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Mrs. H. Bell

THE
CANADIAN
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AND
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APRIL, 1837.

VOLUME 1.

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VOLUME I.

RELIGIOUS COMMUNICATIONS ETC.
FOR THE CHRISTIAN EXAMINER.

ON THE INSTITUTION AND PREPARATION
OF THE CHRISTIAN MINISTRY.

Concluded from page 14.

III. We may now proceed to consider the third supposeable method of preparing a gospel ministry:—that the institution of a particular order being ordained, its ranks might be left to be filled up by such as should fortuitously be found qualified, without having undergone any special training for the ministerial office.

This method has undoubtedly the sanction of the Apostles in the circumstances in which they were placed.—They ordained elders in every city where they planted a Church. The men thus set apart to the sacred ministry—to be overseers of the flock—could not have received much previous preparation. They were, perhaps in

most instances, men without learning but of good repute, and full of faith and of the holy Ghost. They enjoyed however a peculiar advantage which in the present age is not vouchsafed. In the laying on of the hands of the Apostles, those supernatural influences of the Holy Spirit were imparted, through which they obtained a clearer understanding in spiritual things, and the power of confirming by miraculous signs the truths which they delivered. They thus received, as it were, a divine extemporaneous preparation for the duties of their office, to which we have no warrant to expect any thing analogous in these later ages of the Church. For though the laying on of the hands of an Apostle on the person previously approved, conferred not merely the title, but all the requisite qualifications for the ministerial office; the laying on

of the hands of a Presbytery, among us, does by no means confer the same advantages. If the qualifications for the sacred office have not been acquired by the candidate for ordination beforehand, they will not be imparted in this rite;—and hence the peculiar necessity among us of a careful observation of the apostolical precept—“lay hands suddenly on no man.”

But we cannot doubt, that it was long the practice to ordain pastors, who had not received any special literary education, for the pastoral office. The circumstances of the Church and times rendered this necessary. There were no Christian Colleges to which candidates for the ministry might repair for instruction; and even, had these existed, it is not probable that the majority of such candidates could have afforded the time and expenditure which a lengthened collegiate education demands.—The field, which is the world, reeded labourers, and such were chosen as the Church could supply, and the exigency of the time required. When the alternative is, whether the gospel shall be preached at all, or by men of very humble attainments, the course is obvious;—by all means let it be preached. Better far that its precious truths be disseminated by the humblest instruments, and in the most imperfect forms, than that any portion of mankind should remain in ignorance of the only way of salvation. Upon this principle the founder of one of the most zealous sects of the present day, Mr. Wesley, defended lay preaching, and the admission of men into the ministry who had not enjoyed the advantages of a regular education.—He was a man too acute, and too learned himself to undervalue these advantages; but he clearly perceived, at the outset of his evangelical labours, that the learned were not likely to rally round

his banner; and deeming that the low state of religion in the Church of England, and the suppression of evangelical doctrine by a great majority of her Clergy, warranted the employment of such instruments as he could find to supply their lack of service, he did not hesitate to admit to the ministry, under his superintendence, men of piety, though possessed of little learning.—His plain and forcible argument for this step, if our memory serves us well, was, that as, when we cannot enjoy the advice of the regular practitioner in medicine, we may call in the itinerant vender, so when men are seeking death in the error of their ways, the exhortation of a pious, though illiterate man, may be the means of reclaiming them. Hence the origin of the Wesleyan plan of a fortuitous and itinerant ministry, through which the gospel has been preached in quarters that, but for it, might have remained destitute; and a system of foreign missionary operations has been carried on—so extended, and as we believe so efficient—as to call forth the admiration and gratitude of the Christian world. We cannot therefore disapprove of the adoption of this method in circumstances where nothing better can be obtained.

It is nevertheless as a general system attended with serious evils. Were no provision made to educate men for the work of the ministry—were it the rule to select ministers promiscuously from the Church, we might often be unable to induce the best qualified to enter the sacred office. They might be so involved in business as not to be able to disentangle themselves; or the prospects of temporal prosperity might be so fascinating as to render them deaf to the calls of the spiritually destitute; the Church might thus be cast for the supply of its teachers, upon the idle, or the

unsuccessful, who might carry the stains and habits of the world into their ministerial agency. Besides, it is only in a comparatively few instances that we could expect the competent qualifications in those who had not been specially educated for the ministerial office—even estimating these by the lowest standard. It will be admitted that Ministers of the gospel should be critically acquainted with their Bible, in order to explain aright and enforce its doctrines; this is scarcely attainable without a knowledge of the languages in which it was originally composed, and this skill in ancient languages cannot be acquired without years of study. It will be admitted that the teachers of religion should be men of some erudition,—acquainted with the history of ancient and modern times—at least so far as it may illustrate the scriptures,—skilled in the science of nature, and every branch of philosophy that may shed light on the constitution and destiny of man. Now it is only a small progress which a student can make in these various studies, even when his time is wholly devoted to them. How very superficial then must his acquirement be who has bestowed on them only a few random hours!—But farther, it will be admitted that a minister should be critically skilled in his native tongue; that he should have words promptly at command wherewith to clothe the conceptions of his mind; that he should possess the power of combining his ideas in lucid and persuasive arrangement; that he should be able to adapt his instructions to every class of men, the learned and unlearned; the polished and the rude; that he should be well skilled in human nature, to deal with its multifarious character in the preaching of the gospel and the government of the Church. These

qualifications are not inborn; they must be acquired; and such know little of mental labour who suppose that they can be acquired in a day, or in a few leisure hours, snatched from harassing and laborious occupations. We admit that much good may be sometimes done by men who possess them in a very limited degree,—just as the person who has little skill in medicine may occasionally administer his few simples with advantage,—and were such to confine themselves to their proper sphere, they might be esteemed useful vessels in the sanctuary of God. But while we admit that quacks may cure, we do not forget that melancholy experience has also shown that quacks may kill; that, for the most part, they are very presumptuous whether they intermeddle with physic or divinity; that they are always prone to go beyond the measure of their knowledge; that they are generally at enmity with those who are wiser than themselves; and that although they not unfrequently lead the multitude captive, their pretensions have ever been rejected by the enlightened; and finally we may aver that so many dangerous concomitants must always attend those who embark in employments for which they are not fully prepared, that the certain evils flowing from any system that tolerates it, will ever be but poorly balanced by the precarious and at best partial advantages.

IV. We are now prepared to examine the last supposeable method of preparing the Christian Ministry—that it may be rendered the duty of those already invested with the office to raise up, by careful and appropriate training, those who shall assist and succeed them as pastors and teachers.

Before proceeding to the illustration of this topic, it may be proper briefly to advert to its bearing on the duty and

welfare of the Church generally, as this has been set forth by the Apostle Paul.—

“Who,” saith he, “goeth a warfare at any time at his own charges?” If the soldier then does not go a warfare at his own charge, but at the charge of the country which he defends, surely that country has a right to require that he be skilled and brave for the defence he has undertaken. Every one knows how essential these qualities are in armies, especially when the enemy with whom they have to contend is disciplined and brave; and hence, in most nations, it has been deemed necessary to make the art of war a profession, and to train up a portion of the people for national defence. No one would think of bringing into the field a disorderly multitude against regular troops, or of opposing the peasant armed only with a pointed stick to the horseman’s lance, or the savage with the bow and arrow to the artillery of modern war. So long as unjust aggressions are made, and war is necessary, armies must be trained to meet armies, and the country at whose charge they are supported, has a right to demand that they be prepared for its defence; that their officers be tried and skilful; that the soldiers be equipped, united, and valiant. Not only the government, but every private citizen has a direct concern in this preparation. His property, his liberty, the safety of his family, his life, may all depend upon it; and although the command and discipline of the army belongs more immediately to its officers, the nation at whose charge, and for whose protection it is maintained, has certainly a right to be assured, that skill, and order, and valour prevail in it.

Now these observations are equally applicable to the Church of Christ, in relation to those who are chosen to instruct and extend it. It is a family, a community, a kingdom. One main

reason for its union into one body is, that it may more effectually disseminate revealed truth throughout the world.— This is to be accomplished mainly by its “pastors and teachers” of whom it is declared “even so hath the Lord ordained, that they which preach the gospel should live of the gospel.” But surely if those who preach the gospel, have thus a right to maintenance from the Church, by the express appointment of its Divine Head, the Church, on its part, has a right to be assured that they are qualified for the duties of their office:—and if the training of a private soldier, and far more of a commander, requires care, and time, and national legislation and expenditure, that he may be prepared to apply his physical strength and military engines, for the defence of his country; much more should the education of the ministers of religion—the order to whom is specially committed the noblest part—the intellectual and moral well-being of the people—obtain the legislation, and care and expenditure of the Church, that being skilled in the word and doctrine, their people may be thoroughly furnished unto every good word and work! The whole Church is as deeply concerned in this result, as any state can be in the preservation of its liberty. The question then that we are now investigating is one of universal interest; it has respect to the best means of promoting the happiness of man, and the glory of God; and we fail in our duty to our brethren and the world, if we do not bestow on it the attention it merits.

It being conceded then, that since the ministers of religion cannot pretend to inspiration, and that a proper degree of learning is necessary for their function—it becomes a question of high importance to determine what that degree is. Now it may be affirmed—that this will

greatly depend on the state of that society in which they are called to labour. In the age of the Church immediately succeeding the apostolic, only a small proportion of the people in any country could read. If the Christian minister, in such an age, were only able to read the scriptures in the vernacular tongue, he had so far an advantage over the bulk of his auditory, and was able to instruct them. At a much later period when Popish darkness began to overspread the Church, not only the body of the people were not able to read, but even multitudes of the priests were unable.—At this period, nevertheless, whatever learning remained was to be found among the priesthood: hence to read and write were then esteemed clerical accomplishments. Now this deplorable ignorance in the Clergy might be tolerable in an age when even Kings could not sign their own names, and when the most powerful of their barons had never even seen a book or a pen; a learned ministry for such Kings, barons, and people, might not be very necessary; but a more improved state of society must evidently require higher qualifications in its religious instructors.

