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FOR THE CHRISTIAN EXAMINER.

REVIEW.

MEMOIRS OF THE LIFE OF MRS. HANNAH MORE, BY WILLIAM ROBERTS, ESQ. London, pp. 472.

The name of Mrs. Hannah More reminds us of past times. It comes like a strain of music speaking of other days and other lands. We remember when first meeting with her Sacred Dramas what a feast they afforded. This was a work which, in our boyish ardor, we thought no writer could hope to surpass; even the Bible became more interesting after the perusal. The poetry, excellent of itself, received a charm from the affecting narratives which it professed to supplement and illustrate; and, altogether, in the perusal of this work we experienced a delight superior to any thing we had received from the finest strains of profane writers. By and bye we perused her work on the character of the Apostle Paul, and now we thought her the most brilliant of divines. None had ever written, or could write, with such power and splendor; and when we came to the last page, our only grief was that it was the last. Such is the charm of eloquence. Years have passed away; Mrs. More has gone the way of all the earth; the magic of her name has ceased to operate, and we can sit down, as her friend Johnson would say, more doggedly to the perusal of her writings. It is not, however, our purpose at present to write a criticism on her voluminous works, we wish rather to draw the attention of our readers to a brief view of the memoirs now before us, which, as they are made up of her private letters and journal, we shall intersperse with miscellaneous remarks on their spirit and tendency.

Hannah More was born in the year 1745. Her father was a teacher of youth, and her mother was the daughter of a farmer. A savor of the piety of the Puritans appears to have descended on the family by means of her grand-mother, who, we are told, was "a staunch Presbyterian, remarkable for the simplicity and integrity of her principles. She and her husband lived in times when the non-conformists were exposed to severe persecution for conscience sake. They boarded a Minister in their house, and assembled there at the hour of midnight to worship God according to the dictates of conscience, while Mr. More guarded the entrance with his sword." And, referring to these times, the old lady used to tell her young relatives that they would have known how to value gospel privileges had they lived like her in the days of prescription and persecution. Besides Hannah, her father had four other daughters, and with the view of enabling the sisters to earn for themselves an independency, he prepared the eldest for the work of female education. Having begun a boarding-school in Bristol, Hannah, then scarcely twelve years of age, was committed to her care. In this school she appears to have had the advantage of the best masters, and drew the attention of not a few eminent men by her early indications of genius.

"At the age of twenty, having access to the best libraries in her neighborhood, she cultivated with assiduity the Italian, Latin, and Spanish languages."

About two years after this she was engaged to

a gentleman, who was more than twice her own age, but this engagement being broken on his part, she resolved to spend her days without any similar entanglement, and this resolution she kept till the day of her death. It was about this time that she was introduced to fashionable life, and here she was subjected to influences which, but for divine grace, must have subverted her footsteps from the way of life. She became a frequenter of the theatre, of balls and parties of pleasure. She had become an authoress, and this character, as well as her wit in conversation, served to introduce her among the highest circles. She was a visitor at the house of Sir Joshua Reynolds, where she met Dr. Johnson, Garrick, and other literary men, who then figured in the eye of the public. Her sister, speaking of Hannah on one of these visits, says:—

“Tuesday evening we drank tea at Sir Joshua’s with Dr. Johnson. Hannah is certainly a great favorite.—She was placed next him, and they had the entire conversation to themselves. They were both in remarkably high spirits: it was certainly her lucky night. I never heard so many good things. The old genius was certainly jocular, and the young one very pleasant.—You would have imagined we had been at some comedy had you heard our peals of laughter.”

At Garrick’s house she was a frequent visitor. Speaking of one of these visits she says:—

“We have been passing three days at the temple of taste, nature, Shakspeare and Garrick; where every thing that could please the ear, charm the eye, and gratify the understanding passed in quick succession.—From dinner to midnight he entertained us in a manner infinitely agreeable. He read to us all the whimsical correspondence in prose and verse which, for many years, he had carried on with the first geniuses of the age.”

It may be truly said that the lives of the rich are spent under a mask. They walk in a vain show. Before the eye of their inferiors every thing is done to excite their wonder and admiration. Their garments, their pomp, their equipage, are all fitted to impress on those around them that they belong to a higher order of beings than working people. And yet, when we follow them to their homes, and observe how they are occupied, we shall be convinced of the hollowness of worldly greatness, and be ready to say with the Psalmist, “Surely thou hast set them on slippery places.” They are wearied in seeking devices to waste their precious hours; and things which would be despicable from poor men are esteemed honorable when they emanate from the rich.—Speaking of head-dresses worn by the grandees of London, our authoress makes the following witty observations:—

“I am annoyed by the foolish absurdity of the present mode of dress. Some ladies carry on their heads a large quantity of fruit, and yet they would despise a poor useful member of society who carried it there for the purpose of selling it for bread.”

Mrs. More was thirty-one years of age when she wrote the tale of Sir Eldred. At this time

poets and authors, generally, were held in high esteem, and productions which now would scarcely be read, were then commented on and lauded to the sky. The following passage has a reference to the tale referred to:—

“I will tell you,” she says, writing to her sisters, “the most ridiculous circumstance in the world. After dinner Garrick took up the Monthly Review, (civil gentlemen, by the bye, these Reviewers), and read Sir Eldred with all his pathos and all his graces. I think I never was so ashamed in my life, but he read it so superlatively, that I cried like a child. Only think, to cry at the reading of one’s own poetry. I could have beaten myself, for it looked as if I thought it very moving, which I can truly say was far from being the case. But the beauty of the jest lies in this: Mrs. Garrick twinkled as well as I, and made as many apologies for crying at her husband’s reading as I did for crying at my own verses. She got out of the scrape by pretending she was touched at the story, and I by saying the same thing of the reading. It furnished us with a great laugh at the catastrophe, when it would really have been decent to have been a little sorrowful.”

Fashionable life has a dark side as well as a bright one, and if there are in it numerous temptations to seduce the young and the inexperienced, it has its tribulations, which hold forth warnings to all men to mix trembling with their mirth.—The following particulars, noted in one of Mrs. More’s letters, will illustrate the truth of what we have said:—

“A relation of the Duchess of Chandos died at the Duchess’s a few days ago, at the card table: she was dressed most sumptuously; they stripped off her diamonds, stuck her upright in a coach, put in two gentlemen with her, and sent her home two hours after she was dead; at least so the story goes. Baron Burland died as suddenly. After having been in the House of Lords, he dined heartily, and was standing by the fire talking politics to a gentleman. So you see, even London has its warnings, if we would but listen to them. These are two signal ones in one week.”

In another letter, about the same time, she says:—

“Mrs. Boscawen came to see me the other day, with the Duchess, in her gilt chariot, with four footmen, (as I hear), for I happened not to be at home. It is not possible for any thing on earth to be more agreeable to my taste than my present manner of living. I am so much at my ease; have a great many hours at my own disposal; read my own books, and see my own friends; and whenever I please, may join the most polished and delightful society in the world. Our breakfasts are little literary societies. There is generally company at meals, as they think it saves time, by avoiding the necessity of seeing people at other seasons. Mr. Garrick sets the highest value upon his time of any body I ever knew. From dinner to tea we laugh, chat, and talk nonsense; the rest of the time is generally devoted to study. I detest and avoid public places more than ever, and should make a miserably bad fine lady. What most people come to London for, would keep me from it.”

Though Mrs. More had gone far in identifying herself with the follies and sins of fashionable life, we still find, from diverse incidental reflections, that she still retained a religious profession. She possessed a reverence for the Holy Scriptures, and her Sabbath exercises were not laid aside.—

Indeed, her motive for desiring an introduction to the circles of fashion was not a calculating worldly principle, which seeks it only as the means of rising in the world. The fawning sycophant, creeping along this path, begins and goes on with coolness and deliberation. He has no feelings or opinions of his own apart from his patrons. He assents to their absurdities. He flatters them in their follies and sins, and there is no degree of error or crime which he will not palliate and excuse. His reigning motive is self-interest, and those means which are to raise him to distinction are kept ever in view. Such a man must needs progress in his course of life, but his progress, like that of a snail which crawls across a marble monument, is marked throughout by the slime of his adulation. Mrs. More, in seeking the society of the great, sought it because they had come up to her own standard, rather than because they held one higher and more desirable than her own. To strengthen their own hands, and, in many instances, to cover their nakedness, the rich and the noble thought fit to patronise literary men; and it was only because Johnson and Burke and such men were found within their circles that Mrs. More solicited admission. Accordingly we nowhere perceive, in any of her letters written at this period, so trying to the virtues of an authoress, aught that manifests a mean or disingenuous spirit. Doubtless she was where she ought not to have been, still she was preserved from the contamination. She was saved from the sweeping flood of dissipation, into which thousands drop and are soon beyond the hope of recovery. Accordingly we find her making a remark which would be of small account in itself, were it not that it indicated the kind of people who had the better part of her affections:—

“I have long ago found out,” she says, “that hardly any but plain, frugal people ever do generous things; our cousin, Mr. Cotton, who I daresay is often ridiculed for his simplicity and frugality, could yet lay down two hundred pounds, without being sure of ever receiving a shilling interest, for the laudable purpose of establishing a man of merit, to whom he is still a very considerable contributor.”

It was about this time (1777) that Mrs. More brought out her tragedy of *Percy*. The player Garrick seems to have done his utmost to make it take with the public. The success was beyond both her and her friend's expectation. It was acted for twelve nights with great applause.—The following passage, from one of her letters, refers to this matter:—

“Last night was the ninth night of *Percy*. It was a very brilliant house, and I was there. Lady North did me the honor to take a stage box. I trembled when the speech against the wickedness of going to war was spoken,* as I was afraid my Lord was in the house, and

that speech, though not written with any particular design, is so bold, and always so warmly received, that it frightens me, and I really feel uneasy till it is well over.”

The theatre has had many apologists, and not a few of them have gone so far as to speak of it as teaching virtue; but, alas, the virtue which is there taught is not that holy and self-denying principle which is inculcated in the New Testament. It may bring tears from the eyes of the worldling, whose sole aim is the aggrandisement of self; but these tears only serve to rivet his own avarice more strongly. He can weep at a tale of woe, but he will not stretch out his hand in deeds of charity. Do such persons contribute of their substance to convey the gospel to the heathen, or do they aught to purchase a tract or a Bible for the needy and afflicted? What is the society which surrounds them? Are they men who worship God in their families? Is their zeal for virtue so strong that they frown away from them the dissipation of actors? The truth is, the theatre, in its very nature, is a vicious thing. Here youth are taught pride, and vain glory; and the first step in a young man's progress to dissipation is when he becomes a frequenter of these establishments. He is taught—it is asserted a knowledge of the world, but it would be more consistent with truth to say, that he is taught the knowledge of its sinful ways. And surely, if it be true that “evil communications corrupt good manners,” it is the height of folly to purchase such knowledge at the expense of purity of heart. It is no argument to say that eminent men have patronised the stage by writing plays. The question still remains to be answered, what is their tendency? If they countenance what scripture condemns—if they give encouragement to revenge, railings, foolish talkings and jestings, which are not convenient, then, though these performances were written by angels and not by men, they are only the more to be disapproved, because more dangerous. Mrs. More, at this period, was a favorer of the stage; but when she tried it, as she afterwards did, by the balance of the sanctuary, her pen was no longer employed in its service; and when invited by a friend, several years afterwards, to visit the theatre to hear her own tragedy acted, she declined the invitation.

We often find in biographies incidents detailed, whose interest is much diminished, by the consideration that the evidence for their truth is wanting, and it well may be, seeing, if they are fictitious, all we can be expected to feel, is admiration of the wit or ingenuity of their author. The following may be relied on, from the particulars referred to. It records the heroism of a negro; and is enough to bring honor on the whole race of his sable brethren.

* At this time the war with our American Colonies was a subject of popular discussion.

"The other morning," writes Mrs. More, "the Captain of one of Commodore Johnson's Dutch prizes breakfasted at Sir Charles Middleton's, and related the following little anecdote. One day he went out of his own ship, to dine on board another. While he was there a storm arose, which, in a short time, made an entire wreck of his own ship, to which it was impossible for him to return. He had left on board two little boys, one four, the other five years old, under the care of a poor black servant. The people struggled to get out of the sinking ship into a large boat, and the poor black took his two little children, and having tied them into a bag, and put in a little pot of sweatments for them, slung them cross his shoulder and put them into the boat. The boat by this time was quite full; the black was stepping into it himself, but was told by the master there was no room for him, so that either he or the children must perish, for the weight of both would sink the boat. The exalted heroic negro did not hesitate a moment. Very well said he, give my duty to my master, and tell him I beg pardon for all my faults.— And, then, guess the rest—plunged to the bottom never to rise again, till the sea shall give up her dead. I told it the other day to Lord Monboddo, who fairly burst into tears. The greatest lady in this land wants me to make an elegy on it, but it is above poetry."

It does not appear that Mrs. More was the subject of any sudden change in her religious views. It seems to have been with her gradual, and, as we may hope from her after-life, a progressive work. In her earliest years she was much given to reading and reflection; and her books were not limited to any particular school, but she ranged over the whole compass of our British literature. Now, the greatest danger incident to such discipline, is lest the mind should receive a bias prejudicial to the calm investigation of truth. And that this was one of no small amount in the case of this lady, is manifest from her temperament and position in society. Endowed by her Maker with the highest powers of intellect, she had cultivated these in early years by strenuous application. She possessed, moreover, a fine imagination and lively wit, as well as the faculty of conveying her sentiments in a pleasing style. She was surrounded too by a coterie of devoted admirers, ready to cheer her on in the career of literary reputation and honor, and beyond this circle was the reading community of Britain, prepared already to listen to her strains, and to sound her name over the earth. On this side the Atlantic was a sister community, prejudiced indeed by their recent politics, but still belonging to the same great republic of letters with their brethren in the east. Hannah More had entered the lists, and by her tragic muse had gained for her brows the unfading wreath; and when all eyes were intent upon her, and her friends had anticipated she would rival the great poets and dramatists of past times, she retired from the arena, confessing that genius, with all its graces and honors, was only vanity. Had her reading been confined to Dryden and Shakspeare, and such writers, doubtless she might have proceeded in

the course she had begun; but, Britain has a sacred literature, originating with the great reformation, and proceeding downwards through successive generations,—like a great river, it diffuses itself over its banks, and our authoress, straying by its margin, was led to taste of its waters. Many have said they are bitter, but she found them to be sweet, and the more that she drank, she relished them the more. The High Church, in their sectarianism, would claim Hannah More as their own, and seek favor from the ignorant, because she was of their communion; but in this they are unjust to other men. If she was of their communion, her dignitaries had but a partial share in teaching her religion. She drew it rather from the school of the Puritans than the High Church, and from Mathew Henry than Beilby Porteous. And that we do not in any measure overstate the matter, is plain from her own testimony while she was moving in the fashionable circles. And so on one occasion, in the house of Sir Joshua Reynolds, referring to a conversation with Johnson, she says:—

"I was very bold in combating some of his darling prejudices; nay, I ventured to defend one or two of the Puritans, whom I forced him to allow to be good men and good writers."

Were the subject not of too serious a cast, one could scarcely restrain a laugh at the effect which Johnson's pedantry must have had over the mind of this female writer. What was he compared with the least of the Puritans? The bat might as well have been compared with the eagle soaring in the pure vault of heaven, with the rays of the meridian sun streaming over his pinions; as the verbose, semi-heathen papers of the Idler and Rambler, with the pure, evangelical writings of Baxter or of Owen. And yet, here we find Johnson, a mere coiner of phrases, raised so high in her estimation, that it is needful to become an apologist for one or two of them; and even this small act of clemency requires an exercise of boldness. That Mrs. More should be led to esteem the character of a Puritan is not wonderful, since she had received much spiritual benefit from their writings. It was about this period, as she mentions in one of her letters, that she spent much of her time in reading the works of a worthy son of the Puritans, Mr. Mathew Henry; drinking out of this pure fountain of evangelical truth, it is no wonder she became a low Church-woman in principle as well as practice, and was often ill at ease when invited to the card-playing parties of certain officials, who wished to consider her as their own. Mrs. More, indeed, was evidently, at this time, receding from the High Church, as the following passage will shew:—

"On Monday I was at a very great assembly at the Bishop of St. Casaph's. Conceive to yourself one

hundred and fifty or two hundred people met together, dressed in the extremity of the fashion, painted as red as Bacchante, poisoning the air with perfumes, treading on each other's gowns, making the crowd they blame, not one in ten able to get a chair, protesting they are engaged to ten other places, and lamenting the fatigue they are not obliged to endure, ten or a dozen of card tables crammed with Dowagers, &c. &c. and you have

an idea of an assembly. I never go to these things when I can possibly avoid it, and stay, when there, as few minutes as I can."

But here we must pause, for the present, and, in a future number, shall resume, if the Lord will, that part of the volume which treats of her religious character and doings.

WHAT IS POPERY?

(Continued from page 279.)

Having examined the ethics of the College of Maynooth, we now come to her standards of divinity. Is there any thing in them on the subject of putting heretics to death? Here is *Cornelius a Lapide*, one of the most valuable commentaries to be found in the College. He says on this subject, in his commentary on the 18th chapter of Matthew, on that important parable, the wheat growing together with the tares until the harvest: "From this place (ver. 29), where Christ forbade those tares to be torn up, but directed that they should be allowed to grow together with the wheat, the broachers of new doctrines vainly infer that heretics are not to be punished and cut off; because by parity of reasoning they might infer, from the same place, that homicides and thieves are not to be cut off, for they also are tares. I say Christ, in this passage, does not forbid that they should be torn up, but that no one should pull them out without distinction, nor at the time when they cannot be distinguished from the wheat, or when there is a danger of the wheat being plucked up along with them, as Christ himself explains it.—(Verse 29.) This does not apply when any one is manifestly heretic, and especially if he dogmatize, that is, put forth his opinions and infect others with his heresy: for such a person injures the faithful and the Church more severely than a homicide: for the one kills the body, but the other the soul. See 1 Cor. v., 13; Galatians v., 12, where the apostle orders that impious persons, especially false teachers, shall be removed and cut off."

