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*Mrs M. L. Murray*

THE  
CANADIAN  
CHRISTIAN EXAMINER,  
AND  
PRESBYTERIAN REVIEW.

NUMBER 5.

JULY, 1837.

VOLUME 1.

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The profits of this work will be devoted to the extension of Missionary labour in Canada



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VOLUME 1.

RELIGIOUS COMMUNICATIONS ETC.

FOR THE CHRISTIAN EXAMINER.

A PASTORAL LETTER FROM THE SYNOD OF THE PRESBYTERIAN CHURCH OF CANADA, IN CONNEXION WITH THE CHURCH OF SCOTLAND.

*Introductory Notice.*

The authority of the Synod, under which the Moderator has written this letter, warrants him to call, as he now does, on his honoured Brethren in the Ministry, as well as on the Missionaries of the Synod, to read the same to their several congregations, on the first or second Sabbath after it shall have come into their hands. Mr. W. D. Miller, Niagara, Publisher of the Christian Examiner is instructed to transmit a few copies to every session or congregation under the jurisdiction of the Synod.

WM. RINTOUL,  
Moderator.

Streetsville, 27th May. 1837.

*The Synod of the Presbyterian Church of Canada in communion with the Church of Scotland;—To the members of that Church, and all who attend on*

*the ministry of the word by her Pastors and Missionaries, wish peace and salvation from God the Father, through the Lord Jesus Christ.*

DEARLY BELOVED,—

Bearing in mind that the high and proper objects for which we, the Ministers and Elders assemble in Synod, are the edification, peace, and enlargement of the Church; and, that these objects, through the divine blessing, may be promoted by a word of counsel and admonition from us, as well as by our deliberations; we the rather address you all, in this common epistle; and we do so, with the greater liberty, because of the esteem and confidence which you entertain towards us. Were we addressing ourselves only to those of you who make a full profession of Christian discipleship, by attending at the sacra-

mental table, as well as the other institutions of the Saviour, charity itself would forbid us from speaking to them, as though they were all in truth, believers, and saints; knowing, as we do, that neither in any past age, nor in the present, amongst ourselves, or in any other Christian community, has it been, or is it so, that "all are Israel which are of Israel." But, seeing that we are expressly addressing ourselves to many who, in a certain respect, are of us, while yet they make only a partial or equivocal profession of their connexion with the Saviour—those we mean who have been baptized in infancy, and now, excepting in so far as regards their attendings on the preaching of the word, and contributing, it may be, to uphold it, give no other distinctive evidence of being Christians—we cannot but speak to them according to the character which they sustain.

We know, indeed, that such of you are often expostulated with, and reproved, in the ordinary ministrations of the word, for your inconsistency: and yet, "dearly beloved and longed for," as we may call you, we would, even now also, plainly and affectionately admonish you, that, if you would not be the veriest fools for time and eternity, you must be not almost, but altogether Christians. You must realize your baptism, by putting away all your sins, and cordially embracing Jesus as he is tendered to you in the Gospel. So shall you become one with him; and salvation, in all the boundless extent of its present and reversionary blessings shall be yours. You will then love Christ supremely, and devote yourselves to his service; you will glory in his death, delight to commemorate it, and number yourselves with those who are waiting for his coming.

And to all into whose hands this let

ter comes, who, with or without a profession of being the followers of Christ, have never seen the glory of his character and salvation; nor surrender themselves to him as his willing and obedient people, but continue worldly and ungodly—it may be even vicious, licentious, and intemperate—we would say deceive not yourselves concerning your character and condition. You are of "the congregation of the dead," and nothing but an entire renovation of heart and life can save you from having your portion with the lost in the regions of outer darkness.

It is good for us Brethren, as well as for you, frequently to remember, that our office as rulers in the Church of God, is directly conversant with your spiritual and immortal interests. The Ministry is the very principal institution of that Kingdom which God has established in our world for the salvation of lost men, and the manifestation of his own glory. It is charged with the administration of the laws and privileges of that Kingdom; it interprets his oracles, and fetches from these instructions to men according to their varied circumstances and characters.—It is in short, a grand instrument of the Holy Spirit, by which he brings men into union with the Son of God, and a fellowship with each other, and by which also, he purposes them for a holier and more exalted condition in his heavenly kingdom. Ministers themselves may well feel their entire unworthiness of their office.—A deep sense of this indeed, will always characterize those who are best accomplished for it. They may yet properly call on their hearers, as we would now do on you, to honour the ministry, to expect much from it, to attend diligently on it, to concur in the gracious designs

of God respecting it, and to strive earnestly in prayer, for the Holy Spirit to put forth his saving power by it. You must entertain honourable thoughts of the ministry if you duly recognise its Divine authority, and its high ends—the presenting men perfect in Christ Jesus—the displaying to principalities and powers in heavenly places the manifold wisdom of God. And you must diligently attend on it, and earnestly implore God to bless it, if you would prove its efficiency to your own salvation, and that of others: for, his sovereignty and grace must be acknowledged and honoured in all the means which he employs in his spiritual kingdom. Yea brethren, we beseech you all, by your own supreme interests in that kingdom, and by all that should constrain you to seek its establishment in this land, to pray for us, who minister the word that it may have free course and be glorified. Plead with him in our behalf, and for the sake of his Great Name, in your closets, and families, and social meetings; and then, we may be well assured, that he will look down from heaven, and behold, and visit us as a church, and cause his face to shine upon us.

We are not here formally treating of your duty towards the ministry, and so there are many views of it which we are not at present setting before you: yet, there is one which, both on account of its own importance, and of its being seldom exhibited in our ordinary ministrations, we would be bold in this epistle to press upon you—that, we mean, which respects your providing for the maintenance of the Ministry.—We may say, that it would not in all respects be self-denial for Ministers to betake themselves to secular employments for their support: some of these

have their own allurements, and most of them in this land, their abundant profits. It is on the score of self-denial, that they should stand aloof from such employments. The public and private work of the ministry do properly claim the whole time of those who are called to it: and hence, it is the very first duty of a people, to see that so far as their influence and ability extend, their ministers shall have no temptation to alienate their time to any inferior concerns. If, unhappily, Ministers must engage in secular employments for a temporal provision for themselves and their families, the abstraction of even a large portion of time is not the greatest injury which their spiritual work sustains. They are too apt to contract a worldly and covetous spirit, and then at best the spiritual life can only struggle for an existence within them, and in such a case, it may not be expected, that they are to be extensively useful in communicating that life to others. Christians then, who allow their Ministers to struggle with poverty, or to labour in worldly callings to keep poverty at a distance, are treacherous, alike to their own eternal interests and to the cause, as well as the authority of their Master.

All Princes and Powers on earth owe a homage to Him by whom they reign, and when, happily, they contribute their resources to the support and extension of the Saviour's kingdom, in so far as they may be available to these ends, they are, in the very way of promoting the temporal and eternal welfare of their subjects. But, if rulers fail to appreciate the truth and to do it due homage, who does not see, that the followers of Christ are themselves, on this account, bound to do more for its support!

But beloved brethren, we need scarcely remind you, that the pastoral office is conversant about more than preaching the word. There is a visible organization of Christ's kingdom on earth, called the Church, which we, your pastors and elders, are called to maintain. To us, conjunctly, is entrusted the administration of the laws which respect admission into the Church, the conduct of its members as such, and the administration of the sacraments. And we now call on you to honour and support us, in the maintenance of the discipline of the Church.

Ah, we painfully feel that the discipline of the Church is not by many of us at least so zealously and vigorously maintained, as to give occasion for us to deprecate your displeasure for even apparent severity. The many infirmities that beset us, to say nothing of our liability to error, from a wish to judge charitably of those who are the subjects of discipline, do rather, we fear, expose us to the charge of lenity. Yet, there are too many members of the church, who are impatient of admonition, and reproof, however tenderly applied; and who seem to think, that their religious profession should subject them to no spiritual controul. But we would have such to consider, that if it is the occasional duty of all the followers of Christ to counsel and reprove each other, it is the proper duty of the rulers of the Church to do so, to those whose conduct openly contradicts the profession they have made of being a peculiar people 'redeemed from all iniquity.'—And that if it is with the rulers of the church, to declare the terms of admission into it, and to judge of the qualification of candidates for its privileges, so, they are also authorized, even to cast out of its communion, those who spurn at admonition, and reproof, or

continue in their evil courses after having been affectionately warned to forsake them.

This letter may come into the hands or be read in the hearing of some, who have been admitted into the Church by baptism in infancy, trained up to an attendance on its ordinances, and it may be even formally numbered with his people at the sacramental table; and who yet, for all this, have drawn back from us and well nigh abdicated all connexion with Christ and with his cause. Oh, that a word of expostulation and reproof might be effectual to the reclaiming of such to the way of peace and safety! Can such say that their own experience of the ways of religion and of irreligion justifies them for casting off the fear of God, and neglecting the Gospel and its ordinances?—that they have arrived at a well grounded assurance, that the word of God with its testimonies to the character of God, its promises of a present and everlasting salvation, and its threats of a second death to all who disobey it, is a cunningly devised fable? Will they pretend, that the world for which they are now living gives and promises them a satisfying and durable peace? Ah, we know that all backsliders are self-condemned, and as we would have them escape the condemnation of Him who is greater than conscience and knoweth all things, we beseech them, to return to that God whom they have forsaken. Let them bewail and confess their folly before him, embrace the overtures of reconciliation which he still holds out, and cast in their lot for time and eternity with his people.

There are not a few, whom we are formally addressing in this letter, who, alas, cannot ordinarily attend on the ordinances of the Church, from the want of the stated administration of these

amongst them. Some of you, we know, feel keenly your present spiritual destitution, and even weep, when you remember the privileges which you enjoyed in the land of your fathers, when you went with the multitude to the house of God, with the voice of joy and praise. But, take it not as a mockery of your sorrow, that we bid you hope for better days. The soil which many of you are now clearing, and the climate to which you have removed, teem with promises of plenty to you, and to your children. And an enlightened acquaintance with the spiritual economy of God may warrant the belief, that ere long the most forbidding moral desert shall flourish and blossom like the rose! The places in these Provinces which are most favoured as to spiritual privileges—alas, at best small and imperfect clearings, in surrounding wastes, were yet only a few years ago, without ministers and churches, and, now, through the Divine blessing, on the exertions of the settlers themselves, assisted, as in many cases they have been by the government, or the church at home, they are, what they are. Do not ye then despair of yet enjoying a stated ministration of the word and ordinances of the Gospel. Above all things, guard against becoming indifferent about them.

Ah, many on their first coming to this country, thought that all the temporal comforts which it afforded or promised them were nothing, because of the want of schools and churches for their children and themselves which they encountered: and yet of these, not a few have been found willing to forego the education of their children for the profits of their labour; while they have sunk into an apathy about divine things through their eager pursuit of the world, and

destitution of religious principles: so that, after the lapse of a few years, when the Gospel has come to their doors through the labours of Missionaries, or Ministers, their relish, or concern for it, have altogether vanished. We would have those of you then, who are sensible of your spiritual privations to exert yourselves to the utmost, to obtain the ministrations of the Gospel. Invite the occasional service of the Ministers who are nearest to you. Endeavour to associate yourselves in your several neighbourhoods for procuring the labours of a Missionary or stated Pastor. And where these cannot be obtained, you may do well, to meet together on the Lord's day, in a school house, or private dwelling, for prayer, and praise, and other spiritual exercises. For God will meet with you, and bless you, if you do indeed seek to know and honour him; and you will thus be in the way of keeping alive religion in your families and neighbourhoods, and of preparing also for a more abundant and effective administration of its ordinances. The infant settlements of this day, should know, that some congregations which have now acquired a measure of vigour and stability, had their origin in little companies that for a time, went Sabbath after Sabbath, from one log house to another, to sing and pray, and read the Bible with the exposition of its truths, by some of the worthies of our native land. If there be among you Elders, honour their office by inviting them to preside in your devotional meetings; and, if there be not, we recommend you to lay your case before the Presbytery, within whose bounds you reside, and seek their direction and assistance. They may see fit, to organize you into congregations, and ordain Elders amongst you. They may direct Missionaries to visit you, or send from

tune to time, a Minister to dispense amongst you, Divine ordinances.

But, blessed be God, all access to him, and communion with him are not forbidden his people even though they may be dispersed in the lonely wilderness, and far from his sanctuaries. For Jehovah who is great in Zion has his dwelling "with him, that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." And he hears the prayer poured out to him in secret, and speaks peace to his people through his word: and, when they wait humbly on Him with their families, he causes the voice of rejoicing and salvation to be heard in their tabernacles! And here, BRETHREN, permit us to say in reference to FAMILY WORSHIP, that if the stated and serious observance of it is necessary to the healthy existence of family religion, even when all the public ordinances of the Church are enjoyed, then, the want of those ordinances only enhances the necessity for its observance; by every one at least, who would adopt the resolution of Joshua: "as for me, and my house, we will serve the Lord."

Attendance on the public worship of God, to which we have been adverting, is but one branch of another more comprehensive duty, to which also we would now call your attention—that of HONOURING THE LORD'S DAY. And, in respect of this great duty, which draws its sanctions alike from the law of the Ten Commandments, and the gospel economy, we desire to leave a formal testimony with all whom we are now addressing, whether dwellers in the woods, or in villages and towns.

Be assured then, that a conscientious regard to the Sabbath as a day for spiritual exercises is essential to the existence and perpetuity of the Divine life

in the soul. The glorious character and works of God, especially as they are manifested in the plan of redemption, must have a set time for being studied. The fear and love, adoration and praise which are supremely due unto him, must have a time for being cultivated and expressed. The glory and immortality which the gospel offers to our faith and hopes, to be seen by us in their own transcendent importance and excellence, must be contemplated at a time, when our minds are withdrawn from the cares and pursuits of earth. And such a time, a time too appointed by God is our WEEKLY SABBATH. See then, BELOVED BRETHREN, that you prize the Sabbath, and honour it, according to the gracious designs of God in instituting it, and the directions of his word. Sabbath profanation you may at once perceive is in its very nature a master sin—a sin, not merely malignant in itself, but subversive of all that is good, and introductory to all that is evil in the character and life.—Where it prevails, personal, family, and national religion alike are destroyed.—The annals of crime uniformly attest, that the habits of licentiousness, fraud, and violence, which have brought multitudes to die ignominiously in beggary, or in hospitals, or by the public executioner, were in many cases formed, and in all fostered, by the sin of Sabbath profanation. And a reference to the history of Christianity since the reformation will shew, that those churches which took up low views of the authority of the Sabbath, have been least efficient in holding forth the light of Divine truth; and have been, to the greatest extent, tainted with error and infidelity.