It is proper to advert, in connection with this state and era of the Church, to the evils which resulted from such ignorance in the priesthood. During this total eclipse of all learning the corruptions of Popery were engendered. The priests in general not being able either to read or write; & copies of the scriptures being only to be found on the most obscure shelves of libraries; the word of God ceased to be the guide and standard of the Church, and doctrines were inculcated, and ceremonies enjoined, and pretensions set up, which never could have existed had the Bible been in general circulation. Let it be

observed, that we ascribe the worst of those corruptions which deform the Christian church to the ignorance, rather than the wilful perversion of the priesthood. They did not know when they were misled and imposed on by their ecclesiastical rules, because they had not the scriptures to which they might appeal, nor the learning necessary to qualify them to make it, and hence space was afforded for the growth of that corrupt system, which has for many ages enthralled Christendom, and which is still perpetuated in those portions of it, where the free use of the scriptures is forbidden to the people—or where the people being denied instruction in the art of reading, cannot peruse them. Had the early Christians possessed the ability of spreading the blessings of education with the truths of the gospel, or had the Roman Emperors when they received the Christian priesthood under their protection, been at the same time duly solicitous for the education of their subjects, we might almost venture to assert that the stream of sacred truth had then come down to us unpolluted. But the school was not in that age deemed an essential buttress of the temple; no provision was made for the education of the people; the priests, originally not much their superiors, sunk in process of time to their level, and errors of the most pernicious and inveterate description engrafted themselves on the system of revealed truth, and now plead, and with many successfully, their antiquity, as a reason for their continuance. Such melancholy facts in the history of the Church may serve to point out the general connection between an educated priesthood, and an educated people. When the people are well instructed, the standard of qualification must rise among their religious teachers. On the contrary,

when the mass of the people are permitted to remain uninstructed, there will not be any necessity for a high education among their teachers, and thus the ignorance of the one will re-act on the ignorance of the other, and increase and perpetuate the common evil. Since the Protestant reformation, which began in the sixteenth century, this mutual action and re-action of knowledge between the Clergy and laity, has been productive of the highest advantages. The assailants of the corruptions of the Romish Church could not advance a step without an appeal to the scriptures; it was therefore necessary that copies of these should be numerous, and widely circulated; and that the people, for whose benefit they were given, should be taught to read them. To the one exigence, we mainly ascribe the invention of the art of printing; to the other, the general establishment of schools;—and to the conjoined influence of these results do we ascribe whatever superiority the Protestant community has attained over the Catholic. To such facts do we appeal to demonstrate the connection between learning possessed by the ministers of religion, and education diffused among the mass of the people, and how as it advances in the one class, it must necessarily advance in the other.

Having thus cursorily glanced at this connection, we may return to the question, why, and in what degree, learning is necessary to the christian ministry? "Now it must be remembered, that Christianity is an historical religion, founded in facts which are related to have passed, upon discourses which were holden, and letters which were written, in a remote age, and distant country of the world, as well as under a state of life and manners, and during the prevalence of opinions, customs,

and institutions, very unlike any which are found amongst mankind at present. Moreover, this religion, having been first published in the country of Judea, and being built upon the more ancient religion of the Jews, is necessarily and intimately connected with the sacred writings, with the history and polity of that singular people: to which must be added, that the records of both revelations are preserved in languages which have long ceased to be spoken in any part of the world. Books which come down to us from times so remote, and under so many causes of unavoidable obscurity, cannot, it is evident, be understood without study and preparation. The languages must be learned. The various writings which these volumes contain, must be carefully compared with one another and with themselves. What remains of contemporary authors, or of authors connected with the age, the country, or the subject, of our Scriptures, must be perused and consulted, in order to interpret doubtful forms of speech, and to explain allusions which refer to objects or usages that no longer exist. Above all, the modes of expression, the habits of reasoning and argumentation, which were then in use, and to which the discourses even of inspired teachers were necessarily adapted, must be sufficiently known, and can only be known at all by a due acquaintance with ancient literature. And lastly, to establish the genuineness and integrity of the canonical Scriptures themselves, a series of testimony, recognising the notoriety and reception of those books, must be deduced from times near to those of their first publication, down the succession of ages through which they have been transmitted to us. The qualifications necessary for such researches demand, it is confessed, a degree of leisure, and

a kind of education, inconsistent with the exercise of any other profession."

These attainments therefore are in the highest degree necessary to the Christian Minister, not only to qualify him for discharging his ordinary function of teaching, but for stopping the mouth of the gainsayer, and meeting any discussion that may arise among Christian interpreters, who are always entitled to appeal from the common vernacular translation, to the inspired Author as he speaks in the original language. Protestants in their discussions with each other concerning points depending on critical construction of language, are frequently obliged to make this appeal; but far more is it required in combating with* Roman Catholic controversialists, who are apt to charge our English version of the scriptures with inaccuracy, and to seek shelter for their peculiar dogmas under some gloss, or interpretation of their own. By such appeal both parties refer to an acknowledged authoritative standard. Farther, it is the more necessary that skill in the ancient languages should be required in all Ministers of the gospel to preserve the integrity of scripture translation. Between the years 1478 and 1820, the scriptures have been translated into forty two of the modern languages of Europe. Within a later period the whole, or parts of them, have been translated into forty of the languages, or dialects, of Asia, and into eight of the Indian languages of North America;—and relying on the

sure predictions of God, we look forward to the time, when all the words of this Book shall be translated into every language under Heaven. Now, it must be deemed a designed arrangement of that wise Providence which watches over all the interests of the Church, that the original languages in which the inspired books were written, have acquired a permanent and universal character, from the circumstance, that they have so long ceased to have place among the living and spoken languages of the world.— Their literature, whether sacred or profane, can now undergo no change.— What they were two thousand years ago, or more, they are now; and the sacred records which have been handed down to us, in the words which Moses, and David, and Isaiah spoke, and in which the Apostles of our Lord announced the glad tidings of great joy, will descend to the latest generations unchanged and imperishable. The interpreters of the faith in every nation will appeal to their authoritative voice. Every new translation will be compared with, and made from, the original, and thus the Church Universal will maintain her adherence to the same form of sound words; and the pure light of heavenly truth will not be dimmed or refracted by its varied transmission through the coarse and imperfect vehicles of thought, which prevail in this many-tongued earth. May we not infer from all these premises, that it is the design of the Head of the Church, that those who are chosen to be the instruments of disseminating revealed truth, should be acquainted with the original languages in which it was written, that they may know to present a fair copy of it to those among whom they labour.

Now if it be conceded that this degree of learning is necessary for a Christian Minister, and it will at least be univer-

*These statements must be received with some limitation, in so far as they respect the Romish Church. Some doctors of that communion, assert that the Vulgate or Latin translation, is not only superior to all other translations, but even to the Greek text itself, in those places where they disagree. Such assertions, however, do the more confirm the general argument for the necessity of skill in the ancient languages, in order to the right interpretation of the sacred scriptures, and the defence of true Christian doctrine. If it be alleged that there are corruptions in the text, the greater critical skill is needed for their discovery and emendation.

sally conceded that it is desirable—a question arises, when is the proper time for acquiring it? Several years must be consumed in the attainment. At what period, then, ought the study to commence? When the Minister is about to enter on the scene of active duty? Surely not; for the qualification of which we are speaking constitutes the antecedent preparation, and men do not usually, and cannot honestly, enter upon an office until they are prepared. Does the soldier delay the exercise of arms till he comes into the field of battle? No—he has had months or years of previous training ere he enters upon actual warfare. In like manner the Christian Minister must be prepared to teach before he enters upon the office of teaching; and if this preparation requires many years, it must begin early, that he may be ready to enter on actual ministerial duty with the commencing maturity of life. At this conclusion, then, we have fairly arrived;—that it is desirable, and as a part of a general system necessary, that they who are destined to be the teachers of mankind in revealed truth—the highest and most important branch of knowledge—should be led early into a course of preparation; their youthful studies ought to be directed to this end by those who have the charge of their education; the concern and the prayers of believing parents should be early bestowed upon them; they should be early received under the special superintendence and direction of the Church; their learning, their mental habits, their moral character, should all be shaped with a particular reference to their future duties and usefulness; they should receive from the moment that they are capable of it, all that careful culture appropriate to those who are destined to be the lights and teachers of mankind. According to these views, we devolve the duty of

preparing a Christian Ministry primarily upon Christian parents;—and we say in effect—that it is in the nursery, and around the domestic hearth, and amidst the dear relationships of a Christian home, as much as in schools and colleges, that those who shall serve at the altar of our God must be prepared. We declare it to be the duty of parents who receive their children from God, and whose circumstances admit of the oblation, to vow respecting a child, as did the holy mother of Samuel—“I will give him unto the Lord all the days of his life:” and surely, if an office may become an object of honourable ambition, on account of its bearing on the improvement and welfare of the human race, this office may lawfully be desired by a parent for a child, and whatever hazard may attend the wish, or whatever uncertainty may rest on the execution of the purpose, it is good that it should exist in the bosom of one who believes the gospel to be to himself, and to the world, “the one thing needful.”

We are not unaware of the objections that are sometimes urged against the practice of designing young men to the ministerial office before they themselves have formed any predilection for it. Instead of deserving commendation, some allege that it merits blame and censure. But how unreasonable is such censure! It is not thought wrong that parents should destine their children from very early life to some particular profession, and to direct their preparation for it.—They say of one son that he is designed for a handicraft; of another that he shall go abroad in pursuit of commerce; of another that he shall be a lawyer or physician; and according to these several anticipations will be the early training of the youth. Now, if there be nothing censurable in this, wherein is it wrong, for a christian parent to say—

“I destine this my son, if such shall : the will of God, to be a preacher of that gospel on which my own dearest hopes rest, and I shall train him up for the service of the sanctuary.” It is true this purpose may be frustrated : in the progress of education something unsuitable to the sacred office in the boy’s capacity or character may be developed : he may turn out a boy of dull parts, or of an irreligious temper ; but there was nothing blameable in the parent’s original purpose ; nay, it was praiseworthy, although in the end unfulfilled. If the hopes of a parent, or of the Church, should thus sometimes be blighted by the incapacity or misconduct of those who were intended for its services—if we should sometimes “sow many seeds to raise one flower”—this rather furnishes an argument for the system which directs the early education of many for the sacred office, that from the multitude these may finally be selected, who shall be best qualified for its duties. We are further encouraged to this practice from the well known effect of education upon the mind. This forms its habits. When a youth has been for years devoted to the contemplation of truth, and the observance of spiritual exercises, and the acquisition of skill for investigation, reasoning and persuasion, we may surely hope that he will be greatly superior to such as have never enjoyed these advantages, and better qualified as an Ambassador of Christ “to persuade men to be reconciled to God”—“to become all things to all men that he may gain the more.”

And if in every age of the Church some educational preparation for the ministry has been deemed necessary, a far higher degree is demanded in our day, when general knowledge is so widely diffused, at least among the better clas-

ses. Numerous printed treatises, illustrating the scriptures, and practical religion, are in the hands of many, and within the reach of all. The improvement thence arising, requires a corresponding advance in the ministrations of the Christian pastor. To be interesting and profitable to his flock, his instructions must take a wider range and strike a higher tone. Men are not now so passive and credulous, as they were wont to be in ruder states of society, and he who would effectually enlighten and persuade, must not only assign satisfactory reasons, but also present them in the most attractive forms. This will make higher demands on the abilities and diligence of the teacher. Besides, as Christian society advances in knowledge and refinement, it will become more exact and fastidious. It will require that public instruction be more carefully prepared, and set forth with that accuracy of order and style, which shall be agreeable to correct tastes and cultivated understandings. To prevent, therefore, the sacred office from falling into disrepute and inutility, from the incompetence of those who fill it, its teachers must keep far in advance of the improvement of their age, and be qualified to assist and direct it.