We turn now to his commentary on this passage in Corinthians, to which he refers us, which we find as follows:—

"You will say, if we cannot judge those who are without, then the Church cannot judge and punish heretics and schismatics, for these are *without*, i. e. out of the Church. Answer,—That those are out of the Church, because they are deprived of the advantages of the Church; yet they are *within*, because they are subject to its jurisdiction—for by this very fact that they retain the character of baptism, they remain by their first profession united, bound, and subject to the Church, whence they are bound by the fasts, feasts, and other laws of the Church; and they are in the Church, as slaves are in a family, and imprisoned criminals in a city."

There is civil and religious liberty for you in the College of Maynooth! Here now is another class-book which every Roman Catholic student in Maynooth is obliged to purchase. It is printed

for Maynooth, in Dublin, and contains in its title-page a beautiful vignette of the College, thus bearing on it the stamp of Maynooth. This is a commentary on the Scripture by Menochius. On this same text what do we find in this class-book? On this same parable we find as follows: "Lest while we gather the tares, &c.—lest you injure the good, while you endeavour to eradicate the bad, add that those who are tares and bad sometimes become good. Christ does not forbid heretics to be taken away and put to death, on which subject Maldonatus is to be consulted in this place." Here you see is Menochius, the class-book, referring to Maldonatus, the standard, in which the subject is treated more at large, as the President informs us.

Here, then, is one of the standards, and I pray you listen to its language. I must not apologize to you for those long and wearisome details.—Recollect you are called to pronounce on matters of fact. You want plain, sober, calm, clear evidence of truth. Now, what saith this standard of Maynooth? This is the commentary on the passage:—

"MALDONATUS—Matthew xiii, 16.—There are some who abuse this place by trying to prove that heretics are not to be punished or put to death, which they who do, seem to me to be anxious about themselves. First, indeed, it does not refer only to heretics, but to men who are children of the devil, as opposed to the children of the kingdom, among whom heretics are the chief species but not the only kind. Therefore they who deny that heretics are to be put to death, ought much rather to deny that thieves, much rather than murderers, ought to be put to death, for heretics are so much the more pernicious than thieves and murderers, as it is a greater crime to steal and slay the souls of men than their bodies. Therefore almost all the ancient authors, as Chrysostom, Jerome, and Augustine, interpret this of heretics, not because they are the only tares, but because they are most especially so. Besides, although heretics alone are understood, nevertheless the father of the family does not absolutely prohibit the tares to be rooted out along with them: for then, according to his opinion and will, they are not to be rooted out when there is any danger, lest the wheat be plucked up with them, as the divine Augustine and the divine Thomas, that greatest of theologians, has observed." (*Secunda Secunda*, qu. 10, art. 3, ad. 1; et qu. 11, art. 3 ad. 3.) Now recollect these two names associated here, as it

will be of importance hereafter. "When, therefore, there is no danger that the wheat be rooted out along with them, but there is rather danger lest if they be not plucked up they may injure the wheat, what need is there to wait for the harvest?—they are quickly to be plucked up, they are quickly to be burned. Beside, why is there danger lest the wheat be rooted up with the tares?—or why does the father of the family order to wait for the harvest, unless that before the harvest they cannot be distinguished and separated from the wheat? When, therefore, they can be distinguished and separated, undoubtedly they are to be separated,—undoubtedly to be burned. The Lord warns us before (saith Jerome) that when there is any thing doubtful we should not quickly pronounce our judgment, but reserve the end for God, as the Judge, that when the day of judgment shall have arrived he may banish from the assembly of his saints, not the suspicious of crime, but manifest guilt?—Who hath not known the Calvinists and Lutherans?—who does not see that they are heretics who have revived almost every ancient heresy?—truly there never was a heretic, there never can be a heretic, if they are not heretics."

Now observe, it has been stated, with respect to Denz's Theology, that although these sentences were pronounced against heretics, yet Protestants were not all called heretics. What are they called here? It says, "there never was a heretic, there never can be a heretic, if they are not heretics."

He proceeds, "But they are quiet. Who were ever more turbulent? Who have ever excited so many wars? Who have ever used such cruelty or poured out so much human blood? Nor do I say these things on this account that I would not rather they should be converted than put to death." O! mark here how very tender is the Church of Rome. "But only I warn princes, or (because princes are not likely to read those things) I warn those who ought to admonish princes, that it is not lawful for them to grant to heretics those liberties which they call of conscience, and which are too much used in our day." Here it is not lawful for princes to grant heretics this liberty which they call of conscience. Oh! this civil and religious liberty is a very bad thing when you get into the cells of Maynooth and here their confessions there. "Unless first the Church, or he who is the head of the Church, the Roman Pontiff, the person of Christ"—mark the blasphemy of this man of sin—"and as it were the father of the family, shall have judged that the tares cannot be rooted out unless the wheat be plucked up along with them, and that it is for the interest of the Church that both be permitted to grow together to the harvest." Observe, here, the Pope is the person that is to give the word of command on the occasion. If another St. Bartholomew is to be transacted the Pope is the man to judge of the time and circumstances. He continues, "For the judgment of this matter does not belong to princes, who are the servants of the family,"—mark, kings are the Pope's servants,— "but to the father of the family himself, that is, the Governor of the Church. Nor ought princes

to ask the father of the family that he would permit both to grow together to the harvest; but whether it was his will that they should go and root up the tares,"—mark, the civil authorities are to ask the Pope if it is his will they should go to pluck up the tares, because they are to be ready to do so whenever he pleases to command them,— "for they should be so affected, and so ready, that it should be rather necessary that they should be restrained than urged on by the father of the family."—*Maldonatus*. Paris, 1651, p. 283.

And so we see that even now they come forward when they please, and dare to boast they have a million of men ready to be turned out at a moment's warning for their master's service.— This, remember, is the standard of the College of Maynooth that is referred to as the authority on this text by this class-book of the College of Maynooth, which every student is obliged to buy and have in his possession. I have marked another passage in this commentary of Cornelius de Lapide, on the 3d chapter of Titus, but lest I should trespass too long on the time of the Meeting, I shall omit it; merely observing, that the point to which it especially introduces us is this, that he quotes Bellarmine as authority on the subject of the power of the Church to put heretics to death. Now you will observe that this is one standard of Maynooth, Cornelius de Lapide referring to another standard of Maynooth, Bellarmine, and both returned as standards by the President of the College.

Now, in the 21st chapter, book 3, we have this title prefixed to the chapter:—"That heretics can be condemned by the Church to temporal punishments, and even be punished with death." This he proves by various authorities:—First, by Scripture; secondly, by the laws of Emperors; thirdly, by the laws of the Church; fourthly, by the testimony of Fathers; fifthly, by Heaven.— Now I cannot detain the Meeting by going through all these proofs of Bellarmine, but allow me to read you those which are deduced from reason; but let me again remind the Meeting that it is important they should recollect that this author is among the standards recommended by the professors of Maynooth; and what was "reason," when Bellarmine wrote his "reason," still with the Church of Rome, for though we have heard so much of the march of intellect of late, still it has not carried away Bellarmine in its progress from the standards of Maynooth. He says, then, on this subject, as follows:—"It is proved in the last place by natural reason. First, heretics may be justly excommunicated, as all acknowledge, and therefore may be put to death. The consequence is proved, because excommunication is a greater punishment than temporal death. August, lib. 1. contra advers. legis et prophetarum, (c. 17), says that it is more dreadful to be delivered over to Satan by excommunication, than to be struck with the sword, consumed in fire, or thrown to wild beasts to be devoured."— Here let me call your attention to the impression that they make on the minds of the poor misguided Roman Catholics. If they incur the wrath of their priests and bishops, one of the penalties they inflict is the sentence of excom-

munication; and mark the terror with which they enforce it on these unfortunate people, that it is a heavier judgment as being the delivery of their souls to Satan by the Church, than death by the sword, by fire, or by wild beasts: thus making the engine of their spiritual power more terrible than all the temporal judgments in the world.—He proceeds: "Secondly, Experience teaches us, that there is no other remedy: for the Church has advanced by degrees, and tried every remedy; at first she only excommunicated, then she added fines in money, then exile, at last she was compelled to have recourse to death; for heretics despise excommunication, and say that it is a *brutum fulmen*; if you threaten them with pecuniary fines, they neither fear God nor regard man, well knowing that fools will not be wanting who will believe them, and by whom they will be supported; if you throw them into prison, or send them into exile, they corrupt their neighbours by their language, and those who are at a distance by their books, therefore the only remedy is, to send them speedily to their proper place.—Thirdly, Forgers are deserving of death in the opinion of all men; but heretics are forgers of the word of God. Fourthly, According to the reasoning of Aug., Ep. 50, it is a greater crime for a man to break his faith to God, than a woman to a man; now the latter is punished with death, why not the former? Fifthly, There are three causes for which reason teaches that men should be put to death, which Galen well describes in his book (here is the title given) about the end of the work.

"The first cause is, that the bad may not injure the good, nor the innocent be oppressed by the guilty; and hence most justly in the opinion of men, murderers, adulterers, and robbers are put to death. The second is, that by the punishment of a few many may be corrected, and those who would not serve the commonwealth by their life, may benefit it by their death; and hence we see also that most justly in the opinion of all, some horrid crimes are punished with death, though they may not injure those who are nearest to them, except by example, as necromancy, and some shocking things, and contrary to nature: these, therefore, are most severely punished, that others may understand that they are fearful crimes, and may not dare to perpetrate similar offences. The third is, because it is often useful to the condemned themselves to be put to death, since, indeed, they always become worse, and it is not probable that they will ever return to a sound mind. Now all these reasons convince us that heretics are to be put to death; for, first, they injure those who come in contact with them, more than any pirate or robber, since they kill souls, nay, take away the foundation of every good thing, and fill the commonwealth with tumults, which necessarily follow diversity of religion.—In the next place, their punishment benefits a great number; for many, whom impunity was rendering torpid, are roused by the threat of punishment to consider what kind of a heresy it is which they follow, and to take care lest per chance they might miserably terminate their present life, and never arrive at eternal bliss.—

Therefore, also, B. Aug. Ep. 48, testifies, that many were converted after the laws of the Emperors permitted not heretics to pass unpunished, and we daily see the same effect in places where the Inquisition flourishes. Finally, it is an act of kindness to obstinate heretics to take them out of this life; for the longer they live the more errors they invent, the more men do they pervert, and the greater damnation do they acquire unto themselves."

In the next chapter Bellarmine introduces heretics pleading for themselves; and although the poor heretics advanced no fewer than eighteen reasons why they should not be put to death, still Cardinal Bellarmine, nevertheless, undertakes to find answers to them all. I cannot detain you, having such a variety of documents to go through, with these pleas of the poor heretics, and the satisfactory answers of Bellarmine, but I shall read his opinion on that subject which you have heard treated by the other authorities in these standards, to show you the unity of the Church of Rome. The tenth plea which he supposes the heretic to urge in his own defence against being put to death, is this very parable of the wheat and tares. The Lord says, "Let both grow together till the harvest," therefore, the heretic pleads that he is not to be rooted out. To this the Cardinal replies, "I answer, by the name of tares, not only heretics are understood, but all wicked men, as appears from our Lord's own explanation, for he says, "The good seed are the children of the kingdom, but the tares are the children of the wicked one." And again, "As, therefore, the tares are gathered and burned with fire, so shall it be in the end of the world. The Son of Man shall send his angels, and gather out of his kingdom all things that offend, and them that do iniquity, and shall cast them into a furnace of fire." The speaker read this passage from the Scriptures in a very slow and solemn tone, different from the rest of the quotation, and said,—I pause at this quotation from the word of God.—How awful it is to hear the man of sin quoting the sacred word in a blasphemous perversion of its meaning, and attempting to borrow the authority of God, to give currency and weight to the doctrines of the devil. Bellarmine proceeds:—"When, therefore, the Lord prohibits all the bad to be extirpated, he does not prohibit lest this or that man should be slain, but he prohibits that the good should attempt every where to extirpate all the bad, and not to let any of them live, for that could not be done without a great loss of the good. If, indeed, it can be done they are undoubtedly to be extirpated. But if they cannot, either because they are not sufficiently known, and there is danger lest the innocent should suffer for the guilty, or if they are stronger than we are, and there is danger if we attack them in war that more of us would fall than of them, then we are to keep quiet. *Tunc quiescendum est.*"—Mark the policy of this atrocious monster; she bides her time till she can murder with impunity and with effect, and then she proceeds to the slaughter. There are many other passages of a similar nature, in which the authority of God's holy word is quoted to sanction these crimes, but

I cannot trespass on the time and feelings of this assembly by continuing quotations of such a blasphemous application of the Scriptures.— Having now shown you the principles inculcated in the divinity of Maynooth, we shall come to examine the doctrines inculcated in her Canon Law. Here is CUBAËSUTIUS. This, you will recollect, is the Maynooth class-book of Canon Law—this is the book which the Professor states, in his return to the parliament, the students are obliged to procure at their own expense. In the fifth book, and fifteenth chapter, section eighth, this canonist says:—"Heretics also, and those who receive and favour them, the ancient law

excommunicates *ipso facto*, without any reservation to the chief Pontiff." Then he quotes as the authority for this from this *Corpus Juris Canonici*, caput "Sicut ait," and caput "Excommunicamus," *De Hereticis*. Now what is this law which this present class-book of Maynooth quotes as the authority for this sentence of excommunication? He quotes for it the 27th Canon of the third Lateran Council, and the 3d Canon of the fourth Lateran Council, the two most cruel and persecuting Canons in the long black roll of Papal intolerance and Papal perfidy. (Cheers.) These were the very Canons enacted for the persecution of the Albigenses.

MISSION TO TAHITI.

Most of young people understand that the Gospel, ostensibly at least, has triumphed in the Island of Tahiti, but many have heard of this without knowing much of the progress of the work, or of the difficulties that opposed it:— that we may gratify our young friends, we purpose, in this and a subsequent article, to give a compendious history of the Mission to this Island.

At the first meeting of the London Missionary Society, held in September, 1795, it was resolved that "a Mission be undertaken to Otaheitee, (Tahiti,) the Friendly Islands, the Marquesas, the Sandwich, and the Pelue Islands, as far as may be practicable and expedient." In pursuance of this resolution, a ship, called the *Duff*, was purchased for £5000, and Mr. James Wilson, a truly pious man, and experienced officer, was appointed captain. All preparations being made, the *Duff* set sail on the 10th of August from the port of London, having the prayers of many ministers and private christians for the success of the Mission, as well as for a prosperous voyage. The number of Missionaries on board was thirty, of whom six were married, and had their wives along with them. The purpose of the Directors of the London Missionary Society, as expressed in their letter to Captain Wilson, is as follows:—"It is indeed desirable to introduce the Gospel into several islands, but it is necessary, if possible, to establish it in one; for if you concentrate your exertions, and gain a solid establishment in one place, it may become the germ of other Missionary efforts, and be a sacred leaven which may gradually spread its beneficial influence through numerous and distant islands of the South Seas." During the voyage, the Missionaries decided on distributing themselves among three of the principal clusters of islands in the South Pacific, viz: Tahiti, the Friendly Islands in the west, and the Marquesas in the east. As they drew nigh the end of their voyage, after prayer for direction, it was deemed advisable that the greater company should be set apart for Tahiti—namely, four ordained ministers, and fourteen of the unmarried brethren. On the Sabbath morning of the 5th of March, the ship reached the island, when num-

bers of the natives, ignorant of the day of rest thronged round the *Duff* with their canoes, as they had been wont to do with other vessels, desirous of bartering hogs and fruits for European articles. All traffic, however, was refused, and they were given to understand, by signs, that it was a day set apart for the worship of God.—Forty of the natives, who had come on board to traffic, remained during the day, and were surprised as well as delighted with the service, more especially with the singing of the psalms, which, for the first time, they had heard. On the same day, two Europeans, natives of Sweden, who had been for several years on the island, visited the ship,—these men being able to speak the English language, were at first of some service to the Missionaries, as well in forwarding the object of the Mission, as in negotiating diverse important matters with the native chiefs, though, as they afterwards learned, they became such bitter enemies as even to advise their deaths. On the Monday following, Captain Wilson dropped anchor in Matavai Bay, about three quarters of a mile from the shore. On the Tuesday, the Missionaries left the ship, and were conducted to a house which had been erected for the reception of Captain Bligh, whom they had expected to revisit the island; that such a house should have been ready prepared, as if for their reception, was a circumstance fitted to impress the minds of the Missionaries, with a sense of the Lord's goodness in providing for them;—the house was of an oval shape, and upwards of one hundred feet in length, and so the Missionaries, in their account, piously say, "Lord, thou hast been better to us than all our fears: grant us firmer faith in thy care, that we may be able to trust thee more on a future day." The house being cleared, and divided into apartments with Bamboo canes covered with the leaves of the cocoa-nut tree, or with the cloth of the country, the wives of the Missionaries landed on Saturday the 11th of March, and excited no small wonder among the natives by the novelty of their dress and appearance.

The Missionaries being thus settled at Tahiti, immediately entered on their important work.—

They had family worship in their dwelling, which was continued morning and evening, thereby holding forth a protest against the idol worship of the natives. This, it may be noticed, was productive of much good to the cause of the Mission. On the Saturday, the Missionaries intimated to the natives the approach of the Sabbath, when all intercourse with them on worldly matters must cease—no work would be done, and no presents received, though brought. On the afternoon of the Sabbath, by means of one of the Swedes, as their interpreter, the Missionaries addressed the people concerning the truths of the Gospel: the people were attentive, and afterwards asked if the message was for the inferior classes as well as for the king and the chiefs. The king (Pomare) as well as his son, were present on this occasion, but it appears, from an entry in the journal of the Missionaries, they had little hope of the "stubborn and unteachable nature" of the latter being impressed with the truths of the Gospel. In this, however, they judged wrong, as he was afterwards one of their earliest converts.