We exhort you therefore, Brethren, as you would possess true religion, and present it in a vigorous type for the



imitation of the generation now rising around you—to honour THE LORD'S DAY. Not only rest from business and journeyings on it, but study to enter into the rest of God. Give yourselves, with alacrity, to all the exercises which are designed, at once for the expression of the homage of the heart to our Father in heaven, and for the conveyance by Him to us of His Holy Spirit. Some of you, we believe, are under peculiar temptations to the violation of the Sabbath:—who dwell in places where this holy day is but rarely marked out from other days by the sounding of the Gospel trumpet, and is regarded as a day for bodily relaxation, and pleasure. But consider, BARTHELEW, that neither evil example, nor any other temptation however prevalent, or powerful, can be an excuse for our sin.—God requires one whole day in seven, as well as a portion of every day for his worship; and we must neither allow the example of ungodly men, nor worldly connexions and friendships to influence us to rob him, and rob ourselves of the Sabbath. Remember that exposition of the law of the Sabbath, which you have known from childhood, and can verify from Scripture, “The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful in other days; and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy.”

THE RELIGIOUS TRAINING OF THE YOUNG is an exercise peculiarly proper for the Sabbath, while it is in itself of such paramount importance, that it may properly be touched on in this address. Natural affection if rightly directed would lead parents to train up their children in the fear of God, and for

his service. The law expressly prescribes this duty to parents; and the very continuance, and enlargement of the Church of God in our world are dependent on its being observed. We do therefore exhort all heads of families into whose hands this letter comes, by their regard to the present and eternal welfare of their children—the authority of God—and the advancement of the Kingdom of our Lord and Saviour Jesus Christ, to be diligent in instructing the young in Divine Truth, and earnest and persevering in prayer for the Divine Life to be formed in them.

Let parents, as they have opportunity, send their children to Sabbath Schools, and Bible classes:—they must yet know, that no pains, and no labours of Ministers and teachers can exempt them from the obligation to instruct their household in the things of God; and this obligation is to be discharged by a godly example in every day life, by daily counsels fetched from the oracles of God, and the more formal instructions of the Sabbath evening.

We would be far from unholy boasting concerning that branch of the church to which we belong, yet we may say, that she has been honourably distinguished among the Churches of the Reformation for maintaining the Divine authority of the Sabbath, and for pressing on all heads of families in her communion the duty of catechising their children and domestics on the evening of that day; and that to these causes mainly, under the Divine blessing, may be referred the hereditary character which the profession and practice of godliness has to a certain extent had, in the land of our fathers, since the days of the Reformation.

In exhorting you to the practice of family catechising, we would remind

you of the use which may be made of those FORMULARIES OF SCRIPTURE DOCTRINE, which the Church has adopted for exhibiting her faith to the world. These were drawn up by men who had been deeply taught in Divine Truth. They are plain, methodical, compendious, and, yet also, minute; and they appeal so constantly for the truth of their statements to the Bible that none who use them are in danger of being led away from it. Yet, after all, THE BIBLE is the very fountain of inspiration, and we would have you to draw daily from it for yourselves and for your children. It is in reference to the words of God as they were spoken by himself that the commandment runs: "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." We desire that your faith may be founded not on the opinions of men, but on the word of the living God. And the prevalence of gross error around us, some of which seeks its support from new Revelations, makes us jealous of saying any thing that might even seem to countenance the deceivers who are abroad, in their attempts to introduce an authority diverse from that of the Apostles and Prophets of our Lord.

We may say this at least, of the Formularies of our Church, that their Scriptural soundness has been witnessed to by the present Churches of the Reformation; and that, in no age, either before, or since that event, has the life and power of godliness been long maintained, when the doctrines which they contain have been abandoned.—And without arrogating any undue authority for them, we do also say, let none of you lightly give up their doc-

trines, for those which new teachers may bring to your ears.

We know that the zeal of false teachers now abroad, their pretensions in some cases to apostolical authority, as well as to piety and disinterestedness, are very specious; and are too often successful in turning the confidence of those to whom they address themselves. But need we remind you, Dear Brethren, that the Scripture teaches us to expect false teachers, especially in times like the present, of lukewarmness, division, and corruption. A zeal, fervid as was that of the ancient Pharisees, has often been put forth by the propagators of error gross as was theirs, shaming the coldness of the teachers of a purer faith. The clothing of the sheep has often concealed the ravening ferocity of the wolf. And now, as in other days, the horns of the Lamb may be seen, where the spirit of the Dragon prevails, and his voice may be heard.

Hold fast, then, the form of sound words in which you have been taught, and give way neither to heresies nor superstitions ancient or modern. Charity is to be exercised to all, even to deceivers and the deceived. But remember, that error itself, is no more an object of charity than is sin. It should ever be hated and shunned, and that in proportion to the dishonour which it does to the oracles of God and the Kingdom of his Son. Christians should contend earnestly for the faith once delivered to the Saints. And oh, that each of you would consider how much you can do, yea, and ought to do, for that FAITH, how humble soever may be your gifts and contracted your sphere.—By acting it out before the world, in a humble, gentle, benevolent, honest, and holy conversation, you will draw from men a homage both to the truth, and the excellency of the religion of

Jesus: and may happily also, in a day of merciful visitation, win some to embrace and obey it.

We may yet again briefly advert to the importance of the **RELIGIOUS CULTURE OF THE YOUNG**, in connexion with another great duty—**THE PROMOTING THE ADVANCEMENT OF THE KINGDOM OF THE SAVIOUR**. The children now on the breasts of their mothers, and around our tables, and the youths acquiring the rudiments of learning, and the arts and occupations of life, must very soon take the place and the stations in the Church and in the State, of the present generation of men and women. Of what infinite moment, then, is it, that our children should be imbued with the fear of God, and love to the Saviour—in a word, regenerated! And, on what instrumentality does this blessed result so much depend, as Parental instruction? We would have the fathers and mothers then, who hear or read these lines, deliberately to consider that it is with them, through the promised blessing of our Heavenly Father, on the right exercise of their influence and authority in their households, to give an increase of active and useful members to the Church of God.

If our population shall henceforth increase at a rate only the half of what it has done, since the territory was divided into two Provinces, then, ere the youths of our day shall have reached their threescore and ten years, the Upper Province alone will contain a population of seven millions of souls. How solemn the thought, that ere long, on a land that was but recently a wilderness, so large an addition is to be made to the Kingdom of God's Dear Son, or to the kingdom of the Prince of darkness!—And, who that knows the natural tendency of men to profligacy of principle and practice, and observes the many in-

fluences of an evil kind that are now in vigorous operation in forming the character of this youthful community, and observes also—we say this with sorrow—how feebly Christian influence has yet been put forth by ourselves, or any other Church, to bring individuals under the reign of Christ, and mould the public mind to virtue—will not anticipate the future with the deepest solicitude? The regeneration of individuals and nations is indeed the direct result of the Divine Spirit; and yet, like any of the beneficial changes that take place in the natural world, it is in all cases brought about through the application of suitable means: and hence we do certainly infer, that unless there shall be found amongst us increased activity and zeal on the part of the Church of God, together with a more vigorous exercise of Christian influence, through the **PRESS, EDUCATION, and LEGISLATION**, then, there must inevitably ensue a rapid increase of spiritual ignorance and error, superstition and infidelity, with their sure accompaniments—licentiousness, fraud, violence, and anarchy. **BELOVEN BROTHERN**, let all of us, Ministers, Elders and People, do our part; we may do much to avert these evils, and promote the reign of the Prince of Peace. Let us study to know “the love of God, which passeth all understanding,” the “unspeakable gift of God,” which is Christ the life of the world, and the communion of the Holy Spirit, who quickens and sanctifies all the elect of God, and then, shall we present our very selves “living sacrifices to God,” and improve our many opportunities for the advancement of His cause in this land.

We specially commend to your countenance and support the Missionary undertakings of your several Presbyteries. Grudge not the occasional absence of your Ministers when they may be sent

forth to minister the word and ordinances in destitute settlements; and give willingly of your substance for the support of Missionaries, according as the Lord has bestowed on yourselves temporal abundance, and spiritual privileges. The liberality of the Church at home, in sending forth Missionaries, and in contributing to the aid of our feeble congregations, should encourage you to make increased exertions and sacrifices for the same objects. It is confessedly "the day of small things with us": yet, we rejoice to announce to you, that a scheme for the education and training of pious youths for the Ministry, is now under our consideration, soon we trust to be submitted to you, for your concurrence and support.

But we must close this epistle, and though we are not without a suspicion that it is somewhat desultory, and may also be chargeable with omissions, we do yet call on you to receive it, in so far as it brings to you "the words of soberness and truth." And, BELOVED BROTHERS, we do earnestly pray that we may be approved of God, and accepted of you, as wise and faithful in the ministry of the word and ordinances with which we have been severally entrusted; for then, indeed, shall you and we be made to rejoice together in the great salvation, and promote the glory of God. And now, heartily commending you all unto His Grace, we bid you FAREWELL.

In name,

And by appointment of the Synod,  
At Kingston,

Dict VI. Session VI. Year 1836.

WILLIAM RINTOUL,  
Moderator.

VISIT TO THE ICE SPRING, IN CLINTON,  
NIAGARA DISTRICT.

*My Dear Sir*—Since I had the pleasure of seeing you, I have made another visit to what is called the Ice Spring, and am now able to give you an account of it.

You are aware that what is thus designated, is a rude natural cave, in the Township of Clinton, about half way between this and Niagara, which has obtained considerable celebrity in the neighbourhood, as a natural curiosity. Its claims to this distinction, according to common report, and, as I am told also, to some statements that have been published, rest on its temperature being in constant and extreme opposition to that of the season. In winter, it is said to be warm, as warm as if heated by a stove; in summer so cold as to generate ice in quantity. So constant too is this contrariety said to be, that, although in winter and spring you in vain look for ice, you are sure of seeing some trace of it the first warm day that occurs; and, as the weather gets hotter, it forms in greater and greater quantity. No sooner, however, does autumn begin to moderate the heat, than the ice also begins to diminish, so that, when winter sets in, it has entirely disappeared.

I confess, when I first heard of this phenomenon, I was very sceptical as to the facts, and was inclined to imagine that the marvellous in them was to be traced to popular exaggeration, a thing of no very unusual occurrence. I imagined, in short, that here, as occurs sometimes in other localities where the winters are severe, a repository of snow and ice was formed during the cold season,

and was preserved in the hot, by the receptacle happening to shelter it from the sun beams and forming a natural ice house. Three visits to the spot, and as careful an examination as I could make, have convinced me that my hasty scepticism was wrong, and that the current report of the neighbourhood, unless on one point, on which trusting to the evidence of sense has led into error, is perfectly correct. The temperature during the winter season is relatively and not positively warm, and warm therefore only to feeling, not to the thermometer, averaging perhaps a little below the freezing point.

The first visit I paid the place, was in the beginning of August, 1835.—There was then a small quantity of ice in it, perhaps, if collected, about half a cubic foot. The temperature of the lower part was a little over the freezing point, about 32 1-2 to 33. I visited it again about the end of February last; we had previously had very severe cold, the thermometer 22° below zero, and one or two thaws. It was then without ice, or any appearance of it, and yet the temperature of the coldest parts was 3° below the freezing point, or 24° of Fahrenheit. When I was there on the 3d instant, immediately subsequent to a succession of warm days, in some of which the thermometer rose to 84°, a large portion of the interior surface was covered with ice, and it was apparent that the process of congelation was still going on, the temperature of the rock at one point being 30 1-2.

There are here two facts to be accounted for: 1st—the very low average temperature of the cave—2d, the formation of ice taking place only in summer.

As to the former, I would observe, that every point on the earth's surface

is exposed to the operation of two sets of agents; the one increasing, the other diminishing its temperature. The influence of the rays of the sun, of heat sent, or, as it is termed, radiated from other bodies, and, at low temperatures, direct communication with the mass of the earth, either raise the temperature very high, or prevent it from falling very low. On the other hand, the communication of heat to other bodies by radiation, and the contact of cold substances, especially, as the great conductor of heat, the contact of a cold atmosphere, tend to depress the temperature to a very low point. If then, from peculiar circumstances, any considerable mass of matter be subjected to the operation of the one of these sets of agents, more than to that of the other, its average temperature will either exceed or fall short of the general average of the locality. Thus the average temperature of the south wall of a house exceeds that of the north; and the more rapid progress of vegetable life on the southern slope of a hill, than on the northern, shows the greater warmth of the former. In this continent, and especially on this part of it, the opposing agents to which I have alluded, operate with extraordinary energy. Our summer's sun glows with a fervour scarce surpassed by that of Egypt; our winter blasts congeal as if they had just issued from beneath the pole. A mass of matter consequently much exposed to the one, and nearly isolated from the other, will naturally either much exceed, or fall greatly short of the average. Let us see then, how far the low average temperature of the *ice spring* may be thus explained, by its isolation from heat giving-agents, and exposure to those producing cold.

It is then first to be observed, that it is almost entirely protected from the

direct rays of the sun by its position under the face of the mountain, at a point where this fronts due north; and that besides, it is surrounded to the northwest by a high bank—a natural parapet—defending it from the sun's setting beams, and serving also as a funnel to direct into it the cold air descending from the declivity above. Again, the structure of the cave itself cuts it off from supplies of heat from the earth, and fits it to retain the low temperature with which winter impresses it. It is formed in the *debris* or ruins of the mountain; and here, the upper portion of the mountain consisting of a continuous and thick stratum of siliceous and porous limestone, and the lower, of this strata broken by fissures, and probably of slaty rock, it follows, that the disintegration or breaking into ruins must have proceeded from below, the slaty and slightly compacted parts first giving way, and being followed at length by the unsupported upper stratum in large masses. Hence the lower part of the *debris* consists of small rocky fragments, the upper, of large masses—great rocks piled one on another. The cave itself is simply anirregular hollow, which chance has left open beneath a pile of this sort. Standing in it, and it is so small that it is scarce possible to stand upright in it, one has immediately below him, probably for a considerable distance, a mass of loose stones with air interposed between them in the intervening interstices. Such a mass can but imperfectly conduct heat from below. Around and above him, he has a heap of great rocks cut off from the central heat, and on which the sun never shines, but which receive the full impression of the winter's cold. Now, as we know that in many parts of Canada the soil, at about a foot beneath the surface, is generally below the freezing point in the month

of May, it need not surprise us that these blocks, in their least exposed points, retain a temperature below 32° through the months of June and July. In September and October, the portion of the summer's heat they receive having then had time to penetrate them, their temperature throughout must rise above this, and in the beginning of winter, it is probable that the *ice spring*, like other points under the earth's surface, has a temperature relatively high, and in consequence feels to one entering it positively warm. This will gradually fall with the continuance of the cold season, until in spring it is, as when I saw it, several degrees below the freezing point. In this way I think we can sufficiently account for the low average temperature of the *ice spring*.

It remains to see why ice is not met with in the winter season; how it forms as the weather gets warmer; and why the formation goes on directly in proportion to the heat of the atmosphere.

First, as to the non-appearance of ice in the winter season, I would observe, that there seems no cause to produce it then: snow apparently does not drift into the cave, and if, during a thaw, any water enter, it will escape through the numerous fissures in its floor. This must happen in the early part of the season, because then, and probably until the middle or end of January, the exterior is above the freezing point; and even in February and March, I apprehend that the temperature of the open substratum on which the floor rests, is above this, and the lowest points of the floor itself not under it. Consequently, if any water enters during a thaw, it will find an exit. I should not however be surprised, if a visit in March or April would, in particular seasons, detect portions of water congealed from the melting of the snow

above. Such appearances, however, would be quite distinct from the real phenomenon to be accounted for, the deposition of ice, in the summer months, on the bare walls of the cave, in the form of icicles or stalactites. This, it is very evident, comes from the atmosphere, and if we bear in mind that, during these months, the rocks on which it is formed, are, from causes I have enumerated, below the freezing point, and take into account certain properties of the atmosphere, it will not be difficult to see how the deposition takes place.

