upon the waters, be found after many days? Small must have been your experience of the discipline of providence, if you have never known so much as one who had wandered so far from the way of peace as to disappoint the earnest expectations of his father, and to turn the joy of her who bare him into bitterness, but who, after his own wickedness had corrected him, and his backslidings reproved him, had been awakened to new obedience, by recalling to his agonized mind, with reverential awe, the solemn image of the parental guide, in whose quiet habitation the daily exercises of prayer and praise hallowed every pursuit, lightened every care, soothed every sorrow, and seasoned every enjoyment, so as to render the voice of rejoicing and salvation in the tabernacles of the righteous, a lively type of the blessed conversations of heaven, and a delicious foretaste of the fellowship of the saints in light.

If you know these things by your own experience, or by the incontrovertible testimony of them who have tasted that the Lord is gracious, happy are ye if ye do them. Nor can you have peace and safety if, knowing what is good, you leave it undone.

And while you present your supplications for yourselves and your families, forget not the eternal concerns of the families which call not on the name of God. If it be, as it ought to be, your heart's desire, that they may be brought to the obedience of the gospel, brethren, pray for us, and for all the ministers of the truth, that the word of the Lord may have free course and be glorified, even as it is with

you. Such an intercession as this will assuredly prove efficacious towards the enlargement of the household of faith, if all of you, both small and great, not only in the congregations of the upright, who in heaviness of heart sigh for the abounding of iniquity and the fading of truth, but in your families apart, and in your unseen retirements, prostrate yourselves at the footstool of your Father in heaven, who seeth in secret, and pour out your desires before him in that effectual and fervent importunity which, like the long and patient waiting of the husbandman for the precious fruit of the earth, will, according to the sure word of promise issue in plenteous showers of blessings, not confined to any favoured spot, or any privileged community, but dropping down fertility far and wide over fields co-extensive with the inhabited world, filled as it shall be in that evening-time of light with the knowledge of the glory of the Lord, as the waters cover the sea; and thus the God of the whole earth, in remembrance of his holy covenant, and in fulfilment of the good pleasure of his goodness, will arise and have mercy not only on the mountain of holiness in which he had his dwelling in time past, but on all in every place who call on the name of Jesus Christ our Lord; so that, while he clothes his priests with salvation, and makes his people shout for joy, the ways of Zion, which have mourned because few came to the solemn feasts, shall be thronged with the multitudes who keep the holy day with thanksgiving in their hearts, and the high praises of God in their mouths—wisdom and knowledge shall be the stability of those times of refreshing from the presence of the Lord, when his work shall appear before the face of his servants, and his glory to their children; and they that fear the Lord, being all replenished with the riches of grace, shall take that sweet counsel together which revives the inward part, and knits the brotherhood of Christians in the holy unity of the faith and the bond of perfectness. "Then shall the offering of his people be pleasant unto the Lord as in the days of old, and as in former years." "And the Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defence."

THEOLOGICAL SEMINARIES.

The American Quarterly Register gives the following list of Theological Seminaries in the United States. The list is incomplete, however—Union, South Hanover, Lane, and several other Seminaries being omitted:—

Theological Seminary, Andover, Massachusetts.

Rev. Justin Edwards, D. D., President. Founded 1808. Senior class, 27; middle class, 34; junior class, 50. Total 111.

Theological Seminary, Princeton, New Jersey. Rev. Archibald Alexander, D. D., Senior Professor. Founded 1813. Senior class, 20; middle class, 34; junior class, 29. Total 83.

Theological Seminary, Bangor, Me., Rev. Enoch Pond, D. D., Senior Professor. Founded 1816. Senior class, 18; middle class, 15; junior class, 10. Total, 43.

Theological Seminary, (Episcopal,) New York City. Rt Rev. Benjamin T. Onderdonk, D. D., Senior Professor. Founded 1819. Senior class, 24; junior class, 24. Total, 48.

Theological Seminary, Auburn, New York. Rev. James Richards, D. D., Senior Professor. Founded 1821. Senior class, 8; middle class, 20; junior class, 20. Total, 48.

Theological Seminary, New Haven, Conn., Rev. Nathaniel W. Taylor, D. D., Senior Professor. Founded 1822. Senior class, 15; middle class, 34; junior class, 15. Total, 64.

Theological Seminary, (Episcopal,) Fairfax county, Va., Rev. Reuel Keith, D. D., Senior Professor. Founded 1822. Senior class, 7; middle class, 8; junior class, 5. Total, 20.

Theological Seminary, Cambridge, Massachusetts. Rev. Henry Ware, D. D., Senior Professor. Founded 1824. Senior class, 8; middle class, 6; junior class, 5. Total, 19.

Theological Seminary, Newton, Ms., Rev. Ira Chase, M. A., Senior Professor. Founded 1825. Senior class, 10; middle class, 13; junior class, 11. Total, 34.

Theological Seminary, Mercersburg, Penn., Rev. Lewis Mayer, D. D., Senior Professor. Founded 1825. The students are all in the junior class, and the number is 9.

Theological Seminary, Gettysburg, Penn., Rev. Samuel S. Schmucker, D. D., Senior Professor. Founded 1826. Senior class, 4; middle class, 8; junior class, 8. Total, 20.

Theological Seminary, Alleghany, Pa., Rev. David Elliott, D. D., Senior Professor. Founded 1827. Senior class, 11; middle class, 19; junior class, 11. Total, 41.

Theological Seminary, East Windsor, Conn., Rev. Bennet Tyler, D. D., President. Founded 1834. Senior class, 10; middle class, 7; junior class, 6. Total, 23.

Theological Seminary, Gilmanton, N. H., Rev. Aaron Warner, M. A., Senior Professor. Founded 1836. Senior class, 10; middle class, 6; junior class, 20. Total 36.