Pomare, with his wife Idia, after this visited the ship, when Captain Wilson informed him of the designs of the Missionaries, and asked him if it was agreeable to him they should settle on the island; the king answered in the affirmative, and that a portion of land should be ceded to them—which cession was formally made to Captain Wilson in presence of a large assemblage of people, though it was afterwards found to amount only to as much as might be requisite for dwellings and gardens to the Missionaries. As there was no ordained ministers among the brethren who were to proceed to the Friendly Islands, it was needful one should be chosen out of their number, and the choice having fallen on Seth Kelso, the following Sabbath, being the 19th of March, was appointed for his ordination. At 10 o'clock, the people of the island, with their king (Pomare) and his sister, having assembled under some shady trees to hear the Word, Mr. Cover addressed them, by means of the Swedish interpreter, from these words, "God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." After sermon, Pomare took the preacher by the hand, and pronounced the word of approbation, "*Myty! myty!*" And, on being asked if he understood what was said, he answered that there were no such things before in Tahiti, and they were not to be learned at once, but that he would wait the coming of the (Eatoa) God. About three o'clock the ordination sermon was preached by Mr. Cover, when the other ordained ministers took their parts in the service, and Mr. Kelso was set apart to the work of the ministry, by the laying on of their hands; and so, as the Missionaries add, "the communion closed the solemnity, which was to us all a most refreshing and cheering ordinance; and, for the first time, the bread-fruit of Tahiti was used as the symbol of the broken body of our Lord, and used in commemoration of his dying love."

It was four days after the ordination that Capt. Wilson set sail with the other Missionaries for their destinations, and the brethren, having a

brief space to look around them, began to see more plainly the evil doings of the people among whom they were located—the murder of infants by their mothers—theft and dissoluteness prevailed to a great extent—and these appear to have taught them more fully their own inability for the work on which they had entered—they had, therefore, recourse to a throne of grace, and appointed a monthly prayer meeting, to be held on Tuesday the 4th of April, 1797, being in that longitude the same hour with the Monday evening prayer meetings in Britain. "We were revived," they say, "with the consideration of the thousands of God's people who were remembering us, and and at the same time praying for our success among the heathens. Captain Wilson having settled the other brethren at the Friendly Islands, and the Marquesas, returned to Tahiti, and remained till the 4th of August, when he finally sailed for Canton.

The Island of Tahiti consists of two peninsulas, joined by a neck of land about two miles in breadth. The smaller peninsula is about fifteen miles in length, by ten in breadth, and the larger one, which is circular, is about twenty-five miles in diameter; the whole of the island being thus computed at about forty geographical miles. At the time the *Duff* visited the island, Captain Wilson calculated the population at upwards of sixteen thousand souls. Tahiti seems at first to have been governed by several chiefs, who were independent of each other; but Pomare, assisted by the crews of some British ships, having gained the superiority, established a monarchy, of which he was the head. His government, however, being weak, in consequence of the power of the other chiefs, there arose many quarrels among them, which for the time greatly retarded the labours of the Missionaries.

The Tahitians might be truly said to be wholly given to idolatry; the chief god whom they worshipped was called Taaroa, whose worship, moreover, is said to have extended over the whole of the other groups of islands in the Pacific; but the national god of the Tahitians was called Oro. Besides these, animals, insects, and even fish, were objects of worship; they rendered homage, moreover, to beings whom they imagined presided over the sea, winds, rain, clouds, hills, trees, and flowers. They held also in superstitious fear the spirits of dead men, and worshipped them. They had idols, also, of wood and stone, which were kept in their temples, and exhibited occasionally to the people.

The religion of the Tahitians was moreover dark and cruel. The only motive which influenced them to worship their gods was terror. They sacrificed at their altars not only animals, but human beings, and these latter sacrifices were by no means uncommon among them. At a public meeting held at Raiatea, one of the native chiefs, afterwards speaking of these matters, says:—"How great was our dread of our former gods!—Are there not some here who have fled from their houses to avoid being taken for sacrifices? Yes, I know the cave in which they were concealed." Infant murder also was practised by mothers; and one incident mentioned by Mr. Williams may

serve to shew how much it prevailed. "During the year 1829, Mr. Williams was conversing with some friends in his own house in the Island of Raiatea, on this subject; three native females were sitting in the room at the time, the oldest not more than forty years of age. In the course of conversation he observed, perhaps some of these females have been guilty of the crime."—The question was proposed, and it was found that not one was guiltless; being questioned more particularly, it was found they had destroyed not fewer than one and twenty children. One had destroyed nine, another seven, and another five. This incident may serve to shew how frequently infant murder had been perpetrated in Tahiti, as these women were not interrogated because of any suspicion that they were more addicted to the crime than others, but merely because they happened to be present at the time the conversation turned on that subject. Another great scourge of humanity, was of very frequent occurrence at Tahiti, namely, war. Mr. Nott, one of the Missionaries, spent fifteen years in the island while it was pagan, and, during this period, it was ten different times involved in war.—Considering all these things, the prevalence of idolatry, infant murder, war, as well as divers other forms of wickedness, it may be asked, How could men who daily by their conduct and discourse reprove the doings of the natives, gain such a footing as to settle among them? There was one circumstance which favoured this more than all others put together, and it was, that so many connected with the mission were men who could work with their own hands. And not only so, but who, by the superiority of their workmanship in wood and iron, impressed the natives with such respect, that they gave a favourable hearing to them while declaring the folly and sin of their idolatries, as well as laying open from the Scriptures the character of the true God. The daily occupations of the Missionaries, we are informed, was a subject of much interest to the natives, as the following extract will shew:—"The erection of a saw-pit, and the cutting of a tree into a number of boards, the saw, as they expressed it, biting the boards asunder, filled them with astonishment and delight; they had before never thought it possible to make more than two planks out of a single tree, however large it might be, which they did by splitting it down the middle. But when the forge was erected, and the anvil first employed on their shore, the wonder and joy exceeded all bounds. They were previously acquainted with the superiority of their own tools over the stone hatchets and chisels of bones which they had been accustomed to use. The whole process of working iron, the flying of the sparks when it was beaten on the anvil, its hissing when plunged into the water, equally astonished them; but the facility with which a bar of iron was wrought into adzes, hatchets, fish spears, or fish hooks, filled them with delight. Pomare came in one day while the smith was at work, and after gazing with ecstacy for some time, was so overcome that he caught up the smith in his arms, and disregarding the dirt and perspiration produced by his occupation, most cordially embraced him and

saluted him, according to the fashion of the country, by touching noses."*

While one part of the Missionaries were gaining the esteem of the people by their skill in mechanics, another part of them were busied with the study of the language. They aimed not only to speak it, but to reduce it to writing. The Roman alphabet they had ready at hand, but the fixing of the spelling was a difficult task, as they had no other guide save the pronunciation of the natives. In conversation, though one knows a language imperfectly, he is helped out by natural signs; but in writing, where these are wanting, it is needful to know the meaning of the words; and the Missionaries found this so difficult a matter, that one of them has been heard to say, he was ten years before he understood the precise meaning of one of their words of very frequent occurrence.

The tide of popular feeling, for reasons unconnected with the truths they taught, had been hitherto in favour of the Missionaries. It now, however, began to turn in an opposite direction. The love of the property of the Missionaries stirred up not a few to trouble them, while the testimony which they continued to bear against the prevailing sins of the people, was not suited to gain them friends. While matters were in this state, an event occurred fraught with disastrous consequences to the mission. A vessel in want of provisions having touched at the island, the Missionaries interested themselves in procuring a supply, as well as in seeking the restitution of some of the seamen who had deserted; their conduct was misconstrued by some of the chiefs, when an assault was made on four of the brethren, who were stripped and otherwise maltreated. When the other Missionaries heard of the outrage, eleven of them deeming their lives insecure, so soon as they fell under the displeasure of the chiefs, came to the resolution of leaving the island, and set sail for Port Jackson in the same ship which had been the cause of the affray. On this occasion, those who remained addressed a letter to the Directors of the London Missionary Society, expressing their continued trust in God, their resolution to abide on the field of labour, and entreating their prayers and countenance to aid them therein.

Although much sorrow was expressed by the natives on account of the assault committed on the Missionaries, those who remained continued exposed to fresh trials. It appears, in their zeal to ward off evil from the natives, they had dissuaded the captain of the ship, above referred to, from giving them muskets in exchange for provisions, and this coming to their ears by some deserters from the crew, the Missionaries were the more exposed to their resentment. "Scarcely a day," they say, "passes without our suffering from plunderers. Last night the store-room was again searched. We have now hardly an axe left for public use." Rumours also were afloat that the chiefs intended burning the Missionary dwelling. In such circumstances they might well

* See Missionary Records,—Tahiti, &c. by Tract Society, p. 25.

say, "none but those who are in similar circumstances with ourselves, know what it is to live in the midst of professed heathens and uncivilized barbarians." Notwithstanding their trials, the Missionaries continued to improve themselves in the knowledge of the language, and were now able to preach to the people with some measure of fluency. They thus speak of the first result of their labours: "What little we have been able to say in the name of the Lord, has drawn this enquiry. How is it Cook, Clarke, Vancouver, Bligh, and others who have been here, never told us any thing of what you tell us of Jesus Christ?" The answer was, they knew less of the language than we do; and though they know the name of Jesus Christ, they know not the customs of Jesus Christ, and did not hold them. Their first attempt to impart instruction to the young, (April 1799) met with as little success. So they write at this time: "Brother Broomhall's attempt to instruct the child of Tearay to read does not succeed: savage ignorance and brutal freedom are the delight of the natives. The children cannot bear to have their desires crossed, their actions prohibited, or their wild ramblings controlled."

Mr. Lewis, one of the missionaries, died at this time. (23th November 1799.) His case had been the source of great grief to the brethren, as they had required to separate him from their communion in consequence of the irregularity of his conduct. On the 29th November 1800, the missionaries write: "Great preparations making for war,—we intercede at a throne of grace." A month after this date, the ship *Albion* arrived from New South Wales, bringing letters from their former friends: the governor of that colony had, by the same ship, written to the king Pomare, commending the missionaries to his kind protection. These were all fitted to cheer the drooping spirits of the brethren, but the same vessel brought them tidings of a different kind—the capture of the ship *Duff* while on her second voyage to the South Seas, and of the sufferings of those who were designed to aid them in their labours. This casualty defeated the pious intentions of the Christians in Britain, to send out to Tahiti thirty additional labourers. Nevertheless, in lieu of these, eight were afterwards sent off by the Royal Admiral, and arrived in safety at the island on the 10th of July 1801.

In the spring of 1802, two of the brethren, Messrs. Elder and Nott, who had now acquired the Tahitian language, set out on their first missionary tour. They preached wherever they could find hearers, and testified against the cruel superstitions of the people. At this time a war broke out between the king and certain of the chiefs, and as it arose out of circumstances connected with their idolatry, it was carried on with much cruelty on both sides. The missionaries on this occasion seem to have been much afraid; for, in order to secure themselves against attack, they fortified the missionary dwelling, by the aid of a number of British seamen; and for some time they kept watch day and night. When hostilities ceased, and their foreign friends had left the island, they found themselves in no better

favour with the people. They refused to come out to hear the word, and if at any time they came out, it was rather to annoy the preacher than to be profited by his discourse. Notwithstanding the testimony that had been borne against idolatry, they still practised their heathen rites. They continued to offer human beings in sacrifice, and mothers continued to murder their infant children. These were causes sufficient to reduce the population of the island; but in addition to these, an epidemic disease, raging at this time, (20th August 1803,) reduced the number of the people to such an extent, that the missionaries assure us, they would not amount to 3000, being not the half of what they were when they landed on the island.

A few days after this the king died. (3d September 1803.) He had all along countenanced the mission, and by his death the brethren found themselves deprived of a friend. They continued to preach the word, but the natives, so far from receiving it with joy, made the preachers the objects of their ridicule and scorn.

At this time (January 1805) they prepared a catechism, and in writing the language, it may be noted, that they adopted the Roman character, and with the view of leading the people more readily to learn the letters, they gave them a Tahitian name. King Pomare the Second was the first pupil who wished to be taught the art of writing, (1st January 1807): and after acquiring it, he addressed a letter to the London Missionary Society, in which, among other things, he promised to abolish the worship of the god Oro.

In the autumn of the same year, Mr. Jefferson, one of the missionaries who had come out with the ship *Duff*, died. His death was a great trial to the brethren, as he had been an able and devoted labourer in the vineyard. A civil war now broke out between the chiefs and the king; and as the district of Matavai, where the missionaries had their dwelling, seemed to be the place where it was likely to rage, the king advised that their wives and children should take shelter in a vessel in the harbour. All attempts to reconcile the parties proving ineffectual, the missionaries resolved for the present on leaving Tahiti. Several of them accordingly sailed to the neighbouring island of Huahine, and others remained with the king, in the hope there might be a change in his favour; but, Pomare being defeated, they subsequently joined their fugitive brethren, and, with the exception of one who remained with Pomare at Eimeo, and another in Huahine, all of them at this time (16th October 1809) sailed to Port Jackson.

The rebels in Tahiti, meeting with no opposition, ravaged the country, burnt and demolished the mission-house and garden, and in a brief space destroyed the labour of years. After a tedious and dangerous voyage, the brethren arrived at Port Jackson, (17th February 1810); they remained here until the autumn of 1811, when, receiving an invitation from the king to return, they sailed again for the island.

(To be continued.)

ADDRESS OF THE GENERAL ASSEMBLY.

To our beloved Brethren, the Ministers, Elders, and People of the Presbyterian Church of Canada, in connection with the Church of Scotland.

We, the Ministers and Elders of the Church of Scotland, now met in General Assembly, taking a lively interest in the temporal and spiritual welfare of our countrymen in all parts of the world, feel at this time a peculiar concern for the safety and peace, the steadfastness of faith and christian practise of our kinsmen who are scattered abroad over the face of the vast territory of British North America, and especially of that portion of it which has been recently harassed by intestine commotion and the alarms of war.

We assure you, brethren, that it has been unspeakably satisfactory to us to learn how prudently, quietly, and peaceably the great mass of the Presbyterian population have conducted themselves amidst the troubles and temptations of the times, and how patriotically and ardently, although in many instances at a great sacrifice of private interest, they have devoted themselves to the re-establishment of order and tranquillity. This loyal and honourable course, from which slighted claims and deferred hopes have not prevailed on them to deviate, we ascribe mainly to the sound principles with which they had been early imbued by parents, who, fearing the Lord from their youth, submitted themselves to every ordinance of man for the Lord's sake; their hereditary reverence for the example of their Scottish progenitors in days of public jeopardy, and to the wholesome and hallowing influence, which, under great difficulties and disadvantages, many of them derive from the ministration of the word and ordinances of the Gospel.

That the benefit of waiting on God in these holy solemnities is so partially dealt out among you, is to us matter of heavy lamentation and great searching of heart. We deeply participate in the disappointment and discouragement which you experience in observing so many unequivocal symptoms of the growing influence of those who are hostile to your claims for a legislative provision, which, according to our understanding, had been as amply and expressly secured to you as to the members of another Established Church, whose Ministers, we have ever asserted, have no higher claim to the designation of a Protestant Clergy than those who labour among you in word and doctrine. But we confidently trust that no considerations of having your expectations frustrated for a season, will, in the slightest degree, chill the ardour of your exertions in the maintenance of the laws and the preservation of the constitution from the outrages, which, if unresisted, must prove more fatal to the colony than to the mother country. We do not by any means despair of the arrival of better times to the Presbyterian Church, and we are sure that if you continue to be guided by the pure and peaceable spirit of christianity, and to shew, out of a good conversation, your words with the meekness of wisdom, the interest of your Church will ultimately be established on

a firm foundation, and, in being followers of that which is good, you will achieve a triumph greater than any temporal advantage.

In the absence of adequate support from the state, we must own, that though we have not been disposed to overlook, we have too sparingly supplied your lack of spiritual privileges. As a portion of our Lord's vineyard, planted by the right hand of the Lord himself, who prepared room before it, and who caused it to take deep root, and to send out its boughs to the sea and its branches to the river, the Presbyterian Church of Canada had claims on the sympathy, countenance and aid of this land, to an extent far greater than have ever yet been sufficiently recognised. But if we have been deficient in zeal and activity, or tardy in administering encouragement and help to our brethren beyond the Atlantic, it is now the more incumbent on us to redouble our diligence, and we earnestly hope that it will be given us in this our generation so to act, in the spirit of power and of love, and of a sound mind, as at once to animate you by our example, and to advance, by free-will offerings, of our worldly store, the sacred objects, which, according to your power, yea, and beyond your power, you are already labouring most strenuously to attain.

We heartily approve of a scheme which has been brought under our notice by our esteemed brother, the Reverend John Machar, Minister at Kingston, for raising the most destitute parts of your adopted country more speedily to the possession of gospel privileges, by the employment of duly qualified Missionaries, whose office it will be to fan the slumbering flame of devotion among those who are at present scarcely within the reach of the joyful sound, and to prepare the highway of holiness and truth, in which the wayfaring man may walk uprightly and surely, without being led away by the error of the wicked. In these times of adventurous innovation, there is too much cause to apprehend, that within the bounds of your territory, as well as in other corners of the Christian Church, some may be carried about by divers and strange doctrines, or ensnared into disorderly courses, through the crafty and insinuating acts of such as, whatever may be their professions or their motives, are in reality, though perhaps unconsciously, labouring for the establishment of an influence unfavourable to the cause of christian truth, as well as subversive of lawful authority and the secular interests of the people. We entreat you, brethren, not to forget the old paths in which your fathers found quietness and assurance; and while you seek to be established in the present truth, let it be your unvarying resolution to listen with extreme caution to whatever schemes have not had their practical utility demonstrated by the experience of past times.

Amidst the fluctuations of temporal things let

it be your habitual exercise to seek for light and comfort in the sure word of God under the guidance of the Holy Spirit, and to stir up one another to the faithful performance of the duties of a religious life, as the most effectual antidote against the impatient love of change and turbulent designs fomented by the enemies of social order and the stability of our national institutions. As far as in us lies, we are disposed to contribute to the expense of professionally educating such young men recommended by your Presbyteries as are likely to prove serviceable to the church in the office of the ministry. And on all occasions it will afford us pleasure to strengthen your hands in doing the work of the Lord.

It is our earnest prayer to the God of all grace

and consolation that your souls may prosper and be in health; that through the favour of the Supreme Governor among the nations, your civil privileges may be secured against the perils arising from anarchy, faction and violence; that you may live together in unity and concord; and that you may all be happily instrumental in building one another up in your most holy faith, so as to be made meet for the possession of an eternal inheritance, in a better country, which is an heavenly.

Given at Edinburgh this 27th day of May, 1839.

By authority of the General Assembly,

JONH LEE,

Cf. Eccl. Scot.