We might now proceed to consider the academical and collegiate means requisite to ministerial preparation ; but we are admonished to bring these observations to a close for the present : and this we may do by insisting on a point formerly advanced, that the duty of preparing the Christian Ministry is one in which Christian parents ought to be most deeply concerned, since, from amidst the families of the Church, its future pastors and teachers must be raised up. The Priesthood is not now, as it was under the Mosaic Economy,

limited to one family or tribe. Under the Christian Economy it is left open to all families, and all degrees, to prepare their sons for the edification of the Church, and the evangelization of the world. Nor can we regard that family, or community, as in a sound spiritual state, or sufficiently alive to the Redeemer's glory, and the best interests of mankind, which are totally indifferent in this matter. For while we hold it to be right and necessary, that the great majority of our young men should be trained up and devoted to the secularities of life, we hold it to be no less certainly right, that a due proportion of them should be trained up and devoted to its spiritualities.— We admit that agriculture must have its labourers; and the department of the mechanic arts must have its labourers; and commerce must have its labourers; and that these, mingled in due proportions, are essential to the temporal prosperity of the commonwealth. But we hold it to be a thing no less essential, that education, and the professions of law and medicine, must have their labourers, and religion not less than these; and that each must be mingled in due proportion with the general mass, for the particular purposes for which these respective professions are necessary; and we should regard it as a lamentable defect in any Christian nation, if when five thousand pastors were wanted to watch over its spiritual interests, five hundred were not to be found. Such a state of things would be an evidence of most criminal carelessness on the part of parents, the Church, and the whole community; and would, if not rectified, speedily induce ignorance, irreligion, moral debasement, and other inseparable evils of enormous magnitude. How much happier would it be, to behold a community, while active and prosperous in all secular pursuits, also mindful of the things

pertaining to another world, in which the present busy generation must soon enter! How much more would it convince a consciousness of their high destiny, did the multitude, who are chained to the oar and drudgeries of a life hastening to an end, remember the preparation befitting the life to come, and provide for themselves "fellow-helpers to the truth," peradventure from among their own beloved kindred. We might then hope to see every village of the land send forth one of the most hopeful of its sons to be prepared for taking part in this Ministry, and to assist hereafter, by his spiritual counsel, those who have watched over his progress with their affection, and their prayers.

This desirable state of things in a community, in which a due proportion of its people shall be devoted to intellectual and spiritual avocations, may arise from two causes: first, when these avocations are the road to wealth and fame; or, secondly, when there prevails in great numbers the solemn conviction that they owe such a testimony of gratitude to the God of all grace, as the special consecration of their sons to the service of His Altar. If the Church could ply parents with such an argument as this: by devoting your son to the Ministry you will not only obtain an ample return for your expenditure upon his education, but you will put him in a sure way of obtaining an honourable and lucrative office—there would be no lack of candidates. Every village would send them forth, and without much anxious enquiry into their talents or piety, many parents would bring their sons to the altar, that they might eat a morsel of bread. This, however, would be a sure and criminal consequence; it would secularize the Priesthood, and consume the spirit of genuine piety from the land. But it would serve to exhibit the fact.

of which indeed we have already too abundant evidence, that multitudes, even in their religion, have the world in view: and to them, when religion is stripped of golden charms, she has little else to attract and engage their active exertions in her favour. No truly pious mind can wish to see the Lord's vineyard supplied with labourers on these terms; for then it would no longer be a scene invested with peculiar sanctity and elevation, in which the secularism of the world dwindles into nothing in the presence of objects of a purer nature, and surpassing value.—But, secondly, the Church might be sufficiently supplied with ministerial candidates, were a deep feeling of the eternal value of the gospel to prevail among Christian parents. From lively gratitude on account of the inestimable blessings which they themselves derive from it, from an ardent desire that others may participate in the same blessings, they might feel it to be a duty to bring into the sanctuary of God one of their children, to serve before the Lord all the days of his life. We have then these two motives which might influence parents in a Christian community to educate their children for the sacred office; namely, on one hand, a desire of obtaining for them a competent living; on the other, the noble desire of providing reapers for the field in which are gathered immortal souls. The one motive, existing unmodified and alone is most blameable, inasmuch as it regards the sacred office in no other light than a secular calling, and its temporal advantages its chief attraction; the other motive, in so far as the Christian parent is concerned, is most praiseworthy, inasmuch as it overlooks all meaner considerations, and seeks only to express its own grateful emotions to the Lord of life, by providing an agent to advance his kingdom. From such a motive,

therefore, ought the Christian parent to act in the dedication of his son to the service of the altar, and nothing short of this should ever lead him to destine a child of his to an office in which the responsibilities are so momentous.

In conclusion, let it be observed that the subject now examined is of high practical importance to the Church. It is the duty of its members to know what agency Christ has appointed to disseminate his gospel throughout the world, for on them is devolved the raising up and maintenance of this agency. A mistake here is pregnant with the most alarming consequences to the cause of religion. We must know how to detect the enthusiasm which pretends to inspiration; to expose the presumption which sets up its own crude fancies in opposition to sober reason and the oracles of God; to discover among the various plans left to our discretion, that which shall be most efficient to promote the cause of truth. If the opinion ever find favour, that it is of little importance what the qualifications of the Ministers of religion be; that the discoveries of the book of God are so trivial that any one may unfold them; that it is a matter of small moment whether those who shall conduct the services of the sanctuary in the next generation, be men of narrow and uncultivated minds, or learned in all the science of the age—consequences the most disastrous cannot fail to ensue. Were such sentiments to prevail in this Province, when every thing yet remains to be done for establishing schools and universities from which the Church may draw her supplies of qualified teachers, we might fear that they never would be established in any proper efficiency—and that our descendants might yet relapse into heathenism and barbarity, were it not for some guiding light that might be borrowed from

surrounding communities more happily disposed. Observe, then, whether right views on this subject will conduct the Christians of the land. It will lead them to use every effort to procure the endowment of schools and universities.—It will lead the Church to watch over the education of young men of talents and piety, who may occupy the place of the present race of Ministers, when they are removed from this scene of their labours. It will awaken the desire in the bosom of Christian parents that God may dispose their children to be co-workers with himself in the redemption of the world, and cause their education to be early directed to that end. Thus, under the divine superintendence of the Son of God, may instruments be raised up to hasten on the predicted period of the universal triumph of his kingdom of truth and righteousness.

N.

M.

HINTS ON EDUCATION.

It is not to be doubted that measures, both largely affected by the present condition of education in this province, and operating extensively on its future interests, will speedily be carried through the legislature. Decisive legislation on this, and many other matters, is a duty which our public men begin to find imperative.

The tentative and experimental proceedings that were suited to our infant character, when we were scattered dwellers in a wilderness, can have no longer place, now, that we have taken possession of the land, and are consolidating into a people of a permanent and distinctive character.

The measures we may adopt in the era which is just opening on us—or indeed our neglecting to adopt any measures—must very greatly influence our future destinies—the destinies of many

millions. Of these measures we may safely assert, that there are very few that can produce so great and permanent an influence as those which may have place with regard to education. Our readers therefore, we are persuaded, will not think we misemploy their time or our own, by devoting a portion of it to the endeavouring to discover the general course of legislation on this matter, which an enlarged view of its various bearings, would seem to point out, as most suitable to the circumstances of Upper Canada. We approach the subject with a deep feeling of its importance. In the first place, we would speak chiefly of that education which is esteemed and termed, a good—a liberal education.

With the feelings we have on the matter, we will not set about a lengthened argument on the paramount importance of education in general both to the man and to the state. This will be generally granted. With the exception of the hopes and feelings which religion inspires, education is indeed the only acquisition a man makes which can be said to be really his. Wealth, reputation, all other goods, are, as it were, external:—this penetrates and moulds his very being. It makes the man. He may be stripped of every other possession he may have acquired, but he cannot be deprived of this; and with it, he is respectable, and has the means of becoming wealthy and influential. It is the same with a state. The real spring of its greatness lies in the energies which the moral, intellectual, and industrious training that its inhabitants have received, endow them with. While those remain to it, it defies calamity, repelling disaster; or if struck down for a moment by some unexpected evil, rising to its former prosperity and power.

But while the great importance of education in the abstract, is too generally admitted to require discussion, there will be found to be considerable diversity of opinion, and, we think, no little misapprehension, concerning the proper standard of education for a country, and the order of institutions which ought to be established in it. There is, we think, on this continent especially, a tendency to fix the scale of the institutions devoted even to what is termed a liberal education, by much too low; proceeding from considerations which are termed practical, but which are in reality, superficial, and unsound. Most people are disposed to reason in such a way as this. What, supposing my wishes unrestrained by deficiency in means—what would I wish a son of mine to learn? These limits must mark out what I conscientiously believe to be for the advantage of youth in general, and all beyond them is to be regarded as unprofitable.—Now we hold that his hasty jump at this conclusion, in all probability, leads into a very serious error. For, the education which may be fitting him to give a son, instead of regulating the education of the society of which he is a member, must in a great degree be regulated by it.

Man is so dependent on his fellows, that the additions which education may make to his happiness or his power are, in a great degree, limited by the attainments of those among whom he is placed. Hence one may easily be over-educated for the sphere in which he is to move. The reader probably recollects the story of the young Indians who were sent to college, and whom on their return, their friends declared the *white* men had ruined. They were neither hunters, nor fishers, or ever like to become so. They sent none back; and while they remained mere savages of

the woods, they did right in keeping them at home. A man whose intellect science has elevated, and whose taste literature has refined, is almost as much out of place, in some situations, as the learned savage in the woods. But though it is an easy matter for a man to be over-educated, we hold that it is impossible for a nation to be so, because unlike the individual, if it surpass other nations, its course, instead of being impeded by the circumstance, will only be the brighter and more triumphant. There are not therefore, as we conceive, any other bounds to the extent of the means which the legislator ought to provide for the cultivation of literature and the sciences, than those arising from the want of the funds necessary for providing for them, or the want of the inclination to take advantage of them. As man's happiness and greatness spring from, and depend upon, the perfection of his moral and intellectual nature, the more completely their principles are expanded—the more fully they are elaborated—the greater and the happier he must be. Search the whole world round and see, if, in countries possessing equal territorial advantages, the rank which each holds in the scale of nations be not pretty accurately marked by the scale of learning and science in it, and the more or less flourishing condition of its academic institutions. The cultivation of every study indeed, calling into action the perceptive, the intellectual, or the moral powers, is an addition to the healthy energy of the man, and must ultimately be felt by him as a source of new pleasure, new power, or new fame. As for the pleasures springing from national literature and science in an age, where at least such fruits of these, as are most easily plucked, are so generally relished, it is surely needless to enlarge on them. As

for the power.—From whence, we may ask has modern national power flowed? What source, for instance, supplied the energies that rendered the men of our own little island, the arbiters of the destinies of Europe, and have put the wide world within the grasp of their Empire? *Science*—the responses she gave to a *Newton*, a *Watt*, an *Arkwright* or a *Davy*. In the path she has held so triumphantly, all lands, and those especially which her sons inhabit, may follow. It were foolish vanity in a father to make his son a student, in the expectation that he would become a discoverer. This is a fortune that can only happen to one of a thousand of the votaries of science. But when science is easily pursued by thousands, it is certain, that the exertions of many will be rewarded by the discovery of valuable truths.—Then as for fame, and a place amongst nations, what, we would demand, renders a people so illustrious as genius? Could England summon from the slumbers of the tomb those of her sons whose achievements might most draw the observant eye of the nations upon themselves and her, who would be marshalled before us? The doubtful glories of her Edwards, her Henrys, or even her Richard of the lion heart, might fear to meet the searching noon day beam; but the august forms of a Bacon, a Newton, a Milton, could they revisit us, would claim the reverential regard of every people, and a general Hail! bursting from the universal earth, would proclaim them the acknowledged benefactors of their kind.