Theological Seminary, New Hampton, N. Hampshire, Rev. Eli B. Smith, M. A., Senior Professor. Founded 1836. Senior class, 8; middle class, 9; junior class, 8. Total 25.

Theological Seminary, (Presbyterian,) New York City, Rev. Thomas McAnley, D. D., L. L. D., President. Founded 1836. Senior class, 23; middle class, 22; junior class, 23. Total 68.

Theological Seminary, Hudson, Ohio. Rev. Geo. E. Pierce, D. D., Senior Professor. Students in all the classes, 15.

GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND.

Continued from page 267.

The Moderator closed the proceedings of the Assembly with the following speech:—

RIGHT REVEREND AND RIGHT HONORABLE.

It has been the becoming and useful practice of my predecessors in this chair, to close the proceedings of the General Assembly with an address, intended to carry home to the hearts of those over whom they presided, the practical lessons which these proceedings were calculated to teach, that they might bear along with them a salutary impression when about to return to the superintendance of the flocks among which, as ministers and elders, the great Head of the church had appointed them to labour. I could have wished, in following this worthy example, to have had an opportunity of addressing you at a time when your attention was less pre-occupied, and your spirits were less exhausted by weighty and long-protracted duties; and I do feel that, at this late hour, neither your patience nor my own strength will permit me to trespass long on your time. Nevertheless, I am urged, by an imperative sense of duty, to claim your attention to a few parting words; and my heart's desire and prayer to Almighty God is, that I may be directed to speak to you with a wisdom, a plainness, and an unction, more suitable to the dignity of the office to which your partiality has raised me, than consistent with my own humble acquirements; and that while the treasure is in a mean "earthen vessel, the excellency of the power may be of God."

In reviewing the proceedings of this venerable Court since it was convened, so many important subjects crowd into my mind, that it is difficult to know where to begin. You have had under discussion measures of vital importance, connected not merely with the bulwarks of our beloved Zion, but with its very existence as a National Church. You have been led seriously to consider, not only how "to lengthen her cords and strengthen her stakes," but how to guard against enemies, who although disunited among themselves, have zealously combined to raze her from the foundations. No period, since the great civil revolution restored our Presbyterian Church to its ancient privileges, has been pregnant with events of greater importance to her welfare; and it does appear to be a token for good, that the very circumstances which seemed to darken her prospects, have, by the good hand of God upon her, been overruled to promote her steadfastness, to deepen her spiritual views, to extend her influence, and eminently to advance her best interests.

If we turn to the controversy which the foes of the Establishment, reviving the equivocal spirit engendered in the times of the common-wealth, have so keenly excited against the connexion between church and state, while we find much to lament and to deprecate in the spirit itself, we perceive, in its results, a quickening spirit on our people, and an infusion of

greater energy into our institutions. The zeal of unity, which, during a period of long uninterrupted peace, had begun to wax cold, has been reanimated; reformation of existing abuses has been extensively effected; a vast accession to the efficiency of the church has already been made, and is still proceeding; a more devoted attention has been excited to whatever can promote the usefulness of pastoral labours; and, above all, a spirit of revival has been shed abroad over the face of christian society, which it is our hope and earnest prayer may be only the harbinger of still better things.

If we turn to the steps which have been taken by the church to prevent the intrusion of obnoxious presences to the pastoral charge of a parish, we observe, amidst some anticipated discouragements and irregularities, occasioned by the unaccustomed working of the measure, many circumstances which incite to perseverance, and open the brightest future prospects. A body of faithful pastors has been introduced into the church, whose active and efficient services have endeared them to their respective flocks, and afforded additional strength to the Establishment; the people have become more affectionately attached to the church of their fathers, which has made such disinterested efforts to secure their privileges; and a foundation has been laid for the progressive increase of a Christian spirit among all parties, which, under the blessing of our Supreme Head, cannot fail to promote the welfare of our Zion.

If, again, we direct our attention to the great question which has arisen out of this measure, as to the spiritual independence of our National Church, and which has occasioned a collision between the ecclesiastical and civil powers, we may confidently rely that, under the guidance of Him whose unseen hand brings good out of seeming evil, and who causes not only the wrath, but the prejudices and selfish views of men to praise him, even this apparent discouragement will eventually tend to the best interests of our beloved Establishment. If, in the meekness of wisdom, and with the humble but unswerving spirit becomg a Church of Christ, we stand fast in that liberty wherewith Christ has made us free, we shall find the way cleared by a wisdom not our own, and the difficulties in which our faithfulness to the cause of our Divine Head has placed us, overruled as the means of imparting purity, influence, and stability to our spiritual institutions.

Besides these evidences and anticipations of the protection and favour of our Divine Head there are others for which we have scarcely less cause of humble thankfulness. Nothing can more unequivocally prove the predominant influence of genuine faith in a Church of Christ than the awakening of an enlightened zeal for the diffusion of pure and undefiled religion throughout the world. I need not remind you that after a long period of lukewarmness and inactivity, such a zeal has sprung up, and has been remarkably blessed by Divine countenance and support. This