The Commission of Synod at its adjourned Meeting in Hamilton, on the 8th and 9th instant, pledged itself to a course of definite and immediate action, in regard to the proposed College. We hope to furnish our readers, in the next number, with the full Minutes of the Commission, in the meantime, we insert the following Address to the Members and friends of the Church, on the subject of contributions for the College. We trust, that it will be received, and responded to by all into whose hands it comes, in a spirit of kindness and liberality.

ADDRESS OF THE COMMISSION OF SYNOD.

To the Members and Adherents of the Presbyterian Church of Canada, in connexion with the Church of Scotland.

BRETHREN,

The Synod, at the Meeting in Kingston, in July last, determined on founding a College in Kingston, "for the education of youth, and particularly for the education of candidates for the Holy Ministry;" and the Synod then also devolved on us the Commission, the important work of obtaining a Bill of Incorporation for such College, and of raising funds and taking other necessary measures for its establishment. And we now affectionately, and we will add, confidently, address ourselves to you, soliciting your co-operation and aid in this undertaking.

We feel, as we may well do, that we are commencing a great work—and this at a season in which many things bear an untoward aspect to it. Yet we are not dismayed by the feebleness of our own resources, or the difficulties of the times.—We trust, that these things will incline us the more to look for the Divine blessing,—without which, such an enterprise in any circumstances would miscarry, and to prosecute it with humility, prudence, and resolution.

We would have you to consider, that the Institution which we are about to found, is designed FIRST, for the thorough culture in human and divine learning of the youths amongst ourselves, who are giving themselves to the ministry of the glorious Gospel—an object this, which, whether viewed in itself or in reference to the destitution of spiritual labourers which prevails around us, must commend itself to you all as unspeakably

important. The Great Head of the Church has put it into the hearts of a goodly number of our own young men, to aspire after the ministry, just when the supply of labourers from our native land seems ready to fail us, and hence, the urgent duty on our part, to direct and encourage them to suitable preparatory studies, and at the same time to provide a permanent institution for the training up of ministers.

The Church of Scotland has always since the days of the Reformation been creditably distinguished for the scholarship of her ministers, and so have most of the churches in Europe and America, which have sprung from her. And we, verily, are neither in an age nor a land, in which we can contemplate a diminished standard of ministerial education. Infidelity is eager to engage learning and science in her unholy cause, but, we must shew that it is only by a perversion of these—that they can lend her any service—and that they are the legitimate hand-maids of Divine Truth, being subservient at once to the knowledge, and to the publication of it.

Then, consider that the same Institution is designed SECONDLY, for the instruction in the elements of general Literature and Science, of such as may desire to cultivate them for secular professions.

The education which is preparative for the study of Theology, is also preparative for the study of other sciences. And, if this be given, as we would have it done, in harmony with Divine

Truth and in connexion with a christian discipline over our students, then, we doubt not that many parents, who justly think learning too dearly purchased for their children, at the ordinary risk of having their principles and morals corrupted, will be glad to send them to our Institution.

The commission after much deliberation have determined on commencing the Institution with two Professors and two Assistants or Tutors.—The selection of the Professors in the first instance to be with the Committee on Colonial Churches of the General Assembly of the Church of Scotland. Eminent talents, well disciplined by study, and consecrated to the cause of true religion, are the qualifications we will look for in our teachers. And, we humbly pray and hope that the Great Head of the Church, who has raised up such men as Dr. Duff and his coadjutors, for Hindostan, will put it into the hearts of men of like gifts and piety, to give themselves to the advancement of his cause in this land, by stationing themselves at the fountain-heads of learning in it.

For the founding of the Institution, on the scale now mentioned, we look for aid from the mother country; and, communications are about to be sent to the Committee of the General Assembly, the Committee of the Glasgow Colonial Missionary Society, Presbyteries in England and the Synod of Ulster. Yet we entertain the full conviction, and we would have you feel the same, that our own exertions and sacrifices towards this great work will be the measure of the assistance that we may expect from other quarters. Christians and churches elsewhere, yea, and the State itself may be expected to help us when they see that we are in earnest in carrying it forward.

We do therefore entreat you, friends and brethren, by the vast importance, and the necessity of this undertaking, to assist us in it by large and bountiful offerings. Think how the Israelites in the wilderness responded to the call of Moses for offerings of gold and silver and precious stones

and suitable furniture, for the erection and adornment of the moveable sanctuary, in which the cloud of glory dwelt, even so, as that their liberality had ultimately to be restrained,—and shall the population of the Canadas, acknowledging a connexion with the Presbyterian Church, amounting as is said to 100,000 souls, feel it too great a burden to raise eighty or one hundred thousand dollars for objects so momentous as the training of youths for the ministry of the gospel, and for the professions which the necessities of secular life require?

Our desire and purpose is to give all the members and adherents of our Church an opportunity of contributing to the proposed Institution. We have appointed committees in every Presbytery, who may associate others with them, and whose business will be to plead this cause within the bounds of every congregation.

The following gentlemen have been appointed to act as local Treasurers, to whom payments may be made on account of the College, by collectors or individual contributors, viz:—

ANDREW STEVEN, Esq., *Gore Bank, Hamilton.*
JOHN CAMERON, Esq., *Commercial Bank, Toronto.*
FRANCIS HARPER, Esq., *do. do. Kingston.*
HONORABLE PETER MCGILL, *Montreal.*
JOHN THOMSON, Esq., *Quebec.*

Trusting that the proposed Institution will commend itself at once to the patriotism and the piety of those into whose hands this circular comes, we claim for the Institution both their offerings and prayers. "Wisdom and knowledge shall be the stability of *Messiah's* times," and let ours be the honour and blessedness of those who aid in the extension of his kingdom.

In name and by appointment of the Commission of the Synod of the Presbyterian Church of Canada, at Hamilton, this ninth day of October, one thousand eight hundred and thirty-nine years.

ROBERT MCGILL, *Moderator.*
ALEXANDER GALE, *Clerk.*

MEMOIR OF MRS. BELL.

The Apostle Paul urges on us a strong motive to forsake sin and run the christian race, when he tells us we are compassed about with a great cloud of witnesses. It may be, or it may not be that they are beholders of their brethren on earth, but it is certain that they are witnesses to the truth, and moreover, that they are so numerous that they are called a cloud of witnesses, and in another passage elsewhere, a multitude whom no man can number. When in the body, they saw the vanity of the world, they saw the evil of sin, they turned from it to God, they received mercy in virtue of the atonement of Christ, and during the brief pilgrimage measured out to them, they walked with God. The truth therefore comes to

us with a stronger claim, when we find many witnesses setting their seal to it as worthy of all acceptance. There are not a few indeed who doat upon the idea that departed relatives still behold those they have left behind, nevertheless this is not the motive by which the apostle urges us to obedience and self-denial, he refers to their walk and conversation on earth, and designates them as witnesses to the truth that God is a faithful and covenant keeping God. We have many memoirs in modern times of young believers dying in the sure faith of a better resurrection; and who is there that would wish their number diminished? Yea it is a pleasing task to add another and another to this great company. It raises us above

the world that is seen, for it magnifies the world of spirits, and we learn to walk by faith and not by sight. But we shall not withhold the attention of our readers from the interesting communication sent to us regarding a departed sister. Would that many in this age of outward show and vanity may imitate so excellent an example.

"The memory of the just is for a blessing" for so we would render the saying of Solomon—Proverbs x. 7. Hence, higher views than that of private affection for the just who have been removed from amongst us by death, may dispose us to attempt to perpetuate their memory. To commend their example to survivors, and to honour the grace of God in them are the objects we should aim at, in preserving a memorial of them. It is with these views that a few memoranda of the late Mrs. BELL are committed to the pages of the *Christian Examiner*. ELIZA—such was her christian name, was the eldest daughter of Edward Thomson, Esq., M. P. P. She was born on the 13th of March, 1816—was married to the Rev. ANDREW BELL, Toronto Township, on the 21st of November, 1833, and died on the 2nd of June, 1839, leaving behind her a mourning husband and three children. Such is the short tale of her life suggesting to all the perpetual warning that "time is short"—that "the fashion of this world passeth away." There is good reason, however, to believe that through the abounding grace of God she had been prepared by the teaching of his Word and the chastenings of his Providence for the heavenly state.

She had when young lost her own mother; and, this, one of the severest calamities which in ordinary circumstances can befall the young, was over-ruled to her for spiritual good, as she was led by it to seek the salvation of her soul as the one thing needful. We make an extract from a paper now before us, which contains a few notices of her character, that were not intended for the public eye: "When I first became intimately acquainted with her," says the writer, "I soon found that although she was deeply serious, yet her seriousness was of that floating kind that wanted active direction given to it—the retiring modesty of her disposition had hitherto prevented her seeking from any experienced christian that direction and counsel she needed. But, when once she obtained it, it was pleasing to mark the rapidity with which she advanced in the christian life. She soon gave herself first to the Lord, and then to the Church, and she was a member of it—not in name only, but in reality. She thirsted earnestly for the ordinances of God's House, and fed on them with the keenest relish. Her experience of spiritual things was deep and powerful.

Her conscience was exceedingly tender with regard to sin, and both in my fellowship with her, and from what she has left behind her, I have learned something of the deep wrought agony with which she mourned over her sinfulness, both by nature and practice, in the sight of God. Her religious experience took a deeply earnest and serious cast rather than a joyful one. She had been long looking forward to death, and preparing for it, and striving to live by faith on the Son of God."

The Providence and word of God alike indicate that wives, and especially mothers, are to find their proper duties at home, as Paul exhorts they are to be "keepers at home." (Titus 11, 5.)—And within her house Mrs. BELL evinced the unostentatious yet substantial excellencies of the affectionate and virtuous wife and mother. She was naturally retiring and reserved in her disposition; yet, when a communion season, a meeting of Presbytery, or any similar occasion brought any of the neighbouring ministers to visit her husband, she rejoiced in their company, and took a lively interest in the discussions and conversations at the table that respected the interests of the Saviour's kingdom. In the absence of her husband, she was wont to lead her little ones to the throne of grace, and morning and evening to pray with them and for them—a duty this which every christian mother, when in similar circumstances, should attend to. They should consider that their prayers come with a peculiar impressiveness on the souls of children themselves, and that the matter of their intercessions may suggest—we know where they have suggested, petitions to those in whose behalf they were offered, long after the tongue that uttered them is silent in the grave.

Mrs. BELL's love of the public ordinances of the church has already been adverted to. The writer of this notice well remembers that on the last occasion on which she commemorated the Saviour's death on earth, it was a matter of wonder to him how she then, of infirm health, could travel to the house of God, which was distant upwards of two miles, and bear the bodily exhaustion of a lengthened service. That doubtless she felt what all God's people have felt, that the word was unto her "more than her necessary food."

During the brief period of her earthly probation she had other trials to contend with besides those which are incident to a feeble bodily frame: but no one could have known of these from any complaints or murmurs on her part; and, it may be enough to say that, in respect to what at any time tried or troubled her husband, she was an help-met for him.

The pulmonary disease which had long threatened her, assumed a serious form in January, and continued its ravages gradually, yet uninterruptedly, in spite of every effort which domestic care and medical skill could employ to arrest it, until the last thread of life parted asunder early in June. We have seen consumption proceeding as rapidly to a fatal termination in some cases in which the patients alone seemed insensible of their rapid progress to the grave. And with an insensibility to the approach of death or an aversion to think of it; preparation for it is not to be expected. But it was otherwise with the subject of this notice. At an early period of the disease, she anticipated her dissolution, and throughout its progress, through the grace and power of the Saviour she was sustained in peace. Though in a great measure exempted from pain, she yet knew something of "the nights of wearisomeness" of which Job complained—for sleep long fled from her eyes. The Saviour, however, gave her "songs in the night," and in his own time gave repose to her weary body in the sleep of death, to that blessed region where the refreshment of sleep is not required. The memoranda which have been already quoted thus mention the closing scene of her life:—"When her last illness came on, the reality of the approach of death seemed to startle her for a little at first: but a recurrence to the promises and engagements of Christ in the Gospel soon restored her confidence on him. Throughout her illness she felt a sweet degree of comfort in staying herself on the Redeemer and trusting to his promises, and assurances. On these she cast herself with an unwavering faith, convinced that he would perform what he had promised, and that he would in no wise cast out those who came to him by faith. She was a humble but a most sincere believer on him, and she found in her happy experience that he

was good and gracious. She was never allowed to sink into any thing like despondency or despair; on the contrary, her comforts sometimes amounted to a high degree of joy. Often did she speak of Jesus as lovely and precious, for such she discerned, and proved him to be; and often did she extol his amazing love, for she felt that it had been great towards her. On the 2nd day of June, the first day of the week very early in the morning she breathed her last in the midst of a gentle sleep which had come upon her, literally falling asleep in Jesus, and entering, as we doubt not, into the rest that remaineth for the people of God. While our earthly Sabbath was soon to end and our toils to be renewed, she entered on that Sabbath which no labours or troubles shall ever interrupt or terminate. Those of us who watched over her dying bed, felt an additional consolation in the thought, that the morning on which her earthly sorrows ended, was that of the day which itself called our thoughts to contemplate and adore the Son of God as the Conqueror of death—the first fruits of all who sleep in him."

Precious in the sight of the Lord is the death of his Saints. May her removal be yet overruled for good to the children she has left behind her, and may it tend to quicken her surviving partner and kindred; yea, all of us who feel affected by the event to follow, more diligently those who through faith and patience are now inheriting the promises. And longing to furnish even one awakening consideration to our young readers we would say to them—Be taught from the early death we have thus recorded, to consider that ONE THING IS NEEDFUL; and, that, that ONE THING is the care of the soul—a preparation for heaven—an interest in the Saviour.

W. R.

Toronto Township.

MEMOIR OF THE REV. JOHN MACLAURIN.

This distinguished man was born in October, 1693, in the parish of Glenderuel, Argyleshire, of which his father was minister.* He was the eldest of three brothers, of whom the second,

Daniel, died young, after giving ample proofs of an extraordinary genius; and Colin, the youngest, is well known as one of the most celebrated mathematicians of the age. Having attended the usual course of philosophy and divinity in the college of Glasgow, John Maclaurin went, according to the custom of many of his countrymen at that period, to the university of Leyden in Holland, and studied there for some time, under some of the most eminent professors. Having returned to Scotland, and gone through the usual preparatory trials, he was licensed by the Presbytery of Dumbarton to preach the gospel, and, in 1719, he was ordained to the office of the holy

* Mr. Maclaurin of Glenderuel of Kilmodan, was an excellent parochial clergyman, and known as one of the translators of the Gaelic version of the Psalms in metre, by the Synod of Argyle, which was long used in the churches of the West Highlands, but which has of late years, we believe, been superseded by Dr. Smith's version, and more lately by the authorised version of the General Assembly.

ministry, and settled at Luss, a parish beautifully situated on the romantic banks Lochlomond. In this delightful and sequestered spot, he enjoyed a favourable opportunity for pursuing his studies, which he did not fail to improve, his whole time being occupied with the discharge of his more active pastoral duties, or with his books; and his enlightened and discriminating mind well knew how to make all his literary pursuits subservient to the interests of religion, and of his own professional improvement.

This promising young man was not allowed to continue long in the secluded situation of a country minister. His talents and piety were soon taken notice of in the neighbourhood of Luss, and by many in the surrounding country, who had the opportunity of becoming acquainted with his worth. His unaffected piety made him acceptable to the friends of religion, his learning and ingenuity to persons of improved intellect, and his modest and cheerful temper to all who enjoyed his society. Having occasion sometimes to preach in Glasgow, which he did with universal approbation, he received a call from the congregation of North West parish, to succeed the Rev. Mr. Anderson, well known for his writings in defence of the Presbyterian form of church government. He was admitted to that charge in 1723, to the great satisfaction of all concerned. He was now introduced into a field of arduous labour and extensive usefulness, but which did not allow him so much time for study as he formerly enjoyed. It was, however, well adapted for one who had previously laid so good a foundation, and who had sincerely devoted all his time and talents to the work of the ministry. His activity and pious zeal carried him through a great deal more of useful work than many could have done. His calls to visit the sick and the dying were uncommonly frequent, and his experience in the exercises of the divine life led him to be often consulted by persons under the influence of deep concern about their eternal interests. In order to promote the spiritual interests of his Highland countrymen, he preached once every month to them, in their own language; a privilege which must have been considered of high value, no Gaelic chapel being at that time in existence in the city. In every benevolent scheme he took an active and prominent part. He most efficiently assisted in concerting measures for the regular maintenance of the poor, and promoted, with successful effect, the erection of the city hospital. In all plans and endeavours used for suppressing vice and impiety, he was a principal mover; and heartily countenanced a society instituted at that time in Glasgow for prosecuting criminals and reformation of manners. But if his zeal and activity were so great in regard to matters of outward reformation, they were still greater in regard to the interests of inward and vital religion. Nothing gave him so much joy as its advancement, and when the remarkable revival commenced about 1742 in several places of the west of Scotland, he was invited by the ministers in whose congregations the uncommon religious concern chiefly appeared, to visit and assist them in their most important and delicate

labours. Being fully convinced that the extraordinary religious excitement which at that time prevailed was of God, he did not consult his own ease, nor even his reputation; but while some of his brethren stood aloof, he was at great pains to procure and communicate well attested accounts concerning the progress of religion both at home and abroad. He had several correspondents in Boston and in other parts of New England, whom he greatly esteemed and loved, particularly Abiel Walley, Esq., the Rev. Messrs. Cooper, Prince, and the celebrated Jonathan Edwards. He communicated the results of his correspondence freely to his religious friends at home, and wrote largely and particularly to his American correspondents: what intelligence he could procure of the state of religion in Scotland. So much was his heart in the work, that he met once a week with some of his Christian friends residing in Glasgow and neighbourhood, for mutually communicating religious intelligence, and to converse on divine subjects. At this period of active exertion in his various pastoral duties, he greatly encouraged societies for prayer, and assisted them with his advice and co-operation. Several years afterwards he was the chief originator and promoter of a general concert for prayer, which was united in by great numbers both in Great Britain and in her American colonies; in recommendation of which, his friend, the Rev. Jonathan Edwards, published a tract, entitled 'An humble attempt to promote explicit agreement and visible union of God's people in extraordinary prayer.'