Atmospheric air, when clearest and most transparent, always contains a considerable portion of water. It is capable of containing, thus dissolved and invisible, the greater quantity, the higher its temperature. When saturated with this invisible moisture, the least diminution of temperature causes the atmosphere to let the moisture go from it when it becomes visible in itself as a vapour, or on the surface of bodies in contact with it, as dew. It seldom however happens, especially in this country, that it has taken up the whole quantity it is capable of holding in solution. Hence it has to be cooled down several degrees before it begins to part with any,—before it reaches what is termed the *dew point*, when the deposition takes place. This deposition, and the operation of the laws by which it is regulated, are well seen on the outside of a tumbler filled, at different seasons, with water from a spring, having the same temperature throughout the year. In winter there is no deposition—in summer, and especially in hot days, it collects in quantity.

The rocks of the ice spring operate on the air in a manner similar to the tumbler filled with cool water. In a hot day, in May and June, the warm air that finds its way to them from with-

out, is cooled down to the temperature of winter, and made to deposit its moisture in quantity; and this moisture, whenever the rock is at or below the freezing point, congeals into ice.—Hence, on entering it on such a day, when the thermometer approaches  $90^{\circ}$ , one sees it filled with a thick vapour; a continual dripping going on over the surface of the rocks lying above and outward; and a congelation and formation of icicles in the interior. In winter and part of spring, when the air itself is at or below the freezing point, no deposition can of course take place. Nor, if we consider the narrow dimensions of the cave, and the confined quantity of air that in consequence enters it, shall we be surprised, that there should be but an inconsiderable and scarcely perceptible deposition, as long as the weather continues cool, and that though a little congelation take place even then, it should seem to inattentive observers, that ice is only formed during the hottest days.

To conclude; on first observing this mimic winter apparently led on by summer, one is almost tempted to suppose that there is here some anomaly—some deviation from the established order of nature. But in this, as in every other case, a fuller observation shows that the apparently discordant phenomena are in strict accordance with that order, and are indeed a necessary consequence of the operation of the general laws which the Deity has imposed on matter; furnishing, as it seems to me, a strong illustration of the regularity that exists throughout, and of the uniformity and harmony with which the whole system is conducted.

I am my dear Sir,  
Your very obedient,  
JOHN RAE.

Hamilton, 10th June, 1837.

## OF THE ARMENIAN CLERGY.

(Concluded from page 111.)

In the Armenian clerical orders below the deacons, there are *four grades*, the occupants of which are named respectively, *porters, readers, adjurers or exorcists, and candle-holders*. All however are frequently embraced in the generic name of *clerk*, or in the common language *diralson*, which means, one designed for the priesthood, a candidate. Invert their order, and they exactly correspond with the *ordines minores* of the papal church, which are *acolythi, exorcists, lectores, and ostiarii*. The duty of each respectively, is to open the doors of the church and prepare it for divine worship, to chant parts of the church service, to prepare the font for baptism, and to light and to extinguish the candles. In other words, they act the part of the *anagnostes* in the Greek, and of the *clerk* in the English church. A bishop only can confer upon them their office, and he does it by prayer and the laying on of hands. But no vow of celibacy is connected with the ceremony, marriage either before or after it being subject only to the same rules as that of laymen; and every one is at liberty to throw off the ecclesiastical character he thus acquires, and to return to the world as if he had never had any duties in the church. These duties indeed are frequently performed in parishes by whomsoever the priests chance to invite, without their being previously consecrated; and generally, in fact, they devolve upon boys. Persons occupying these grades are found in all convents, and are boys sent thither to be instructed and brought up. They cannot, of course, be considered monks, or permanent residents; though many of them ultimately take the vow of chastity.

The *fifth* and *sixth* grades are those of the *sub-deacon* and *deacon*. The duties of the former are, to dress the priest for mass, and to serve the deacon in his various duties. Candidates for the deaconship

usually remain, however, so short a time in this grade, that it has virtually become almost extinct. The duties of the deacon, are to serve the priest at the mass, by bringing to him the cup and wafer to be consecrated, by reading the Gospel, &c. This grade too is little known except in convents and cities. In country parishes candidates usually pass immediately on to the priesthood. Both can be conferred only by the laying on of the hands of the bishop and prayer. No one can marry after entering the first, nor can he go back to the rank of layman. All sub-deacons and deacons in convents, therefore, are to be classed among their regular and permanent inhabitants. In nunneries an order of deaconesses, likewise, is said to be known, who read prayers for the inmates of those establishments. No other deaconesses are found in the church.

The *seventh* grade is that of *priest*; preparatory to which the six preceding must have been passed through, though the time of remaining in them is not fixed, and all may be, and often are passed in a day. Only those who are unmarried on entering the grade of sub-deacon, and of course become by that act bound to a life of celibacy, come within the scope of my present object. They constitute the *monastic priesthood*, and are always connected with convents. Their distinctive name is *vartabed*; though that title is vulgarly applied also to all the inhabitants of convents who wear the conical hood, whether in priest's or bishop's orders. It signifies a *doctor* or *teacher*, and is indicative of their peculiar business. For they, in distinction from the parish clergy, are the *preachers* of the church. That duty, however, devolves principally upon the highest of the three grades into which they are subdivided. The lowest are merely unmarried priests; and though honoured with the title of *vartabed*, are never called to the important duties which it implies.

The *eighth* grade is that of *bishop*. Those who are admitted to it are always



selected from the vartabeds, and are of course invariably unmarried. Their special duty is to ordain the seven grades below them; they being themselves ordained only by the Catholicos. They are subdivided into many different ranks of honour and office, among which are the chorepiscopi, who act as aids and colleagues to diocesan bishops; archbishops, a name applied to almost all who have dioceses; and patriarchs, who are clothed with authority by the civil government over a large extent of country. Many common bishops besides are to be found, who have no diocese, and were ordained with no prospect of any, but discharge merely the duties of common monks. All, of whatever rank, reside in convents, and are to be classed among their inhabitants.

The ninth grade is that of *Catholicos*. This term occurs early in ecclesiastical history, as the title of an office in the church, and was originally a mere Greek adjective, connected with the word *episcopos*, to designate a bishop who presided over a whole region. For, while the patriarchs of Alexandria and Antioch, and the primates of Ephesus, Heraclea and Cesarea, presided over the five dioceses of Egypt, the East, Asia, Thrace, and Pontas, into which the eastern Roman empire was divided by Constantine the Great, we find likewise *catholicoses* at the head of different sections of the church, without the limits of the empire. The metropolitan of Persia, and the archbishop of Seleucia, first bore the title, acknowledging still their dependance upon the see of Antioch. And in imitation of them, probably, the head of the Armenian and Georgian churches afterward assumed it.

The peculiar duties of the Catholicos, which also indicate the extent of his power, and the chief sources of his income, are, to ordain bishops, and to consecrate the *meiron*. Whoever wishes for episcopal ordination, in any part of the nation, except within the narrow limits of the dioceses of Sis and of Aghtamar, seeks it at Eclumiadzin. The ceremony is per-

formed by the Catholicos, aided by six bishops. And as it is not required that every candidate have a diocese in view, but merely present a certificate from his convent that it has need of his services as a bishop, the number of applicants is sufficient to stock almost every convent with idle bishops, and to bring considerable revenue into the treasury of Eclumiadzin. For the gift that is communicated by the laying on of hands, is not gratuitous. In the absence of sufficient data for an average of the price of ordination, I can only give the following items. One bishop is credibly reported to have given 200 ducats, (about \$450) besides another hundred (about \$225,) at the same time, for a mass for the soul of the deceased predecessor. Another bishop declared to us, that in his own case he gave nothing for ordination. But on his arrival at the convent, he made to the Catholicos a large present of cloth, cutlery, and whatever else of choice value the place from which he came afforded, together with a sum of money, called 'kissing the hands.' He then solicited the favour of distributing something among the bishops and vartabeds of the convent; and the Catholicos, saying 'you need not give yourself the trouble,' appointed a bishop to direct him how much to give to each. Thus three or four thousand piastres were expended. For the mass on the day of his ordination he gave also three or four hundred; and a dinner for all the monks, which followed, cost nearly a thousand more. Being from Jerusalem, he probably paid less than usual.

The *meiron* is the holy oil which is used at confirmation, and various other ceremonies, and is one of the principal superstitions of the Armenians. Its sanctity is commonly believed to be miraculously attested, by its being made to boil by the mere ceremony of consecration. The boiling of the *meiron*, indeed, is to Eclumiadzin, what the light from the holy sepulchre is to Jerusalem; though less superstition is required to believe the former than the latter. For without attributing

any very wonderful properties to the bit of the true cross, or to St. Gregory's hand, which are used upon the occasion, the oil may be made, by the many other ingredients which are put into it at its consecration, to exhibit all the phenomena of boiling; while, although the light at the sepulchre may originate without fire, from phosphorus or the rays of the sun, to separate from it the property of burning, can only be done by a superstitious imagination. Not only is the value of the meiron enhanced by many incredible stories of its miraculous properties and effects; but it is made by the laws of the church absolutely necessary to several ordinances, especially to that of confirmation; and, being a complete monopoly, it becomes not an unprofitable speculation. It is carried through the nation by a *novirag*, or nuncio, who is a vartabed or bishop appointed to collect contributions for the convent. Such agents are sent very frequently wherever the Armenians are scattered, to urge the claims of Echmiadzin upon the purses of all the spiritual children of St. Gregory; and they are peculiarly successful, when they carry in their pocket a bottle of meiron. For the sacred gift is often carefully withheld until the people have produced what the agent is pleased to consider their quota of the contribution.

In the vicinity of Echmiadzin, there seems to be little less than a formal sale of it. The vartabed who visited Shoosha while we were there, not only acted as wekel of the Catholicos, for the suppression of heresy, but was clothed with the more profitable office of *novirag*, for the collection of contributions, and distribution of the meiron. Delegates of the different villages visited him, and while the contribution was fixed at so much per head, the conditions of their receiving the meiron were settled in a manner not unlike a formal bargain in trade. If the few data that came to our knowledge afford a correct general average, the province of Karabagh contributed upon that occasion to the

treasury of Echmiadzin, not far from ten thousand dollars. St. James's at Jerusalem is the only other Armenian convent, which custom allows to employ *novirags* to increase its funds. One of them was in this vicinity at the time of our journey; and although his convent does not manufacture meiron, he was not without an expedient for enforcing its claims. He argued in his preaching, it was said, that all departed spirits have to take Jerusalem in their way to heaven; and that none are allowed by St. James to pass, except such as have contributed to his convent! In reaping the harvest for his employers, the *novirag* of either convent always gleans copiously for himself. For not only is he entitled to the profits of every mass he says, and to some other special contributions, but no vouchers being required to the accounts he renders at the termination of his mission, the widest door is opened for embezzlement. And it is a well known fact, at Jerusalem, that almost every *novirag* returns rich.

Among the other sources of the Catholicos's income, pilgrimages, and the glebes of the convent, may be mentioned. Every pilgrim is expected to pay, according to his ability, for the privilege of visiting the shrine of the holy Illuminator. The domains of Echmiadzin formerly embraced twenty-three villages, if we may believe the secretary of the Catholicos, who affirmed that its claims to that number were attested by written documents from the Shah. He said, however, that it had *presented* to the emperor all of them but three. Among the three retained, is the large village of Vagharshabad. The convent receives the capitation tax of a ducat, and twenty per cent. of the produce—You need not be reminded, that the Catholicos receives all this income, as head of the convent, and that, of course, all the expenses of that extensive establishment must be drawn from it. The sum to be thus deducted, considering the number and character of its inmates cannot be small. When we were there, the convent contained fourteen

bishops, forty-five or fifty varabeds, and seven or eight deacons.

The patriarchal power of the Catholicos, in the appointment of bishops to their dioceses and the direct control of their duties as diocesans, has never, so far as we are informed, extended over the Armenians in Turkey, since the establishment of the patriarchate of Constantinople. Still, wherever the Armenians venerate him as the spiritual head of their church, are governed by bishops of his ordination, depend upon him for their meiron, and send to him their contributions at the call of his novirags, his influence cannot be small. These relations the whole nation, with the exception of the small dioceses of Aghtamar and Sis, formerly sustained to him. But since he has become a subject of Russia, the Turkish Armenians have felt themselves forced by the Sultan's jealousy of Russian espionage and influence, to renounce them. The patriarch of Constantinople informed us, in May of 1830, that for about two years they had ceased to have any communication with him, and even to mention his name in the mass. 'Not,' said he, 'that we have really deserted our Catholicos; we are still attached to him, and this is only a temporary measure, which circumstances have forced upon us.' Others affirmed that the Turks had been given to understand, that the Catholicos of Sis was now the head of the Armenian church in Turkey. You will wish, after learning the character of the present administration of Echmiadzin, that this disconnection were something more than a temporary pretence. It would certainly leave the Armenians of Turkey more open to the operations of missionaries. Even let its influence in that empire return to its former state, however, and it will hardly be sufficient to throw insurmountable obstacles in the way of missions.

The power which the Catholicos is to enjoy in Russia, has hardly yet been defined. We were assured that the plan of an ecclesiastical establishment for the Ar-

menians had been presented to the emperor and approved by him; but it was not yet promulgated, and we did not learn its provisions. At present, bishops are appointed to dioceses in the Russian territories, by the synod of Echmiadzin in connection with the civil power. The synod sends the names of two or three candidates to the emperor, and he selects one for the office. The following are the diocesans now subject to Russia, according to a statement given us by the secretary of the Catholicos, and agreeing with information from another intelligent gentleman; viz. the bishops of Bessarabia, Astrakhan, Tiflis, Akhaltsikhe, Erivan, Danu, Kantsasar, Shamakhy, Sheky, (subject to the bishops of Tiflis,) and Tateos Arakeal now at Nakhchevan. On the side of Persia, the secretary said there was a bishop at Tebriz, a second at Isfahan, and a third in Hindostan, with Bagdad and Buseorah under him. He added also a written list of twenty-three diocesans in Turkey; but owing, perhaps, to the constantly varying number and limits of the dioceses in that empire, we did not find it correct, and I shall not enumerate them. Indeed he warned us that the list for the Russian branch of the church, was true only for the present moment, as an order had just come down from the emperor, for an entirely new arrangement. In connection with our conversation upon the dioceses of his church, the secretary asked for our estimate of the number of his nation, and we mentioned about 2,000,000. He assented that such is the number usually written, but declared it to be his own opinion, that 10,000,000 would be nearer the truth; for, it being understood by all, that money was to be paid when bishops made their visits, great numbers concealed themselves, and thus failed of being recorded!