unwonted efforts which have of late years been made for extending the blessing of religious education throughout the ignorant and neglected districts of our northern population, and for bestowing on overgrown parishes the privilege of regular Gospel ministrations, and an edifying and efficient parochial superintendence—efforts which have, in various instances, been blessed with a spiritual revival, not less remarkable than it is gratifying to the pious heart; the zealous exertions which have been made to relieve the spiritual wants of our expatriated countrymen in Canada and Australia, and which, although attended with difficulties and discouragements, continue still unrelaxed, and promise ultimately to produce the most important consequences; the impression already made on the vast regions of heathen India, and the enlarging prospect of success, under the labours of your enlightened and zealous missionaries, which we are privileged to entertain; and lastly, the measures adopted by the preceding General Assembly, and sanctioned by you for the important object of enlightening and converting the people of Israel, once so high, favoured, and still reserved for a glorious destiny—measures which have been so judiciously followed up by your committee, and which seemed only wanting to comprehend all the great objects of missionary enterprise that a Christian church can embrace, at home and abroad—these varied, important, and successful exertions of Christian benevolence, at once display a principle of spiritual life and vigour in the church, and afford an evidence that the Saviour's blessing rests upon its labours. Nor can I omit to notice other transactions of this venerable court, which evince the same spirit of Christian benevolence. The zeal with which you have seconded the efforts made by some of our inferior courts as well as by associations and private individuals, for checking the fearful progress of Sabbath desecration within the bounds of the church—the testimony you have borne against the unspeakable atrocities of the slave trade, with which unhappy Africa is still cursed, and to which, after all the efforts that have been made to abate its horrors, near half a million of her wretched inhabitants continue to fall a yearly sacrifice, and under the effects of which the whole population—a hundred millions of immortal souls—are sunk in hopeless barbarism; and the anxiety you have shewn to countenance and support the Presbyterian churches of England, Ireland, and America, which have claimed your aid or craved your friendly co-operation—your solicitude, I say, and your judicious intervention in regard to these important objects, are worthy of your character as a church of Christ, and entitle you to the gratitude of your fellow-creatures.

Fathers and Brethren! While it is doubtless both useful and gratifying to call to remembrance the gracious dealings of our Divine Head towards our ecclesiastical Establishment, in the protection he has bountifully vouchsafed, and the Christian spirit he has been pleased to infuse, a more painful task re-

mains to be performed. The Church is still beset with difficulties, and troubled on every side: "without are fightings, and within are fears." Nevertheless, we are comforted with the undoubting conviction, that the combined efforts of Papists, Dissenters, and Infidels, which are the natural consequences of the awakening and increasing spirit of Christian devotedness within the walls of our Zion, are but one of the means which her heavenly King employs still farther to excite the faithfulness of her members, and to purify her from remaining corruption. Rest assured that so long as she proceeds in a course of spiritual improvement—so long as, with humble prayer and unflinching fortitude, she perseveres, through good report, and through bad report, in rectifying abuses, in removing obstacles, in stirring up Christian virtues and graces, in affording new means of religious instruction and missionary enterprise, at home and abroad, and in zealously "contending for the faith once delivered to the saints," "the gates of hell shall not prevail against her. The Heathen may rage, and the people imagine a vain thing; worldly politicians may combine with ambitious sectaries to plot her destruction; but He that is for her is greater than all that can be against her. She will rise more graceful and more mighty from the conflict, and will discover in future, as she has experienced in times past, that the fire of persecution, while it consumes her bands and enables her to walk more freely and more firmly, shall not pass upon herself to injure her; for the Son of God will walk with her in the midst of the furnace: and the more intensely the flame glows, only so much the more shall she be warmed and enlightened, melted and purified.

Right Reverend and Right Honourable,—I cannot conclude without reminding you that additional faithfulness and devotion to the cause of our Divine Master are required of us. While the frame-work of our Church, being founded on the Word of God, and beautifully adapted to the important purposes of parochial instruction and spiritual edification, is worthy of admiration, and deserves all your zeal, such are the evil dispositions with which it has to deal, such the weakness of the human instruments by which its functions are exercised, and such, also, the inadequacy of its provisions for supplying the spiritual wants of a rapidly increasing population, that much lamentable defection prevails among its members, much lukewarmness, many corrupt practices, much open profligacy. These require to be restrained and corrected with a paternal hand. On you, Fathers and Brethren, this important task devolves; and my earnest prayer for you is, that, on returning to your respective parishes, you may carry along with you a portion of that quickening spirit, which your important labours, while assembled in this place to consult and provide for the spiritual welfare of our much-loved country, were calculated, if prosecuted in a devotional frame, to cherish in your hearts. To all of you high interests are entrusted by our Spiritual Head,

but especially to those who labour in word and doctrine. You, Reverend Fathers, are ambassadors of Christ, and stand in his stead to bear the message of salvation to perishing souls, and to offer them the means of salvation which he has purchased with his own blood. It is a duty of surpassing dignity and importance. "Who is sufficient for these things?" Well might we tremble and despair if left to our own strength; but we are re-assured when we call to mind the promised aid: "My grace is sufficient for thee," says our Divine Master, "my strength is made perfect in weakness." Trusting in this gracious promise, let us go on our way fearless and rejoicing.

Beloved brethren!—The task is arduous; but the aid is ample, and the reward unspeakable. To instruct the willing, to encourage the fearful, and to build up believers in their most holy faith, are labours of love with which the heart goes along. But faithfully to warn, wisely to reprove, gently yet firmly to correct, meekly and patiently to confute those who oppose themselves—these are duties more painful and more difficult, demanding a zeal, a prudence, a devotedness, a Christian charity, which those alone can attain who have felt the power of the Gospel on their own hearts, and have deeply imbibed the spirit of their Divine Master. Yet how blessed the employment! To be a fellow-worker together with God himself, in saving but one soul from eternal destruction, and bringing it to the marvellous light of the Gospel—would not this beyond measure repay a whole life of toil and suffering? But what shall we say, if it should please Him in whose hands are the hearts of all men, to employ us more extensively in his service—to use us as instruments for the conviction and conversion of many sinners? Oh! if His Holy Spirit should bid light and life spring up around us, while we move steadily forward through this dark world, in the path traced by the bleeding footsteps of our crucified Master—if, while we publish peace and salvation, the cold hearts of our people were to be warmed and melted—if the young, forsaking their youthful follies, were to devote the first fruits of their affections to their God and Saviour—if the hoary heads of aged sinners were seen bending in humble penitence round the foot of the Cross—if, among our own beloved flocks, and throughout the great mass of our population, the love of God were to be in the heart, and the precepts of his word were to adorn the character—if the present generation, as in the days of their forefathers, were to sacrifice the Sabbath, the a holy stillness should spread over our houses, our streets, and our highways, while man and beast rested from their weekly toil—if the whole land should one more become vocal with our morning and evening devotions, and the solemn anthem of the palace should be echoed back in hallowed strains from the lowly cottage—if such were, under the blessing of our Supreme Head, to be the fruit of our pastoral labours, what words could express the privilege, the

honour, the immeasurable delight, of such a consummation.