Toward the latter part of his life, Mr. MacLaurin felt, in common with the Willisons and other pious men, peculiar anxiety regarding the peace and prosperity of the Church of Scotland. He had all along, during the course of his public ministry, used his utmost endeavours to prevent strife and division, but not with such successful effect as a lover of the peace of the Church, and a devoted friend of divine truth could have wished. He was, however, at great pains in procuring, by his influence, the peaceable settlement of vacant congregations, as appeared partly from papers found among his manuscripts, and from circumstances well known to his Christian friends and brethren in the ministry. While he was far from encouraging an unreasonable opposition among the people on the one hand, he was decidedly adverse, on the other, to the intrusion among them of ministers to whom, from conscientious motives, they were opposed. An appointment to the office of the holy ministry by ordination, he considered a solemn and very important business, which ought not on any account to be made subservient to political measures. He was persuaded that the great design of the sacred function—the edification of the body of Christ—could never be promoted by such violent means as fixing a pastoral relation in the face of an universal opposition; and, therefore, the violent and arbitrary methods he had seen pursued by a dominant majority in the Church, in not only authorising such settlements, but, as in the case of Mr. Thos. Gillespie of Carnock, deposing from the holy ministry those who, for conscience' sake, had refused to take an active part in them, made a

very deep impression upon his mind, as a dismal presage of the decay of vital religion, and of the pulling to pieces our excellent ecclesiastical constitution. Influenced by considerations so powerful, he interposed his most vigorous efforts to stop the progress of such tyrannical and ruinous measures, by writing himself, and engaging able men to write upon the subject; and it was known to his friends that several well written pamphlets, published at this time, made their appearance under his special superintendance.

Notwithstanding that so large a portion of his time was employed in active ministerial duty, and intercourse with his people, there was scarcely any new book of note that made its appearance, with which he had not made himself acquainted; and by due economy of his time he found leisure to study and compose upon a variety of subjects. To account for the remarkable progress he made in the study of sacred literature, it must be considered, that as he had a very quick apprehension, so he was capable of extraordinarily close application to study, attended with a certain persevering earnestness to finish the discussion of every subject he had once begun. It was well known also to his friends, that he generally retired for some time during the summer season to the country, where his studies became both his business and recreation, and that he never seemed to weary of them, nor to relinquish them, unless when other avocations called on him to do so.

It does not appear that Mr. Maclaurin, during his lifetime, published any work bearing his name; but a great number of valuable manuscripts were found after his death, and an excellent selection of them was made by his affectionate son-in-law, the late Dr. John Gillies of Glasgow, and published by him in 1755. This volume of Sermons and Essays has passed through several editions, and has been much read by the religious public, and frequently referred to by competent judges, as a book abounding in sound instruction, powerful reasoning, and persuasive eloquence. Besides this volume, Dr. Gillies published another, containing an elaborate essay 'On the Prophecies relating to the Messiah,' and several sermons. The Doctor, in his memoir of Mr. Maclaurin, gives an enumeration of the principal manuscripts in his possession, and mentions, among others, 'A consolatory letter to Lady Frances Gardiner on the Colonel's death.' This letter has, so far as we know, never been printed; but that it was of high value, is evident from a note of the late Dr. Erskine, prefixed to a collection of letters to the afflicted, published by him in 1790, where he thus expresses himself:—'An excellent letter of the late Mr. Maclaurin of Glasgow, to Lady Frances Gardiner, on occasion of Colonel Gardiner's death, would have been inserted in this collection, if a copy, once in the publisher's possession, had not been lost, and all his efforts to procure another proved fruitless; and, therefore, he will be indebted to any one who will put it into his power to impart it to the public.'

Notwithstanding his incessant application to study, and to the more active duties of his profession, Mr. Maclaurin uniformly enjoyed a good state of health, which was seldom interrupted excepting by some occasional fits of rheum in his head, and a

pain and weakness in his eyes. In spring, 1754, he was somewhat feverish for a few days, but soon recovered, and was so well as to attend the meeting of the General Assembly in May, where he had the pleasure of meeting with the Rev. Messrs. Tennant and Davies, agents for collecting benefactions for the college at Princeton, New Jersey, a design to which he heartily wished success, as he did to every scheme that tended to promote the interests of christianity either at home or abroad; and it gave him great satisfaction to see with what readiness the Assembly granted a collection in aid of the infant seminary. After he came home he had frequently in his hands a small volume of valuable religious tracts by the Rev. Samuel Shaw, one of which is entitled, 'A Farewell to Life,' and peculiarly suitable for the serious perusal of one having his departure from this world in view. About the end of August he complained greatly of the rheum in his head, which, notwithstanding the temporary beneficial effects of medicine, still returned. Having preached on Sabbath the 25th, he went abroad next day, there being at that time some foreigners of distinction in Glasgow, who were desirous of being introduced to him on account of the esteem they had entertained for his learned brother, Colin. He waited upon them with great cheerfulness, and conversed with them in his usual entertaining way. He had engaged himself to wait on these strangers on Thursday, 29th August, but found himself so much indisposed by the pain in his head, that he could not go abroad as he intended. About two in the afternoon of that day, he became suddenly so ill that his memory failed him. On Sabbath, 1st September, though he did not speak with his former distinctness, his discourse, in the intervals of his drowsiness, was in the same heavenly strain it used to be on that day of sacred rest, repeating many comfortable passages of scripture, and improving every circumstance as the means of exciting devotional feeling, taking occasion from the cordials he was using to speak of the 'fruit of the tree of life,' and of the pure water of life. Afterwards his trouble rapidly increased, and carried him off on the evening of Sabbath, 8th September, in the sixty-first year of his age, the end of a Sabbath on earth being to him the beginning of an eternal Sabbath in heaven.

The decease of this able and useful minister of the gospel was much lamented as a great loss to the community at large, and by his own affectionate congregation as a painful bereavement. He was greatly beloved by his brethren in the ministry in general, especially by his colleagues in Glasgow—and what heightened the value of his other talents and christian graces, and endeared him to all who knew him, was that humility and self-diffidence by which he was so eminently distinguished. As a minister of the gospel he was most exemplary. The great subjects of his public discourses were the peculiar doctrines of christianity, which were the comfort and delight of his own soul; and it might be truly said of him, that he 'shunned not to declare the whole counsel of God.' In dealing with the consciences of his hearers, he endeavored, after the apostolic pattern, to convince them of their having broken the divine law, and then to lead them to the blood of Christ which cleanseth

from the guilt and pollution of sin, and inculcated the necessity of regeneration by the Holy Spirit. His clear and scriptural views of the doctrine of the imputation of the Redeemer's righteousness may be seen in his essay on 'Prejudices against the Gospel.' The grand truths of justification by the blood and righteousness of Christ, and of sanctification by the Holy Spirit, were most prominently displayed in all their importance in his public ministrations; and when he treated on other points, either doctrinal or practical, of the Christian system, they were all viewed as subservient to, and bearing on those radical truths. Dr. Gillies, the respectable editor of his posthumous works, and his biographer, at considerable length details the character of his well-beloved father-in-law, and none had a better opportunity of knowing him than he had, having seen him so often in his domestic circle, and having served with him so long as a colleague in the ministry of the gospel. Many letters were written to him after Mr. Maclaurin's death, by worthy ministers, both at home and abroad, condoling with him and his other relatives on the occasion, and expressing much personal respect to the memory of so good and great a man. Some of these were prefixed to the volume of his *Sermons and Essays*. One of them was written by the late Dr. Erskine, then minister of Culross, from which the following is a short extract:—"The strength of his genius, and the solidity of his judgment, furnished him with sentiments new and ingenious, and yet solid and convincing, when explaining or vindicating some of the most important articles of the Christian faith. When consulted upon controversies which seemed quite exhausted by the labours of others he would often strike new light on the question in debate, and offer a more distinct and satisfying solution of difficulties than had hitherto been advanced; and such was his accurate knowledge of true religion, as equally preserved him from right and left hand errors. He discovered zeal, boldness, and faithfulness in opposing what-

ever he thought contrary to the interests of the Redeemer's kingdom, and remarkable humility in preferring those to himself, who in gifts and graces were much his inferiors. I account it one of the most pleasant circumstances of life that, for eleven years, this eminent servant of Christ honoured me with his friendship, and often profited me by his instruction and advice." The pious and warm-hearted Mr. Whitefield, in a letter to Dr. Gillies, writes thus in his own characteristic style:—"I hear you have met with changes since my departure.—What have we to do to expect any thing else? Dear Mr. Maclaurin, whither has he gone? He has gone to where Jesus reigns, and where, through rich and sovereign grace, I hope ere long to be.—If his daughter, your dear yoke-fellow, is also gone, she, I trust, is happy too. May we follow their footsteps with steady pace!"

In 1721, Mr. Maclaurin married Lillias, daughter of Mr. John Rae, of Little Govan, by whom he had nine children, of whom four died in infancy. His son John, a very promising young man, died in 1742, aged seventeen. His eldest daughter, spouse to Dr. Gillies, his biographer, died soon after the birth of her eighth child, August 6th, 1754, about a month before her father, whom she very much resembled in a peculiar sweetness and vivacity, and in the most serious piety. They were lovely in their lives, and in death they were not divided.—Dr. Gillies, after very copiously describing the public and professional character of this distinguished man, thus alludes to the happiness he enjoyed with his household:—"What he was in his family, I am at a loss to express. He was so exceedingly and deservedly dear to all his relations, that the description must fall far short of the reality. Indeed, the remembrance is too affecting.—Our only comfort is, that his Saviour and ours lives for ever, and that in his blessed presence we hope to enjoy a far happier society together, than we ever did in this life."—*Edinburgh Christian Instructor*

The following verses are from the pen of the Rev. Mr. McCheyne, of Dundee. Mr. McC. is a young and talented Minister of our church, but in consequence of over study and exertion in his parish, he was obliged to retire to his father's house in Edinburgh, that he might enjoy a little ease and leisure to recruit his health. It was while there, that a proposal was made to him by the Committee of the General Assembly to go to Palestine, to enquire into the numbers and condition of the Jews in that country. He readily agreed, and it is believed he is at this moment travelling in that very interesting land. The deputation of which he is a member, are expected to be in Scotland before the month of May, and to give in their report to the next General Assembly. The verses have never been in print, having been written in a private note addressed to the Editor of this work:—

Psalm cxix, 105, "Thy word is a lamp unto my feet and a light unto my path."

When Israel knew not where to go,
God made the fiery pillar flow,
By night by day above the camp,
It led the way—their guiding lamp—
Such is thy holy word to me
In day of dark perplexity.
When many paths before me spread,
And all invite my foot to tread,
I hear thy voice behind me say,
"Believing soul this is the way,
Walk thou in it." Oh gentle dove
How much thy holy law I love!
My lamp and light
In the dark night.

When Paul amid the seas seemed lost,
'Mid Adrian billows wildly tossed,

When neither sun nor stars appeared,
And every wave its white head reared,
Above the ship—beside his bed
An angel stood and "Fear not" said
Such is thy holy word to me,
When tossed upon affliction's sea,
When floods come in unto my soul,
And the deep waters o'er me roll,
With angel voice thy word draws near,
And says "'Tis I, why shouldst thou fear?
Through troubles great my saints must go,
Into their rest where neither woe
Nor sin can come—where every tear,
From off the cheek shall disappear,
Wiped by God's hand"—Oh gentle dove,
Thy holy law how much I love,
My lamp and light,
In the dark night.

THE EAGLE.

The eagle has always been reckoned the king of birds, whether on account of the superiority of his strength, the terror he inspires into so many other animals on whom he preys, his natural fierceness, or the rapidity and elevation of his flight. It is said that this bird will live a century, and that he increases in bulk till his death.

Naturalists have remarked, that the eagle has a very quick threatening eye, a little sunk in the head, and protected by the prominency of the forehead, which a little resembles an eye-brow; under which is a very hard and bony ledge, composed of several substances joined and placed one above another like scale. The tongue does not terminate in a point, like that of other birds, but is cartilaginous, and almost square at the end; and at its root are two hard points, like the iron point of an arrow. The stomach shows the voracity of the eagle; for when thoroughly inflated it is two inches in diameter. The bones are very hard, and have very little marrow in them. The eagle's blood is thick and fibrous: the bill sharp and corrosive.

So great is the eagle's voracity, that he ravages all the neighbouring country for his support.—Hence it is that there are seldom two eagles to be found in the same quarter. It is also said, that the eagles chase their young ones, not only out of the nests, but out of the country where they inhabit, as soon as they are able to fly.—Not contented with preying on the larger birds, such as hens, geese, and cranes, the eagle frequently lifts from the ground and carries off kids, lamb, rabbit, hares, &c. As the eagle lives wholly on the flesh of the creatures he devours, so he quenches his thirst with their blood, and never drinks water but when he is sick. All other birds, except the swan, which often resists him with success, are extremely afraid of the eagle; at his cry they tremble and quake; even the dragon, when he hears him, takes refuge in his den. Nor are the fishes safe from his voracity: as he skims over the seas and lakes, he perceives them at the bottom, plunges with the greatest rapidity, drags them to the shore, and devours them. Various of these particulars in the natural history of the eagle are mentioned in the book of Job. 'Doth the eagle mount up at thy command, and make his nest on high? She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place. From thence she seeketh the prey; and her eyes behold afar off.—Her young ones also suck up blood: and where the slain are, there is she.'

Sharpness of sight is a quality of the eagle which sets him above all other birds; and he seems to be sensible of that advantage; and to preserve it in his species, as soon as his young begin to have strength, he turns them towards the sun, and makes them fix their eyes upon it—and if any one cannot bear the heat and the rays, he chases him from his nest, as if he judged him unworthy of his protection and assistance; but attaches himself to the rest with a more remarkable affection than formerly, even to the exposing of

his own life, to preserve them from danger. To teach his young ones to fly, he flutters round his nest in various ways. Afterwards he takes them upon his back in such a manner, that the fowler cannot hurt the young, without piercing the body of the old one. In the middle of his course he darts from under them in order to prove them; and if he perceives that they cannot as yet support themselves alone but are in danger of falling, with the rapidity of an arrow he again darts below them, and receives them between his wings. The eagle is the only bird into which nature has instilled this kind of instinct, which the scripture has chosen as a most expressive symbol of the tenderness with which God protected his people in the wilderness. 'Ye have seen,' says Jehovah, 'what I did unto the Egyptians, and how I bare you on eagle's wings, and brought you unto myself.' And says Moses in his song, 'As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him.'

One reason why the eagles can look steadfastly in the face of the sun, and support his severest rays, is, because they have two eye-lids; one with which they shut their eyes entirely; the other, which is thinner, they draw over them when they look upon any luminous object, which renders the glare of light much more supportable; by means of this the eagle rises to a prodigious height. To this instinct he owes, it is said, the renewal of his strength and of his youth. Every ten years his feathers become very heavy, and less proper for flight. He then makes his utmost effort, and approaches nearer to the sun than usual; and after being excessively heated by his flight, with the greatest velocity he plunges into the sea; his feathers then fall off, and new ones supply their place, which soon restore him to his pristine strength. To this circumstance the psalmist alludes, when he says, 'Thy youth is renewed as the eagle's.' And to the total loss of his feathers the prophet refers when he says, 'Make thee bald, and poll thee for thy delicate children, enlarge thy baldness, as the eagle.'

As the eagle flies most swiftly, especially when hungry, or when pursuing his prey, we find, that, in scripture, the rapidity of time, and the uncertainty of worldly riches, are compared to the eagle's flight. 'My days,' says Job, 'are passed away as the eagle that hasteth to the prey.'—And says the wise man, 'Riches certainly make themselves wings, they fly away as an eagle towards heaven.' To denote the haste that the enemies of the church make to persecute and to destroy, it is also compared to the flight of an eagle. 'Our persecutors,' says the church, 'are swifter than the eagles of the heaven.' In Ezekiel and in the Revelation, the eagle is one of those cherubic living creatures, whose meaning it is perhaps difficult to decipher.

Job says of the eagle, 'Where the slain are, there is she.' The language of Job is to be taken in a literal sense; for though the common sort of

eagles don't eat carrion, there is a particular species which does; all of them feed on raw flesh, though not indifferently of all sorts, nor that of any creature which dies of itself, but such only as is fresh and lately killed. But our Saviour speaks in an allegorical manner, when he says, 'Whosoever the carcass is, there will the eagles be gathered together.' By the carcass is meant the Jewish nation in their fallen, deplorable, and lifeless state, who were like the body of a man, struck dead with lightning from heaven. By the eagles, then, the Roman armies are intended, upon whose standards was the figure of an eagle; and the eagle is still the ensign of the Roman empire. Formerly other creatures were used for their ensign; but Camus Marius in his second consulship, in the year of Rome 650, prohibited them, and appropriated the eagle only to the legions. The sense of the passage then

seems to be, that wherever the Jews were, whether at Jerusalem, where the body or carcass of them was in a most forlorn or desperate situation, or wherever there was a Jew who had dealt unfaithfully with God, there would the Roman eagles or legions find them out, and, as the ministers of God's vengeance, make an utter destruction of them. The metaphor is still more striking and expressive, when it is considered, that of all birds the eagle is the only one that is not hurt with lightning, and so can immediately seize carcasses killed thereby. To this there seems to be an allusion by comparing this with the preceding verse, where Christ's coming to destroy the people of the Jews, their city and temple, is compared to lightning. 'For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be.'—*Christian Magazine*.

A SUMMARY OF THE LIFE OF CHRIST, HARMONISED FROM THE FOUR EVANGELISTS.

We need scarcely inform our readers that the Evangelists do not record events in the exact order in which they occurred. They do not appear to have held it so much their business to furnish the world with a consecutive narrative of the Saviour's life, as to evidence him to be "a Teacher sent from God," as well as "the Lamb of God which taketh away the sins of the world." That such a narrative, however, may be drawn up from the writings of the Evangelists is generally admitted, and that it may be moreover for general edification, may be inferred from the fact, that so many wise and good men have made the attempt. The following summary we have compiled, with some pains, from the harmony of Dr. Dodridge, and hope that it may not be unacceptable to our readers:—

B. C. 6.—The Angel Gabriel appears to Zechariah, while ministering in the Temple, to inform him of the conception and birth of his son John the Baptist, the forerunner of Messiah.

B. C. 5.—He is sent six months after this to the Virgin Mary, to inform her of the conception of Messiah, who is to be born of her, and intimates he should sit on the throne of his father David, and of his kingdom there should be no end. Mary comes from Galilee to Judea to visit Elizabeth, and praises God for his mercy, and for the redemption of his people. John the Baptist is born and circumcised. And her father prophecies of the blessings of Messiah's reign.