An interesting question, suggested by this view of the orders of the Armenian clergy, demands here a moment's attention. What more general classification of the nine grades now enumerated, is recognized by the Armenians? The

secretary of the Catholicos, one of the most intelligent of the vartabeds at Echmiadzin, replied to this question, that all the clergy belong either to the *deaconhood* or *priesthood*, i. e. either to the class which can, or to that which cannot, say mass; and he denied that any *triple* classification is recognized. Two of the most intelligent bishops we have found, firmly denied the propriety of any classification into less than *seven* divisions; which are the seven lower grades, the bishops and catholicos being considered only as branches of the seventh grade or priesthood, differing in dignity. And the leading vartabeds of one convent assented to the idea, that all above deacons are merely priests of different dignity. Only one individual, an old bishop at Echmiadzin, admitted three general orders; and he knew not in which of them some of the grades should be classed. Indeed, the idea seemed to have been first suggested to him by our question, and to have pleased him from its analogy to Paul's triple division of heaven, the reason he assigned for admitting a triple classification of the clergy. If we say there is an essential difference between the priest and the bishop, because the latter only can ordain the former, we must admit, for the same reason, as essential a difference between the bishop and the Catholicos. If we go to the ordination ceremony of each grade, and regard its essence as consisting in the laying on of hands, as its name in Armenian imports, we can make no general classification, for each of the nine grades is conferred by the imposition of hands. If anointing with oil be regarded as the essential part of ordination, we shall then leave out the first six grades entirely, and have the priests, bishops, and Catholicos *sc.* the three cardinal orders, since they and they only are anointed with meiron at ordination. The tonsure cannot be regarded as an essential part of ordination in any case among the Armenians, though it is customarily performed upon those who are admitted to one of the four lowest grades. A shaven

crowns is often seen among the common people.

To complete our view of the Armenian monastic clergy, a few remarks need to be added upon *diocesan bishops*, who also, when practicable, always reside in convents. Being selected from the mass of bishops with which all the large convents are stocked, more through the influence of intrigue, money, or respectability of family, than out of regard to real merit, they are apt to be as ignorant as their companions, and sometimes actually know little or nothing of the ancient language, or of the books contained in it. A young weckel of intelligence and education supplies their deficiencies, and transacts their business. Their habits and moral character are not known to differ at all from those of the other inhabitants of convents. One was not long since sent from Echmiadzin to a neighbouring diocese, to act as colleague to an aged bishop, who had reached his dotage. He first beat the old man into a disclosure of his treasures, and then forced him to leave his diocese entirely. Two vartabeds died suddenly soon after, as if by poison; and the new bishop, with a haughty contempt of public opinion, carried his dissoluteness to the extent of keeping mistresses openly in his convent. The people at last made their complaints to be heard by government, and he was recalled to Echmiadzin. Love of gain and of pleasure is rarely carried by bishops, it is true, to this excess of open violence and debauchery; but with hardly an exception, they use every practicable quiet method of fleecing their flocks, as may be seen by a view of their sources of income.

A diocesan's establishment consists of all the inmates of the convent in which he resides, and he is believed to have no purse distinct from its general treasury. Taking into the account, therefore, that all its expenses are drawn from his resources, we may reckon his *first* source of income to be the funds of his convent. Convents are generally possessed of property, in lands, tenants and live stock, which affords

the only support of their inmates, unless the residence of a bishop, or the possession of some object of pilgrimage gives them other resources. The convent of Datev owns sixteen villages, including that of Datev itself, from which it received under the Persian government both the capitation and the land taxes. The whole of the former, and half of the latter, is now claimed by the Russian emperor. Still, the convent is supposed to have derived from them in 1830, about 500 chetverts (150,000 lbs.) of grain.—A second source of income is ordination fees. No bishop, it is believed, ordains a priest without pay. The bishop of Kantsasar will ordain no one for less than fifty silver roubles, (about \$37.50,) and whoever will contribute that sum is pretty sure to receive the imposition of his hands. The bishop of Datev also demands fifty, or at the least twenty-five silver roubles. Such universal simony, besides converting the episcopate into an office for the sale of benefices, introduces the most unworthy man into the sacred profession, and multiplies the priests far beyond the number which can be so supported as to leave them free for the duties of their profession.—The *third* is marriage fees. No person can marry without a license from his bishop, for which in ordinary cases he must pay, in this vicinity, a silver rouble, (about 75 cts.) And besides, the church has so multiplied the prohibited degrees of affinity, as to leave a man but a very limited circle from which to select his wife, unless he infringe upon some canon, and an extra sum only will obtain the necessary license to do that. A widower, moreover, can take a virgin only by paying his bishop well for the forbidden privilege; nothing but a handsome present will render a third marriage legal; and the expense of a fourth can be borne only by the very rich. The *fourth* is the inheritance of all who die childless. At the death of every man something usually goes to the bishop. If a man die without children, real or adopted, he claims his whole estate, except a seventh which falls

to the widow.—The *fifth* is from the death of priests. All the clothes and furniture of a deceased priest go at once to the bishop. Then, in this vicinity, fifteen silver roubles are demanded for the funeral sacrifice, which however the bishop never makes, but pockets the money. And besides, he exacts four and a half silver roubles for the grave, and the same sum for the burial service. Reflect now that the priests are perhaps never freeholders, and you will see that the bishops get nearly or quite all their estates.—They receive, also, by means of charity-boxes in the churches, and through other mediums, occasional contributions from the people. And in some parts of Turkey they regularly sell each parish to its priest for a stipulated price per annum, besides claiming a fixed per-centage of all baptismal and other fees. That such is their practice in Armenia, I cannot affirm. In fact, you must regard this view of the income of bishops as imperfect; the particular sums, especially, are probably true of only one or two dioceses.

You will ask, what spiritual services do the diocesans render their people, in return for so much money extracted from them? It is said that they sometimes preach upon special occasions, but we heard of no instance, except at Tebriz. They sometimes send out their vartabeds to preach, and make visitations as their vicars, but very rarely, and then only to collect contributions. Not an instance is known where a bishop keeps his vartabeds preaching for the instruction of his charge. So that, instead of hearing the gospel proclaimed, the people rarely listen to a sermon, the sole object of which is not to get money. If ever the bishop makes a visitation of his diocese in person, it has the same pecuniary object. The result is, that his approach, or that of his vicar, is looked upon as a great calamity. As confirmation, however, in the Armenian church, devolves not upon bishops, and as ordination, their principal duty, can be done in their convents, they never, in these

parts, trouble themselves with personally visiting their dioceses.

With such a view of the character of the bishops of Armenians before you, you will be sorry that I am obliged to add, that their influence over the minds of the people is very great. In some instances, indeed, the voice of the laity is sufficiently loud to overrule their wishes, but they are extremely rare. Ignorance and superstition are generally too prevalent, to allow resistance or disobedience to be thought of. The respect yielded to them, however, is the effect of fear rather than of esteem. With them is lodged the tremendous power of excommunication, which is believed both to shut the gates of heaven effectually against all who incur its anathemas, and to bring along with it the severest temporal judgment upon their persons and property.

#### *The secular or parish priesthood.*

Their *appointment* rests with the inhabitants of the village where they officiate, and of which they are almost always themselves natives. The laity are entitled to a voice in the affairs of the church in some other respects, but their rights seem never to have been reduced to any regular form, either by law or custom. No committees are appointed, and when a question occurs which seems to require the opinion of his people, the priest merely calls perhaps a few of the acknowledged leaders of his parish to the church door after service, for the purpose of consultation. The right of electing their own priests the laity universally exercise, and rarely, if ever, does a bishop attempt to interfere with it, by imposing upon them one without their request, or contrary to it. The inhabitants of a town or village fix upon some one of their number, pay his ordination fee to the bishop, and he of course becomes their priest. Should the Armenian church ever engage in the struggles of a reformation, this invaluable right, being already in their possession, will not be one of the many for which the laity will have to contend. Its value seems

now, however, to be extremely small. Not even do the people avail themselves of it to reduce their priests to the moderate number which they can respectably support. The proportion of priests in the villages, will average at least one to every fifty families; in the towns, it is somewhat less. I must add, too, that though their election rests with the people, their bishop has the power of deposing them at will; and the apprehension of such an event makes them perfectly submissive to the nod of the higher clergy.

Of their *qualifications* the most important in its practical bearing is marriage. So cautiously do the regulations of the church guard against allowing an unmarried clergy to have the cure of souls, that they require every parish priest not only to be married, but to have one child, before he is ordained; and if a priest's wife dies, he is at once to retire to a convent. The latter regulation, however, is not strictly executed in case of great age, and where under Turkish law the ecclesiastical authorities are but imperfectly obeyed. A priest thus become a widower and admitted to a convent, takes the rank of *vartabed*, and is admissible to the highest ecclesiastical grades. The age requisite for admission to priest's orders is twenty-five, but we are not certain that this regulation is not frequently dispensed with. The least literary and doctrinal qualifications required by law, are that candidates shall be acquainted with the scriptures, and be orthodox in sentiment. But in practice, the former is never exacted, nor the latter indeed any farther than that they *assent* by proxy to the question whether they believe in the right creed, without being made to repeat it. The only education which is actually required as necessary, is an ability to read. To know how to write is not deemed essential, and in some cases at least is actually dispensed with. Much less is a knowledge of the language in which the church books are written demanded. In a word, the priests are often

below the common standard of respectability in talent and education.

Of the *habits and character* of the parish priesthood, we can give you, with some important exceptions, (of which we were encouraged to hope the father of our host might be one,) but a bad account. They make no effort to improve their own minds, nor those of their people, in literary or religious knowledge; but are given to indolence and the pleasures of the table. A share of the sacrifices being part of their income, they are of course invited to them all, and their very profession thus leads them to be gormandizers and hard drinkers. It is affirmed that an Armenian priest will drink twenty bottles of wine at a feast! The report seems incredible even in the vicinity of the wine-labbing Georgians and Mingrelians; still its very existence, though false, shows that the evil is not a slight one. The temptation is so strong, that young men of good habits before entering the profession, have been observed to give way to it, and soon assimilate themselves to the common character of the priesthood, which is decidedly lower than that of the generality of the laity. While we were at Shoosha, a priest once went to evening prayers so intoxicated, that he fell to quarrelling with the people who had assembled, until they were obliged to thrust him out of the church, and go home with their prayers unsaid. The occurrence made some talk for a day or two, but was soon forgotten as no very strange thing; and the vartabed, who as weasel of the Catholicos just at that time degraded another priest for sending his children to the missionary school, did not regard it as worthy of attention.—With such a view of the qualifications and character of the priests before you, you need hardly be told that their *influence* is very small. They are not respected, and their reproofs are but little regarded, not being backed, like those of the higher clergy, by the dreaded power of excommunication.

In looking at the *duties* of the Armenian parish priests we must pass over

preaching entirely. That belongs to the vartabeds. We heard indeed of two or three priests, (and they were not more than two or three,) who attempt it, but it is considered rather as an extra service, than as devolving upon them by the obligation of their office. Their routine of duty lies in the performance of the church services, in confessing, baptizing, marrying, burying, and the like. Of the church services, the *celebration of mass* is the principal, and is in fact the distinctive business of their office. For we shall not get a correct idea of the priesthood of the Armenian, any more than of the Romish church, until we leave the New Testament ministry entirely, and go back to the old dispensation. Like the Jewish priesthood, they are designed to offer gifts and sacrifices for the sins of the people, and that is done by the supposed sacrifice of Christ in the celebration of mass. Even the customs of that dispensation are imitated in some of the observances of ceremonial purity. In order to prevent the contamination which might otherwise result, and which would entirely disqualify him for so holy a duty, the priest is bound by the canons to separate himself from his family and sleep in the church for fifteen nights previous to saying mass. He then says mass fifteen days; and remains fifteen days afterward before joining his family. During the first and the last fifteen days, he makes wafers for the mass, baptizes, administers the viaticum, and the like. When the priests are few, which happens in all villages and in some towns, these rules, of course, cannot be strictly adhered to; but even then the priests are supposed to sleep in a separate room in their houses. As an intimation to this system of segregation, every priest is obliged, immediately after his ordination, to fast forty days, shut up in the church or some room connected with it, and eating but once a day.

The *income* of the priests is derived entirely from perquisites. We could not learn that any church in this region has

funds or glebes, and our informant tonight assured us that if they had, the convents would take possession of them. In some parts of Turkey the churches are indeed rich; but even there their income, so far as we have learned, is not appropriated to the support of the priests, but to the purchase of candles and other ornaments. Rarely, if ever, do the clergy engage personally in the labours of the field, in any trade, or in merchandize. Though in the latter, perhaps, they sometimes vest their funds through the agency of another, and in the former their children and hired men are often employed to increase the revenue yielded by sources properly clerical. One of these resources is baptism. For it the priest receives, in this vicinity, from one to three penabads. Another is marriage, which yields him a silver rouble. A third is the burial of the dead; for which he is paid, according to circumstances, from a penabad to two silver roubles; besides receiving whatever the sympathies of friends may deposit in a plate that is placed upon the breast of the dead as they go to kiss the cross by his side at the funeral. For confession nothing is directly charged. But whenever an individual goes to the communion, which is of course immediately after confession, he finds the Gospel and a plate placed by his confessor at the church door, one of which he kisses, and in the other deposits a sum of money, perhaps less than a penabad. Or, according to another custom, each confessor receives an extra sum from his parishioners during the fifteen days of his turn for saying mass, either deposited upon a plate that is carried around the church, or given to him privately at his room. Masses for the dead always procure for the officiator a small sum of money, perhaps a penabad, besides his share of the sacrifice that usually accompanies them. Simple prayers are said gratis for the deceased friends of the poor, and a donation is expected only from the rich. For blessing the houses of his parishioners, also, which he does at

Christmas and at Easter, the priest receives perhaps half a penabad. In some places, also, where the ceremony consists in saying prayers over bread and salt, while the salt is thrown into the cistern, and one loaf left for the family, a second loaf falls to him. The only thing that looks like a regular salary in this system of clerical support is, that some churches have a permanent box for contributions to the priest, and in some villages he receives a small quantity of grain from his parishioners.

How lamentable must be the effect, both upon priest and people, of doling out thus in retail the services of religion. It makes every morsel of spiritual food almost as much an article of merchandize and barter, as is the meat that is sold in the market for the nourishment of the body. And besides, so far as anti-scriptural ceremonies are sources of profit, it must set the priesthood in opposition to missionary efforts, for those efforts touch directly their most sensitive part, the purse. You will recollect, in conclusion, how much of the amount thus scraped together in pittances by the priests from the labouring people, is poured at their decease into the laps of the monastic clergy, to be hoarded up in golden church ornaments and costly clerical robes, or to be expended in the support of useless indolence."

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TESTIMONY AND MEMORIAL OF A CONVENTION OF PRESBYTERIAN MINISTERS AND ELDERS ASSEMBLED AT PHILADELPHIA, MAY 1837—ADDRESSED TO THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH OF THE UNITED STATES.