Right Reverend and Right Honourable,—I trust you will accept of my heartfelt acknowledgments for the kind support and friendly countenance I have received at your hands during a period of most intense anxiety and excitement. Your favour raised me to a distinction of which I am unworthy, and I am deeply sensible, that while I have endeavoured to discharge its important duties faithfully, impartially, and assiduously, I have erred in many things, and fallen far short in all. Your tenderness and generous forbearance under these trying circumstances, I shall never forget—thy shall live in my heart while consciousness remains. Your welfare shall be my daily prayer—my constant prayer shall be that, though separated in this world, we may be united by ties of Christian love which can never be broken; and, when called from the discharge of earthly duties, we may meet to part no more in the general assembly of the first-born, whose names are written in heaven.

The Moderator then dissolved the Assembly in the name of the Lord Jesus Christ, the Great Head of the Church, and indicted it to meet on the 21st May, 1810; after which, turning to His Grace, the Lord Commissioner, he said—

May it please your Grace,—It is my grateful and honourable duty to be the organ of this Assembly in presenting our humble acknowledgments for the attention you have shown to our accommodation and convenience; for your faithful attendance on the several diets of this Court; and for the marks of kindness which the members of this Assembly have received at your hands, in the whole of their intercourse with your Grace. For myself personally I hope that I may be permitted to add, that I feel peculiarly gratified with the urbanity and friendly attention with which your Grace, in your regard, not to the humble individual, but to the office he unworthily holds, has condescended to honour me.

Your Grace has witnessed the free discussion of subjects in which the vital interests of the Church and of religion were deeply concerned. If on such subjects our deliberations should have sometimes exhibited a warmth natural to ardent minds, we do trust that you must have perceived in them all a pervading sentiment of loyalty to our earthly Sovereign, mingled with a sense of paramount duty to our Divine Head;—and that you will carry to the foot of the throne an assurance, that whatever may be our differences of opinion in other respects, there is one sentiment in which we are all most cordially united—that of an earnest desire to promote fratry and dutiful subordination among her Majesty's subjects, while we endeavour above all to advance the spiritual efficiency of our Church, and the moral and religious welfare of the people of this land.

May it please your Grace.—You are well aware of the unanimous and earnest desire of the Church to

relieve the spiritual destitution which so unhappily prevails in various districts of Scotland, where the rapid increase of the population has far outgrown her means of pastoral and parochial superintendence; and your Grace is also acquainted with the disinterested efforts which have been made, and the pecuniary sacrifices which have been incurred, for abating this evil. I need only therefore mention it as the last and earnest request of this, as it was of the preceding Assembly, that in the influential circles to which your Grace has access, our urgent claims for the extension of our churches and of our schools, may be promoted by your Grace's countenance and friendly aid.

The prayer of the Assembly for you is, that the blessing of Almighty God may attend your private engagements, your public duties, and your temporal and eternal interests—that his grace may be in your heart, and may sanctify your domestic affections, your views, and your pursuits. We are about to be separated, never to be all assembled again on earth, and our relative condition is on the point of being dissolved. May the Holy Spirit so guide your Grace and us, that when called hence, we may all meet in that blessed country where, if there be any distinction, it is only that which arises from more holy affections, and a more intimate union with our adorable Head.

The Commissioner replied.

The Assembly then dissolved at two o'clock in the morning.

RELIGIOUS AWAKENING IN BENGAL:

From the New York Observer.

In the London Missionary Register for June, received by the Great Western, we find a highly interesting account of a remarkable religious awakening among the Hindoos in the vicinity of Kishnaghur, one of the stations of the Church Missionary Society, on the Jellingha, a branch of the Hoogly, about 70 miles north of Calcutta. It seems that in 55 villages, extending for sixty miles along the Jellingha, to the north-east and south-west of Kishnaghur, more than 3000 Hindoos have thrown away their idols within a few months, and expressed a desire to be admitted into the Christian Church. The movement bears a strong resemblance to that witnessed by the apostles on the day of Pentecost, and will remind the reader of similar recent scenes in the Society and Sandwich Islands.

We give below the report of Archdeacon Dealtry, who visited the villages at the request of the Lord Bishop (Wilson) of Calcutta, for the purpose of learning the truth respecting this wonderful change. On ascertaining that they were true, the Bishop immediately entered with his whole soul into the matter, and wrote to London, to the Directors of the Church Missionary Society, urging the importance of sending between thirty and forty additional clergymen, schoolmasters and catechists, into this part of the

field. In this communication to the Directors, the Bishop says: "If we can but enter at the wide and effectual door in time, not only these 3000 or 4000, but the whole population of the fifty or sixty villages may receive the Christian faith, and resemble our Christian villages in the times of our Anglo-Saxon forefathers in the 6th and 7th centuries. Such a glorious scene has never yet been presented to our longing eyes in Bengal."

The following are extracts from the report of the archdeacon, dated Feb. 15, 1839.