The Evangelist John records the previous existence of Christ the Word, and of his incarnation and divine glory. An Angel appears to Joseph and makes a full discovery to him concerning Mary, his wife, who was with child by the Holy Ghost. The genealogy of Christ, by his supposed father, Joseph, traced through David to Abraham. The genealogy of Christ, by his mother, Mary, traced to Adam.

B. C. 4.—Jesus is born at Bethlehem. His birth is made known to the Shepherds while watching their flocks, and after eight days he is circumcised. Mary and Joseph come to Jerusalem to present the child Jesus in the Temple before the Lord, and to offer sacrifices for her purification, when Simeon and Anna prophecy of Christ. The wise men come from the east to Bethlehem to worship Christ. Joseph warned of Herod's intentions, flees with Mary and the child to Egypt. The children of Bethlehem are massacred by Herod's orders.

B. C. 3.—Herod dying, Joseph and Mary return with Jesus and settle in Nazareth.

A. D. 8.—Jesus, when twelve years of age, goes up with his parents to Jerusalem. Christ discourses with the Doctors, and returns to Nazareth.

A. D. 26.—John the Baptiste commences his ministry, and multitudes came to be baptized, to whom he addresses suitable admonitions, calling them to repentance and amendment of life. He preaches the advent of Messiah, and bears testimony to the dignity of his person. Jesus comes from Nazareth and is baptized by John. The Spirit descends upon him, and a voice from heaven declares him to be the Son of God.

A. D. 27.—Jesus is led into the wilderness, where he fasts forty days and is tempted of the devil.

A. D. 26-28.—John is examined by the Jews and declares he is not the Messiah, but refers to one incomparably superior standing among them. Next day he sees Jesus coming towards him, and he bears testimony to him as the Lamb of God. Upon which two of his disciples follow Jesus, and one of these, Andrew, brings his brother, Peter, to Christ. Jesus goes to Galilee, where he calls Philip and Nathaniel. He attends a marriage at Cana, where he turns water into wine. With his mother and his disciples he makes a short visit to Capernaum. From Capernaum he goes up to Jerusalem to the first passover after his entry on his public ministry, and drives the traders out of the Temple. He converses with Nicodemus. He goes from Jerusalem into the land of Judea, and there baptizes by the hands

of his disciples. John hears of it, and rejoices. He gives his last public testimony to Christ. John is imprisoned for his faithfulness in reproving Herod.—Jesus returns into Galilee through Samaria, converses with a woman of Sychar, at Jacob's well, and spends two days among the Samaritans. He comes into Galilee and preaches there, and while at Cana he cures a Nobleman's son who was sick at Capernaum. He preaches at Nazareth, but being rejected by the people, he goes to settle for a time at Capernaum. He preaches in this place with power, and calls Peter, Andrew, James, and John to a more stated attendance on him. He orders them to launch a boat into the deep, when they have a miraculous draught of fishes. He casts out a devil in the Synagogue of Capernaum, and cures Peter's mother-in-law. The next morning he sets out on a circuit to the other cities of Galilee, and is followed by multitudes from various parts. Descending from the mount, he cleanses a leper, and then withdraws into the wilderness to pray. He returns to Capernaum, where he cures a man sick of the palsy, and calls Matthew.

He goes up to his second passover at Jerusalem, where he cures the lame man at the pool of Bethesda, on the Sabbath, and justifies the action before the council.—Returning to Galilee, he vindicates his disciples for rubbing out the ears of corn on the Sabbath day. And, on another Sabbath, cures a man who had a withered hand, and justifies his healing on the Sabbath. The Herodians conspiring against him, he withdraws to the sea, and multitudes follow him, whom he heals of their diseases, and charges persons possessed not to discover who he was. After spending the night in prayer in a mountain, he chooses twelve disciples, and then comes down into the plain, where he works many miracles, and repeats several passages of the sermon he had delivered on the mount. He returns to Capernaum, and cures, at a distance, the Centurion's servant, who was sick of a palsy. Going next day to the city of Nain, he raises a young man from the dead. He answers the disciples of John, who came to ask him whether he was the Messiah; discourses to them of John, and laments over the impenitent cities of Galilee. He dines at a Pharisee's house, and vindicates the woman who anointed his feet there. He makes a progress through every city in those parts, attended by the twelve and certain pious women. He answers the blasphemy of the Pharisees, who charged his miracles on a compact with satan; cautions them of the unpardonable sin, and warns them of the danger of their sinful words. He upbraids the perverseness of the Pharisees in demanding a sign from heaven, and delivers the parable of the relapsing demoniac. He declares his resolution of persevering in his work by the parable of a lighted candle, and of his endeared affection to his obedient disciples. He goes to the sea side, and there, to the multitude, he delivers the parable of the sower, which he explains to his disciples; also, the parable of the tares, which he explains; and adds those of the springing seed, the mustard seed, the leaven, the hid treasure, the pearl and the net. Having answered some who seemed disposed to follow him, he crosses the sea and stills a tempest.

A. D. 27.—Arriving at the country of the Gadarenes, he dispossesses two demoniacs, and permitting the demons to enter into the herd of swine, he is desired by

the Gadarenes to depart, and crosses to Capernaum.—Being entertained at Matthew's house, he justifies his conversing with publicans and sinners, and vindicates his disciples as to fasting. Having cured a woman of a bloody flux, he raises from the dead the daughter of Jairus, and performs a cure in the case of two blind men, and from a man that was dumb casts out a devil. He goes from Capernaum to his own country, and being again rejected, begins another circuit, when he was moved with compassion because of the multitudes, saying the harvest truly is plenteous, but the labourers are few. He sends out his twelve apostles, two by two, to preach the kingdom of God, which they do in different parts, preaching repentance and casting out devils. Herod hears of his fame, and suspects him to be John, whom he had beheaded in prison. The apostles having returned, he retires with them to the desert of Bethsaida by sea. Multitudes flock to hear him, and he feeds five thousand. They would have made him a king, but he obliges his disciples to take ship, and having dismissed the multitude, he retires to pray. The disciples, crossing the sea, are overtaken by a storm. Jesus comes to them walking on the sea, and stills the tempest. And landing near Capernaum, many are brought that were diseased, and he cures all that touch him.

A. D. 28.—Being followed by the multitude to Capernaum, he tells them of their worldly views in seeking him, declares himself the bread of life, and the necessity and benefit of feeding on him. The people murmur at his doctrine, and many of his hearers leave him. The apostles assure him of their continued fidelity, but he foretells the treachery of Judas. The Pharisees blaming his disciples for eating with unwashed hands, he vindicates this neglect of human tradition, condemns the Pharisees for preferring them to the law of God, and inculcates the necessity of inward purity.

A. D. 28.—(About the time of his third passover), Jesus withdraws to the coasts of Tyre and Sidon, desiring privacy. A Syrophenician woman hearing of him, entreats him in behalf of her daughter, he casts out the devil, and, returning through the coasts of Decapolis to the sea of Galilee, he cures one deaf and dumb. After performing other miracles of healing, on the lame, blind, dumb, maimed, and many others, he feeds four thousand, and then takes ship with his disciples and goes to Dalmanutha, in the coasts of Magdala. He upbraids the Pharisees again, for asking a sign from heaven, and cautions his disciples against their leaven and that of the Sadducees. He heals a blind man at Bethsaida, and, going from thence to Cesarea Philippi, he acknowledges himself to his disciples to be Messiah, and commends Peter's confession of him as the Christ the Son of the living God. He foretells his approaching sufferings, rebukes Peter for being offended at the mention of them, and exhorts his followers to self-denial and a readiness for martyrdom. He is transfigured, and discourses with his disciples concerning the expectation the Jews had of Elijah. Descending from the mountain, he casts out an obstinate demon that had withstood the attempts of his disciples. Continuing his progress through Galilee, he again warns his disciples of his approaching sufferings, but they understand not his words. He comes to Capernaum, and makes provision, by a miracle, to pay the tribute. Perceiving his dis-

ciples had been contending who should be greatest. he recommends humility, and the mortification of every sin, however bissetting; charges them to beware of giving offence to any of his people, shewing his esteem of them by one lost sheep that was found. He advises how to deal with an offending brother, and urges forgiveness by the parable of the unmerciful servant. He reproves John for rebuking one who cast out demons in his name because not of their company. Christ chooses the seventy, and sends them, after giving them large instructions, to preach the kingdom of God.

A. D. 29.—Christ discourses with his brethren about going up to the feast of tabernacles, and tarries some days with them in Galilee. Then he goes up to Jerusalem, about the middle of the feast, (which was in September), and preaches in the Temple. He vindicates his healing on the Sabbath day, and asserts his mission from the father. The Council, alarmed at the regard the people shewed him, send officers to take him, but Christ declared he should be still a little while with them. The officers are captivated with his discourse, and return to the council without him, which occasions a debate between Nicodemus and his brethren. Having spent the night in retirement, he returns in the morning to the Temple, where he declines to give judgment in the case of the adulteress. Speaking of himself as the light of the world, he warns his hearers of the danger of infidelity. He shews the vanity of their depending on their descent from Abraham, and declares his own existence to be prior to that of Abraham, at which the Jews are so offended that they take up stones to stone him, but he miraculously escapes out of their hands.— Before he sets out on his last circuit through Galilee, the seventy return with joy, and report the success of their mission. Jesus answers the Scribe who enquired the way to life, and delivers the parable of the good Samaritan. Leaving Jerusalem he comes to Bethany, where he commends Mary's attention to his word, as better than Martha's to entertain him.

Being returned to Galilee, he gives his disciples a form of prayer, and instructions as to praying. Dining with a Pharisee, he warns the Pharisees and Lawyers of their sin and danger, seeing they cared only about an outside religion before men. And a multitude having come together, he cautions his disciples against hypocrisy and the fear of men; speaks of the blessedness of confessing and the misery of denying him. He declines to decide a case of property, and delivers the parable of the rich fool. He repeats the cautions he had formerly given against covetousness in his sermon on the mount; and urges them to watchfulness, by the parable of a Steward, who will be rewarded by his Lord when he returns and finds him faithful, but if unfaithful, will be punished.

He declares his desire of accomplishing his work.— He speaks of the effects of his gospel in stirring up contention on earth. He upbraids the people for their blindness, while they discern the signs of the weather, they do not discern the signs of Messiah's times. He urges on them the wisdom of being reconciled to God, by the parable of going with an adversary before a magistrate. Some having spoken of the Galileans Pilate had slain, from this, he urges the necessity of repentance, and delivers the parable of the barren fig-

tree. He cures a woman on the Sabbath day that had been eighteen years infirm. He intimates the increase of his kingdom, by repeating the parable of the grain of mustard seed and leaven, and proceeds through the cities and villages teaching and journeying to Jerusalem.— And one asking him, are there few that be saved? he urges the necessity of our striving to enter the kingdom of heaven. He expresses his disregard of the menage of Herod, and laments over Jerusalem, where he must suffer. Being invited to dine with a Pharisee, he cures a man, who had a dropsy, on the Sabbath day, and vindicates his so doing. And to teach humility, he speaks a parable as to the wisdom of guests taking the lowest seats rather than the highest. He urges hospitality to those who cannot recompense. In the parable of the great supper, he foretells the rejection of the Jews and the call of the Gentiles. He lays down the terms of discipleship, and urges a deliberate resolution, by the parable of building a tower, and of a King going to war; and urges the emptiness of a mere profession, by the parable of salt that has lost its savor.

The Publicans and Sinners flocking to hear him, while the Pharisees murmured that he received them, he delivers the parable of the lost sheep and the lost coin, and applies them to the case of a repenting sinner causing joy in heaven. He delivers, also, the parable of the prodigal son, the unjust steward, the rich man and Lazarus, and concludes with exhorting his disciples to avoid giving offence, by the merited wrath offences will bring on those who cause them. He exhorts the forgiveness of offence until seventy times seven, and to continue humble as servants, saying we have done what was our duty to do. While passing through Samaria to the feast of dedication at Jerusalem, he rebukes the intemperate zeal of James and John, and heals the lepers. While he was near Jerusalem, he warns the Jews against expecting a pompous appearance of Messiah's kingdom, seeing the kingdom of God is within us, and refers to the overthrow of the old world, and of Sodom, as warnings of the destruction coming on the Jews. He presses his disciples to perseverance in prayer, by the parable of the importunate widow, and recommends humility, by the parable of the Publican and Pharisee.

Being come to Jerusalem at the feast of the dedication, in December, he opens the eyes of a man born blind, who, being examined by the council, is excommunicated. Jesus meets the man, and declares himself to be the Son of God. Having admonished the Pharisees of their danger, he represents himself first as the door of the sheepfold, then as the good shepherd of the flock who hear his voice, and discourses of the union with the father, upon which the Jews attempt to seize him, and he retires beyond Jordan. Here, discoursing, he forbids divorces. He blesses the little children. He answers the young ruler who came to him regarding the inheriting eternal life. He discourses of the danger of riches, and foretells the Gentiles being called to like privileges with the Jews, by the parable of the laborers in the vineyard. Hearing of the sickness of Lazarus, he returns into Judea, where he raises Lazarus from the dead. The council agreeing that Jesus should be put to death, and having published a proclamation against him, he retires to Ephraim, (supposed to be near to Jericho):

Setting out on his last journey to Jerusalem, he tells his disciples what he should suffer. He discountenances the ambition of Zebedee's children and their mother, and exhorts to humility by his own example. Passing through Jericho, he cures two blind men. He calls Zaccheus, the Publican; and delivers the parable of the ten pounds, prophesying the destruction of the enemies who would not he should reign over them. He is entertained at Bethany, and anointed by Mary; and many flock thither to see Lazarus, whom he had raised, but whom the chief priests conspire to kill.

Christ rides into Jerusalem on the first day of the week. When he came near the city he weeps over it, and, at his entrance, goes into the Temple, which he vindicates a second time from the profanation of the traders. He heals the blind and the lame, and justifies the hosannas of the children. He discourses with some Greeks, who came up to the passover, and retires in the evening to Bethany. (The Evangelist John makes reflections on the unbelief of the Jews—the prophecy of Isaiah is fulfilled in them. Some, who believed, did not confess him, for they loved the praise of men.)

Christ returns to Jerusalem on the following day, Monday, and, by the way, curses the fig tree. He visits the Temple, and finding the traders had returned, he puts them out, teaching them of the evil of their conduct, and numbers having assembled, he declares his mission from the father, having come a light into the world. The priests are exasperated. He retires in the evening.

Returning to Jerusalem on Tuesday morning, the fig-tree is found withered away. He inculcates faith in God; also prayer, and that our prayers may be heard, faith and the forgiveness of injuries are enjoined.—Coming into the Temple, and the council asking by what authority he had cast out the traders, he confounds them by asking them concerning the authority of John the Baptist's mission. He delivers the parable of the two sons, and applies it to them, that the Publicans and Harlots went into the kingdom of heaven before them. He delivers also the parable of the vineyard let out to husbandmen, and of the marriage feast and wedding garments. He disappoints the Herodians in their attempt to ensnare him about tribute. He proves the resurrection to the Sadducees from the books of Moses, answering their cavil about the woman married to seven husbands. He answers the question about the first commandment of the law. And while teaching, he asks them what they thought of Christ, and manifests their ignorance of Scripture truth, in that they could not answer why Messiah should be David's Lord as well as David's Son. He exposes the wickedness of the Pharisees, their false glosses of the divine law, and their hypocrisy; and utters denunciations against them, and against Jerusalem. Going out of the Temple, he applauds the liberality of a poor widow. He foretells the destruction of Jerusalem, with the signs of its approach, and of his second coming, and urges the suddenness of his appearing as a motive to watchfulness; and enforces it by the parables of the good and evil servant, the ten virgins, and the talents; and concludes with an account of the day of judgment. The rulers contrive how they may seize Jesus. Judas contracts to betray him.

Christ returns again on Wednesday to teach in the Temple. "And in the day time he was teaching in the Temple, and at night, he went out and abode in the mount called the Mount of Olives."

On Thursday morning, he directs two of his disciples to go and prepare the passover, which was the fourth and last one. He comes in the evening and sits down to that feast with his apostles. At the antipart, (which is supposed to have preceded the supper), he forbids their ambition by an example of condescension in washing their feet. While at supper, he intimates who should betray him, and upon this Judas retires. He exhorts them to mutual love, foretells Peter's fall, and institutes the Eucharist. After this he addresses to his disciples a large consolatory address, which he closes with prayer. Having retired to the garden of Gethsamene, across the brook Cedron, he renews his warning to Peter and his brethren. Christ falls into an agony.—His disciples sleep. Judas betrays him. He yields himself up, and they forsake him. He is conducted to the palace of Caiaphas, where Peter denies him.

He is examined and condemned on Friday morning by the council; then is brought before Pilate and examined by him. He is sent to Herod, who returns him to Pilate. Pilate having in vain attempted his release, declaring to the Jews he found no fault in him, at length yields to their importunity, and gives judgment against him. Being delivered up by Pilate, after various abuses, he is led forth to Calvary and nailed to the cross. His garments are divided, and while he is himself suffering the malice and insults of his enemies, he extends mercy to the penitent robber; and having commended his mother to the care of John, he expires. Amazing prodigies attend his death, and alarm the spectators. Christ's body is pierced on the cross, then begged from Pilate by Joseph of Arimathea, and laid in a new sepulchre. Judas confesses his guilt on Christ being condemned, and hangs himself in despair.

The Jews, on Saturday, (being their Sabbath), desire to have the sepulchre secured, and procure a guard to watch it.

Christ rises from the dead on the first day of the week. Mary Magdalen having come to the sepulchre, and finding it open, calls Peter and John, who enter it and return, while Christ makes his appearance to her. The other women, coming to the sepulchre, are informed of his resurrection by Angels, who bid them go and tell his disciples. Christ appears to them as they return, and they report it to his disciples. The guards, who fled, make their report of what had happened to the chief priests, and are hired to disguise the truth. Christ appears to Peter, and then to the two disciples on their way to Emmaus, who return and report it; and, while they are together, Christ appears to all the company the same evening.

On that day so nigh he appears again to the eleven, Thomas being with them, and offers to be examined by the touch.

He discovers himself to Peter and others at the sea of Tiberius, while they are fishing, and after a remarkable discourse with Peter, foretells his martyrdom.

