

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index

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

- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

- Additional comments: / **Wrinkled pages may film slightly out of focus. There are some creases in the middle of the pages.**
Commentaires supplémentaires:

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

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

THE

CANADIAN CHRISTIAN EXAMINER,

AND
PRESBYTERIAN MAGAZINE.

Vol. IV.

MAY, 1840.

No. V.

No. II.—A BRIEF VIEW OF CHURCH HISTORY.

Paul's labors and travels are more fully recorded than those of the other apostles, and doubtless for this reason, that he affords in his conversion, a remarkable example of the power of divine grace, as well as in his subsequent life the efficacy of faith in the heart of the Christian as working by love, purifying the heart and overcoming the world. Though the Romish church has set Peter above the rest of the apostles, we have much less said about him.—The last mention of him by Luke is, that he was at the Council in Jerusalem, and along with the rest gave his judgment against laying on the Gentile converts the burden of circumcision, and other ceremonial observances of Moses.—It appears from one of Paul's epistles, that Peter had been more successful than himself in preaching among the Jews. Gal. ii, 3. It would appear also, that in Antioch, Peter had been led to dissemble his sentiments as to the freedom of the Gentile converts from the yoke of Moses; for though he joined with them in eating and conversing while alone, yet no sooner did James and other Jews come to Antioch than he withdrew, being afraid of their displeasure, so much so, that Paul was constrained to rebuke him in the presence of the brethren. The first of his epistles, addressed to the strangers in lesser Asia, has been considered as a precious treasury of consolation and instruction by believers in all ages; and the second, which appears to have been written some short time before his death, contains a warning against false teachers, who had begun already to mis-

lead the people. Of the history of Peter afterwards, we have no authentic account. The tradition is, though as will appear small dependence can be placed on it, that he was crucified at Rome, at the same time that Paul was beheaded. We say that small dependence can be placed on this tradition, (of which the Romanists make so much,) seeing if Peter had been confined with Paul, as is asserted, it is inconceivable that in the divers epistles Paul wrote from Rome while in confinement, and wherein he mentions the names of all that were fellow workers with him, we should find no mention of Peter, no, not even in his second epistle to Timothy, where he speaks of his departure as at hand, and wherein he mentions divers brethren, some who had been a comfort and some a sorrow to him, but nothing is set down about Peter, a strong presumption, we had almost said proof, (considering Peter's character as an apostle,) that he was not there.—And as to Peter's writing his first epistle from Babylon, which is said to have been Rome, this is equally doubtful—for first, it is unusual in a didactic epistle to give a place any other name than its own. In reference to matters of fact, Babylon is called Babylon, and Rome is called Rome; and, therefore, when Peter writing to the brethren in Cappadocia and other regions, says, that the church in Babylon salutes them, the understanding must be, that it was in the city so named, seeing there is nothing said to lead us to suppose the contrary. It would seem, therefore, that Peter had written this

epistle either from ancient Babylon, about which divers Jewish Christians might be residing, or from a city in Egypt, which had also the same name. All this, we may remark, goes to shew the feebleness of the Papal fabric, seeing that on which it rests with all its weight, namely, Peter's being bishop of Rome, has not one verse in holy writ to support it. There is another peculiarity in Peter's life which it may be here proper to notice. Three of the evangelists have mentioned the fact of Peter's wife's mother lying sick of a fever, from which we gather that he was a married person. The Romish church however has laid an absolute interdict on all priests, from the Pope downwards, in regard to the enjoyment of this divine institution—a plain demonstration that they are in no sense the followers of the apostle. Luther, a man not only of courage but of wisdom, saw this, and that he might separate himself from the Romish priesthood, and shew himself to be what he was, a follower of the ancient apostles, married a wife—a circumstance which excited the surprise of many of his contemporaries, but which had a wholesome effect in advancing the reformation.