It is, indeed, among the most pleasing features of the age, that the glory which is immediately reaped by deeds of mere violence and physical hardihood, or which was once so largely reflected by them on the remote descendants of those who had achieved them, burns not

brighter, nay actually pales before, the calm triumphs that burst on the ardent student in his solitary chamber. In Europe, the titled descendant of ancient heroes and monarchs, and he who has himself glanced the proud eye of a conqueror over many a battle plain, may be seen grasping the hand, as of an equal, of the peasant's son, whose sole claims to distinction rest on his successful prosecution of science, or of literature, and honours and emoluments are shared between the two. A new order, a fresh element, in the political constitution, appears, and the lofty position, to which at one time the happy daring of the warrior, or the successful craft of the politician, alone led, as these lose their supremacy in the public eye, is ascended by men looking on mankind with a kindlier aspect, and to exercise, we may surely trust, a more beneficent influence over their fortunes. In the place of the old nobility of steel and parchment, a new nobility—the nobility of genius and science, comes forward to occupy a far more conspicuous and permanent niche in the Temple of Fame.

Are literature and science to possess an influence, or hold a place such as they merit in this new world? The question is important. It is important considered with reference to the general progress of science and literature—of human knowledge, power, and happiness. It is to this progress that the new nations of these fresh regions, in truth, owe their very existence. In turn, it ought to be urged on by the energies to which it has given birth. Were it not so, were they, instead of communicating increased vigour, to hang like a dead weight upon it, it would augur ill for the success of a cause inseparably connected with the best interests of humanity. It is important considered in reference ex-

clusively to themselves, to the condition of their political existence. The main occupation of the inhabitants of North America has hitherto been Agriculture, —to change the forest to the field has been their business. Such a state implies great and evident independence and equality. The condition, feelings, pursuits, of the great mass of the members of each separate community are similar : there is scarce anything in their relative position to give real cause for mutual jealousies and fears. Neither in this state, where each community is fully occupied with its operations, against a common opponent—the primeval forest—would there seem much reason for their falling out with one another. But this first stage in the existence of the Anglo-American population is passing away. Instead of the simplicity of a purely agricultural population, we see, to the south of us, manufacturers, merchants, capitalists, men of wealth, and having the habits and feelings which it produces ; we see, beneath them, numerous classes of operatives, mechanics, labourers, living solely by the labour of their hands, and scarcely hoping to rise above this condition ; we see the different states of the confederacy avowing that they stand opposed to each other as states—that sectional feelings divide them—in short, we see vast rival, opposing, conflicting interests springing up, the strife between which already disturbs, and must soon convulse the union. The days which we see advancing upon others, we may assure ourselves must come to us. The population of Upper Canada must, at no distant period, form a great people. The position of our territory, in the centre of the fresh water seas of the continent, its fertility, its salubrity, assure us of this. But our greatness will not be—greatness never was—without its price.—

Here too, as in all communities that have hitherto existed, there will be jealousies and contentions between opposing clans, contests with ambitious neighbours. If already, when our population is scattered, when political measures do not sensibly affect individual interests, the demon of political discord possesses, disturbs, shakes our frame, what is to be expected when the strife of parties will have added to it, all the energy which real, tangible and important individual interests excite—all the vehemence enkindled by crowded multitudes, when each man's passions inflame, and are in turn inflamed by contact. Assuredly there must be a strife—the principles of good and evil, that mingle in man's imperfect nature must here too meet and contend for victory. We would not be prophets of evil ; but we cannot shut our eyes to the fact that a contest awaits us, nor to the truth, that to give the mastery to the side of right feelings and principles, they will have to call into action every power that ought to be ranged with them. Of these—of opponents of injustice wherever it may appear—of champions of the right whatever it may be—science and literature, stand in the foremost rank ; the one infusing into the spirit of the age, a love of universal truth, the other of universal peace ; and uniting to lift the soul over the paltry personal interests and passions of the moment, to consider the bearing of political questions on the whole course of affairs, and their influence on the general well-being of the state.

But though we think it all important that learning and philosophy should find a real home on this continent, and spread their vivifying and health-giving influences over the whole land, and though we trust that they will do so, we confess that it is rather from our confidence in

the general progress of human knowledge and happiness, than from any thing in the general aspect of affairs, that we come to so comfortable a conclusion. Hitherto, the melancholy truth is, that they have only glanced on us from afar; they have not dwelt with us; they have not been sought for *themselves* but as helpers on to *something else*, as auxiliaries in the chase of competence, or wealth, or political power. It is not necessary for us to seek to trace the causes which have contributed to produce so sad a defect among our brethren south of the boundary line, to whom of course our observations mainly refer. The existence will, we believe, be granted by all competent and candid judges, and among them, by many of themselves. It is necessary, however, that we should keep our eye on it, because, our situation is in many respects so similar, that we may with reason dread any evils which we see have befallen them. But if, Anglo-Americans as they are, we resemble them, and must do so, in much, luckily we do not do so in all. Our political existence has, we trust, had its commencement under happier auspices, and may look forward to a brighter course.

A glorious prospect, indeed, opens on this side to the Canadian Legislator, whose eye is able to take in the whole compass of it. If his intellectual ken can stretch but over a few generations, he sees a great country, a multitudinous people, before him, whose social existence receives its distinctive form from his hands, and whose social movements are regulated by impulses which he has impressed, while, on either hand, is a mighty nation—a mother and a daughter—both as anxious for the result, both offering their experience, and one her hearty co-operation, in aid of his best endeavours. Would that he might rise to

a sense of the dignity, of the responsibility, of the position he holds.

But it is time to ask, what has he done—what ought he to do in the important matter on hand? How has he used the resources entrusted to him for the purpose of education?

1st. As to the funds provided for these purposes we laud him. A great extent of public lands has been set apart for them, and in so far as he has had a share in the allotment, he deserves all commendation. Here, however, our praise stops; for as to two other particulars, his operations have been lamentably inefficient.

2d. Has he succeeded in calling forth that portion of the intellectual vigour of the people which might have been devoted, which willingly would have been devoted, to literature and science? We answer—No. The large portion, we might say the whole youth of the country, have for the last twenty years been eagerly thirsting after knowledge—a desire natural to the youthful mind, and strongly roused in their case by their position in a new country, itself an object of wonder, and to which have been flocking men of every lineage, spreading over it rumours of the most distant times and regions. Has this eagerness of desire been met and satisfied? Most decidedly not. The fact, on the contrary, and a melancholy fact it is, is, that a generation has grown up lamentably deficient as a whole, of the elementary principles of knowledge and science. More than this, we hold, that the deficiency is mainly chargeable to the legislator and his neglecting to give efficiency to the abilities and educational capacities that were in the country. As to the machinery provided for the education of the whole people—the Common School Education, it comes not within the limits to which we are obliged

to confine ourselves, and we shall say nothing farther of it than to echo the truth with which the whole country rings, that it has been miserably inefficient. The fitness of the means which have been provided for giving Upper Canadians the best, the most liberal education they can receive within the Colony, claims a brief examination.—Hitherto, we may say, the sole means generally accessible to the population of each District of Upper Canada, provided for this purpose by the legislator, have been the services of the individual, termed the District Teacher, who, to dispense all the Latin, Greek, Mathematics, History, and Philosophy, a whole District may require, has appropriated to him, by statute, the magnificent sum of one hundred pounds per annum. Now we have no hesitation in asserting, that it is very difficult to find an individual capable of discharging these various duties aright, were he taking them in succession, and it is clearly impossible for him to discharge them all, in any way, at the same time. The only way in which a District School can become an institution effective in disseminating even a modicum of general knowledge, among a few of the most favoured youths of a District, is by the Teacher being a man not only of multifarious learning, and of practical skill in communicating it, but also possessing energy and enterprise of character, and at least some capital, and giving all his talents to the forming of a large seminary, by collecting round him assistants of ability to take charge of all the subordinate, and probably, some of the main departments. But a union of such varied talents is rare any where, and in this Province, where their possessor could not fail to see, that if applied otherwise they would place him in the highest rank in the Colony, there is but little probability of their being

devoted to the laborious and important office of a teacher. Accordingly, speaking in the general, the District Schools have, as public institutions, been a failure. That they have in some instances succeeded, and that by their means a sprinkling of knowledge has been given to many, a respectable education to a few, only shows the fitness of the materials for education within the Province, had they been skilfully applied. The failure has been a great misfortune, not only in itself, but in its consequences. It has fixed the standard of education, in the opening character of the Colony, too low. Men who have, as they say, got on very well with the modicum of knowledge they possess, can scarcely conceive how much greater, how much more elevated, how much better men they might have been, had they, in their early years, been more deeply imbued with the elements of knowledge.

The space which we have occupied with what we have already said, is so large, that we must very much curtail our concluding observations. It is incumbent on our legislators to commit no farther waste—waste, either of the existing desire for knowledge—or waste of the funds by which the means may be supplied for the future demands that education may make upon them. The legislator can neither create a demand for education, nor can he ever wholly pay the individuals who are to supply a demand already existing, for he cannot see to their performance of the duty; but the system—the machinery of education—it is his province to provide, and carefully to watch and regulate. This should never depend on individual exertion. What is the sort of education, then, for which there is at present a real and extensive demand, among those, who, in the circumstances of the Colony, may be called men of

independent means? Many would wish their sons to have a good classical education: a few would carry it to a higher degree, and some would be contented with the aid of their vernacular tongue alone. Mathematics, History, the Elements of Natural Philosophy, all would willingly give to them.—This demand should, unquestionably, be supplied. If fully supplied, it will soon produce a call for something more. What can the legislator do to supply it? We answer, give efficiency to the District Schools, by appointing a plurality of masters, erecting the requisite buildings, providing sufficient libraries, and, if need be, philosophic apparatus. The District School will then be, not the school of the master, but of the District.

Next, we would wish to urge on our legislators the imperative duty of not wasting precious funds in vain projects. In framing expensive machines which must long be idle—which may run to decay before they be brought into operation. In this view, we think the scheme of the Toronto College injudicious, to say the least of it. If one sets about raising a lofty structure, he generally endeavours to lay a good foundation. This seems a reverse operation. Lastly, we would venture to suggest as essential to the fit organization of any system of education for the Colony, the delegation by the Legislature of the larger portion of its operations in the business, into the hands of a Commission, consisting of individuals qualified to examine, compare, judge, and form, a mature and well weighed opinion, on all matters connected with education, paid for the discharge of their duties, and urged therefore, on public and private considerations, to an assiduous discharge of them,

R.