When any portion of the Church of Jesus Christ is called in his providence to take a step which may materially affect their Master's cause, and influence for good or ill the destinies of large portions of mankind through successive generations, it is a very plain, as well as solemn duty, to state clearly the reasons of their



conduct—the evils of which they complain—the objects at which they aim—and the remedies which they propose. This Convention, consisting of one hundred and twenty-four members, of whom one hundred and twelve are delegated by fifty-four Presbyteries, and twelve by minorities in eight other Presbyteries, all of which members are ministers or ruling elders of the Presbyterian Church in the United States of America, after mature deliberation, full consultation with each other, and earnest prayer to God for direction, have agreed on the following memorial, and do hereby respectfully lay it before the General Assembly now in session, and through it before all the churches and the whole world, as our solemn, and as we trust effective Testimony against evils which faithfulness to God, and to the world, will no longer permit us to endure.

That we have not been rash and hasty, nor manifested a factious opposition, to errors and disorders, which were only of small extent, or recent introduction, is manifestly proven by the fact that these evils have been insidiously spreading through our Church for many years, and that they have at length become so mature, and so diffused, as not only to pervade large portions of the Church, but to reign triumphantly over the body itself, through successive General Assemblies. On the other hand, that we have not been wholly faithless to our Master and to truth, we appeal to the constant efforts of some through the press and pulpit—to the firm and consistent course of some of our Presbyteries and Synods—to the faithful conduct of the minorities in the Assemblies of 1831, 2, 3, 4, and 6,—to the Act and Testimony—to the proceedings of the Conventions of Cincinnati in 1831, and Pittsburgh in 1835, and to the noble Assembly of 1835.

We contend especially and above all for the truth, as it is made known to us of God, for the salvation of men. We contend for nothing else, except as the result or support of this inestimable treasure. It is

because this is subverted that we grieve, it is because our standards teach it, that we bewail their perversion; it is because our Church order and discipline preserve, defend, and diffuse it, that we weep over their impending ruin. It is against error that we emphatically bear our testimony,—error dangerous to the souls of men, dishonouring to Jesus Christ, contrary to his revealed truth, and utterly at variance with our standards. Error, not as it may be freely and openly held by others, in this age and land of absolute religious freedom; but error held, and taught in the Presbyterian Church, preached and written by persons who profess to receive and adopt our scriptural Standards—promoted by societies operating widely through our churches—reduced into form, and openly embraced by almost entire Presbyteries and Synods—favoured by repeated acts of successive General Assemblies, and at last virtually sanctioned to an alarming extent by the numerous Assembly of 1836.

To be more specific, we hereby set forth in order, some of the doctrinal errors against which we bear testimony, and which we, and the churches, have conclusive proof, are widely disseminated in the Presbyterian Church.

#### IN RELATION TO DOCTRINE.

*Resolved*, That the next General Assembly, should express their decided condemnation of the following errors, which are alleged to have obtained currency in the Presbyterian Church, viz:

1. That God would have been glad to prevent the existence of sin in our world, but was not able, without destroying the moral agency of man, or that for aught that appears in the Bible to the contrary, sin is incidental to any wise moral system.

2. That election to eternal life is founded on a foresight of faith and obedience.

3. That we have no more to do with the first sin of Adam than with the sins of any other parent.

4. That infants come into the world, as free from moral defilement as was Adam, when he was created.

5. That infants sustain the same relation to the moral government of God in this world as brute animals, and that their suf-

ferings and death are to be accounted for, on the same principles as those of brutes, and not by any means to be considered as penal.

9. That there is no other original sin than the fact that all the posterity of Adam, though by nature innocent, or possessed of no moral character, will always begin to sin when they begin to exercise moral agency; that original sin does not include a sinful bias of the human mind, and a just exposure to penal sufferings; and that there is no evidence in Scripture, that infants, in order to salvation, do need redemption by the blood of Christ, and regeneration by the Holy Ghost.

7. That the doctrine of imputation, whether of the guilt of Adam's sin or of the righteousness of Christ, has no foundation in the word of God, and is both unjust and absurd.

8. That the sufferings and death of Christ were not truly vicarious and penal, but symbolical, governmental, and instructive only.

9. That the impenitent sinner is by nature, and independently of the renewing influence or almighty energy of the Holy Spirit, in full possession of all the ability necessary to a full compliance with all the commands of God.

10. That Christ never intercedes for any but those who are actually united to him by faith; or that Christ does not intercede for the elect until after their regeneration.

11. That saving faith is the mere belief of the word of God, and not a grace of the Holy Spirit.

12. That regeneration is the act of the sinner himself, and that it consists in a change of his governing purpose, which he himself must produce, and which is the result, not of any direct influence of the Holy Spirit on the heart, but chiefly, of a persuasive exhibition of the truth analogous to the influence which one man exerts over the mind of another; or that regeneration is not an instantaneous act, but a progressive work.

13. That God has done all that *he can do* for the salvation of all men, and that man himself must do the rest.

14. That God cannot exert such influence on the minds of men, as shall make it certain that they will choose and act in a particular manner without impairing their moral agency.

15. That the righteousness of Christ is not the sole ground of the sinner's acceptance with God; and that in no sense does the righteousness of Christ become ours.

16. That the reason why some differ from others in regard to their reception of the Gospel is, that they make themselves to differ.

It is impossible to contemplate these errors without perceiving, that they strike at the foundation of the system of Gospel grace; and that, from the days of Pelagius and Cassian to the present hour, their reception has uniformly marked the character of a Church apostatizing from "the faith once delivered to the saints," and sinking into deplorable corruption. To bear a public and open testimony against them, and as far as possible to banish them from the "household of faith," is a duty which the Presbyterian Church owes to her Master in heaven, and without which it is impossible to fulfil the great purpose for which she was founded by her divine Head and Lord. And this Convention is conscious that in pronouncing these errors unscriptural, radical, and highly dangerous, it is actuated by no feeling of party zeal; but a firm and growing persuasion that such errors cannot fail in their ultimate effect, to subvert the foundation of Christian hope, and to destroy the souls of men. The watchmen on the walls of Zion would be traitors to the trust reposed in them, were they not to cry aloud, and proclaim a solemn warning against opinions so corrupt and delusive.

#### IN RELATION TO CHURCH ORDER.

Believing the Presbyterian Form of Government to be that instituted by the inspired Apostles of the Lord, in the early church, and sanctioned, if not commanded in the scattered notices contained in the New Testament, on the general subject, our hearts cling to it as to that order approved by revelation of God, and made manifest by long experience, as the best method of preserving and spreading his truth. When that truth is in danger we hold but the more steadfastly to our distinctive church order, as affording the best method of detecting and vanquishing error. That any form of administration should totally prevent evil, is manifestly impossible while men continue as they are; and it is no small praise to the institutions of our church, that they so nearly reached this result, as to be incapable of regular action in the hands of those who are themselves corrupt. They live with and for the truth; to spread error, they must be perverted; and before a general apostacy, Presbyterian order must always perish.

Thus it has been in these evil times. Abundant proof is before this Convention,

and indeed before the whole world, that the principles of our system have been universally departed from, by those who have departed from our faith; and that generally that has been done with equal steps. Or if, as there is reason to fear, some portions of the church, still hold the external form of Presbyterianism, and deny the power of its sacred doctrines, they are those only, who, in attaching themselves to us, have either evaded subscription to our creed—or subscribed without believing it. It is enough that any system should exclude honest errorists—and speedily detect, if it cannot exclude those who are otherwise.

Among the departures from sound Presbyterian order, against which we feel called on to testify, as marking the times, are the following:

1. The formation of Presbyteries without defined and reasonable limits, or Presbyteries covering the same territory, and especially such a formation founded on doctrinal repulsions or affinities, thus introducing schism into the very vitals of the body.

2. The refusal of Presbyteries when requested by any of their members, to examine all applicants for admission into them, as to their soundness in the faith, or touching any other matter connected with a fair Presbyterian standing, thus concealing and conniving at error, in the very stronghold of truth.

3. The licensing of persons to preach the Gospel, and the ordaining to the office of the ministry such as not only accept of our standards merely for substance of doctrine, and others who are unfit and ought to be excluded for want of qualification—but of many even who openly deny fundamental principles of truth, and preach and publish radical errors as already set forth.

4. The formation of a great multitude and variety of creeds which are often incompatible, false, and contradictory of each other and our Confession of Faith and of the Bible; but which even if true are needless, seeing that the public and authorised standards of the Church are fully sufficient for the purposes for which such formularies were introduced: namely, as public testimonies of our faith and practice, as aids to the teaching of the people truth and righteousness, and as instruments of ascertaining and preserving the unity of the Spirit in the bonds of peace; it being understood that we do not object to the use of a brief abstract of the doctrines of our Confession of Faith, in the public reception of private members of the Church.

5. The needless ordination of a multitude of men to the office of Evangelist, and the

consequent tendency to a general neglect of the pastoral office; to frequent and hurtful changes of pastoral relations; to the multiplication of spurious excitements, and the consequent spread of heresy and fanaticism, thus weakening and bringing into contempt the ordinary and stated agents and means, for the conversion of sinners, and the edification of the body of Christ.

6. The disuse of the office of ruling elders in portions of the Church, and the consequent growth of practices and principles entirely foreign to our system; thus depriving the pastors of needful assistants in discipline, the people of proper guides in Christ, and the churches of suitable representatives in the ecclesiastical tribunals.

7. The electing and ordaining ruling elders, with the express understanding that they are to serve but for a limited time.

8. A progressive change in the system of Presbyterian representation in the General Assembly, which has been persisted in by those holding the ordinary majorities, and carried out into detail by those disposed to take undue advantage of existing opportunities, until the actual representation seldom exhibits the true state of the Church, and many questions of the deepest interest have been decided contrary to the fairly ascertained wishes of the majority of the Church and people in our communion, thus virtually subverting the essential principles of freedom, justice, and equality, on which our whole system rests.

9. The unlimited and irresponsible power, assumed by several associations of men under various names, to exercise authority and influence, direct and indirect, over Presbyteries, as to their field of labour, place of residence, and mode of action: in the difficult circumstances of our Church, thus actually throwing the control of affairs in large portions of the Church, and sometimes in the General Assembly itself, out of the hands of the Presbyteries into those of single individuals or small committees located at a distance.

10. The unconstitutional decisions and violent proceedings of several General Assemblies, and especially those of 1832, 3, 4, and 6, directly or indirectly subverting some of the fundamental principles of Presbyterian government—effectually discountenancing discipline, if not rendering it impossible, and plainly conniving at and favouring, if not virtually affirming as true, the whole current of false doctrine which has been for years setting into our Church, thus making the Church itself a principal actor in its own dissolution and ruin.

## IN RELATION TO DISCIPLINE.

That a state of affairs even approaching to that over which we now mourn should obstruct the exercise of Discipline, may not only be easily supposed, but unhappily the very evils which rendered it imperative necessary, conspired to prevent the possibility of its regular exercise. A Church unground in faith is necessarily corrupt in practice. Truth is in order to Godliness; and when it ceases to make us pure, it is no longer considered worthy of being contended for.

With the woful departures from sound doctrine, which we have already pointed out, and the grievous declensions in Church order heretofore stated, has advanced step by step, the ruin of all sound discipline in large portions of our Church, until in some places our very name is becoming a public scandal, and the proceedings of persons and churches connected with some of our Presbyteries, are hardly to be defended from the accusations of being blasphemous. Amongst other evils, of which this Convention and the Church have full proof, we specify the following:

1. The impossibility of obtaining a plain and sufficient sentence against gross errors, either *in these*, or when found in books printed under the names of Presbyterian ministers, or when such ministers have been directly or personally charged.

2. The public countenance thus given to error, and the complete security in which our own members have preached and published in newspapers, pamphlets, periodicals, and books, things utterly subversive of our system of truth and order, while none thought it possible (except in a few, and they almost fruitless, attempts) that discipline could be exercised, and therefore none attempted it.

3. The disorderly and unseasonable meetings of the people, in which unauthorized and incompetent persons conducted worship in a manner shocking to public decency; females often leading in prayer, in promiscuous assemblies, and sometimes in public instruction; the hasty admission to church privileges, and the failure to exercise any wholesome discipline over those who subsequently fell into sin, even of a public and scandalous kind; and by these and other disorders, grieving and alienating the pious members of our churches, and so filling many of them with rash, ignorant, and unconverted persons, as gradually to destroy all visible distinctions between the Church and the world.

4. While many of our ministers have propagated error with great zeal, and dis-

turbed the Church with irregular and disorderly conduct; some have entirely given up the stated preaching of the Gospel, others have turned aside to secular pursuits, and others still while nominally engaged in some part of Christian effort, have embarked in the wild and extravagant speculations which have so remarkably signalized the times, thus tending to secularize and disorganize the very ministry of reconciliation.

5. The formation in the bosom of our churches, and ecclesiastical bodies, of parties ranged against each other, on personal, doctrinal, and other questions; strifes and divisions amongst our people—bitter contentions amongst many of our ministers: a general weakening of mutual confidence and affection: and, in some cases, a resort to measures of violence, duplicity, and injustice totally inconsistent with the Christian name.

## METHOD OF REFORM.

Such being the state of things in the Presbyterian Church, we believe that the time is fully come, for the adoption of some measures, which shall speedily furnish relief from the evils already referred to. Under this conviction, we present ourselves respectfully before you, praying you to lose no time, in so adjusting the important matters at issue, as to restore at once purity and peace to our distracted Church. We are obliged to record our most solemn and settled belief, that the elements of our present discord are now too numerous, too extensively spread and essentially opposed, to warrant any hope that they can, in any way, be composed, so long as they are compressed within the limits of our present ecclesiastical organization. Mutual confidence is gone, and is not to be restored by any temporising measures. This is a sad, but a plain truth. It is a result over which the Church has long mourned, and at which the world has scoffed—but for the production of which we, and those who agree with us, cannot hold ourselves responsible, firmly believing, as we do, that we are, in this controversy, contending for the plain and obvious principles of Presbyterian doctrine and polity. In a word, it needs but a glance at the general character, the personal affinities, and the geographical relations of those who are antagonists in the present contest, to be satisfied that our present evils have not originated within, but have been brought from without, and are, in a great degree, the consequences of an unnatural intermixture of two systems of ecclesiastical action, which are, in many respects, entirely

opposite in their nature and operation. Two important families in the great Christian community, who might have lived peacefully under different roofs, and maintained a friendly intercourse with each other, have been brought beneath the same roof, and yet without an entire incorporation.—Contact has not produced real union, except in a comparatively few instances: on the contrary, original differences of opinions and prejudices in relation to the principles of government and order, in many points of great practical moment, have, for a number of years, been widening instead of narrowing—and those who would have been friendly as neighbors, have, at last, by being forced together in the same dwelling, after many and painful conflicts, furnished abundant evidence of the necessity of some effectual remedy. We cannot consent to meet any longer upon the floors of the several judicatories, to contend against the visible inroads of a system, which, whether so designed or not, is crippling our energies, and which, by obvious but covert advances, menaces our very existence. We are in danger of being driven out from the home of our childhood.