Of James, the kinsman of Christ, little is known besides what is mentioned in the book of Acts. He has been called Bishop of Jerusalem, and if so, he was a Bishop in the Presbyterian sense of the word, seeing at the Synod held there he had no higher place than the rest of the brethren. He appears, however, to have resided more in that city than the rest of his brethren. He did not confine his attention to the Jews at home merely, he wrote an epistle to the twelve tribes that were scattered abroad, wherein he corrects the errors in doctrine and practice into which the Hebrew Christians had fallen, and seeks to comfort them under their trials. It would seem that James and his brethren conformed to the ordinances of Moses, Acts xxi, 18—24, and this doubtless was one reason why he was less offensive to the Jews than Paul; still so long as the essential truths of the gospel are maintained, there can be no friendship with unbelievers. James, accordingly, after Paul had escaped from their hands by appealing to Cæsar, soon experienced their malignity. He suffered Martyrdom in Jerusalem, and Josephus ascribes the destruction of the city, which happened a few years after, A. D. 70, to their slaying that just man. His words are, "these things" (the calamities of the siege and taking of the city,) "happened to them by way of revenging the death of James the Just, the brother of Jesus whom they call

Christ. For the Jews slew him, though a very just man." The cup of their iniquity was full forty years before this, when they slew the Prince of Life, and this murder of an apostle shewed they were set upon opposing to the uttermost his kingdom, and now the Lord summoned the Roman armies against them, who hemmed them in on every side. Jerusalem was utterly destroyed—the temple was burned, and the plough made to pass through the city. It has been computed that 1,200,000 perished in the overthrow, and the Jews were carried captives into all nations, in which state they remain to this day.

The only remaining disciple of whom we shall speak is John. The Lord Jesus, in speaking of Peter's martyrdom, seemed also to foretell that a longer life should be allotted to his fellow-disciple (John 21, 22.) He is accordingly said to have outlived all the other disciples, and wrote his Gospel in his old age, about A. D. 97. He was banished to Patmos by the Emperor Domitian, successor to Titus, and here he was honoured by receiving that series of prophetic visions which unfolds the history of the Church in her struggles with her enemies until the consummation of all things. We are told, however, that he was liberated from his imprisonment and returned to Asia, where he lived until he was about 100 years of age. Many things are recorded of him by the inspired historians, a few additional are added by profane writers, which we shall just mention. It is said, on one occasion, while in a bath in Ephesus, that Corinthus, a noted heretic, coming in, John withdrew, saying, "Let us flee, lest the bath should fall, while Corinthus, an enemy to the truth is within it." He is said also to have been cast into a cauldron of oil by order of Domitian, and to have come out unhurt. An affecting incident showing his fatherly care of the young of his flock, is also recorded. A young man in whose spiritual well being he had been interested, falling into bad company, at length relapsed so far from his christian profession, that he became captain over certain robbers who infested the country. John, at the peril of his life, followed them into their lurking-place, and by his affectionate counsel and exhortations, persuaded the youth to abandon his evil ways, and conducted him back to the society of Christians. The last anecdote carries with it something of its own internal evidence. When a very old man, and unable to speak much in the congregation, his constantly repeated sermon was "Christians love one another," and on being asked why he preached only one thing, he

answered "this was all that was needed."— Compared with 1 John, ii, 9, 10, 11; also iii, 14, 18, &c.

The next in order is Clement. He is supposed to be the same person who is mentioned by Paul as one of those "fellow-labourers," whose name is in the book of life, Phil. 4; 3. He is understood to have been a presbyter in Rome, for, like the apostles, he makes the office of presbyter and bishop identical (Chap. 44.) It would appear that the divisions in the Corinthian Church still continued notwithstanding of Paul's epistles enjoining unity. Clement, in the name of the brethren in Rome, wrote them an epistle which is still extant, and considered to be one of the most excellent of the writings of those men who conversed with the apostles, and were by them appointed to the ministry. It is supposed to have been written about the year 96, and was held in great esteem by the ancients. In this epistle are found all the essential doctrines of the Protestant Church, for the errors of the Church of Rome belong to a later age. That church could, at its foundation, peruse the epistle which Paul addressed to them, wherein justification by faith without the works of the law, which Luther preached is unfolded, and Clement, who ministered the gospel to them after the apostles had been withdrawn from their earthly labours, bears testimony to the same doctrine. Having spoken of Jacob, from whom the priests and Levites sprung, Clement proceeds, "and the rest of his tribes were in no small glory; since God had promised 'thy seed shall be as the stars of heaven.' They were all therefore glorified and magnified, not for their own sake, or for their works, or for the righteous deeds which they had done, but through His will, and we also being called by His will in Christ Jesus, and not justified by ourselves, neither by our wisdom, or knowledge, or piety, or the works which we have done in holiness of heart; but by that faith by which Almighty God hath justified all men from the beginning." In this epistle also, Clement every where shows that faith is a living principle, producing as its fruits love to God, humility, patience, and every good work; take for example the following passage:—"Let us therefore come to him with holiness of mind, lifting up pure and undefiled hands unto him, loving our gracious and merciful Father, who hath made us partakers of his election;" and again "Let us do all things which pertain unto holiness, fleeing all evil speaking against one another, all filthy and impure embraces, together with all drunkenness, youthful