H.

ON THE ADVANTAGES TO THE PRESBYTERIAN CHURCH IN CANADA, OF SUCH A PERIODICAL AS THE CHRISTIAN EXAMINER.

MR. EDITOR.

The undertaking on which you have now entered is one, which, in any community, is of high importance, and carries with it, a corresponding responsibility; and there are many circumstances in the present condition of this Province, and of the Presbyterian Church in it, to which you may be regarded as chiefly addressing yourself, that enhance at once the importance and the difficulty of your undertaking. It is the humble desire of the writer of these lines to cheer you on in it, and also, in a feeble measure to assist you. For your encouragement, he would just have you to consider, that you are henceforth to speak through the Press to multitudes whom you have never seen, and may never see, and to gain their eye, when they are by their firesides, and in their closets—in the short intervals of repose from toil on week-days, or it may be in the evenings of the day on which they have been seeking to enter into the rest of God—and you may do much to bring them to a further acquaintance with the privileges and blessings of the Kingdom of God, and the duties of its subjects; and in this way contribute to the establishment of that Kingdom amongst us. You have only to keep this great object singly in view, and to pursue it in the spirit in which any work for God is to be done, to earn, on your retiring from it, the high commendation of “having done good in Israel, both toward God, and toward his house.”

Your Journal, Mr. Editor, according to your own declaration, has no direct, nor formal connexion with the Presby-

terian Church of Canada, and yet from your own connexion, and that of your co-adjutors, with that church, and the contemplated sphere of the Journal's circulation, it will, for a time at least, be regarded as the organ of the Presbyterian Church.

And, hoping as I do, that it will not be altogether unworthy of this character, I anticipate great benefits to the Church from its publication. Indeed, I cannot but regard the appearance of the CANADIAN CHRISTIAN EXAMINER AND PRESBYTERIAN REVIEW, as an event in the History of our Church, second only in importance, to the organization of its office-bearers into a Synod and Presbyteries.

Allow me, Mr. Editor, to occupy at least a part of this letter, with a few remarks on the advantages which our Church may be expected to derive from your Journal.

FIRST. *It will tend to stimulate Ministers to cultivate Biblical and Theological learning.*

An unlearned Ministry must, in ordinary circumstances, be an inefficient one—just because the love of Divine Truth which will impel a man to teach it laboriously, will also prompt him to investigate it profoundly; and hence, the zealous pastor will also, unless under very adverse influences, be the diligent student of Divine truth, and of that literature and science which are subordinate to the understanding and exposition of it. Now, Ministers in this Province are exposed to peculiar temptations to neglect Theological study. Our Provincial population are, in many respects, shrewd and intelligent; but, they are by no means given to reading: and thus, in most of places, Ministers may neglect study to a great extent, before they feel themselves reproved by the superior information on Theological

subjects of the people of their charge. There is also a scarcity of books amongst us, while the means and facility for purchasing them, are not great; so that, Ministers must depend mainly on their own libraries for the help which the compositions of others can give towards understanding the oracles of God. And then, Ministers are in many cases widely separated from each other, and thus want that excitement for cultivating what may be called professional learning, which is supplied by frequent personal intercourse. Now, a Journal which shall embrace the whole range of subjects which Ministers are called to study, to teach, and to discuss, is well fitted to benefit them in the circumstances just described. Sound investigations into the meaning of the oracles of God, and expositions of the truths which they contain, and Reviews of the Religious publications of the day, must profit alike, those who write, and those who read.

SECONDLY. *We may expect that THE CHRISTIAN EXAMINER will tend to form a taste for Theological reading in the Members of our Congregations.*

I have alluded to a fact, which must be obvious, I think, to every observer of the character of our Provincial population, viz: that they are not much addicted to reading. And the want of this habit bears unfavourably on the religious character; for those who are conversant with Christian authors, are in the way of being brought under the influence of Divine Truth: and then, again, Christians who are well-informed, are the most useful Members of the Church. *The neglect of reading amongst our population, must be attributed in the first place, to the peculiar difficulties which meet the Emigrant on his first settlement in the wilderness, and to the revolution in many of his habits and modes*

of life, which takes place with his departure from the home and the land of his fathers; and then, when after years of toil, he comes to have time at command, his taste for reading is gone, and he is but little allured to cultivate it anew, either by the books to which he has access, or the habits of the neighbourhood in which he dwells. Now, a monthly publication, which shall abound in interesting expositions of Biblical and Theological truth, and of the history of the Church, and its devoted Ministry in the present and former ages, should be to our rural population, the dwellers in the woods, a very Magazine of the most precious instruction and entertainment.

THIRDLY. The Examiner will tend to bring out to view the principles by which the Church should be guided in circumstances of difficulty and perplexity.

The Presbyterian Church aims at a visible Unity, and acts in the mass if we may so speak, or as one body. And if the individual Christian sometimes finds it difficult to discern the path of duty, we need not wonder that the Church, in her more complicated movements and relations, should be perplexed in the same way. She experiences difficulties in the exercise of discipline over her Members and Office-bearers, and in the execution of measures for her support and existence. Our Church, in this Province, is, as yet, in a very immature state, being still dependent on the Church in Scotland for the supply of Missionaries and Ministers, and partially dependent, also, on the State for the support of her Ministers: and thus, important and difficult questions come to be agitated in her judicatories. And if public bodies are too apt, in matters in which the personal interests of their members are concerned, to yield themselves to an accommodating expe-

diency, as the rule of their conduct, and that, especially, when their deliberations are private, our Church Courts have hitherto been little indebted to the restraint of public opinion, for in many cases, Sessions have failed to send Elders, and our Presbyteries have met sometimes in private chambers, and sometimes in empty Churches.

Now the EXAMINER, by reporting their proceedings, even in the way which the Courts themselves may warrant, will tend to bring them before the Church at large, and this will be favourable towards the elucidation of the scriptural principles of our policy, and also, towards their obtaining their rightful influence in our proceedings.

The present, is a most critical period in the Ecclesiastical History of this Province. Principles of Church policy, which have long ago been adopted or rejected in other lands, are yet under discussion amongst us. Our branch of the Presbyterian Church, holding the same Confession of Faith as the Church of Scotland, agrees of course with her respecting the duty of the Civil Magistrate in matters of Religion: but yet, it by no means follows, that we should in every and all variety of circumstances advocate a Church Establishment, or the endowment of Religion.

We cannot, for example, adopt the doctrine advocated within and without our Parliament House, that any form of Religion which is allowed the name of Christian, and has a numerous body of supporters, is, on this account, to be endowed. We bear in mind, that our Church has, in other days, contended in the face of reproach and persecution, against error and apostacy; and that, in admitting us to the Ministry, she has called on us to concur in the testimonies to the truth which she bore amidst dangers and troubles: and desiring our-

selves to honour the truth, as she has done, we would rather see our Church in this land denied a dowry of money or lands by the State, than see her Ministers or her Courts abetting the endowment of Error or Apostacy. But I find, Mr. Editor, that I have unconsciously glided into the expression of my own sentiments on a topic which I had alluded to, as one of those, which discussed in the Church Courts, will afterwards appear in the pages of the EXAMINER, for the instruction of its readers, and the benefit also of the Church Courts themselves.

I remark, in the FOURTH PLACE, that the EXAMINER will serve as a useful vehicle of information respecting the state of the Church at home, and of the proceedings of her Courts, and of Societies in connexion with her, as well, also, as the state and proceedings of other Churches, and bodies of Christians.

Great changes, and these happily for the better, have taken place in the Established Church of Scotland, since many of us left our native land; and the same may be said of the Presbyterian Church of Ireland. The voluntary principle, which in Scotland had been long known mainly by its activity in supplementing the lack of service of the Established Church, has recently been exhibited in virulent opposition to her. And as one good result, the same principle has been incited to increased action amongst her members; and, true to its character for potency, it has influenced her to go beyond the defensive; so that, not content with strengthening her with useful reforms, they have been multiplying positions for the putting forth of Christian influence in the population at home, and many places abroad. Hence, the Church of Scotland of our day, with the right of calling Ministers virtually exercised by her Members—

with her Chapel Ministers as they were called, invested with their rightful influence in her government—with her schemes for Education in the Highlands—for Missionaries in towns and cities, and to India and the Colonies—and for the erection of new Churches—is no longer what she was, when some of us, not yet old men, first knew her.

Changes, equally decisive and propitious have passed upon the Presbyterian Church of Ireland. To speak only of the Synod of Ulster:—She is now purged of Arianism, and pledged to the Orthodox Confession of the Scottish Church. She possesses an efficient Seminary for the education of her Ministers, and she requires of all whom she admits to this office, not merely a doctrinal knowledge of Christianity, but a credible profession of their having experienced its power; and, awakened from her long lethargy, and looking the more compassionately on the spiritual wretchedness of the millions around her, she is requiring all her students for the Ministry to cultivate the Irish tongue.

Now, for the sake of connexions that once existed, or yet exist, between these and other Churches in our native land, and many members of our Church here, it will be refreshing to us to be informed, through the pages of the Examiner, of their doings in the cause of the Lord.

But, we remember, that according to the declaration of our venerable Confession—"the Visible Church, which is also Catholic or Universal under the Gospel, consists of all those throughout the world, that profess the true Religion, together with their children; and is the Kingdom of the Lord Jesus Christ, the house and family of God." And, although alas! we may well confess that we are too much infected with the leaven of the times, Sectarianism, we

trust there are yet amongst us, those who cultivate a sympathy with other branches of the Universal Church. And all such desire to be informed of the condition of other Churches, as they will rejoice in their prosperity, grieve in their afflictions, and derive instruction from their example; while they will glorify God for all that is excellent in them. Now, the EXAMINER may be expected to foster and gratify this sympathy, by the information concerning other Churches which it will communicate. Before Newspapers and Magazines were taken into the service of Religion, as they now are, the different branches of the Reformed Church were informed of the condition of each other, chiefly by the correspondence of individuals; and there were always some who esteemed a portion of their time usefully spent, when, by an interchange of letters, they were helping to keep up a mutual affection and good understanding, between the widely separated portions of the family of God. Such men, in the Church of Scotland, were Wodrow the Historian, and Dr. Erskine, of Edinburgh. They each, in his own day, as we learn from the memoirs of their lives, corresponded with Ministers in different countries of Europe, as well as in New-England; and whatever tidings concerning the power and progress of the Gospel they received, were communicated by them to their contemporaries. They knew nothing of that jealousy of the New-England Churches, which we fear is too prevalent in Scotland, and elsewhere, in the present day.