While, however, we complain and testify against the operations of this unnatural, unwise, and unconstitutional alliance just referred to, we wish it to be distinctly understood that we do it, chiefly because of our sincere belief that the *doctrinal purity* of our ancient Confession of Faith is endangered, and not because of the preferences we have for a particular system of mere church government and discipline. We hold the latter to be important mainly from their relation to the former. Hence, we wish it to be distinctly understood, that we have not, nor do we wish to have, any controversy with the system of Congregational church government upon its own territory. Towards the churches of New England, which stand fast in the faith once delivered to the saints—towards the distinguished and excellent brethren in the Lord in those churches, who are now testifying against the errors which are troubling *them*, as they are troubling *us*, we entertain the most fraternal esteem and affection. Let there be no strife between us: and there will be none, so long as there is no effort made by either body to intrude upon the domestic concerns of the other. We want no more than to be allowed the fair and unimpeded action of our own ecclesiastical principles. We desire to stand upon our own responsibility, and not to be made involuntary sharers in the responsibility of other bodies and systems of action, with which we cannot

entirely harmonize. We desire to perform our Master's work upon principles which we prefer, because they are the first principles of our own ecclesiastical system of government—recognizing at every step the propriety and necessity of responsibility, and refusing to commit to any man, or body of men, large and important trusts, without the right of review, control, and, if needs be, speedy correction.

These being our views, we earnestly urge upon the attention of the Assembly, the following items of reform.

1. While we wish to maintain as heretofore, a friendly correspondence and interchange of annual visits, with the evangelical associations of New England, we are anxiously looking to the General Assembly in the hope and belief that it will take into immediate consideration the plan of union adopted by the Assembly of 1811, (see Digest, p. 297, 298)—and that it will perceive in the original unconstitutionality and present pernicious operations of that plan, reasons for its immediate abrogation.

2. While we desire that no body of Christian men of other denominations, should be prevented from choosing their own plans of doing good, and while we claim no right to complain, should they exceed us in energy and zeal, we believe, that facts too familiar to need repetition here, warrant us in affirming that the organizations and operations of the so called American Home Missionary Society, and American Education Society, and their branches of whatever name, are exceedingly injurious to the peace and purity of the Presbyterian Church. We recommend accordingly, that they should be discountenanced, and their operations as far as possible prevented, within our ecclesiastical limits.

3. We believe that every Church, Presbytery, or Synod now in nominal connection with this Assembly, but which is not organized on Presbyterian principles, should be immediately brought into order, dissolved, or disconnected from the Presbyterian Church.

4. We believe that it is highly important that, at the present time, Presbyteries should be directed to examine henceforward all licentiates and ministers applying for admission from other denominations, on the subjects of theology and church government, as well as personal piety and ministerial qualifications, and to require of them an explicit adoption of the Confession of Faith, and Form of Government!

5. We desire that immediate measures be taken, in order that such members of any Presbytery as hold any of the errors, or

practise any of the disorders now testified against, may be subject to discipline: that such Presbyteries and Synods as tolerate them, may be cited and tried, and such of these bodies as are believed to consist chiefly of decidedly unsound or disorderly members may be separated from the Presbyterian Church—provision being made at the same time for the re-union of orthodox churches, private members, or ministers, who may be found in any of them without convenient bodies.

6. As these are times of high and dangerous excitability in the public mind, when imprudent or partisan men may do great injury, especially when they have facilities for operating on a large field, this Convention is of opinion that the General Assembly ought to make known to our national societies, not previously noticed in this memorial, that the Presbyterian Church expects of them great caution in the selection of their travelling agents, and that it ought to be regarded as peculiarly unkind in any of them to give to the correspondence or general bearing of their institutions, a bias against the strictest order, and soundest principles of our beloved branch of the Church of Christ.

#### CONCLUSION

And now we submit to the highest tribunal of our Church—to all our brethren beloved in the Lord—and to the generation in which our lots are cast—a Testimony which we find ourselves unable to weaken or abridge, and keep a good conscience towards God and man. We have performed a duty to which the providence of God has shut us up. We have done it in reliance on his grace, and in view of his judgment bar. Whatever the issue may be, we repose in the sense of having discharged a great and imperative obligation, manifestly required at our hands, and all whose issues ought to promote the purity, the peace, and the unity of the Church of Christ.

The whole responsibility of future results, from this moment thrown first upon the General Assembly now in session; and afterwards upon the whole Church. The Assembly will of course, pursue such a line of conduct as will appear to acquit it, before earth and heaven. The destinies of the Presbyterian Church, as now organized, are in its hands—and our Saviour will require a strict account concerning it. The great body of the Church, must needs rejudge the whole action of the Assembly—and on her judgment we repose, with a sacred assurance, second only to that which binds our hearts and souls in filial confidence to

her glorious Lord. For ourselves, the hardest portion of our work is past. Hearts which the past has not broken, have little need to fear what the future can bring forth. Spirits which have not died within us, in the trials through which we have been led, may confidently resign themselves to His guidance, whose words have rung ceaselessly upon our hearts “*This is the way, walk ye in it*”—and whose cheering voice comes to us from above, “*Fear not, it is I.*”

By order of the Convention.

GEO. A. BAXTER, President.

C. C. CUYLER, Vice President.

THOS. C. BAIRD, } Clerks.

HORACE S. PRATT, }  
Philadelphia, May 18, 1837.

[From the Presbyterian]

#### ECCLESIASTICAL INTELLIGENCE.

THE PRESBYTERY OF QUEBEC met in Quebec, on the 1st of June—present, Rev. Alexander Mathieson, Mod. P. T. John Clugston, Walter Roach, John Cook, Ministers: and John Strang, Elder.

The case of Mr. M'Aulay was taken into consideration, this day having been appointed for the purpose of hearing his replies to the libel with which he had been served. But the Presbytery having received no certification from the Presbytery of Toronto, appointed to serve the libel, that Mr. M'Aulay had been regularly served with a citation to appear this day before the Presbytery, instruct the clerk to obtain the same from the Presbytery of Toronto, and at the same time to request that Presbytery again to cite Mr. M'Aulay to appear before the Presbytery of Quebec, at a meeting to be held on the 2d Wednesday of July next, at Quebec, with certification that if he do not appear on that day, he will be holden confessed, and the Presbytery will proceed according to the laws of the Church.

Mr. Mathieson reported that he had received no answers from the several Presbyteries enjoined by the Synod to correspond with him on the subject of the Widow's fund. The Presbytery having taken the subject into consideration, found the difficulties attending it so great, that they did not feel themselves warranted to recommend any

scheme for the adoption of the Synod, neither do they see any prospect of these difficulties being removed in the present state of the Church, in these Provinces, and would suggest the Synod's recommending each of the Ministers to avail himself of the facilities afforded by Life Insurance Companies.

The Presbytery again met on the 6th of June. Mr. Cook, Mod. P. T. Mr. Cook read a draft of a letter of instruction to Mr. Mathieson, regarding his public duties in Scotland, which was approved and ordered to be transmitted, and a copy to be kept in retentis. The following is a copy of the letter:—

Quebec, 6th June, 1837.

REV. AND DEAR SIR,

I am directed, by the Presbytery of Quebec, to state to you, that in appointing you their Commissioner during your present visit to Britain, they will expect you will lose no opportunity which, in the course of Providence, may present itself to you, of advancing the interests of the Presbyterian Church in these Provinces. To one so thoroughly acquainted with the state of the Presbyterian body in Canada, as respects the means of moral and religious instruction, it is perhaps unnecessary that any special or very minute instructions should be given, yet it is the desire of the Presbytery that your attention should be called to the following subjects:

1st. THE STATE OF EDUCATION.—On this point there is at present an absolute necessity for some exertion on the part of the Presbyterian Church. It is at all times our duty to provide for our youth, as far as our circumstances will admit, the means of Education; and Education conducted on the same sound principles as in the parent country. But there is a special call for exertion at present—when there is no legislative grant for the purposes of Education—when by the projected scheme in the Normal Schools' Bill, the whole education of the community will speedily be put into the hands of the Romish Priesthood—and when we have so much at heart the object of raising up amongst ourselves candidates for the ministry in

connection with our Church. In our present circumstances, it is in the highest degree desirable that the scheme repeatedly brought by yourself before the Synod of Canada, should be carried into execution; viz. that to each Presbyterian congregation, a school shall be attached, in which, as in the Parish Schools of Scotland, a cheap common and classical education might be given under the superintendence of the Minister and the Presbytery. On this subject, you will do well to enquire—1st. Whether a permanent grant could be obtained, from Government, for an object of such eminent utility—2d. Whether any portion of the Jesuit Estates, set apart for Education, could be appropriated for this purpose.

2d. THE STATE OF THE PROVINCE AS RESPECTS UNIVERSITIES.—Allusion has been already made to the neglected state of the Province, as respects the means of common education. It is desirable that you should impress on the mind of all influential persons, with whom you have intercourse or correspondence, that there is no provision whatever for the higher departments of literary and scientific education; and that, in point of fact, such an education cannot now be obtained in the Province. There are indeed various well endowed colleges in connection with the Romish church,—colleges, however, not really useful or available to any great extent to the Protestant youth of the Province.—There is, to be sure, the likelihood of McGill College, Montreal, going speedily into operation; but it cannot be useful or successful to the extent desirable and necessary, unless a Government grant be obtained, in addition to the bequest of a private individual. You cannot too strongly press upon all interested in the welfare of the Province, the importance, even as respects sound order and general prosperity, of obtaining for us an efficient ministry, while to all interested in the advancement and extension of our church here, you can explain the necessity of it, to our obtaining a full supply of Ministers for the rapidly increasing Presbyterian population of the Province.

3d. CLERICAL EDUCATION.—The scarcity and inadequate supply of Preachers from Scotland—the difficulty of long continuing to draw our ministers from a distant country—the peculiar fitness, for the peculiar duties of the ministry amongst us, which may reasonably be expected in individuals born in the country, acquainted with the habits of the people, and inured to the climate—and farther, the duty we owe to the rising youth of Canada—are all considerations which render it most desirable to have the means of obtaining clerical education within the Province. You are aware that the usual literary and philosophical education, required by the Church of Scotland of Students of Divinity, may be expected to be given ere long in King's College, Toronto, and in McGill College, Montreal. To a complete course of education for the ministry it seems only further necessary that a Theological Faculty in connection with each of these Universities, if such connection can be obtained, should be appointed by the Synod of Canada;—or if such connection be found impracticable, that professors should be appointed to undertake the instruction of Students in Divinity. It is desirable that you should make yourself acquainted with the views and sentiments of influential men, in the Church, on the following points, and especially we wish you to consult with the Very Rev. Dr. Duncan Macfarlane, Principal of the University of Glasgow; Dr. Stevenson Macgill, Professor of Divinity in the University of Glasgow; Dr. Thomas Chalmers, Professor of Divinity in the University of Edinburgh; Dr. David Welsh, Professor of Church History in the University of Edinburgh; Dr. Duncan Mearns, Professor of Divinity in the University of Aberdeen; Dr. George Cook, of the University of St. Andrews; The Rev. Dr. Patrick Macfarlane, one of the Ministers of Greenock; and the Rev. Dr. Robert Burns, one of the Ministers of Paisley.

1st. Whether they think it likely that the Assembly would grant to the Canadian Presbyteries the power of giving license to Students of Divinity, on evidence of having received a proper Theo-

logical Education: 2d. whether the Assembly would sanction the Canadian Presbyteries in taking certificates of attendance at King's College, Toronto, or McGill College, Montreal, as equivalent to certificates of attendance on the Scottish Universities; attendance being required on the same classes: 3d. whether the Assembly would approve of a Theological Education, conducted for the present by two professors, in each Province, one a Professor of Systematic Theology and Church History, another of Hebrew and Biblical criticism: 4th. whether any influence could be used with Government for the endowment of these professorships: 5th. whether the Assembly would allow any modification in the time of attendance on the Theological Professors: 6th. whether in the event of the Canadian Colleges mentioned above, not going speedily into operation, the time of the attendance on Scottish Universities could be shortened to young men sent from this country to be educated for the ministry—say that they should be permitted to attend the Hall, contemporaneously with the literary and philosophical classes!

4th. THE DESTITUTE STATE OF THE EASTERN TOWNSHIPS as respects religious ordinances.—It appears to the Presbytery that not merely in consideration of the destitute state of these Townships, but also for the success of the Missionary cause itself, at least two Missionaries should be sent out to them, who might occasionally meet and confer with each other; that they should have districts assigned them by the Presbytery, to the charge of which they should be ordained; the services of an ordained Minister being found in every case more influential, and that a salary of at least one hundred pounds each, should be secured to them for three years; there being no part of the country in which they are less likely to receive an immediate call from congregations able to support them, though, none from which, in the course of time, a suitable provision might be more reasonably expected. You will represent the case to the Colonial Society, and ascertain whether they would guarantee salaries



to two well qualified Missionaries for three years.

5th. The destitute state of Valcartier, Leeds, and New Liverpool.—At none of these places can the congregations at present altogether support a Minister. In all of them, for their own sakes, and for the sake of the destitute settlements in their neighbourhood, it is important that a minister should be settled—the services of one missionary for the three being, from their situation, in a great measure unavailing. It is perhaps unnecessary to remind you that the settlement of ministers in these places might facilitate the division of the Presbytery into three Presbyteries—a division, which our local position and the general interests of the church, render so desirable. You will enquire of the Colonial Society whether they would place the annual sum of £150, for three years, at our disposal, to be divided among the ministers of these places, when such can be procured. When it is considered that no legislative or government aid is given to Presbyterian congregations in the Lower Province, and that the Protestant settlements are poor, and more scattered than in the U. Province, it is hoped that they will not refuse us the sum of £350 annually, if their funds at all admit of such a grant. In the event of their being able to afford us this sum, you may probably find some of the Presbyteries of the Church willing, for three years, to make an annual collection in aid of one or other of these destitute congregations. We need not urge on you the duty of endeavouring to rouse them to this good work, or to represent the spiritual destitution of our countrymen, to such benevolent and pious individuals as may be willing to exert themselves for their relief.

6th. An additional supply of preachers.—You will endeavour to procure a Missionary, to be paid by our own Presbytery. You will, as God may give you opportunity, urge upon preachers of the Gospel, the state and the claims of Canada, that they may be induced to come to our assistance; and you will exert yourself to obtain suitable persons for the three charges before mentioned, and the Eastern town-

ships, provided sufficient funds can be procured for their maintenance.

7th. A charter act of Incorporation, giving the power of corporate bodies to our Synods and Presbyteries established, or that may be established, in connection with the Church of Scotland.—On this point it may be well you should consult with leading men in the Church, both Ministers and Elders; and we would especially recommend you to wait on Lord Moucrieff and Alex. Dunlop, Esqr.

8th. The Clergy Reserves.—You will endeavour to keep alive, in the Church of Scotland, the interest already expressed in our just claims to a portion of these reserves, as belonging to an Established Church of the British Empire, co-ordinate with the Church of England. You will shew the utter inefficiency of the voluntary principle in the circumstances of these Colonies, and make every exertion in your power with the Government to have our claims recognized, and a provision made for the Ministers of the Church of Scotland within the Province.