On the return of the Bishop and myself from the Straits, at the end of November, 1838, we received from Mr. Deerr, the Church missionary stationed at Kishnaghur, an account of a wonderful excitement and inquiry on the subject of religion, among the natives in several villages near the Sudder station, to which he is appointed. Subsequent letters to the same effect determined us to visit those villages, and to enquire into the origin and reality of the work.

The Bishop's duties, however, in Calcutta, prevented him from fulfilling his intention; but, at his request, I most gladly agreed to visit the scene of this work, and to make all the inquiry I could, in order that we might judge how far it was the work of the blessed Spirit of God.

Accordingly, on February 8, 1839, I left Calcutta, in company with a native friend, the Rev. K. M. Banerjee, for Kishnaghur. We arrived there on Saturday morning, the 9th. I was most kindly received by R. P. Nisbet, Esq. the Civil and Session Judge. As we could not go out to the villages before Monday, I endeavoured to obtain from Mr. Deerr, as full an account as possible of the work which had brought me up. I received from him the following particulars:—

I. Number of Inquirers.

There are not less than fifty-five villages, containing among them upward of 500 families, who are convinced of their lost state as sinners, believe that the gospel of Christ provides the only means of salvation, and are ready and anxious to be baptized into that faith. These families average about six in a family; so that there are not less than 3000 souls seeking admission into the Christian fold.

II. Origin and commencement of the work.

He had heard, in the beginning of 1835, of a persecution against a sect composed partly of Mussulmans and partly of Hindoos. This sect was called "Kurtta Bhoja," worshippers of the Creator. They are derived from the sect of the Dervish among the Mahomedans; but have adopted in addition, some articles of the Christian faith. They worship only one God, having nothing to do with idols, and believe that God will come into the world in a human form. Mr. Deerr believes that, in their present character, they are of recent origin. He heard that they bore the persecution against them with great patience, and thought that this was a proof of their sincerity, however erroneous might be their principles; and determined to pay them a visit, to inquire into their belief, and, if possible, to lead them, if possible, to the true way of salvation. He accordingly went; and in the first visit it was convinced of their sincerity, saw much that was good among them, much that he greatly admired, especially the love and affection which they had for one another. In speaking upon the Christian religion, he did not think there was much impression made; but he left them some copies of the gospels, and determined to visit them again. He renewed his visit in the beginning of 1836. They received him more cordially, listened to him more attentively, and an impression was evidently made favorable to the truth. After several visits of a similar nature, he asked to have public worship among them. They

agreed, but with considerable reluctance, as they were afraid of increasing persecution. After dinner, the inquirers assembled for worship, and many of the heathen joined them. They showed, however, great fear and timidity. The missionary asked them one by one, "Are you afraid to pray?" They replied, "No, we are not afraid." He then said, "Let us pray:" the inquirers immediately fell upon their faces. The heathen were startled at this, as they considered the very act of prayer with Christians an avowal of Christianity. Hence, all these inquirers were, from this time, considered as out of the pale of heathenism; their caste was gone, and they were looked upon as the followers of Jesus Christ. They were put under Christian instruction, and a few months after were baptized. A most rigid persecution was now commenced against them. Their wives and children were taken from them by their heathen relatives, and only restored by an order from the magistrate. From this period the truth prevailed more fully; others, of the sect especially above named, visited the Christians, and became more favourably disposed toward them, and invited the missionary to preach the gospel to them also. He complied with their request; public worship was established among them; many were convinced of the truth of Christianity, and openly declared "that this was the very thing which they had been seeking for."

In 1838, the leading men in ten villages belonging to the Kurta-Bhoja sect avowed their belief in the gospel, and, after instruction, were baptized into the faith of Christ. They straightway confessed Him before the heathen, and established public worship in their villages. This created great excitement and curiosity among their relatives and connections. They attended the worship, to know what it all meant: more violent opposition and persecution were the result, and every one that attended the worship was considered a Christian. In one village, the excitement was so great, that when the missionary began to preach, they anxiously enquired, "What! has the pestilence reached us also?" An inquirer had two brothers who fled from their homes for fear of catching the infection. The man before whose house the preacher stood was turned out by the villagers, because they thought he had been the means of bringing the missionaries to the village. But, as is usual in persecutions, the truth spread, the Christians were more in earnest, the inquirers multiplied, and the word of God prevailed, so that whole tribes became obedient to the faith. Here is the result. Some of the sect have gone back again; but the greater part remain firm, and are now anxious for baptism.

In only one instance he has found that an individual professed himself a Christian from fear, and not from principle. This the man has since confessed. His father-in-law had become a Christian. He visited him, to talk with him on the subject. He was considered, for this act, a Christian, and cast out by his neighbours on his return. He has, however, since given good hope. From the first time of the inquiry, Christian catechists and teachers have been constantly among them. The missionary has little doubt of the sincerity of most of them.

Here is his statement of the origin and progress of the work. It appears natural, and what we should have expected. We hope it is of God; but we would speak with caution, and wait to see further.

III. The present state of the work.

Mr. Deerr thinks, that out of the 500 families who are candidates for baptism, 200 of them are prepared for the holy sacrament—that is, about twelve hundred individuals.

How are the spiritual wants of these people to be supplied, should they be admitted into the church?

1. There are, Mr. Deerr and Mr. Alexander, an European catechist, who has lately been sent to assist in the mission.

2. Two native catechists, Paul and Ramdhum. These are of great importance, in reading the prayers and scriptures, expounding, catechizing, &c.

3. There are six readers. Their duty is simply to read the scriptures and catechise, to read tracts, &c. They have been taken chiefly from the villages, are conversant with the manners of the people, &c. and are very useful in their places.

4. The English schoolmaster at Kishnagur, Moodha Shoodun. He was partly educated at Bishop's College. Besides his duties at the English School, he renders aid in visiting the villages, and reading the service, &c.