lusts, abominable concupescence, detestable adultery, and execrable pride: "For God," saith he, "resisteth the proud, but giveth grace to the humble." Let us therefore cleave to those to whom God hath given his grace. And let us be clothed with concord, humble minded, temperate, free from all whispering and detraction, justified by our actions not by our words."— Clement also illustrates the goodness of God by a reference to the works of creation, and by their order and harmony enforces obedience to the holy commandments. The passage is so beautiful that we shall give it entire:—"The heavens peaceably revolving, by His appointment, are subject unto Him. Day and night perform the course appointed by Him, in nowise interrupting one another. By His ordinance the sun and moon and all the companies of stars, roll on in harmony, without any deviation, within the bounds allotted to them. In obedience to his will, the pregnant earth yields her fruit plentifully in due season to man and beast, and to all creatures that are therein; not hesitating or changing anything which was decreed by him. The unsearchable secrets of the abyss, and untold judgments of the lower world, are restrained by the same commands. The hollow depth of the vast sea, gathered together into its several collections by his word, passes not its allotted bounds; but, as he commanded so doth it. For he said, "Hitherto shalt thou come, and thy waves shall be broken within thee." The ocean impassable to mankind, and the worlds which are beyond it, are governed by the same commands of their master. Spring and Summer, and Autumn and Winter give place peaceably to one another.— The winds in their stations, perform their service without interruption, each in his appointed season. The ever flowing fountains, ministering both to pleasure and to health, without ceasing put forth their breasts to support the life of man. Nay, the smallest of living creatures maintain their intercourse in peace and concord for he is good to all; but, above measure, to us who flee to his mercy through our Lord Jesus Christ, to whom be glory and majesty for ever and ever. Amen."* It is to be observed, however, amid the many excellencies of this epistle we find, also, some defects. The writings of the apostles alone bear the mark and impress of inspiration. Here there is nothing mean or fanciful. In illustrating the mysteries of the kingdom of God, they use many figures, but they are always worthy of the truths which

they are employed to explain. The writers are so impressed with the importance and reality of the things they declare, that they are never found to hunt after strange comparisons. Thus when Paul would speak of the resurrection of the body—how appropriate—how beautiful are the figures he employs. “But some man will say, how are the dead raised up? and with what body do they come? ‘Thou fool, that which thou sowest is not quickened except it die.—And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat or of some other grain: But God giveth it a body as it hath pleased him, and to every seed his own body—there is one glory of the sun, and another glory of the moon, and another glory of the stars: for as one star differeth from another star in glory, so also is the resurrection of the dead.’” But how meanly does Clement speak of the resurrection, and yet he is one of the best of the apostolic fathers. We would, willingly, pass over the passage for the sake of the many and excellent things the epistle contains, nevertheless even this passage will be found not devoid of instruction, seeing it shews the superiority of the writings of the apostles and prophets, and the folly of those who would reduce them to the level of such as have been penned by cunning men. Clement is speaking of “a future resurrection.” “Let us consider,” he says, “that wonderful sign which occurs in the regions of the east in Arabia. There is a certain bird called a Phoenix. It is the only individual of its kind, and lives five hundred years. When the time of its dissolution draws near, that it must die, it makes itself a nest of frankincense and myrrh, and other spices, into which, when its time is fulfilled, it enters and dies. But, as the body decays, a certain kind of worm is produced, which, nourished by the juices of the dead bird, puts forth feathers. And when it is at length grown to a perfect state, it takes up the nest, in which the bones of its parent lie, and carries it from Arabia into Egypt, to the city called Heliopolis; and in open day, flying in the sight of all men, places them upon the altar of the Sun, and having done this, hastens back to his abode.—The priests then search the records of the time, and find that it hath come at the completion of the five hundredth year. Shall we then think it to be any very great and strange thing for the Maker of all things to raise up those that religiously serve him in the assurance of a good faith, when, even by a bird, he shews us the greatness of his power to fulfil his promise.”*

* Wake's translation.