Wodrow corresponded with "the very reverend and learned Cotton Mather, D. D. and Minister of the Gospel at Boston," for such is the appropriate inscription of one of his letters to that great and good man, and with his honoured father, "the very reverend and

venerable Mr. Increase Mather," and we find him speaking of the Churches of New-England as "*the dear Churches of New-England.*" And Dr. Erskine delighted to make known in Scotland, the Theological writings of one of his correspondents, Jonathan Edwards, and the indications of the out-pouring of the spirit of God, which attended the Ministry of that honoured man, and of others, his fellow-labourers. Now, we trust that the CHRISTIAN EXAMINER will furnish us in this Province, with a registry of the great events that are falling out in the world, and which directly or indirectly affect the Church of God; and that it will prove to us, to be a kind of conductor of the Divine energy, with which, any more favoured section of the Church, may be instinct. We hope that the Editor will survey the proceedings of other Churches, in a spirit of impartiality, and that far from him will be the sentiment concerning those to which prejudices may have attached from their geographical position, or civil relations, or jealousy of civil influence, "can any good thing come out of them?"

But, Mr. Editor, I must pause: the rather, as I am assuming a kind of monitorial tone. I took up my pen to write a letter on the present position of our Church in this Province, intending to have merely glanced at the probable effects of your labours: but the introduction has, for the present, become the discourse. With your permission, I may, on another occasion, present to your readers my thoughts on that and other kindred topics.

I am, yours, &c.

PRESBYTER.

MISSIONARY INTELLIGENCE.

OUR EAST INDIA MISSIONARY—DR. DUFF.

It is delightful to contemplate the sublime in Nature. It is more delightful, especially to the Christian, to contemplate the sublime in mind. No where can this be met with in so perfect a degree, as in the noble array of Apostles and Martyrs, who have laid down their life for the testimony of Jesus, or slowly consumed it, amidst toil and hardship, to make known, in the region of dark and degraded Heathenism, the unsearchable riches of his Gospel. The place which such men occupy in the history of the Church, is bright and glorious—more bright and glorious in the eye of faith, which sees, in embryo events, remote and eternal consequences—than that occupied by heroes and conquerors. The time is approaching on earth when the labours of such men shall be duly appreciated. They were never unappreciated before God, with whom is the recompense of the just.

It is one of the abiding evidences of the power of Divine Truth, and the presence of Christ with the Church, that instruments for preaching the Gospel of his Kingdom are continued to be raised up, animated with the spirit of their master, and worthy successors of those, who reckoned not their own life dear unto themselves, so that they might finish their course with joy, and the Ministry which they have received of the Lord Jesus, to testify the Gospel of the grace of God. British Christians, since they began to feel it their duty to impart to their fellow-subjects of heathenish descent, the knowledge of Divine Truth, have sent forth some eminently distinguished Missionaries. Among these, not to mention the Danish Swartz, whom we are almost inclined to reckon our own; we may enumerate, Martyn,

Heber, Turner, Carey, Marshman, Currie, and others; some with title, and some with none; but the noblest title, equally appropriate to them all, is, that they were the Missionaries of the Cross in a heathen land! Under the sky of Hindostan we lose sight of the discriminating shades of sect and party. There we regard only the pure light and essential features of the Christian. On such a field, with so many to pity and teach, and pray for, we are not cumbered with little things:—we rejoice in the same Gospel, and can unite with all our hearts, with our fellow-Christians of different names, in their operations to diffuse it.

One of the most distinguished Missionaries in our Eastern territories, is Dr. Duff—whose talents, eloquence, and firm devotedness, have been the admiration of a portion of the British Church, than which none other is better qualified to judge. Mr. Duff was chosen by the General Assembly of the Church of Scotland, in 1830, to superintend their Mission in the East. On his voyage to the scene of his labours, he was shipwrecked at the Cape of Good Hope, and suffered the loss of all his property—himself and wife escaping only with their lives. In 1835 he was obliged to return to his native country on account of his health. He has employed the intervening period itinerating throughout Scotland and England, urging, with an eloquence never surpassed, the claims of the Heathen in our Eastern territories upon British Christians. We present our readers with the following letter, written by him, stating the reasons of his declining to accept a pastoral charge in his native country, that with us they may adore the grace of God in raising up such an agent for his work, and with us may pray that the number of such agents may be greatly increased.—

1st. There is no foundation whatever

for the report that I have been dissuaded from returning to India. Neither by word nor deed have I ever given the least public encouragement to it. True it is, that many have attempted to dissuade me, and more than once have the most tempting offers of office and honourable employment at home been placed within my reach. But I have uniformly resisted all such solicitation, and peremptorily declined all such offers. Again and again have the horrors of past affliction been cruelly resurrected, in order to scare me by the dread of future suffering. Still, though three brought to the very brink of the grave by successive attacks of some of the most virulent tropical diseases, and though not yet perfectly restored to wonted health and strength, I greatly rejoice in spirit that God has empowered me to feel, and thankfully to declare, that so long as He appears to have any work in reserve for me in India, its pestiferous atmosphere has no terror for me.

2d. As to the sphere of usefulness in Aberdeen, to which you so forcibly and justly draw my attention, God forbid that I should undervalue it. Its equal in magnitude may elsewhere be found, but in all Scotland I do not believe it can be surpassed. Pardon me, however, for sincerely cherishing the belief, that the field of India is transcendently greater. For your thousands we have our millions, endowed with immortal souls, alike precious in the sight of Heaven. Your thousands have been born and brought up in a Christian land of "gladsome light and liberty;" our millions in a region of heathen bondage and pagan darkness, that "may be felt." Your thousands have been replenished with stores of the "bread of life," and the "water of life;" our millions are still furnishing in a dry and parched wilderness, wherein no waters be. Your thousands have already professed to throw aside the weapons of unnatural rebellion, and acknowledge their allegiance to the King of Zion; our millions are, up to this moment, in fierce battie array—raging against the Lord and his anointed. Your narrow, subjugated domain, therefore, requires only a peace

establishment to retain it in quiet possession; our almost boundless hostile territory seems to demand equally boundless resources to level its frowning citadels, and establish the kingdom of the Messiah on the ruins of Satan's empire.

3d. The inducement to labour amongst an awakened, devoted Christian people, is a sufficiently potent one. But it must be borne in mind that my feelings and affections are, to a great extent, pre-occupied by a small but attached band of Christian disciples in the East; for whom I have laboured and travailed in pain, that they might, through the influence of God's Spirit, be born again, and so become sons of God—heirs of God, and joint heirs with Christ. Some of them, I know, deeply mourn my temporary absence; and numbers more are looking with eager, longing eyes, for my return. Oh, then, how would their confidence be shaken—how would their reasonable anticipations be blasted—were they to hear that I had been persuaded to prefer the soft and downy repose of "a living" at home, to the arduous struggle of joining with them in hastening the birth-day of their country's emancipation from the long, dark night of Satan's reign, and sin's uncontrolled dominion!

4th. Were I to remain in my native land, it would doubtless be still in my power to do something by way of advocating the claims of poor, benighted India. In that case, however, methinks my tongue would not only falter, but often "cleave to the roof of my mouth." Fearlessly and unsparingly have I reprobated the indolence and cowardice of those who keep lingering, lounging, and loitering at home in lazy expectation of some snug peaceful settlement; instead of nobly marching forward into the wide field of the world, to earn new trophies for their Redeemer, by planting his standard in hitherto unconquered realms. Neither have I suppressed my honest indignation at the no less criminal supineness of others, who, having once obtained such settlements, ingeniously devise a thousand petty, frivolous pretences, for continuing to wrap themselves up in the congenialities and luxurious indul-

gences of home; instead of boldly daring, though at an immeasurable distance, to tread in the footsteps of apostles, and prophets, and martyrs. Not that I would have such loiterers to join our storming ranks. Far otherwise. If for one would wash my hands of the guilt of appending such drags to the chariot wheels of the conquering Messiah. The grand evil is that such persons should exist at all, arrayed externally in the garb of the heralds of salvation. How often have our ears been regaled with the music of eloquence, echoing the songs of Divine chivalry, and the battles of the faith? But, all the while, have we not been left in sorrow to exclaim,—Where the rushing crowd of champions clad in armour of light? Where the continued toiling, and struggling, and fighting, which form the certain prelude to decisive victory? Alas! alas! if without an effort, without a struggle, and without a sacrifice, imagination alone could conquer all difficulties, then, with the ease of some potent spell, and the rapidity of some inexplicable enchantment, might we behold every howling waste converted into gardens of delight, and golden palaces starting from every barren shore.

Such sentiments and expressions may be deemed by many over-severe and not a little uncharitable. If so, I cannot help it. What I feel strongly, I express strongly. How then could I in consistency, after such decisive expression of my own feelings, reconcile myself to the resolution of throwing aside my weapons of aggressive warfare, and timidly shrinking down into the shrivelled form of a comfort-seeking time-server at home? What a plausible corroboration might thereby be given to the base calumny, that few or none go forth to heathen climes, but such as have been unsuccessful and disappointed candidates for office in their native land,—the only merit allowed them being the ignoble one of making a virtue of necessity? What a triumph might be furnished to the thousands who stoutly call in question the sincerity of those who profess their willingness to submit to sacrifices for the sake of Christ?—And with what shouts of derision might

any appeals of mine, on the subject of personally engaging in the toils of Missionary labour, be responded to?

No, no; whatever else may be said of me, I am resolved, through God's grace strengthening me, it shall never be said that I basely finched in the hour of temptation, or traitorously relinquished the post of danger,—thereby throwing a stumbling block in the way of my brethren and fellow-labourers in the east and in the west. I am resolved, with the blessing of God, to prove that it is possible for his grace to embolden even a poor, frail, worthless worm of the dust as I am, to court the privilege of sacrificing ease, and comfort, and friends at home, for the sake of advancing his glory, by endeavouring to extend the triumphs of the Cross in foreign lands. And much as I have already suffered in the attempt, I bless God that he has put it into my heart to be cheerfully willing to suffer again,—to persevere in the divine work of scattering the "indestructible seed" in the face of all difficulties,—to water the seed so scattered with my tears, ay, and with my blood too, if required in fulfilment of the purposes of an all-gracious Providence.

5. In writing in such a strain, I beseech you not to suppose for a single moment that it arises from a desire to glory in any thing which I may have been enabled to do, or may yet do, towards advancing God's glory in the world. The Searcher of hearts doth know that such desire is most alien to the entire current of my thoughts. For after we have done our best,—and our best we are in duty bound to do,—what are we in His sight but unprofitable servants? My meaning simply is, that, so far and so long as God, in his great and undeserved mercy, bestows upon me the least ability, I am prepared, in this or distant lands, with heart and soul, and strength and mind, to spend and be spent in his blessed service.

Two causes only would induce me to relinquish my present position. 1st. Such a degree of ill health and consequent debility, bodily and mental, as would palpably unfit me for the arduous labour. Or, 2d. The offer of the per-

sonal services of any of my brethren in the ministry, many of whom are infinitely better qualified by endowments of nature and of grace, to encounter the toils and the hazards of our great missionary enterprise,—an enterprise where all former experience often fails, and an entirely new experience must be wrought out, challenging a concentration of sagacity and tact, and holy perseverance, and prayerful wrestling with God, to which our “Masters in Israel” alone can, without presumption, lay claim. Should my health finally fail, or should any such competent labourers present themselves,—then, indeed,—but not till then, would I deem it my duty to abandon the position I now occupy, and, resigning it into abler hands, gladly retire into the peaceful seclusion of some humble station in the Redeemer’s vineyard at home.