These are all at present engaged—that is, eleven persons for the fifty five villages. However desirous they may be to contribute all the aid which they can, it must be utterly inadequate to supply the most partial spiritual aid to all the villages; they could not even give the baptized one service each Sabbath. Something, then, must be done to provide more help, should the candidates be ripe for baptism.

Saturday Evening, Feb. 9, 1839.—After a pleasant Sabbath day at Kishnagur—on which I preached twice to the residents, and administered the holy sacrament of the Lord's Supper—we set off to visit the villages, and to judge how far we could concur with our friend, Mr. Deerr, that the work was of God. There were of our party, myself, the Rev. W. J. Deerr, the Rev. K. M. Banerjee, the Rev. J. J. Weithrecht, and the Rev. T. Sandys. The two last named gentlemen we very providentially and unexpectedly met at Kishnagur: they had heard of the work, and came to see what things God had wrought. We were out three days; visited four of the principal villages, and baptized in them between five and six hundred persons, including women and children. As the work was nearly of a similar character in all the villages, it may perhaps be sufficient to give the proceedings of one of them more in detail, as from that a fair judgment may be formed as to the rest.

We first went to Anunda Bas, a large village about ten coss from Kishnagur. At this village, there were about sixty families seeking Christian baptism. On our way to it, we had to pass near a small village named Bengal Chu, where there are several families seeking the truth. They surrounded our palanquins, and earnestly desired that we would not pass them without giving them some service. They considered their earnestness and sincerity. It was something new to see Bengalees thus pressing for Christian instruction. We could not comply with their request, as our arrangements had been formed, and such important duties depended on them. We desired, however, our friend Krishna Mohana Banerjee to stay and give them a short address, and then to follow us, with which request he readily complied.

We arrived at Anunda Bas about 12 o'clock. Arrangements for service were made, and the inquirers assembled in a small compound before a native hut belonging to one of the Christians. A kind of screen from the heat was made by cloths being thrown over poles. There was a large number present. The candidates for baptism were placed in the front in rows. We commenced by singing a hymn. I then addressed them, Krishna Mohana Banerjee interpreting for me. I told them that the Bishop, with other Christians in Calcutta, had heard that God had put it into their hearts to abandon their idols, and to embrace Christianity; that we earnestly hoped that it was the work of God upon their hearts; that no temporal motives had induced them to so serious and important a step; that they had well weighed and fully

understood the duties and obligations of the Christian religion; and that it was with the conviction of their sinful state, of the salvation of the gospel, and of the difficulties which they would have to undergo, that they had resolved to become the followers of Christ; that then, and then alone, could they expect it to become a blessing to them, and we should be able to rejoice in their conversion. I expressed to them how thankful I felt that theirs was the first village which we had visited; that I hoped its name was a token for good; and that, if they became sincere Christians, real believers in Jesus Christ, it would truly be "Anada Bas"—that is, the "village of joy"—for Christianity was the religion of happiness and joy. But as no good could be expected without the divine blessing, before proceeding further, I requested them to join in earnest prayer for that blessing, and that they might have the Spirit of God to teach them. Mr. Sandys then offered up the sacrifice of prayer and thanksgiving; and never did I see a greater apparent seriousness. The poor people, prostrate on their faces, made their responses in the most solemn and audible manner. Mr. Deerr next gave them an affectionate and earnest address upon the necessity of feeling their state as sinners, of believing in Christ, of renouncing their old habits, and of obedience to the Son of God. His subject was, "as many of you as were baptized into Christ have put on Christ." We then proceeded to the most important part, the examination of the candidates for baptism. They were questioned as to their knowledge of their own state and condition—of their responsibility to God—of the character of God—of Jesus Christ—of the way of salvation—of the obligation into which they were about to enter, and especially in reference to their motives, their expectations, and their future habits. On these and other topics, they gave as satisfactory answers as could have been expected: it rather exceeded than came short of what we had looked for. Two were found deficient. One, an old man of a fine open countenance, could not repeat the fourth Commandment. He said he had it in his heart; but being an old man, he could not learn so rapidly as younger men could. We spoke to him with affection; but thought it better to adhere to the principle which we had laid down, viz. that the catechumen should be able to repeat the Lord's Prayer, the Creed, and the Ten Commandments. I then asked the missionary brethren if they thought "that any could forbid water that these persons should not be baptized?" It was the unanimous opinion that they ought to be received into the fold of Christ. The solemn ordinance was then administered by the brethren present. About 150 persons, I think, were then baptized; of this, I shall know from the catechist, Paul.

Krishna Mohana Banerjee, at my request then addressed the newly baptized on the solemn engagements into which they had entered, pointing out to them, 1. What they had been; 2. What they now were; 3. What their conduct in future ought to be. Mr. Deerr then addressed the heathen; and the blessing having been pronounced the congregation was dismissed.

At three more villages, Dana Band, Bha Parparah, and Sholah, we went through similar services, examining and admitting candidates, exhorting them to steadfastness, &c. Altogether there were in the three days, about 560 admitted to baptism. There may be many among the inquirers who have been influenced by wrong motives—many who do not fully understand what they are doing—many who have joined because their families did so. I understand that, in some of the more distant villages, the missionaries found much ignorance and secularity prevailing;

more than at the nearer and larger villages; but with the greater number, I firmly believe there is a desire to obtain salvation. I fully agree in the sentiments which one of the clergy present, the Rev. Krishna Mohana Banerjee, who best knows the native character, has expressed. He observes: "The very great number who have placed themselves under Christian instruction, the earnestness with which some of them spoke out their feelings, and the interest with which they heard the word, together with the great gratitude which all of them seemed to feel on account of our visit, are comforting proofs that the Lord is in the midst of them. The satisfactory answers which were returned to our questions by the candidates for baptism, confirm the favourable opinion to which the other circumstances lead; especially if we consider that the men were, with few exceptions unable to read, and had seldom opportunities of hearing the word of God, in consequence of their distance from Kishnaghur, and the want of resident catechists among them. It is scarcely possible that so many individuals would come forward simultaneously to profess a religion which must expose them to persecution and trouble, if they were not influenced by sincerity of heart and purpose. I cannot, therefore, help inferring that the work is of God, who hath declared his salvation, and openly showed his righteousness in the sight of the brethren."