Christ appears to the whole body of disciples in Galilee, and afterwards meets the apostles several times at Jerusalem, discoursing with them of the affairs of his kingdom. He leads them out of the city, and having blessed them, ascends to heaven in their sight. They return joyful to Jerusalem, with which the history of the Evangelists concludes.

POLITICAL SUMMARY.

CANADA.—Our lucubrations under this head have been kept in abeyance now for three months, but in looking back on that period we find little of peculiar interest to arrest our attention—at least, in so far as this colony is concerned. It seems generally agreed that emigration from this country to the United States is going on to a considerable extent. If this involved only the removal of the politically disaffected—those absolutely hostile to British institutions and connexion—there would be little reason to regret it. But it is to be feared that many good subjects and useful members of the community are also withdrawing themselves—some through timidity and a desire to be out of the way of apprehended trouble—others from the scarcity of profitable employment, and the backward state of public improvement, and of private enterprise. The French Canadians are said to be removing in considerable numbers; a very unusual proceeding among them. The wretched system of agriculture practised by them, has no doubt rendered the effects of their distractions and troubles far more grievous than they might have been—and sheer want is expelling many of them. In the investigation by Lord Durham in regard to the agricultural state of the region below Quebec it was found that neither seed nor stock had been changed for ages. In the course of the summer some alarm was occasioned by reports industriously circulated respecting a renewal of the conspiracies against our peace on the other side; and the 4th of July was represented as big with danger of renewed incursions into our borders. It passed over, however, quietly—and whatever we may think of the purposes and plots of our own refugees, there seems to be good reason to believe that the great bulk, even of the most ardent and philanthropic of our republican neighbours, have quite given us up as a hopeless case, and will leave us to hug our chains in peace and quietness. It has unhappily cost Great Britain £1,053,000 to bring them to this conclusion.—Several convictions have been obtained by the United States' authorities for levying war within their territories against Great Britain, and Mackenzie for one has been sent to jail for eighteen months. Amongst ourselves, whilst a great number of political culprits have been released or removed to the penal colonies, fresh atrocities continue to be committed, which are supposed to be of a political character—such as the Cobourg conspiracy, and the frequent acts of incendiarism in various parts of the country, but especially on the Niagara frontier. Public meetings also have been held in a good many places in support of the

views contained in the Earl of Durham's report, at which, the leading topics of the orators have been, the responsibility of the local executive to the provincial legislature in local matters—the union of the provinces—the dissolution of the present house of assembly, and the subversion of that most abhorred of all oligarchies—the family compact. These meetings have perhaps been neither so general nor so numerous, as the objects contemplated by them, and the actual state of political feeling in the community, might have led us to expect. But in fact, they have been mainly composed of the extreme politicians on either side; and there is a large proportion of our community who either take no interest in political matters; or who, although grumbling or approving in private, have an unarmountable aversion to compromising themselves by any decided step. We admire greatly the counsel of the town clerk of Ephesus—which is peculiarly applicable in such matters—and firmly believe that every consistent christian will exhibit a conscientious moderation in this as in all other respects—but, at the same time, it is not to be overlooked, that the citizen has obligatory duties as well as the individual—and is as much bound to faithfulness and diligence in the former as in the latter capacity. Whatever good or evil may result from the meetings in question, it seems to be very obvious that some powerful stimulants are required to prevent and remedy the mischievous consequences arising from the temporising, procrastinating, undecided course of the imperial government. It were indeed, vain to expect, that any measures they could adopt, will at once, or very speedily restore the health, or even materially mitigate the disorders of the body politic. They are too deeply seated to admit of easy cure, or of any cure that does not apply itself directly to the moral and religious condition of the whole population, as well as to their executive system of government. But indecision and uncertainty can only aggravate every symptom, in a community like ours, when true political wisdom is so little diffused, and where the qualifications of the statesman and legislator are scarcely to be found. Nothing has been done in the imperial parliament in regard to the colony, except the modification of the act for the temporary government of Lower Canada—Lord John Russell's bill for the union of the provinces, was only to be postponed till next session. Besides providing for the union, and the establishment of a general legislature, differing in almost no respect from the present one, it proposes the division of the united province into five districts, each to have a district council of twenty seven

members, elected in the same way as members of the legislature, and invested with powers for municipal legislation within their respective districts: Quebec, Montreal, Kingston, and Toronto, retaining or receiving each a separate municipal organization of the same sort. His Excellency has prosecuted with assiduity and success the exposure of the abuses in the management of King's college funds, and has established a system characterised by greater economy and integrity. But it is to be lamented that the act passed last session for the application of certain portions of these funds, and of the general school fund to extension and improvement of district schools has proved wholly inoperative. A very important improvement has been made in the mode of disposing of the crown lands; an agent having been established in each district for this purpose; the upset price greatly reduced; immediate payment of purchases required, and the former delays, uncertainties and partialities provided against. Doctor Strachan's history and character require his recent elevation in the church to be ranked as a political event. He is now to be known as Bishop of the Protestant Episcopal Church of Upper Canada. The new Governor General Mr. Poulett Thompson, and the new Commander of the Forces Sir R. D. Jackson, are now daily expected at Quebec—when Sir John Colborne will be relieved from his arduous duties—having remained long enough to have it in his power to suspend the operation of martial law in the Lower Province, and to preside on the 7th instant at laying the foundation stone of McGill college in Montreal.

NOVA SCOTIA, NEW BRUNSWICK, NEWFOUNDLAND, WEST INDIES.—In these colonies also, little has occurred of general interest. The city of St. John's, N. B. has been visited with a very destructive conflagration, and the legislature of the province have held a special session for the purpose of extending relief to the sufferers by that calamity, and of making some precautionary enactments to prevent a recurrence. Lieut. Col. Mudge and Mr. Featherstounough are engaged in making a survey of the disputed territory on behalf of Great Britain. It is quite refreshing to observe the harmony that prevails in the government of that province. The state of Newfoundland presents a very strong contrast. There the assembly has been again dismissed without proceeding to business. The difficulties in Jamaica and other parts of the West Indies still continue, and much of the crops will be lost for want of labourers. It is not easy to apportion justly the blame in this matter between the planters and the negroes. It is certain, however, that the latter should not bear the whole—even supposing them to be in a condition of full moral responsi-

bility—which is far from being the case. It is unequivocally asserted by the Marquis of Normanby, that previously to the emancipation of the negroes, the planters had entered into combinations to keep wages below their just level—that this prompted the negroes to combination in self-defence—and that the circumstances justified the course which the missionaries and stipendiary magistrates have pursued in favor of the negroes in this contest. The ministry have been obliged to abandon their purpose of suspending the legislature of Jamaica, and to content themselves with some modified provisions in behalf of the negroes to be carried into effect by the governor. Contracts have been entered into by the government for the establishment of a regular semi-monthly communication by steam packets throughout the West Indies, with Mexico, Havanna, and the southwest part of the United States. These contracts will cost the British treasury £240,000 per annum—an expense which the advantages to be derived will more than compensate.

IN GREAT BRITAIN.—With the exception of matters connected with her Colonial and Foreign relations, the *Chartist proceedings* are, perhaps, the most remarkable. Much blame has been attached to the Ministry, for not interfering with vigour to put a stop to them; and much alarm has been excited, in regard to them, in various parts of England. In Birmingham the greatest excesses have been committed. The proposition of the Chartists, to keep a sacred, or Sabbatical month,—during which, as projected, the whole working classes were to abstain from labour,—seemed fraught with danger; but when the time came for carrying the plan into effect, it was found impracticable, and seems to have fallen to the ground.—Indeed, by the latest accounts, this desperate party would appear to have been broken up through its own violence; and, it is to be hoped, that these excesses may prove a salutary warning against that reckless spirit of change, which has so widely pervaded the community, and diffuse a more conservative temper. Among the measures of greatest interest that have engaged the attention of Parliament, during the recent Session, may be reckoned the Ministerial schemes of National Education, and the Penny Postage Bill. The object of the former is to invest a Committee of the Privy Council with authority to establish, endow, and govern schools throughout Great Britain—in which, although the Bible is to be admitted, religious instruction is not to be regarded as an essential,—nor is there any security provided against the introduction of the very worst forms of religious errors. The system, indeed, seems to be founded on the principle, that all forms of religion are pretty nearly alike, and none of them

indispensable to the education of the man or the citizen, and could only have been proposed by such men as presented Robert Owen to the Queen. The Established Churches are resisting the introduction of this anti-christian system—while the Roman Catholics, and certain bodies of orthodox Dissenters, have combined their strength in favor of it. The grant, for this purpose, was carried in the Commons by a Ministerial majority of only two—and the House of Peers voted and presented, in a body, an address to the Queen, condemnatory of the whole plan. The Penny Postage Bill, the originator of which is Mr. Rowland Hill, is now a law. The plan is simply this, that all letters put into any of the post offices shall, on the payment of *one penny*, be sent to any part of the United Kingdom. The Canadian Episcopalian Petitions, praying that the whole of the Clergy Reserves may be given to that Church, were presented in the House of Commons, on the 30th July. This movement seems to have proved a failure every way—as it deserved to do—the petitions not having been signed to any extent; and the bill, for the reinvestment of the Reserves in the Crown,—to which they had reference,—having, through an informality, been found inoperative.—The privilege of the House of Commons, of publishing such evidence before committees as may contain statements injurious to private character, has been called in question before the law courts, and a decision has been given against the House, in the person of its printer. This privilege, however, can hardly be dispensed with, without injury to the public interests, and steps will no doubt be taken to establish its validity. Mr. Abercrombie has resigned the Speakership—being succeeded by Mr. Shaw Lefevre. Parliament was prorogued on the 27th August—and some changes in the Ministry have recently taken place,—but none likely to alter materially the course of policy. The most important to Colonists, is the exchange of offices made by Lord John Russell and the Marquis of Normanby, the former being now at the head of the Colonial Office. The recent news respecting the crops and harvest, in Great Britain, is very unfavourable. The application of steam in the British navy is advancing rapidly. The number of steam vessels of war already amounts to thirty-three; of those, for commercial purposes, in the United Kingdom, seven hundred and sixty-six.

EUROPEAN STATES.—Under this head there is but little of permanent interest to report, and it is far from being our purpose to give a detail of the multitude of minor movements and events.—Having formerly mentioned the interruption of diplomatic intercourse between Austria and Belgium, because of the countenance shown by the

latter to a Polish refugee leader of great note—but most unpronounceable name—it may be proper to add, that a friendly understanding and communication have been restored between the two countries. In France, the King, Louis Phillippe,—who seems to be his own Prime Minister,—appears to have succeeded in dividing, if not in breaking up, the powerful coalition formed by various parties against his administration. An insurrection, of a formidable character, broke out in Paris during this contest between the King and the coalition, which was not quelled without considerable bloodshed. The civil war in Spain is at last terminated; Don Carlos, having been abandoned by his general and troops, has taken refuge in France.

IN THE EAST.—Affairs continue in a very unsettled state, and occupy a great share of attention among the European powers. In the midst of his increasing difficulties with the Pacha of Egypt, Sultan Mahmoud, has closed his earthly career, and is succeeded by his son, an inexperienced youth of 17 years of age. The Turkish army has suffered a total overthrow from the Egyptian, under Ibrahim, and, on the death of the Sultan, his Admiral delivered up the Turkish fleet to Mehemet Ali, of Egypt. The European powers, however, have interfered vigorously, to prevent the subversion of the Turkish dominion. Britain and France have large fleets in the Levant. The peace of Europe is, no doubt, put in imminent peril by these difficulties, and it is to be hoped, on this account particularly, that they may be speedily adjusted. The insidious and grasping policy of Russia has long been directed to the subjugation or dismemberment of the Turkish empire, with a view of securing a large portion of the spoils; and this will greatly aggravate the difficulty of adjusting these difficulties. At the same time, the ambition of the Pacha of Egypt will hardly be satisfied, without establishing an independent sovereignty, and, perhaps, not without an increase of territory also, at the expense of Turkey. Hostilities are still carried on with no very decided success, between the Russians and Circassians. The progress of the Anglo-Indian army towards Afghanistan and the borders of Persia, has been attended with less difficulty than was anticipated. The intrigues of Russia, in connection with Persia, against the peace and security of our Indian empire, by which this expedition has been rendered necessary, have at length been discovered, and Russia has found it expedient to disavow and condemn the proceedings of her own emissaries in this matter. The great object which the British have in view, of establishing an effective barrier on the north-western frontier of India, against Russian and Persian

encroachment and intrigue, seems to be in a fair way of accomplishment. The commercial differences with China appear to be drawing towards a settlement, under the arrangement of Mr. Elliot, the chief superintendent at Canton, who, with all the British and other merchants, had been imprisoned by the Chinese government. The introduction of opium into the celestial empire, contrary to the laws thereof, is the great cause of these differences; and the whole of this commodity, owned by British merchants, at Canton, has been delivered up, by Mr. Elliot, to the Chinese government, in consequence of which, harmony and commercial intercourse are restored. The opium trade, it is to be observed, is no novelty in China, but has long been carried on extensively by tacit allowance; and, it is stated, that such is the rage for that drug, from prince to slave, that there is little doubt of the trade in being as much in vogue again in China, in a short time, as it has ever been.

AUSTRALIA.—The colonies in this quarter have for some time past attracted the principal attention of British emigrants. In New South Wales the settlers seem to have been much harrassed by the savage aborigines, and the extreme and sudden variations of the temperature, have produced the most serious effects on the health of the colonists generally. The population of South Australia, in the third year of its history, amounts to seven thousand; upwards of fifty thousand acres of land have already been disposed of in this colony.—The land is sold at £1 per acre, and, according to the original plan of the originators of the settlement, the proceeds are applied in the conveyance of labourers from Britain to the colony. Party squabbles run higher, and are carried to a more disgraceful extent in that than any other colony. The papers speak in terms of reprobation of the disorderly and demoralised state of society in

Adelaide. A system of colonization, in the islands of New Zealand, is about to be established, under the direction of the British government.

UNITED STATES.—Another banking and commercial crisis seems to be at hand in this country. The Southern Merchants are suffering severely from the fall in the price of cotton; and recently \$10,000,000 of the bills of the Bank of the United States have been dishonored at Paris; and the Philadelphia Banks have, in consequence, suspended specie payments. Numerous and most destructive fires have recently taken place in New York and Philadelphia. The President, Van Buren, during a visit in summer to New York, and in reply to an address then presented to him, expressed himself in a very judicious and satisfactory manner, in regard to the north-eastern boundary question, stating his conviction that there is reason to hope that this question is in a fair way for a speedy and amicable settlement, and that the troubles on the Canadian border have passed their most dangerous crisis, and intimating the purpose of the federal government to use their utmost endeavours to promote and establish returning harmony and good feeling.

SOUTH AMERICAN STATES, TEXAS.—Negotiations are going on to remove the differences between France and Buenos Ayres. In Rio Janiero, serious disturbances have occurred, in connexion with exertions of the British to suppress the slave trade. Mexico seems to be in a more settled state, and to have thoughts of attempting to recover Texas, while the latter country has prospects of being able to induce some of the northern provinces, of the former, to join it in setting up for independence. France has acknowledged the independence of Texas, but Great Britain has not yet decided in this matter.

October 16, 1839.

PRESBYTERY OF HAMILTON.

An ordinary meeting of this Presbytery was held at Hamilton on Wednesday and Thursday the 9th and 10th days of October, inst. The members present were—Mr. Daniel Allan, *Moderator*, Mr. Robert McGill, Mr. James Smith, Mr. Mark V. Stark, Mr. Alexander Gale, Mr. Donald McKenzie, Mr. Angus McIntosh, Mr. Alexander Gahner, and Mr. Wm. McKillican, *Ministers*, and Mr. Alexander Fee, Mr. Angus McKay, and Robert Martin, *Ruling Elders*. The minutes of last ordinary meeting, of two special meetings at Kingston, and of a special meeting at Williams', in the London District, were read and approved of. Of the two meetings at Kingston, it may be remarked that the first was held by special appointment of Synod, for the purpose of carrying into effect the Synod's decision in the case of the

Rev. Alexander Ross, who in accordance with that decision demitted simpliciter the pastoral charge at Aldborough, into the hands of the Presbytery, and was immediately thereafter suspended *sine die* from the exercise of the Holy Ministry or any part thereof—the Rev. Donald McKenzie being at the same time appointed to preach at Aldborough on Sabbath the 4th day of August, and after divine service to intimate to the congregation the demission and suspension of Mr. Ross, and the consequent vacancy of the pastoral office in that church. The second of the two meetings referred to, was held by permission of Synod, for the purpose of taking preparatory steps for the fulfilment of the instruction of Synod to this Presbytery in regard to the obtaining of a more adequate supply of preachers for this

colony. With this view the Rev. Messrs. McGill and McIntosh were appointed to address a letter of instructions to the Rev. John M. Roger of Peterboro', then about to proceed to Scotland; as also, to prepare a draft of an appeal to the Presbyteries of the parent church on behalf of the destitute Presbyterian population in Canada—and the clerk was instructed to call on the other Presbyteries to send in statements of the number of Missionaries required by each and the amount of salary which they will guarantee respectively to each Missionary. The special meeting at Williams', was held according to appointment, on the 31st day of July—when the Rev. Duncan McMillan, formerly of Caledon, in the Presbytery of Toronto, was inducted to the pastoral office at Williams' on a most harmonious call from a large congregation, among whom he has entered on his labours with the most cheering prospects of success and comfort.

At the present meeting, after disposing of some matters of minor importance, the Presbytery took up the instructions of Synod in regard to Missionaries, and the clerk gave in duly attested statements from the Presbyteries of Toronto, Kingston and Glengary, showing the number of Missionaries they respectively require and the amount of salary which they will guarantee to each of a certain number of Missionaries. The Presbytery then had read the draft of an address to the Presbyteries of the Parent Church; setting forth the religious destitution of this colony, and especially of the Presbyterian population therein, and claiming their aid for its relief. Various suggestions having been adopted for the emendation of the draft—it was agreed to for substance, and committed to Messrs. McGill, Stark, Gale, and McIntosh, with authority to revise, print, and forward it—to be laid before the Presbyteries in Scotland, and the General Synod of Ulster, with an appendix containing the statements and guarantees of Presbyteries respecting the number of Missionaries required and the amount of support

to be provided for them here. This committee was also authorised to correspond with the committee of the General Assembly on Colonial churches and the Glasgow Colonial Society, in regard to the selection of Missionaries of suitable qualifications, and the means of making up the salaries guaranteed to a sufficient amount. The Presbytery thereafter prepared a statement of the number of Missionaries required within their bounds, and the amount of support to be secured to them.