Milner apologises, by saying, that this would be a very good illustration if true, but the question may still be asked, why one, who teaches truth, should traffic in fables? In this epistle we find the reading of the Scriptures urged upon the Corinthians, and, when it is remembered, that the Church of Rome now forbids them to the people, we have a perfect demonstration that she has forsaken her first espousals, and is the enemy of the truth once delivered to the saints. “Ye are contentious, brethren, and zealous for things which pertain not unto salvation. Look into the Holy Scriptures, which are the true words of the Holy Ghost. Ye know that nothing unjust or counterfeit is written in them.” And again, “Ye know, beloved, ye know full well the Holy Scriptures; and have thoroughly searched into the oracles of God.”

It is a common opinion that the persecutions of the church have originated with the magistracy, but it is not supported always by history. On the contrary we shall frequently find that the persecutions which befel the church, arose from the enmity of the multitude against the truth. This appears to have been the origin of the persecuting edict which Trajan published, A. D. 107. The younger Pliny, who had the government of the province of Bithynia, having written to the emperor, enquiring in what way he should treat the christians, received for answer “that the christians were not to be *officiously sought after*, but that such as were accused and convicted of an adherence to christianity were to be put to death as wicked citizens, if they did not return to the religion of their ancestors.” In Pliny's letter we have the following account of the worship of the primitive church, as communicated to him by persons who had lapsed from their profession to heathenism: “And this was the account which they gave of the nature of the religion they once had professed, whether it deserves the name of crime or error, namely, that they were accustomed on a stated day to meet before daylight, and repeat among themselves a hymn to Christ, as to a god, and to bind themselves by an oath, with an obligation of not committing any wickedness, but on the contrary of abstaining from thefts, robberies and adulteries; also, of not violating their promise, or denying a pledge; after which it was their custom to separate, and to meet again at a promiscuous harmless meal, from which last practice they however desisted after the publication of my edict, in which, agreeably to your orders, I forbade any societies of that sort.”—

It was under the law established by the above edict that the pious and excellent Ignatius, Presbyter of Antioch, was put to death. He met Trojan flushed with his victories over the Scythians and Dacians, and having made a noble confession of his faith, was ordered to be thrown to the wild beasts, at Rome, for the entertainment of the people, which sentence he was enabled to bear with a holy fortitude and joy. We pass over the epistles said to have been written by this eminent martyr, while travelling from Syria to Rome, as they rather appear to have been done by another hand, or at least they are so interpolated as to render their authority very doubtful.

The next Presbyter, who was a disciple of John, of whom we shall speak, was Polycarp. This excellent person ministered the word in Smyrna, and most probably was engaged in this ministry, at the time that the Lord Jesus addressed to John in Patmos, the epistle to the Smyrnan church: "Fear thou none of those things which thou shalt suffer, behold the Devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life." Polycarp suffered martyrdom A. D. 167. When he was brought before the Roman Pro-consul, and being asked to reproach Christ, Polycarp replied, "Eighty and six years have I served Christ, and he has never done me the least wrong; how can I blaspheme my King and my Saviour." He was condemned to the flames, of which we are informed he had a prophetic intimation beforehand, when he dreamed that his pillow was in flames, and which he interpreted as referring to his martyrdom by burning. The Jews we are informed were especially busy on this occasion in collecting wood and faggots out of the shops and booths for the pile, shew-

ing that their opposition to the gospel was in no respect diminished by the overthrow of their city and commonwealth, and teaching us that adversity has no power of itself to humble the heart of man, or to bring him nearer to God. In his epistle addressed to the Phillipians, and which is generally admitted as genuine, we find the following reference to Paul's epistle to the same church: "These things my brethren I took not the liberty of myself to write unto you concerning righteousness, but you yourselves before encouraged me to it; for neither can I, nor any other such as I am, come up to the wisdom of the blessed and renowned Paul, who being himself in person with those who then lived, did with all exactness and soundness teach the word of truth, and being gone from you, wrote an epistle to you, into which, if you look, you will be able to edify yourselves in the faith that has been delivered unto you, which is the mother of us all, being followed with hope, and led on by a general love both towards God and towards Christ, and towards our neighbour. For if any man has these things, he has fulfilled the law of righteousness; for he that has charity is far from all sin." "Wherefore I exhort all of you that ye obey the word of righteousness, and exercise all patience, which ye have seen set before your eyes, not only in the blessed Ignatius and Zozimus and Rufus, but in others among yourselves, and in Paul himself and the rest of the Apostles. Being confident of this, that all these have not run in vain, but in faith and righteousness, and are gone to the place that was due to them from the Lord, with whom also they suffered; for they loved not this present world, but him who died, and was raised again by God for us."^{*}

* Translation by Wake.