6. Having thus calmly and deliberately made up my own mind as to the path of duty, I may not, and must not swerve. All considerations of personal or family advantages must vanish. Being a husband and a parent, I trust I know something of the strength and peculiarity of domestic ties; I trust I am not blind to the claims which a beloved partner and children have on my protection and support. But the ties of grace—the claim of a bleeding Saviour—are higher, holier, stronger still. And it is my rare and singular felicity, to feel assured that every sentiment which I have now uttered finds a ready echo in the breast of that bosom friend, who has heretofore rejoiced with me in my joy, and sympathised with me in my sorrows. And painful though the trial must prove to flesh and blood, we are both prepared, when the hour of separation comes, to part with our dear little ones—perhaps for ever—recommending them, in the exercise of faith, to the care and keeping of Him who is pre-eminently the friend of the friendless, and the father of the fatherless.

And now, my dear Sir, what shall I say, in conclusion, relative to the expression of favourable regard which your letter so emphatically conveys? To

say that it vastly exceeds any thing to which I feel myself entitled is to say little. I could not speak of it, if I would, in terms at all adequate. The theme I must therefore leave to the murmurings of “expressive silence.”

From the vivid interest taken by you, and your friends and townsmen, in that mission to whose interests my life has been devoted, Aberdeen has long ere now been endeared to me; but it has become doubly so now. It is imprinted on the table of a grateful heart, as if engraven with a pen of iron on the rock for ever. And should God spare me to revisit once more the distant shores of India, even there will it not cease to rise up before me in fondly cherished remembrance.

That God, in his infinite mercy, may pour upon yourself and colleagues, and all the members of the South Church congregation the richest effusions of his grace,—and raise up unto you another—is the earnest prayer of your affectionate friend in the Lord.

May our prayers for him, and for the success of that enterprise in which he has embarked, never cease. Canada has much to do for herself, but we shall not succeed the worse, because of our sympathy and prayers for one hundred and fifty millions of immortal beings, whom the providence of God, we humbly trust for gracious purposes, has brought under the sway of our beloved country. We cannot but regard it as a most auspicious token of reviving Religion in our Parent Church, that she has begun to put forth her energies in Foreign Missionary labours. It is long since Scotland began to supply India with her most distinguished Military Officers, Judges, and Civilians. A higher honour yet remains to supply India with her most distinguished Missionaries. There cannot be room here for vain boasting, or unhallowed competition; since the perfect will be the humblest, and the most successful will owe all his success

to the free and sovereign grace of God. We shall revert occasionally to this Mission.

COBOURG MISSIONARY SOCIETY.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

Sir,

I entirely agree with the observations made by Mr. Gale at the Meeting of the Presbytery of Hamilton, in January, as reported in your last number, respecting the feebleness which has characterized the past efforts of our Synod and Presbyteries in reference to Missions; and I agree with him farther in attributing this "to a too exclusive reliance on foreign aid, and the want of a proper organization for collecting and combining the resources of the country under the direction of the Church Courts." That something of this kind is necessary to remove or alleviate the spiritual desolation which prevails in this country, must be obvious to all who are in the least degree acquainted with its state: It is known to myself, and many of your readers, that there are numbers belonging to our Zion, who since they crossed the Atlantic have never once heard the Gospel proclaimed by any Minister of our Church. One sabbath after another passes away without their being called to go up to the Lord's house to unite with his people in his worship and service. Of those who are thus deprived of public ordinances, there may be a few who on the sabbath join together in praising God's name, supplicating his mercy and reading his word; but no one will say that this for any length of time can satisfy the desires of those who have been accustomed from their childhood to attend divine ordinances, and have experienced the improvement and consolation that flows from them; and believe that "the Lord loveth the gates of Zion more than all the dwellings of Jacob.

But the melancholy fact also must be known to many of your readers, that not

a few of those who once enjoyed, and greatly valued religious ordinances, have in consequence of the privation of them in their new settlements, sunk into a state in which even the desire of them is extinguished. Instead of asking themselves the question "wherewithal shall I come before the Lord?" or "what shall I do to be saved?"—their constant inquiry is what shall I eat, or what shall I drink, or wherewithal shall I be clothed? They do not hail with joy the day of sacred rest. If it do not hang heavy on their hands through illness, they waste it in amusement and dissipation. What must the danger of the children of such parents, and of such a community be, with such an example always before their eyes? Must they not sink into a state nearly allied to that of the savage, in which the gratification of appetite is the chief concern, and when its cravings are appeased, whose time and life are dozed away in utter heedlessness or ignorance of the high end for which they are bestowed. If these facts are true, and who can deny them, are we to sit still, and fold our hands? Are we deserving of the name of Christians, if we make no exertions to prevent this spiritual degradation, into which many are sinking, or are already sunk, even though they themselves should care for none of these things? The following remarks which a Minister of our Church made at a Meeting of the Glasgow Church Building Society, are worthy of being transcribed as appropriate to this subject: "It is an affecting thing to see the poor seeking for the bread and water of life, when there is none to dispense them; but there is another sight more deplorable still, the sight of thousands who live and die caring for none of these things; in whose hearts the feelings of the slavery of sin have become so natural and inveterate that they have not even a wish to be free from their state of degradation. We are told that the traveller who sinks into the wreaths of the snow-storm soon becomes torpid, and

when the sleep of death begins to creep over him, the friendly hand that comes to relieve him is repulsed, and he prays to be let alone. But is that a reason why he should be left to perish? Is not the very fact of his willingly yielding himself to destruction fitted to awaken our concern, and animate our exertions for his rescue? And so it is our peculiar duty, when souls are perishing and regardless of their danger, to exert ourselves in saving them from impending destruction. "Of some have compassion making a difference: and others save with fear, pulling them out of the fire."

Feelingly alive to the spiritual destitution which prevails within the bounds of the Presbytery of Kingston, our congregation have formed themselves into a society for the purpose of raising funds to assist the Presbytery in supporting one or more Missionaries to visit their destitute settlements with the Gospel of peace. The rules and regulations of the Society are as follows: viz.

Rules and Regulations of The St. Andrew's Church Missionary Society, Cobourg.

1. That the Society shall be called The Missionary Society of St. Andrew's Church, Cobourg.

2. That the object of the Society shall be to raise funds to assist in supporting one or more Missionaries within the bounds of the Presbytery of Kingston, and for other religious purposes, connected with the Church.

3. That all persons subscribing a penny or upwards, monthly, shall be members of the Society.

4. That the business of the Society shall be conducted by a President, Vice-President, Treasurer, Secretary, and a Committee of Nine, and that Five shall constitute a quorum.

5. That the Committee shall meet quarterly, on some day to be fixed by themselves.

6. That the Committee shall divide the congregation into sections, and appoint one or more collectors for each section, for the purpose of soliciting subscriptions and receiving the same, and that they pay over the sums thus received to the Treasurer at least one week before the Quarterly Meeting.

7. That the subscriptions raised by the Society shall be applied, in the first instance, to the support of one or more Missionaries within the bounds of the Presbytery of Kingston; and that the surplus funds, if any, after paying over a fair proportion to the Presbytery's Treasurer, shall be disbursed under the direction of the Committee.

8. That the Society shall hold an Annual Meeting on the Monday after the summer Communion, when the Committee shall give a report of their proceedings during the past year, and new office-bearers and a committee shall be appointed for the succeeding year.

The financial scheme which we have adopted is similar to that which is now in operation in Scotland, for raising funds to build Churches and Schools. We have assumed that there are two hundred persons, young and old, in the congregation who are able and willing to contribute something for Missionary purposes. I mention the young particularly, because some parents have put down their childrens names for *one penny* a month, although some of them are not many months old, and to shew you the interest felt in it by the young, a little girl the other day told me that she had already put past her penny for the Society, which she would give to the collector when he came round next month.

Proceeding upon the supposition, that there are two hundred persons in the congregation, who are able and disposed to give as follows, it will be evident that more may be raised in this way, and by a more equalized contribution, than what could be expected from ordinary public

collections.	Let us assume that there are		
75 persons who pay 1d. month,	£3	15	0
50	2d.	5	0
25	3d.	3	15
10	4d.	2	0
10	6d.	3	0
10	7½d	3	15
10	9d.	4	10
5	1s.	3	0
5	1s 3d.	3	15
<hr/>			
300	The annual amount,	£32	10

Here then is a scale on which every one in the congregation, be his circumstances what they may, has free choice to take his place, and when it is carried into full effect it will afford the rich man who contributes the largest sum, and the poor man who only contributes a penny, the same common gratification that they had each an important share in spreading the Gospel among their destitute fellow-countrymen. Hoping that by your giving publicity to these remarks, other congregations may be induced to form similar Societies for the same benevolent object,

I am, dear sir,

Your's sincerely,

T. A.

Cobourg, 6th April, 1837.

ECCLESIASTICAL
INTELLIGENCE.

The PRESBYTERY OF TORONTO met in the city of Toronto, on Wednesday the 1st March. Agreeable to the Presbytery's citation, a number of the members of St. Andrew's Church appeared before the Presbytery, and so strongly urged Mr. Leach's remaining with them, that rather than they should suffer any injury by his removal, he expressed it as his determination to make an effort to continue his labours among them,—notwithstanding the state of his health, which had principally inclined him to accept of the

call from New-Market. The Presbytery, consequently, did not feel warranted in taking any steps to dissolve the connection between him and the congregation; and, accordingly, suspended all further proceedings in the case.

The Moderator laid before the Presbytery a communication from the Presbytery of Quebec, containing a libel found against Mr. Duncan Macauley, by said Presbytery, together with an extract from their Records anent the same; and requesting this Presbytery to serve the said libel on Mr. Macauley, and cite him to appear before that Presbytery, on the 8th of March. The same were read, and Mr. Macauley being present in the Presbytery, the Moderator served the libel on him, and cited him *APUD ACTA* to appear before the Presbytery of Quebec on the 8th instant, and answer to the said libel.

A committee was appointed to revise the Plan and Questions for Presbyterian visitation of congregations, and make such modifications as may be suitable to the present time, and the circumstances of the congregations under the inspection of the Presbytery,—and report at next ordinary meeting.