There were introduced to the Presbytery, Mr. George Bell, of Perth, and Mr. Lachland McPherson, of Zorra, professing a desire to enter on a course of study, with a view to the Holy Ministry, under the inspection of the Presbytery. Satisfactory testimonials of character were produced in their behalf, and the Presbytery having examined them as to their professed views and the progress they had previously made in their education, they were received as students and directed as to the course of study they were to pursue.

At 7 o'clock, p.m., the Reverend William McKillican preached, by appointment, before the Presbytery, from Proverbs, xi, 30, "He that winneth souls is wise," &c., and thereafter the Presbytery adjourned till 9 o'clock, a.m., next day.

On the 10th instant, the Presbytery met pursuant to adjournment, but little business of general interest occurred. With reference to the Synod's injunction, the Presbytery appointed the Ministers within their bounds to preach on the subject of intemperance, on Sabbath, the 22d December next, and to read from the pulpit, on the Sabbath previous, the act of the Synod, and intimate the appointment of the Presbytery in this respect.

The next ordinary meeting was appointed to be holden at Hamilton, on the second Wednesday of January next, at 9 o'clock, a.m., and the Presbytery was closed with prayer.

UNTO THE RIGHT HONORABLE THE MARQUIS OF NORMANBY, &c.

The Memorial of the Committee of the General Assembly of the Church of Scotland, for promoting the religious interests of Scottish Presbyterians in the British Colonies.

The Committee of the General Assembly of the Church of Scotland for promoting the religious interests of Scottish Presbyterians in the British Colonies, have observed with the deepest interest the notice which has been given on the part of Her Majesty's Government, respecting the introduction into Parliament of measures to make provision for the Government of the Canadas; and as these measures must necessarily have respect to the religious as well as the civil condition of these Provinces, the Committee feel that they would be guilty of a dereliction of their bounden duty, if they neglected the present opportunity of bringing under your Lordship's consideration the claims of the Members of the Scottish Church, for the protection of their ecclesiastical rights in any legislative enactments that may be proposed for adoption. The solemn trust committed to your

Memorialists by the General Assembly, may free them, they trust, from the charge of presumption in obtruding themselves upon your Lordship's notice; and the frequent and earnest appeals which have been made to them by their brethren in Canada for assistance in asserting their just rights, will be considered by your Lordship, as your Memorialists cannot but hope, an additional excuse for the demand that they presume to make upon your Lordship's attention. The mistaken notions that prevail in many quarters respecting the legal position of the Members of the Scottish Church in the British Colonies generally; the little practical effect that has hitherto been given in Canada to the juster views that have recently been expressed by Her Majesty's Government upon the subject—the erroneous statements that have been made respecting the relative amount of the Presbyterian

population in the Province; and the entire omission, in various documents and publications, to which much importance is attached as bearing upon the legislation necessary for Canada, of elements that cannot be overlooked without extreme danger in adjusting the interests of contending parties, render it the more indispensable that your Memorialists should not, at a crisis like the present allow the claims of their brethren to be in any degree endangered for want of an appeal to the justice of Her Majesty's Government.

The unequivocal and most satisfactory declarations on the part of Her Majesty's Government (in the letter of Sir G. Grey to Principal Macfarlan, and in the despatches to Sir Francis Bond Head) respecting the rights of the Members of the Church of Scotland, as fully entitled to be put upon an equality with the Members of the Church of England in the British Colonies, renders it happily unnecessary for your Memorialists to enter at length upon this subject. Your Memorialists consider it to be of importance, however, to advert to the grounds upon which they conceive the rights of their brethren in the Colonies to be founded.

By the Treaty of union it is solemnly provided that there shall be a "communication of all rights privileges and advantages which do or may belong to the subjects of either kingdom, except where it is otherwise expressly agreed in the articles." By the same treaty, the true Protestant religion and Presbyterian church government are secured within the kingdom of Scotland; and the true Protestant religion, &c., are secured within the kingdoms of England and Ireland, the Dominion of Wales, and town of Berwick-upon-Tweed, and territories therunto belonging. The Colonies which have been acquired since the union assuredly are not territories belonging to the kingdoms of England and Ireland, &c., to the exclusion of Scotland. And, if there was any meaning in the phrase; "a communication of all rights, &c., which do or may belong to the subjects of either kingdom," it follows, that the adherents of both churches are entitled to equal rights and privileges and advantages in every British colony. The members of the church of Scotland in the colonies may justly complain of a violation of the terms of the great national compact, if they are not put upon a footing of perfect equality with the members of the church of England in regard to all religious, as well as civil, rights and privileges.

In the case of Canada, as your Lordship is well aware, provision is made by special statute, (31st Geo. III. c. 31) for the support of a protestant clergy. An attempt has indeed been made to restrict the import of the Act, as if the clergy of the church of England alone were to be understood by the "protestant clergy;" and practically, no doubt, this interpretation was for a long period acted upon. But if this had been the true import of the statute it must have been in contravention of the articles of the treaty of union, and the inhabitants of Scotland, regarding it as a breach of national faith, would be warranted in using every lawful means for having such an evasion of their religious privileges expunged from the statute book. In reality, however, the members of the church of Scotland have not this cause of complaint; and it clearly appears

that the support of the clergy of the Scottish church was contemplated in the Act referred to as well as those of the church of England. In the definition of the expression "a protestant clergy," it must be taken into account that in the treaty of union already referred to, the religion of the church of Scotland, is described as the "protestant religion," or "the true protestant religion." And the spirit of the statute of 1791, the tenor of the debates which took place while it was under consideration, and the express testimony of the Earl of Harrowby (Debates in the House of Lords in 1823) as to the intentions of the framers of the bill (Lord Grenville and Mr. Pitt,) leave no doubt at all that Presbyterian as well as Episcopalian clergy were comprised under the description given in the act. Your memorialists are convinced, from the message in the 3d William IV. to the House of Assembly, and from the despatch of Lord Glenelg to Sir F. Head, that your Lordship will not require these positions to be strengthened by a weight of authority, otherwise they might refer to the opinion of the crown lawyers in 1819, concurred in by a committee of the House of Commons in 1823,—that "the provisions of the 31st George III. are not confined solely to the clergy of the church of England, but may be extended also to the clergy of the church of Scotland."

But, though the rights of Scottish settlers in the colonies have been thus clearly defined by statute, the Presbyterians in Canada have hitherto been excluded from the benefit of these statutes. For more than thirty years after the act of 1791, no legal provision whatever was made for Scottish clergy—no assistance even, with the exception of two brief grants of £50 each, was given by government to any clergyman belonging to the Scottish church. And though conquered under the British flag, by Scottish as well as English blood, and settled long after the treaty by which equal rights were secured for the members of the Presbyterian and Episcopalian churches, the Province has up to the present hour, been taught to regard the church of England as the dominant church, while the Presbyterian inhabitants have been treated in every respect as dissenters. Of all the vast tracts that were so wisely reserved by the act of 1791 for the support of a protestant clergy, no portion, your memorialists are informed, has been granted to the church of Scotland. The applications that, time after time, have been made by them, have all met with an unfavorable reception,—and while thousands of acres have been attached to the church of England—and thousands more rendered available in various other forms, there are few cases indeed, in which the ministers of the Scottish church can boast of a single acre of glebe land. In like manner while pecuniary grants to the amount of many thousands annually, have been made to the church of England from year to year, it was not till 1817 that any assistance whatever, was afforded to the church of Scotland. Even then it was given in a form that subjected the members of that church to the humiliation of being treated as having no legal claim for what was received,—the continuance of what is given is altogether precarious, and it has never amounted to more than an annual grant of £1350 in the Upper Province, and to £500 in the Lower Province.

Your memorialists are very far from being averse to see that provision made for the church of England, to which by the act of 1791 she is rightfully entitled. They are satisfied that, if judiciously appropriated, the amount might be rendered available for the religious interests of the Episcopalians in the Province. But they conceive that they have grounds of the loudest complaint in that the church of England should be permitted to assume all the authority, and enjoy all the privileges of a dominant church; while the Scottish church with equal rights from its creed, and stronger claims from its numbers, should be degraded from its co-ordinate rank as an established church, and much more should be denied a fair proportion of those means which originally had been wisely and benevolently destined by the British Legislature for the spiritual benefit of Presbyterian as well as Episcopalian inhabitants in the provinces.

Your memorialists are well aware that declarations on the part of Her Majesty's Government respecting the rights of Presbyterians in the colonies, are calculated in so far to do away the impression, of which their brethren complain, that they are regarded in no other light than that of Dissenters, and that their claims as Scotchmen and as Presbyterians, are to be considered as unfounded. Still, however, while the Memorialists are duly sensible of the vast importance of the declarations referred to, and gratefully acknowledge the justice that has in so far been done to their brethren, they must at the same time respectfully call your Lordship's attention to the fact, that, practically, no effect has yet been given in Canada to the sound principles that have been laid down respecting the rights of Presbyterians there. They have scarcely enjoyed any privileges that have not been conferred upon other protestant dissenters; and the Roman Catholics have received a larger amount of pecuniary assistance. Nor is this all, for it was after juster views seemed to be, and as your memorialists believe were maintained, that a measure more obnoxious to Presbyterians than any that had ever taken place in Canada was carried into effect, by which rectories were established throughout the province. The disapprobation expressed at the Colonial Office in regard to this ill-advised proceeding, could not fail in some degree to restore the confidence of the Presbyterians; and the explanation on the part of the present Lieutenant Governor as to the limits of the jurisdiction of the rectors, may to a certain extent allay the fears that were excited in the prospect of the new arrangement. But your memorialists are not aware that any means have been resorted to for remedying the evil; and they cannot but to a certain extent sympathize with their Presbyterian brethren in the regret that no measure of compensation has been as yet introduced to the Presbyterians, who certainly have by the proceedings in question, been subjected to great substantial injustice.

Your Memorialists would consider themselves warranted in lodging these complaints with your Lordship, though the Presbyterians formed only a small section of the population in the provinces. But their case commends itself more to the ordinary sympathies of mankind, and assumes a greater importance in a political point of view, when it is

considered that the Episcopalians constitute the smallest of the four great religious denominations in the Canadas; while the Presbyterians, at least in the Upper Province, if not the most numerous, are at least as numerous, as any of the denominations. In a country, in many parts newly settled, with many of its inhabitants, in consequence of no provision being made for their religious instruction, living in the neglect of any form of worship, it is difficult to state with accuracy, the relative numbers of different religious denominations. But your Memorialists, after much anxious inquiry, the grounds of which they are prepared to lay before your Lordship, think that they are warranted in making the above statement. Your Memorialists are also persuaded that the Presbyterians, as loyal and useful subjects and citizens, are on a level at least with any of the religious sects in Canada. The great body of the merchants—many of the most successful farmers—the best class of servants—are of the Presbyterian Church. These statements are made on the authority of respectable individuals, both the Clergy and Laity in Canada. And your Memorialists are prepared to submit to your Lordship the evidence of individuals of the highest respectability at present in this country to this effect, if required by your Lordship. It is readily conceded, that, of the learned professions, and of those who are of the greatest wealth and longest standing in the province, the majority may be Episcopalians.—But your Memorialists are convinced that your Lordship will not for a moment admit the justness or sound policy of what has yet long been practically acted upon, that the rights of one class are to be sacrificed to the learning, or wealth, or station of another, and that a more limited portion of the community. And, besides, it is among the greatest grievances of which Presbyterians in Canada complain, that while in the earlier periods of the history of the Province, many of the most respectable Scottish families were forced to become Episcopalians in consequence of no provision being made for a Presbyterian Clergy—the policy of the local government has been always so directed as to act as a bounty for Episcopacy.—The Presbyterians feel it to be intolerably vexatious and unjust, that, in the first place, the privileges to which they had an equal right should have been confined exclusively to another party, and that then the learning and wealth and power which have been thus secured to that other party, should be employed as an argument for perpetuating the injustice.

Your Memorialists have only farther to encroach upon your Lordship's time, by adverting to the strong feeling that exists among the Scottish settlers upon this subject. The Clergy Reserve question has been justly stated in a high quarter, as "the all-important question." But it is all-important, not from the number or influence of those who are opposed on the principle to all-established forms of worship, but from the feeling on the part of the Presbyterians, that the time is at last arrived when it is to be determined for ever whether their claims for justice are to be listened to by the British Government. Your Memorialists are far from denying that there is a numerous party in Canada who would be well

pleased to see the Clergy Reserves applied to general purposes; but this does not arise so much from conscientious scruples to an Established Worship, as from a belief that there is little prospect of the Reserves being judiciously or equitably appropriated. There is none of the large sects in Canada which has not been willing, in fact, to receive assistance from Government. It cannot therefore be from Scripture principle that they are opposed to the reservation of lands for the interests of religion. But the Scottish settlers are not only convinced that provision ought, upon scriptural principles, to be made for the religious instruction of every community, but that the form of worship which they observe is, by solemn national compact, entitled to the support of the S.ate. And these feelings are called forth in more irrepresible energy by the fact, that their rights in these respects having long been disregarded, they have long submitted with patience to that they conceived to be unjust; they have long borne the deferring of their hopes; believing that the time could not but at length arrive when a British Parliament would become awake to what was due to them. It is to the credit of their character, that hitherto their loyalty has continued unimpeached. Even when smarting under the provocation of the measures by which Episcopacy seemed to be finally acknowledged as the dominant worship, they came forward as one man in the hour of the greatest need, when the attempt was made to lead them, in revenge for their wrongs, to throw off their allegiance to their mother country; and not a member of the Scottish

Church in any township where a Scottish minister was placed, was found among those who rose up in opposition to the British Government. The loyalty, however, that has stood so many shocks, may be long and too severely tried; and, if the hopes of the Presbyterians are finally disappointed, the result may prove more unfavorable to the tranquility of the province than seems to be generally supposed in this country. In Canada, however, there are many who view the subject with greater alarm. Your Memorialists sincerely trust that their apprehensions may not be realized.— They are too extensively prevalent, however, not to be deserving of serious consideration; and the more so, as they are founded, not on vain conjectures as to the possible ebullitions of popular feeling, but upon a knowledge of what has never failed to be the result, when the rights of any considerable class of subjects in a free State have been, for a lengthened period, perseveringly withheld.

From these and other considerations, your Memorialists entertain the earnest hope that the condition of Her Majesty's Presbyterian subjects in Canada will be taken into full consideration by your Lordship; and that such measures may be adopted by Her Majesty's Government as, by recognising the rights of the Scottish Settlers, and affording adequate means for the support of their Clergy, and for the purposes of Education, may promote the interests of pure religion, and secure the permanent tranquility of the province.

Signed by appointment of the Committee.
 DAVID WELSH, *Vice Convener*

REGISTER—ANCASTER, 1830.

| DATE | Thermometer. | | Barometer. | | Wind. | | WEATHER. |
|--------|--------------|---------|------------|---------|-------|-------|---|
| | 9 A. M. | 9 P. M. | 9 A. M. | 9 P. M. | A. M. | P. M. | |
| Aug. 1 | 65° | 66° | 29.05 | 29.08 | S | S | Fair and clear. |
| 2 | 67 | 66 | .08 | .04 | W | W | Mostly cloudy. |
| 3 | 66 | 67 | .10 | .12 | S W | S W | Fair and clear. |
| 4 | 66 | 70 | .16 | .14 | W | N W | Ditto. |
| 5 | 63 | 70 | .15 | .10 | N E | N | Ditto. |
| 6 | 70 | 66 | 28.97 | .02 | W | W | Showers, a. m.—fair, p. m. |
| 7 | 66 | 71 | 29.09 | .12 | W | W | Fair and clear. |
| 8 | 72 | 70 | 28.80 | 28.71 | S W | W | Cloudy—distant thunder—slight showers, p. m. |
| 9 | 61 | 62 | .75 | .93 | S W | S W | Cloudy, windy. |
| 10 | 63 | 64 | .98 | 29.02 | W | S W | Fair, partly cloudy. |
| 11 | 64 | 61 | 29.03 | .05 | N W | N | Cloudy, a. m.—misty, rainy, p. m. |
| 12 | 65 | 61 | .13 | .25 | N | N E | Cloudy, a. m.—clear, p. m.—thunder shower, evening. |
| 13 | 63 | 63 | .35 | .36 | N E | N E | Fair and clear. |
| 14 | 64 | 64 | .41 | .35 | N | N | Ditto. |
| 15 | 67 | 64 | .34 | .29 | N E | N | Fair, partly cloudy. |
| 16 | 67 | 67 | .26 | .20 | N | N E | Ditto, slight dry haze. |
| 17 | 62 | 62 | .17 | .17 | N E | N E | Cloudy, some rain, a. m. |
| 18 | 64 | 67 | .18 | .19 | N E | N E | Fair and clear. |
| 19 | 70 | 63 | .19 | .16 | N E | N E | Ditto. |
| 20 | 67 | 70 | .16 | .14 | N E | N E | Ditto. |
| 21 | 71 | 71 | .14 | .09 | N E | N E | Ditto. |
| 22 | 72 | 75 | .07 | .04 | S | S | Ditto. |
| 23 | 73 | 72 | .04 | .05 | N | N E | Ditto, distant thunder at noon. |
| 24 | 72 | 72 | .05 | .01 | N E | N E | Cloudy, some rain in the evening. |
| 25 | 70 | 71 | .07 | .09 | N E | N | Mostly cloudy. |
| 26 | 71 | 74 | .01 | 28.37 | N | N | Ditto, thunder showers. |
| 27 | 68 | 60 | 28.92 | 29.00 | S | S W | Fair, partly cloudy. |
| 28 | 56 | 56 | 29.14 | .20 | W | N W | Ditto. |
| 29 | 56 | 55 | .26 | .20 | N | N | Ditto. |
| 30 | 60 | 56 | .20 | .12 | N | N E | Fair and clear, windy. |
| 31 | 57 | 59 | .24 | .27 | W | W | Cloudy, a. m.—clear, p. m. |

Means. 65.9 65.8 29.112 29.107 Mean temperature of the month, 65.85°—highest, 93°, lowest, 44°