UNION OF THE ASSOCIATE SYNOD WITH THE CHURCH.—The Synod met in Edinburgh on Tuesday, and was opened by a very suitable sermon by the Rev. Mr. M'Indoe of Kirkcaldy, the late Moderator, from Psalm lxxxvii. 3—"Glorious things are spoken of thee, O city of God;" after which the Rev. John Wright of Alloa was chosen Moderator.

The business of the Union was largely discussed on Wednesday, and a final vote came to in the evening, when the result was every way favourable, the majority on the side of this measure being found considerably greater than even at the previous Synod. A motion, embodying a series of resolutions expressive of satisfaction with the late proceedings of the General Assembly, and warranting the members of Synod to accede to the Presbyteries of the Established Church, was carried over a motion for farther delay by 39 to 15 votes, in a very full meeting of Synod—majority 26.

This business is now adjusted, and it is satisfactory to know that nothing could be more conciliating than the spirit manifested by both parties. The minority, respecting the motives of their brethren, lodged no protest; and the Synod, giving all due consideration to the difficulties of the minority, frankly agreed to leave the Synodical Books in the hands of the small residue who may still, for a time, act in an associate capacity, it being understood that both parties should have equal access to them, and that no attempt at litigation, in respect of civil property, should be made on either side; but any questions of this kind, if such should arise, should be settled by Christian arbitration. The constitution of the Synod, in its extended form, it was agreed, should cease with the final secedant of this Synod. But the mis- upon unworthy motives. In all this there is nothing certain, nothing noble. But he that follows the work of God, that is, labours to gain souls, not to a sect and a subdivision, but to the Christian religion, that is to the faith and obedience of the Lord Jesus, hath a promise to be assisted and rewarded: and all those that

nority are fully empowered to act as a Presbytery or, if they choose, as a Synod, so long as they are not perfectly satisfied to accede, as their brethren will immediately do, to the National Church. The minority, it is hoped, will by degrees merge into the union: some of them having professed warmly their favour for the object, it the present question between Church and State were only thoroughly settled on a satisfactory basis.—*Scottish Guardian*.

MISSIONARY CONTRIBUTIONS.—The receipts of the American Board of Commissioners for Foreign Missions in the year ending July 31st, amounted to \$241,688.

The receipts of the Baptist Board of Foreign Missions in the year ending in April, amounted to \$110,190.

Of the Presbyterian Board of Foreign Missions, in the year ending in May, \$62,979.

Of the Episcopal Board of Foreign Missions, in the year ending in June, \$29,153.

The United Brethren or Moravians, in the year 1838, \$11,852.

The entire receipts of the Methodist Missionary Society for both Foreign and Domestic Missions, in the year ending in May, were \$135,521; of which sum two-thirds may be set down as appropriated to Foreign Missions, (including those to the American Indians,) that is \$90,348.

Adding to these sums \$10,000 contributed by smaller societies, the whole amount disposable by this branch of Protestant charity in the United States during the year, may be estimated at \$556,210.

The available funds of the Domestic Missionary Societies of the United States for the same period may be considered as follows:

American Home Missionary Society,	\$82,564
Methodist Missions,	45,174
Presbyterian Board of Missions,	41,759
Episcopal,	38,444
Baptist,	18,720
Adding \$10,000 to this sum, to include minor operations, the aggregate amount for domestic missions is \$236,661; and the total contributions for all Protestant missions \$792,871.	

MISCELLANEOUS.

UTILITY OF CONTROVERSY.—It is enough to weary the spirit of a disputer, that he shall argue till he hath lost his voice, and his time, and sometimes the question too; and yet no man shall be of his mind more than he was before. How few turn Lutherans, or Calvinists, or Roman Catholics, from the religion either of their country or interest! Possibly two or three weak or interested, fantastic and easy, prejudicate and effeminate understandings, pass from church to church, upon grounds as weak as those, for which formerly they did dissent; and the same arguments are good or bad, as exterior accidents or interior appetites shall determine. I deny not but, for great causes, some opinions are to be quitted: but when I consider how few do forsake any, and when any do, oftentimes they choose the wrong side, and they that take the righter, do it so by contingency, and the advantage also is so little, I believe that the triumphant persons have but small reason to please themselves in gaining

proselytes, since their purchase is so small, and as inconsiderable to their triumph, as it is unprofitable to them, who change for the worse or for the better go to heaven, are the purchase of such undertakings, the fruit of such culture and labours; for it is only a holy life that lands us there. * * * I am weary and toiled with rowing up and down in the seas of questions, which the interests of Christendom have commenced, and in many propositions of which I am heartily persuaded I am not certain that I am not deceived.

JEREMY TAYLOR.