The Presbytery's Missionary committee reported, that, upon enquiry, they had ascertained there were NINE congregations within the bounds of the Presbytery, which were most anxious to obtain ministers, in connection with the Presbytery, as soon as possible, and were capable of supporting them;—that in the most of these, arrangements had been entered into for the building of Churches, and, in some of them, Churches were already in progress;—that there were, besides, nearly as many important Missionary stations, which were earnestly petitioning for a supply of sermons from the Presbytery;—and that, in nearly the half of all these places, the Gaelic language will be required. Whereupon the Presbytery agreed to apply to the Glasgow Colonial Society, and request

them to engage and send out two Missionaries as soon as possible, and two more in the course of the summer, to act under the superintendence of, and to be supported by, the Presbytery;—and, further, to apply, on behalf of the nine vacant congregations who wish to have settled Ministers, both to the Glasgow Colonial Society, and to the General Assembly's committee on Colonial Churches, and request them to endeavour, if possible, to send out the requisite number of Probationers, and to give them some assistance to come out,—assuring them of the prospect of immediate settlement.

The Presbytery instructed the ministers, in the meantime, to visit the different Missionary stations, in their respective neighbourhoods, and preach, and make such arrangements for the election of Elders and the organization of Churches as they may see to be necessary, and report to next meeting of Presbytery.

The Presbytery met, again, at King, on Wednesday the 8th March, by special appointment, and ordained Mr. John Tawse to the ministry, and inducted him to the Pastoral charge of the congregation of King. Mr. Leach preached the ordination sermon;—Mr. McKillican offered up the ordination prayer, and addressed the minister;—and Mr. Leach gave the address to the congregation.

The next ordinary meeting was appointed to be held in the city of Toronto, on the second Tuesday in May next, at the hour of six, P. M.

A. B.

PRESBYTERY OF HAMILTON.—The Presbytery of Hamilton having taken the preliminary steps required by the laws of the Church, in relation to the election of Mr. Alexander Gardiner, a probationer of the Church of Scotland, to the Pastoral office in the Church at Fergus—met at that place on the 22nd day of February for his ordination. The Rev. Alexander Gale, minister of Hamilton—who presided on the occa-

sion—having preached the ordination sermon from 2. Corinthians ii. 15 and 16, read a narrative of the Presbytery's previous proceedings in the case, from which it appeared that a most harmonious call, under the moderation of the Presbytery, had been given to Mr. Gardiner by the heads of families connected with this Church; that in the trial of his qualifications Mr. Gardiner had given entire satisfaction to the Presbytery, and that due notice having been given to all concerned, none had appeared to object to his life or doctrine.

Mr. Gardiner was then called upon to answer the questions appointed to be put to Ministers at their ordination, and the requisite declarations, promises and engagements, having been obtained from him, he was solemnly invested with the full character and powers of a Minister of the Gospel, by prayer, and the laying on of the hands of the Presbytery. The presiding Minister then formally received and admitted Mr. Gardiner as Minister of the Church and congregation of Fergus, and gave him the right hand of fellowship, in which he was followed by the other members of the Presbytery.

The Rev. Mr. Stark of Dundas, and the Rev. Mr. Bayne of Galt, then addressed the Minister and congregation respectively, earnestly and affectionately exhorting the former to watch over the flock committed to his care, and the latter to be respectful to their pastor, and careful to profit by his ministrations.

Public worship being concluded, Mr. Gardiner received at the Church door the congratulations and welcome of the large and respectable congregation which had witnessed the services of the day.

But these meagre details of the proceedings on this occasion give a very imperfect idea of the peculiar interest and solemnity which they possessed for those present. To be able to enter into their feelings, it must be remembered that little more than three years have elapsed, since Fergus and the country around formed an unbroken solitary forest; that its present inhabitants had for the greater part of that time been deprived of those religious ordinances

which they had previously enjoyed, without interruption, from their earliest years; and that they were now called to witness in the solemnities of the day, the accomplishment of their earnest desires and prayers, in the permanent establishment of a Gospel Ministry among them, and the recovery of the valued and endeared privileges of their native land. Surely God's promises to his people and his faithfulness therein, must in such circumstances have come home to the believer's heart, with peculiar distinctness and force. Indeed it was hardly possible to avoid making especial application of Isaiah's prophetic announcement:—"the wilderness and the solitary place shall be glad for them—and the desert shall rejoice and blossom as the rose."

The religious condition of Ferguson's neighbourhood, so far advanced beyond many older settlements, affords a pleasing instance of the good effects of union and harmony among a people in pursuing a common and important object. Had those minor differences in religious sentiment which too often prevail to the hindrance of the Gospel, been allowed to divide the counsels and efforts of this young and interesting community, the support of a regular pastor would have been impracticable for many years—and these years, whatever they might have added to the worldly resources of the people, would have contributed largely to the progress of religious indifference, ignorance and error. But while all praise is due to the people for their unanimity and zeal in this matter, it ought not to be concealed that they owe much of their success in it to the counsel and exertions of Mr. Ferguson of Woodhill, who, with a munificence that well deserves to be recorded and imitated, erected at his own expense the neat and commodious Church of Ferguson, and made it over in free gift to the heads of families in the settlement.

A. G.

PRESBYTERY OF HAMILTON.—An ordinary Meeting of this Presbytery was held at Hamilton on the 12th inst. The Rev. Donald McKenzie, of Zorra, was

appointed Moderator for the ensuing six months.

A numerous signed petition from the townships of Caledonia and Cayuga, on the Grand River, was presented, in which the petitioners expressed an earnest desire that a Missionary of this Church should be sent amongst them, and their readiness to contribute to his support to the utmost of their ability: Mr. David McCluny, and Mr. John Cowden, who had been deputed to present the petition, were heard in support of it. They offered various interesting statements respecting the spiritual destitution of these townships and the adjoining settlements, and the desire that prevailed to obtain the ministrations of this Church, expressing their full conviction that very liberal contributions would be made for the support of a Missionary. The Presbytery received these statements with lively interest, and requested the deputation to intimate to the petitioners that as soon as a Missionary was at their disposal, the claims of that part of the country would be attended to. The Presbytery farther appointed Mr. Gale to visit the above-mentioned townships.

The Presbytery had then under consideration the proper steps to be taken for providing an adequate number of Missionaries, and resolved to communicate on the subject with the Committee of the General Assembly on Colonial Churches—with the Glasgow North American Colonial Society, and its auxiliary at Aberdeen—and with the Synod of Ross. They also resolved to authorise and request the Glasgow Society to send out two Missionaries to be supported at the expense of the Presbytery, and appointed a committee to conduct this correspondence, and to report at next ordinary meeting.

The draft of an address respecting the observance of the Sabbath, ordered to be prepared at last Meeting, was given in, read, and approved. The Presbytery ordered it to be printed and distributed under the direction of the Clerk, among the congregations within their bounds, and enjoined Ministers to read it from the pulpit.

The Rev. Mr. Tawse having accepted

a call from the congregation in the township of King, within the bounds of the Presbytery of Toronto, was released on the application of that Presbytery from his Missionary engagements.

The next ordinary Meeting will be held at Hamilton on the second Wednesday of July.

A. G.

THE COMMISSION OF SYNOD met on the 12th inst. in the City of Toronto, on the call of the Moderator; present, the Rev. Wm. Rintoul, Moderator, the Rev. Robert McGill of Niagara, the Rev. Wm. T. Leach of Toronto, the Rev. John M. Roger of Peterborough, John Mowat, Esq. of Kingston, and Edward Thomson, Esq. of Toronto, Elders. The special business transacted referred, first, to the distribution of two hundred pounds sterling, granted by the General Assembly's Committee on Colonial Churches, and the Glasgow Colonial Society, to assist those congregations whose Ministers do not receive any Government allowance. There are many small congregations unable to maintain their Minister. When they called him from his native country to labour among them, they entertained the hope that some considerable aid would be obtained from Government towards his support. This hope in no case has been realized in the due degree; in many cases not at all; and the consequent embarrassment both to Ministers and congregations has been great. The Commission granted small donations, from this sum entrusted to their disposal, to such places as seemed most necessitous. This relief is the more to be esteemed, as it is another token of

the increasing regard of the parent Church towards its Colonial branch. We trust the time will soon come when the resources appropriated for the support of religion in this Province will be available, and when we shall not need to draw upon the Christian liberality of the mother country, on which the demands are already so numerous.—The other subject which engaged the Commission was the election of a clerical delegate to represent to the parent Church the peculiar circumstances of the Presbyterian body in this Province. The Rev. John Machar, of Kingston, was chosen for this business. In the event of his acceptance, he is instructed, in reference to the main object of his mission, to regulate his conduct by the resolutions passed by the Synod of 1838; and farther, to use his utmost endeavours to obtain an adequate number of Missionaries and Probationers, to supply the spiritual destitution of the Presbyterian community; to forward the views of the Synod in obtaining such a modification of the Declaratory Enactment as may be adapted to the present and prospective circumstances of the church; to crave the influence and support of the General Assembly towards the establishment of a Theological College in this Province for educating young men for the Ministry; and also the sanction of the Assembly for the admission of Ministers and Probationers from the Synod of Ulster into the Synod of Canada. Mr. Machar will avail himself of the assistance of the Rev. Alexander Mathieson, of Montreal, and of any other Minister who may be in Scotland; and he will also co-operate with the lay agent chosen by the convention of Delegates from Presbyterian congregations, that met at Cobourg on the 14th inst.

ERRATA.—In the second column of page 37, line 7, for *rules* read *rulers*. The quotation from Doctor Paley, page 38, should have been acknowledged at the bottom of the page.

NOTICE TO CONTRIBUTORS.

THE EDITOR.—We solicit from Clerks of Presbyteries regular reports of their proceedings; and from Missionaries, labouring under any of the Presbyteries, such intelligence as may be gratifying to those who take an interest in the progress of our Zion, and as may stir up those who enjoy the ordinances of religion, to sympathize with, and assist, those who are destitute of them.

We have made those, on whom we rely as contributors, acquainted with our resources and expectations. We trust our call upon them will not be disregarded, and that suitable replies will not be delayed.

TO SUBSCRIBERS.

THE PUBLISHER offers his apology for using paper of a quality inferior to what he wished. Nothing better within his reach could be obtained. A supply of paper of a suitable quality has been ordered from Scotland, and it is hoped, that after the July number, THE EXAMINER will equal any periodical in Canada, as to mechanical execution.

THE PUBLISHER has again to apologize for the delay which has occurred in the appearance of THE EXAMINER, but the causes which led to it have, he hopes, been effectually removed; so that on most future occasions he will be able to issue it early in the month.

Agents are respectfully requested to forward their subscription lists without delay.

Money remittances have been received from

Hamilton, Gore District.	Belleville, Midland District.
Dundas, do. do.	Fredericksburgh, do.
Esquering, do. do.	Carleton Place, Bathurst District.
Streetsville, Home District.	Amherstburgh, Western District.
Whitby, do. do.	Grimsby, Niagara District.

We shall continue to make our acknowledgements of these favours on the cover.

N. B. Advertisements of a *general nature* will be inserted on the cover at the following rates.

If under ten column lines two Shillings and sixpence currency for the first, and three half-pence per line for every subsequent insertion.

Over ten column lines, three pence currency per line for the first, and half price for every subsequent insertion.

Page lines double the above prices. Advertisements stitched in with the wrapper, at reasonable rates.

In reference to the foregoing, we particularly request the patronage of Booksel-