I have been directed by the Presbytery to call your attention to these subjects, rather because of your own request, than because we think it needful to interest or stimulate you. We confide in the zeal and judgment with which you will prosecute the commission intrusted to you, and we commend you to the protection and blessing of Almighty God, trusting that he will carry you in safety to your native land, and make your labours there successful for advancing the Kingdom of Christ, and the reign of pure and undefiled religion amongst us.

I am, &c.

(Signed)

JOHN COOK,  
Mod. of Pres. of Quebec.

The Presbytery of Quebec met at Beauharnois on the 27th of June—present, Rev. John Taylor, Mod. P. T.; Walter Roach; W. M. Walker; James Anderson; James Muir; Thos. McPherson, Ministers—and Messrs. R. H. Norval and James Tannahill, Elders.—(Inter alia.) The Presbytery appoint-

ed Messrs. Cook, Clugston, and Mr. John Strang, Elder, to prepare a draft of a petition to the King, for an act of Incorporation by Royal Charter, of all the congregations in connection with the Church of Scotland, in this Province, which are already formed, or may yet be formed, in connection with said church, whereby they may be entitled to sue and to be sued—to receive legacies—acquire property, and hold the same in *mortmain*, in the name of their respective Vestries or Kirk Sessions, on behalf of said congregations, to the amount of a certain *maximum* of yearly revenue, exclusive of church and manse buildings.

Mr. Walker requested to ask the following questions of the Presbytery; Can an Elder, resigning his office by letter, on the ground of general corruptions in the church, which, in his opinion, prevent him from any longer keeping up Christian fellowship with the body, and at the same time joining himself to a *new sect*, who condemn, and act in opposition to, the principles of the church of Scotland, have his resignation accepted of by the Kirk Session; and if not, what course must be pursued? To which the Presbytery replied—No; for an Elder guilty of following schismatic and divisive courses, and acting in opposition to the principles of this church, having broken his oath of Ordination, is subject to the highest censure of the church. The Kirk Session ought to remit the case to the Presbytery, with the whole evidence.

Measures were adopted for the formation of Kirk Sessions, for Beech Ridge and Georgetown congregations.

Mr. Walker, the convener of the committee appointed to digest for the Presbytery some regulations for the better observance of the Sabbath, gave in the following report; "That having taken into consideration the Religious and Political state of the Province of Lower Canada, the committee came unanimously to the resolution that, in present circumstances, the further sittings of the committee were unnecessary, owing to the prevalence of the Roman Catholic religion; and recommend that Ministers and Kirk Sessions

should be diligent in recommending to their own flocks, the observance of the Sabbath according to the Scriptures, and the standards of the Church of Scotland." W. R.

#### PRESBYTERY OF TORONTO.

Since the last report in the Magazine, there have been two ordinary meetings for business—the first on the 10th May, the second on the 4th July, when the Rev. Andrew Bell was elected Moderator, for the ensuing six months.

This Presbytery has been active in forming Missionary stations, and the result is, that, as stated in a former report, there are now at least nine congregations ripe for settlement, besides a number of places that will still need to be cherished for a time. When these congregations are spoken of as ripe for settlement, this must, of course, be understood in a somewhat qualified sense. They are all of them sufficiently numerous for pastoral charges; several of them have already built, and others are in the course of building, excellent and commodious churches, and all, or most of them, will be able to give as much towards the support of a Minister, as many of those congregations who now have Ministers settled. But unless there be a further augmentation of the Government allowance, or aid be received from some other quarter, it is not pretended that they can give a full and adequate support for a Minister.

The Presbytery made application, early in the spring, to the Glasgow Colonial Missionary Society, and to the General Assembly's Missionary Committee, for a reinforcement of Missionaries, and we are fondly hoping that ere long they will arrive among us.

In the mean time, the members of the Presbytery have determined to continue the supply of the vacant congregations themselves, so far as is consistent with the interest of their own congregations; and with this view they have agreed to give a Sabbath once in three months, and as many week days as possible. At the meeting in May, a number of Missionary appointments

were made; and the reports, at the last meeting, of those who had fulfilled them, were highly gratifying. Some of these may just be noticed.

At the village of Norval, on the River Credit, 12 miles above Streetsville, a handsome and substantial frame church has been built, mostly, if not entirely, at the expense of three gentlemen in the neighbourhood. The size of it is about 50 feet by 32. Messrs. Rintoul and Ferguson have preached here.

In the township of Nasagaweya, which lies to the west of Esquesing, there is another very encouraging station, which has for a considerable time been supplied with preaching, on week days, by Mr. Ferguson. Here also a large and commodious church has been erected, which is to be opened on Saturday the 15th instant, and sermon to be continued on the Sabbath, by Messrs. Rintoul and Ferguson.

A very promising station in the township of Mono, to the north of Caledon, has been occasionally supplied by Mr. McMillan. At this place, three Elders were ordained last winter, by Messrs. McMillan and Bell, by appointment of the Presbytery. The congregation have since urgently requested that the sacrament of the Lord's Supper may be dispensed among them; and Messrs. McNaughton and McMillan are appointed to attend to this duty in the course of the Fall.

Another congregation in the township of Innisfil, on the West shore of Lake Simcoe, has been occasionally supplied by Mr. McKillican. The prospects here are very encouraging, and the congregation is about sending home for a minister.

The Presbytery, at its last meeting, allotted to the several members the places at which they are to preach a Sabbath within the ensuing three months, and recommended them to organize churches and administer the sacrament of the Lord's Supper, in those places where the congregations are ripe for settlement, and enjoined them to give in written reports to the Presbytery.

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Mr. Rintoul has been appointed to act as Treasurer of the Presbytery's Missionary Fund, for the sake of the convenience of both receiving the contributions of congregations, and paying Missionaries at the meetings of the Presbytery, whenever these may be held. It is to be hoped that all the congregations belonging to this Presbytery will make their Missionary collections for the current year, ending at the meeting of Synod, and send them in to the Treasurer, before the meeting of Synod, which will be on the last Thursday in August.

The Presbytery also resolved to request the Synod's corresponding Secretary for missions, to write to the Glasgow Colonial Missionary Society, for information as to the likelihood of more Missionaries being sent out to this Presbytery and to the Church at large. Very few Missionaries have come out to this country for the last year or two. This is not much to be wondered at, when we consider that there are many more openings for young men of talent, in the mother country, than formerly; that the India Mission is exciting a vast deal of interest, and opening the most extensive fields for usefulness; and that latterly a number of young men have been directing their attention to Australia. But still, if it be ascertained that we may not expect the supply of preachers from the Mother Country, to be commensurate with the rapidly increasing wants of the Presbyterian population of this country, then it will certainly be the duty of our Synod to adopt some more vigorous measures for educating young men for the ministry amongst ourselves.

The subject of Presbyterian visitation of congregations, has occupied the attention of the Presbytery for several meetings. A committee was appointed some time ago to modify the old scheme formerly appointed by the General Assembly, and to prepare a draft of one suited to the present time, and the existing circumstances of our congregations. This committee has reported a draft which was discussed and afterwards re-committed for further revision. The care of the committee was first of

all directed to reducing the subject matter of the questions of the old scheme, to a form more suitable to the present state of the church and of society at large; and next to placing the whole under certain restrictions which appear necessary from the mixed state of Society in this Province, such as the following—that the right of being heard and examined before the Presbytery, should be confined to the members of the church—that in case of matters of offence an attempt at reconciliation shall have been made, previous to complaining to the Presbytery, and in case of matters of public complaint, the charge shall have been laid before the session a certain time beforehand, with a view to their settling the matter, if possible, or if not, that they may be enabled to bring it in an orderly manner before the Presbytery.

The Presbytery have enjoined Sessions to attend to the following matters previous to the meeting of Synod, and to hand the same in to the Presbytery's Clerk as soon as possible: 1st. Reports on the most prevalent modes of Sabbath breaking, within the bounds of the Session, and what appears to them to be the best means for remedying the evil: 2d. Statistical returns, according to the forms given in the printed minutes of Synod: and 3d. The assessment for the Synod Fund, (being one pound,) for the current year, ending at the meeting of Synod.

The next ordinary meeting of the Presbytery is appointed to be held in the City of Toronto, on the last Wednesday in August next, being the day before the meeting of the Synod, at seven o'clock, P. M. A. B.

**THE COLONIAL MISSIONARY SOCIETY.**  
A society has lately been formed in London with this name. It seems to be under the patronage of the English Independents. The following resolutions, supported by appropriate speeches, were moved and adopted:

1st. "That this meeting rejoice to learn that so much has been done on behalf of the British colonies during the

first year of this society's existence, and that it gratefully accepts the report now read, and orders that it be printed and published for extensive circulation."

What has been done? No rumour of this society's doings has reached us in this quarter. If any thing worthy of notice has been done, it must yet be very inadequate to relieve such a state of spiritual destitution as is depicted by the mover of the resolution in the following terms:

"He feared that multitudes had gone out not baptized with the Spirit of the Gospel, and who, when they proceeded to those distant lands—he spoke particularly of Upper Canada—where there was scarcely the recognition of a Christian Sabbath, where perhaps the Gospel was not heard once in the space of five or six years, where there was only the occasional visits of a man of God, to preach a few sermons—would cast off all semblance of religion. He feared that in those cases a most deplorable state of society was taking place, which was greatly aggravated by the circumstance that individuals were going from other lands to those colonies, who were, if possible, more disinclined to religion, and more opposed to its claims, than those who proceeded from this country. In Upper Canada an influx of population from the United States was taking place, not of individuals in such a high state of moral cultivation as many were who went out into that colony, but those who had become obnoxious in their own country, who had carried with them all their infidelity or immorality, and had increased to a fearful extent the evils of the deplorable state of society existing there."

Some more potent means than a voluntary society existing in London, holding a meeting once a year, and raising a few \*hundred pounds annually, are required to remedy such a deplorable state of things.

2d. "That the incipient operations of this society not only justify the propriety, but show most forcibly the necessity of its

\* Collections of the Society, £1192 12s. 6d. Expenditure, 279 16 6.

formation; that the field of service appears immense in proportion as it is explored; that enlightened, pious, and faithful teachers are wanted by a waiting people to an indefinite extent; that the present is especially the crisis in which they should be supplied; and that it is eminently our duty to supply them, since the Congregational order has done less, in recent times, for the colonies, than any other denomination, and since ministers of that order, from the principles they profess, are earnestly desired by the people."

Religious teachers are *needed* rather than *desired*. Every person acquainted with Upper Canada, will bear testimony to the extreme and general apathy in regard to religious ordinances. We reckon ourselves safe in saying that the majority of the people would just as lief be without them; that it is very doubtful whether they would attend any minister of the Congregational order; and very certain that they would rather dispense with his services altogether than contribute to his maintenance; and that, notwithstanding the assertion that from "the principles they profess, they are earnestly desired by the people." What principles do Congregational ministers profess which should render them so desirable to the people of this country? That they should be desired by Christians, who may be conscientiously attached to that form of Church government, is a thing very intelligible; but that they should be desired by Christians who think differently on this subject, or by the multitude who care for no Christian principles, is a matter that needs explanation. How long will it be ere little sectarian peculiarities shall be lost sight of, even by good and great men, in their just appreciation of those grand principles from which the Christian religion derives all its excellence. We are infinitely more grieved in making the assertion, that ministers of the Congregational order, and of no other order, are not earnestly desired by any great number of the people, than we would be in asserting the contrary. There is much to be done in Canada ere desire for the regular dispensation of

divine ordinances shall be awakened generally among the older settlers; and not a little must be done to revive and keep alive this desire, even in those who once enjoyed divine ordinances, in their native land.

3d. "That, if this society shall discharge with promptitude and efficiency its various and arduous duties to our colonial possessions, it must be by a devout determination on the part of our churches to afford it generous and general support; and that it is confidently expected this support will be cheerfully granted, when it is known that their wants are of such an extensive and urgent character, and when it is seriously remembered that our colonies have the first claim on our Christian sympathy, and that in their ultimate, independent, and, perhaps, imperial state, they will, in all probability, retain that very form and character which our own hands shall have impressed upon them"

An American minister who seconded this resolution, related the following anecdote: "I wish," he is reported to have said, "to stimulate the Churches by the fact, that the United Churches of America are now doing a little for the colony of Canada. A minister in my own church told us of desolation which abounded there, and asked if we would not support a female teacher. One of our sisters rose and told us that if we would only secure her bread and water, and raiment, she would go. (Cheers.) We have sent her at an annual expense of only £15; and she is there, living in the midst of privation, to teach a British colony." (Hear, hear, hear.) We make no inquiries respecting this fact; where this Christian sister is, whom she is teaching, nor what are the privations she endures. But if the principle declared in the resolution, that our colonies have the first claim on our Christian sympathy be true, in reference to American citizens, many localities as deplorably destitute of the means of education, as any in Canada, might have been found within a hundred miles of the speaker's home. But the physical law of vision seems pretty generally

to be reversed in spiritual optics, and objects increase in magnitude in proportion to the distance. Had we been present in Barbican chapel, London, and been permitted to address the Colonial Missionary Society, then and there celebrating their first anniversary, we might have ventured to say that the 400,000, British subjects in Upper Canada, must have a far larger treasury, to provide the means of education and religious instruction, than any that private benevolence can replenish, divided as it is by the numerous urgent calls that are made upon it; that had Upper Canada, great as its spiritual destitution is, been left to depend on itself or on voluntary benevolence alone, during the last thirty years, it would at this day have differed very little from any one of the territories of unmitigated heathenism; and further we may venture to aver that, even now, were it left to depend entirely on its own Christian liberality, though greatly aided by Colonial Missionary Societies, and devoted females from the States, desiring no more than to be secured in "bread, water, and raiment," its spiritual aspect would be covered in a few years with still darker shades. We rejoice indeed in every such aid. A colony, whose population has swelled in the course of twenty years from 90,000 to 400,000, will absorb its greatest munificence; and after all it will only be as a drop in the bucket. But we rejoice still more that the paternal solicitude of our Sovereign and the British legislature has provided ample means for the education and religious instruction of the people of this colony. All that is wanted is a wise and impartial application of these means, and the blessing of God, to remove that spiritual destitution of which such true and lamentable descriptions were given by some of the speakers in the Barbican chapel. But should it ever so happen that ministers of any Christian order "from the principles they profess," should in this colony league themselves with infidel politicians and the irreligious multitude who support them in the attempt to cancel that national provision which has been made for promoting the higher interests of the people, under the piti-

ful pretence, that these should be left to depend on the precarious donations of private liberality, we would stand amazed at the monstrous and unnatural combination of infidel and Christian zeal directed to one object, the annihilation of the means provided for the religious education of a people,—and that, too, while the fact was meeting them palpably at every point, that private liberality and public endowment combined, could not keep pace with the increase of their spiritual necessities.

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#### AUSTRALIAN CHURCHES AND SCHOOLS.