THE ANCIENT CULDEES.—For six centuries, commonly called the dark ages, they preserved in Scotland the light of Divine truth, the love of sacred learning, the reverence of apostolic tradition, the obedience of the Holy Scriptures, and they sent forth over all Europe lights to enlighten the nations, men of might to contend against the man of sin; which made the Scottish name to be identified during those times with piety and learning; and when they could no longer preserve their king and country from the depredations of the lovers of darkness, they retired into their cells, the fastnesses of their piety and religion, and thence maintained a noble resistance for the relics of their order. Though much corrupted and greatly fallen from their primitive purity and valour, they did still preserve a steady warfare against the Roman name. Nor do they cease to be visible on the stage of history until about the time that Grosseteste, bishop of Lincoln, defied the pope, and Wickliffe denounced the monks as the servants of the devil. But no eye of history can penetrate into the homes and habitations and hearts of the people; and therefore no one can say, how long, after the beginning of the fourteenth century, when we lose sight of them in the existing records of our country, they may have subsisted amongst the people, like the Druids and the bards of preceding ages; and preserved throughout the land a certain leaven of better things, the memory of departed liberty, the hope and the desire of liberty again. To me, reflecting upon the long-lived traditions of my native land, evidenced by the poems of Ossian and the minstrelsy of the Border, and those tales which have appeared in our own day, and of which ten times more than have appeared do circulate among the people of Scotland—to me, I say, reflecting upon the traditionary lore of my native land, and the reverence for antiquity which characterizes the people of the Scottish name, it is a thing beyond doubt, that the wrestlings of the Culdees against the Papacy did disseminate through Scotland that hatred of Roman superstition, and preserve that love of religious liberty, and preference of a primitive church, without pomp or ceremonies, which have distinguished and blessed us amongst the nations of Christendom.

EDWARD IRVING.

VISITATION OF THE SICK.—A vague and indefinite way of praying for the sick, may be productive of the most alarming consequences; while at such a period, when fears are alive and active, and the unhappy patient is eager in the observance of every thing that may seem to throw light upon his condition, the manner of your address at the throne of grace on his behalf, if judiciously adapted to his case, by the blessing of God, may be rendered eminently useful to his soul. I remember an anecdote to this effect related by Mr. Mason of New York.

Mr. John M. Mason, of New York, was requested to visit a lady in dying circumstances, who, with her husband, openly avowed infidel principles, though they attended on his ministry. On approaching her bed-side he asked her, if she felt herself a sinner, and her need of a Saviour. She frankly told him, she did not; and that she believed the doctrine of a Mediator to be all a farce! 'Then,' said the Doctor, 'I have no consolation for you—not one word of comfort. There is not a single passage in the Bible that warrants me to speak peace to one who rejects the Mediator provided. You must take the consequences of your infidelity.' So saying he was about leaving the room, when some one said, 'Well, if you cannot speak consolation to her, you can pray for her.' He assented, and kneeling down by the bed-side, prayed for her as a guilty sinner just sinking into hell; and then left the house. To his utter astonishment, a day or two after, he received a message from the lady, earnestly desiring that he would visit her without delay. What was his amazement when, on entering the room, she held out her hand to him, and with a benignant smile, said, 'It is all true—all that you said on Sunday is true. I have seen myself the wretched sinner you described me to be in prayer. I have seen Christ to be that all-sufficient Saviour you said he was—and God has mercifully snatched me from the abyss of infidelity in which I was sunk, and placed me on that *Rock of Ages*. There I am secure—there I shall remain—I know whom I have believed.' All was like a dream to him. But she proceeded and displayed as accurate a knowledge of the method of salvation revealed in the Gospel, and as firm a reliance on it, as if she had been a disciple of Christ for half a century, yet there was no boasting or presumption—all was humility, resignation, and confidence. She called her husband, and charged him to educate their daughter in the fear of God; and above all, to keep her from those novels and books of infidel sensuality, by which she had been so nearly ruined; and on the evening of the same day, expired in the fulness of joy, and peace in believing.

The account which the doctor received from her attendants was this; that his prayer fastened upon her mind—that soon after he had left her, she became alarmed respecting the state of her soul—that at one period, such was her agony, that although on the Sunday her voice was so feeble, that she could scarcely be heard, yet her cries were distinctly audible from the second story to the cellar of the house, and that at length she found peace in believing in Christ as he is exhibited in the Gospel.—CHRISTIAN INTELLIGENCER.

POETRY.

THE ROSE WITHOUT A THORN.

The flower, in all its sweetness,
Must wither and decay;
And soon, my child, time's fleetness
Will bear thy frame away.
Though on thy cheek is blended
The rose and lily's bloom;
Death, ere their day is ended,
May call thee to the tomb!
Give not a sigh of sadness
For joys that cannot last;

Prepare to live in gladness,
When all these scenes are past.

Let Sharon's Rose be braided
In youth's uncertain morn;
'Twill be, through life, unfaded,
The Rose without a thorn.

In the dark night of sorrow
'Twill be thy constant friend,
And on the coming morrow
Bring to thy woes an end.

And when in pain reclining,
About to leave all care,
Sweet Sharon's rose unpining,
Will shed its fragrance there.

Argyleshire, July, 1836.

ANON.

STANZAS.

BY J. MONTGOMERY.

A race, a race on earth we run,
And hold a prize in view,
More bright than if we chased the sun
Through heaven's ethereal blue.

Changes we prove, and vanish soon—
Changes from youth to age;
Silent as those that shape the moon
In her brief pilgrimage.

Like constellations on their way,
That meet the morning light,
We travel up to higher day,
Through shades of deeper night.

Their tasks the heavenly host fulfil,
Ere long to shine their last;—
We, if we do our father's will,
Shall shine when they are past.

Knit like the social stars in love,
Fair as the moon, and clear
As yonder sun enthroned above,
Christians through life appear.

THE FUTURE DAY.

But who shall see that glorious day,
When, throned on Zion's brow,
The Lord shall rend that veil away
Which hides the nations now.
When earth no more, beneath the fear
Of his rebuke shall lie;
When pain shall cease, and every tear
Be wiped from every eye.

Then, Judah, thou no more shalt mourn
Beneath the heathen's chain;
Thy days of splendor shall return,
And all be new again.
The Fount of life shall then be quaffed
In peace by all who come!
And every wind that blows shall waft
Some long-lost exile home!

MOORE.