Some time ago we referred to the endowment of the Roman Catholic Church in Australia, by his Majesty's government. The following extracts from the despatches on the subject of the Clergy and School Establishments of New South Wales, are copied from the *Sydney Herald*. We give, first, extracts from the despatch addressed to Mr. Stanley, then (1833) Secretary for the colonies, from his Excellency Sir Richard Bourke:—

"I would propose, that wherever a moderate congregation can be collected throughout the colony, and that a subscription shall have been entered into for building a place of worship and minister's dwelling, amounting to a sum not less than £300, upon application an equal sum shall be issued from the colonial treasury in aid of the undertaking: and that the buildings, when completed, and the grounds upon which they stand, whether provided by the subscribers, or granted by the crown, shall be vested in trustees elected by the congregation. These trustees shall have power to dispose of the seats or pews (excepting one-fourth, which shall be reserved as free sittings;) and out of the rents, or by means of voluntary subscriptions, the trustees shall provide for the maintenance of church officers, the repairs of the church, minister's dwelling, church yard, burial-ground, and appurtenances, and the contingent expenses connected with

the celebration of divine worship. The buildings thus erected will be at no after period a charge upon the public revenue. A chaplain of the creed of the congregation shall then be appointed by the crown in the manner now practised, and his stipend shall be issued by the governor at the following rate.—If in the district where the church or chapel to which he shall be appointed is situated, there be a resident population of one hundred adults, who shall subscribe a declaration setting forth their desire to attend such place of worship, the chaplain shall receive from the treasury one hundred pounds a-year; if there be two hundred adults, one hundred and fifty pounds; and if five hundred adults, then two hundred pounds; which is proposed as the maximum salary to be paid, by the government, to a chaplain of whatever persuasion.

“The Primary Schools established by the corporation, which are thirty-five in number, situated in various parts of the colony, attended, upon an average, by 1218 children of both sexes, are charged, in the estimates for 1831, at £2756. These are superintended by the chaplains, and in all of them the catechism of the Church of England is taught. Thus the charge for all the schools of this description for the year 1831, is taken at £5736, to which should be added a vote of the legislative council, of £2300, for the site and buildings for the King’s School at Parramatta. Nothing has been granted to any Primary School connected with the Church of Scotland, but a loan of £2500 has lately been made by the government, and secured by mortgage, for aiding the erection of the Scots’ College. The sum of £800 has been voted for Roman Catholic schools for the year 1831.

“You may thus perceive, Sir, the great disproportion which exists in the support given by the State to schools formed for the use of different denominations of Christians in the colony. a disproportion not based on the relative numbers of each, but guided, it would seem, by the same princi-

ples which have regulated the support afforded to the different churches. It is a subject of very general complaint. I am inclined to think, that schools for the general education of the colonial youth, supported by the government, and regulated after the manner of the Irish schools, which, since the year 1831, receive aid from Public Funds, would be well suited to the circumstances of this country. I have not the parliamentary papers to refer to, and cannot give those schools their proper designation, but I allude to those in which Christians of all creeds are received, where approved extracts from Scripture are read, but no religious instruction is given by the master or mistress, such being imparted on one day in the week by the ministers of the different religions attending at the school, to instruct their respective flocks. I am certain that the colonists would be well pleased to find their funds liberally pledged to the support of schools of this description.”

We give next extracts from a despatch of Lord Glenelg, at present Secretary for the Colonies, in reply to the above:—

“I feel it a duty to offer some observations on the plan which you have submitted for the consideration of His Majesty’s Government.

“In the general principle upon which that plan is founded, as applicable to New South Wales, His Majesty’s Government entirely concur. Attached as I am, in common with the other members of the government, to the Church of England, and believing it, when duly administered, to be a powerful instrument in the diffusion of sound religious instruction, I am desirous that every encouragement should be given to its extension in New South Wales, consistently with the just claims of that large portion of the community, which is composed of Christians of other denominations. In dealing with this subject in a case so new as that of the Australian Colonies, few analogies can be drawn from the institutions of the parent state to our assist-

tance. In those communities formed and rapidly multiplying under most peculiar circumstances, and comprising great numbers of Presbyterians and Roman Catholics, as well as members of the Church of England, it is evident that the attempt to select any Church as the exclusive object of public endowment, even if it were advisable in every other respect, would not long be tolerated. To none of the numerous Christians of those persuasions should opportunities be refused for worship and education on principles which they approve.

“The peculiar tenets of any Church ought to find no place, as such, in these general Schools; but opportunities should be afforded at stated periods, for the imparting of instruction of this nature to the children of different persuasions by their respective pastors. Such is the plan of National Education which has recently been adopted in Ireland, and as I have reason to believe, with considerable success, notwithstanding some peculiar obstacles arising from circumstances, not likely, as I trust, to exist in the Australian Colonies. This plan will require the formation of a Board of Education, composed of members of different religious denominations. The Board will have to agree on such extracts from the authorized version of the Scriptures, to be used in the Schools, as they shall deem best adapted for the instruction of youth. It will also be their duty, by a vigilant superintendence, to secure a strict adherence to the regulations under which the Schools will have been constituted. Persuaded, as I am, that education, founded on the Scriptures, is the best calculated to produce those permanent effects which must be the object of every system of education, I should wish that it may be thought practicable to place the whole of the New Testament, at least, in the hands of the children; but, at all events, I hold it to be most important that the extracts in question should be of a copious description. It is my intention to send to you, for your information and as-

sistance, various documents relating to the system of National Education in Ireland, and also a report of the British and Foreign School Society, which is conducted on very liberal and comprehensive principles. I feel assured that I may safely leave to you and the legislative council the task of framing, on these principles, such a system as may be most acceptable to the great body of the inhabitants, and at the same time most conducive to the important end in view.

“I have hitherto had in view those Schools which are to be supported wholly at the public expense, and I am of opinion that Schools so supported, ought to be invariably of the general nature just adverted to. But the system of public education would, I think, be incomplete, if it did not leave an opening for the admission, on certain terms, of private contributions in aid of the public. There may be persons, and even classes of persons, who may entertain such objections to the general plan, as must practically exclude them from a participation in its benefits, and who may yet be unable to supply a proper education for their children from their own funds exclusively. It would be hard that any large class of His Majesty's subjects should be debarred from the advantage of education on principles which they conscientiously approve. I submit it to you and your council as a just object for your consideration, whether, in such cases, some pecuniary assistance might not be afforded from the public funds in aid of contributions from parties dissatisfied with the more comprehensive system. The terms and conditions on which such assistance may be tendered, I leave to the deliberate judgment of yourself and your council, persuaded that you will arrange a system which, excluding no large class of conscientious religionists from its benefits, shall be, in a true sense, national.”



**THE GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND.**—This venerable body, the highest judicatory of the Scottish National Church, met at Edinburgh on the 17th May, and continued in Session until the 29th. The two nominees for the Moderatorship were the Rev. Dr. John Lee, clerk of the Assembly, and Dr. Matthew Gardner, Minister of Bothwell. The latter was chosen by a majority of 203; 59 voting for Dr. Lee, and 262 for Dr. Gardner. We have space remaining in the present number only for the proceedings of the Assembly in reference to Colonial Churches. This subject was taken up in Session 23d May. We quote from the report of the Scottish Guardian.

Principal MACFARLAN, the Convener, read the report of the Committee on Colonial Churches, and said, that among the other parts of the world, from which applications had been made to the Committee for spiritual aid, one was from Jamaica. A bill had passed the Assembly of that island, to the effect that it should be lawful for Justices of the Peace to raise, by tax on the inhabitants, any sum necessary for the support of a minister of the Established Church of Scotland, not exceeding £400 *per annum*. With regard to the state of the Church in the Canadas, there was a clergyman from Lower Canada at the bar of the Assembly, and if it pleased the Assembly, he would furnish ample information on that subject. He would merely say farther, that the magnitude and the importance of the duties that had devolved on the committee were incalculable, but he need not dwell on the blessings to be conferred on their expatriated countrymen. By rendering them encouragement, and by animating them to look to Scotland for the means of religious instruction, they more strongly rivetted their attachment to their native land. Their labours, he was glad to say, had been hitherto most propitious.

Dr. McLeod said, that from all parts they were calling on them to come over and bless their lonely dwellings with tokens of mercy. From whom did that

voice come? i. came from men who had formerly been their countrymen, and sojourned among their blue mountains and lovely glens—men who had been born in their parishes and baptized in their churches, and the ashes of whose fathers reposed in this land. The voice came from the rocky shores of Nova Scotia, from the interminable forests of Canada, and from that new world their prayers floated in calmness over the face of the Western Ocean. The voice was from the sons of Caledonia, who carried in all their peregrinations those principles of loyalty and those religious principles they had imbibed in the land of their nativity; and they had the first claims on the sympathy and support of their fellow-countrymen.—The emigration was proceeding in a way that many members of this Assembly were not aware of. It was proceeding at the rate of from 35,000 to 40,000 in the course of a year. And when they (the Assembly) thought of them in their new abodes, when they were not connected with any ordinances or ministrations of the Church, oh! what a blessing was it that this Society—that this Committee was prospering in its undertakings. The interest which this Committee had assumed, in his mind, was a deeper and more solemnizing interest, and particularly from knowing this fact, that thousands of his poor countrymen were prepared to leave their native land by circumstances known to all, and as to which so many eloquent appeals had been made from the pulpit, and so nobly responded to by the people in more favoured parts. They were at this moment tuning their wild pibrochs, that reminded them of Lochaber, but told them that they would see it no more. (Loud and general cries of hear, hear.) There was a Colonial agent in the Highlands preparing for that emigration, and his Majesty's Government, he said it to their honour, had taken up the matter in the most gratifying way. His excellent friend, Mr. John Bowic, to whom the matter was entrusted, had many interviews with Lord Glenelg and Sir George Grey, and from both had experienced a kindness that could not be expressed,

and from which he augured the happiest effects. Then let the Colonial Society exert itself, and let them be prepared to follow those poor people to the remote places to which they were to go—let Bible Societies be prepared to send down Bibles, and generally let all look to their comforts. "Let their object be to follow them in all their wanderings, and particularly to send them to ministers who could address them in their own language." He might be permitted to say that he never did converse with any man who appeared to have the spiritual interests of those poor men so much at heart as Sir George Grey. He had not the same opportunities of communicating with Lord Glenelg; but in the little he had, that noble Lord always spoke with the greatest anxiety for having good schoolmasters and ministers sent out to them, who could address them in their own language. He had only to move that the report now made by the excellent Principal be approved of—that the Committee be renewed, with such instructions as those who understood the subject best might be pleased to suggest, and that the thanks of the Assembly be tendered to Principal Macfarlan for the great pains and unwearied zeal he had bestowed on this great scheme.

Dr. BLACK, of St. Paul's Church, Montreal, Lower Canada, appeared at the bar and read a voluminous statement as to the situation and prospects of the Presbyterian churches in the Canadas. He complained that the Government, although it had extended its support to the Episcopalians and Roman Catholics, had done little or nothing for the Presbyterians, though in most parts of that Colony the Presbyterians were as two to one compared with the other sects. The seventh part of the public lands had been set apart by the Government for the support of the Protestant religion, but this had been appropriated by the Episcopalian clergy, who argued that they only were understood by the term *Protestant*, and that, therefore, the grant did not extend to the Presbyterians. In 1827, a Committee of the House of Commons, aided by the opinions of the Crown lawyers, had declared

that the Presbyterian clergy were entitled to participate in this grant; but, notwithstanding, it has happened that the Bishop and the clergy still continued to get the fund. A pledge of support to the Scottish Church had been given by the Government of 1825, but had never been fulfilled. All that he wanted was redress, and that this Government should fulfil the pledge given by that of 1825.

On the 29th, Principal Macfarlan read the report of a Committee appointed to consider the position of the Church of Scotland, relative to licentiates of the Synod of Ulster going out to Canada, and also on the appropriation of the Clergy Reserves. The Committee recommended, in reference to the first subject of remit, that the resolution of the General Assembly with regard to holding ministerial communion with the Synod of Ulster, should be sent to the Synods in the Colonies, with a recommendation that it should be followed out as far as applicable to their several circumstances. The Committee reported on the second subject of reference, that no reply had been received from the Home Office,\* to the memorial sent to Government on the Clergy Reserves; and recommended that the most energetic measures should be adopted by the Assembly, to procure a portion of that source of revenue for the Church of Scotland in the Colonies. The report was approved of.

The minutes of these proceedings, with the reports, will no doubt be communicated officially to the Synod of Canada, at its next meeting. We may on that occasion be enabled to lay them more fully before our readers. The truly Christian and paternal care which this our parent church is now manifesting for the interests of Presbyterianism in the British Colonies, will inspire gratitude in many a heart, which, after many long years of expatriation, still exclaims with joy and pride, of the country that they will see no more, "This is my own, my native land."

\*Note.—We in Canada have long been familiar with this courtly treatment.

## NOTICE.

THE subscriber begs leave to direct attention to the following particulars connected with the approaching meeting of Synod:—

1. The Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, will meet, according to appointment, in St. Andrew's Church, Toronto, on the last Thursday of August, at 12 o'clock, noon.

2. The Synod requires each Presbytery, at a meeting immediately preceding the meeting of Synod, to prepare a roll of its members, to be attested by the Moderator and Clerk, and given into the Synod Clerk. Presbyteries and Sessions are particularly requested to see that Ruling Elders be duly appointed from the several congregations.

3. Presbyteries are required to prepare reports of their Missionary operations during the year, and to transmit the same to the Corresponding Secretary (Rev. W. Rintoul of Streetsville,) at least one month before the annual meeting of Synod.

4. Presbyteries, Sessions, and Managers, are required to prepare and submit to the Synod certain annual reports, forms of which are appended to the printed Minutes, and it is requested that these be strictly attended to. The reports from the Sessions and Managers of the several congregations, ought to be given in to their Presbyteries without delay.

5. Presbyteries are required to collect and transmit to the Synod Treasurer, all arrears and assessments due to the Synod Fund, and to prepare and submit to the Synod accounts shewing the sums collected and arrears due; as also accounts shewing the collections made in behalf of Missions within their respective bounds.

ALEX. GALE, Synod Clerk.

Hamilton, 30th June, 1837.

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### TO THE MINISTERS AND MEMBERS OF THE PRESBYTERIAN CHURCH IN CANADA, IN CONNECTION WITH THE CHURCH OF SCOTLAND.

THE Depository of the Glasgow N. A. Colonial Society, for promoting the religious interests, &c. in charge of the Rev. John Clugston, Quebec, is furnished with a large supply, for sale, of BIBLES and TESTAMENTS, English and Gaelic, with the metrical version of the Psalms; PSALM BOOKS, English and Gaelic; CONFESSIONS OF FAITH, SHORTER CATECHISMS, English and Gaelic, &c. &c.

By order of the Committee of the Glasgow N. A. Colonial Society, &c.

ROBERT BURNS, }  
JAMES HENDERSON, } Secretaries.

Glasgow, 20th April, 1837.

N B.—Mr. Clugston will give immediate attention to any demand which may be made on the supply committed to his charge.

Quebec, 14th June, 1837.

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BIBLE DEPOSITORY, at the office of W. D. MILLER, Esq. Queen-st. Niagara; where ministers and store-keepers in want of a supply, can be furnished with Bibles of various descriptions, which have been received from the Glasgow Bible Society.

A table of typographical errors in this and the preceding number has been prepared, but is unavoidably deferred till our next.

A Money remittance has been received from Fitzroy Harbour, Bathurst District.