REVIEW. NARRATIVE OF THE CONVERSION AND DEATH OF J. A. CADOT.

TRANSLATED FROM THE FRENCH.

Very numerous are the dying testimonies which, in modern times, have been set to the truth of the Holy Scriptures. It is true, there has been no persecution of the faithful, so as to exhibit men suffering for conscience sake, still there has been a cloud of witnesses, who, in the furnace of affliction, have manifested the character of confessors of the truth. These, too, have not always been persons of mature years, they have been, judging by the memoirs that have proceeded from sorrowing friends, in the beginning of their days, and yet evincing a wisdom and understanding which the mere experience of the troubles of life cannot confer. Yea, and out of the mouth of babes and sucklings, the Lord hath perfected strength, enabling them to be patient in affliction, and to meet the last enemy with humble confidence and joy. Without doubt, the sufferings of the ancient martyrs, for the sake of the gospel, from their peculiar severity, accompanied, too, as they were, with the scorn of the world, afford a powerful argument to convince gainsayers, seeing we have the spectacle of men neither influenced by enthusiasm, which may carry a man a certain way in these matters, nor yet counting the applause of the world, nor coveting its gains, but upheld only by the testimony of a good conscience, that the path wherein they are walking is that which God hath marked out in his holy word, and assured that he is faithful who hath promised, and so yielding themselves to death, rather than be unfaithful to their God. The world hath often witnessed such a spectacle, and, without doubt, the truth appears very glorious and excellent in such eras of the Church's history, and not a few have been so convicted by it, as to renounce the work of persecution, and become confessors of that faith they had sought to destroy. We think, however, that a believer, on a sick bed, in the midst of severe and protracted suffering, comforted by the sure promises of the gospel, and resigned to the will of God, either to live or die, gives a testimony of a like kind to the truth and excellencies of the gospel. Does the martyr shew his firm persuasion of the faithfulness of God's promise, by the things which he suffers, so does the afflicted christian. It is true, that the one might in many cases receive deliverance by simply denying his profession, whereas the other may be beyond the means of

recovery, and therefore he is without temptation on this matter, nevertheless, in the peace and composure of mind he enjoys, he may make it as manifest, that death is stripped of its terrors, and force on us the full conviction, that in death, as in life, he desires only the glory of God. And the martyr does no more. In many cases, also, the sick man is tired with wearisome days and sleepless nights, saying in the morning, would it were evening, and in the evening, would that it were morning; and though thus beset with temptations, to repine at the dealings of Providence towards him, we find him resigned to his condition, saying, it may be, with Job, "what, shall we receive good at the hand of the Lord, and shall we not receive evil?" And, though it is true, the sick man has not the odium to encounter, but, on the contrary, enjoys the sympathy of friends, who may now as sincerely weep with him when he weeps, as they formerly rejoiced with him when he rejoiced. And this no doubt tends to alleviate distress, nevertheless, when we find him unconcerned about his friends in all other respects, saving only, in respect of their spiritual well-being, bearing a testimony to the truth of the Gospel, warning them of the danger of earthly pursuits, and of the evil and folly of sin, we then see a man in whose heart the love of truth is supreme, and who by the same grace would be ready to overcome the scorn of the world for the truth's sake, as he overcomes all that is earthly in the ties of kindred or of friendship.

The testimony of dying believers to the truth of the gospel, though at first sight not so striking as that of martyrs, yet it will be found, if duly considered, to be equally worthy the attention of the careless and secure, inasmuch as it presents to them men possessing strength and consolation when all others have failed, yea and so large and abundant, that (as has often happened) they are joyful in their affliction. It presents to them men in short who with the measure of trouble and sorrow that has been allotted to them have not been overcome; but through their persuasion of the truth of the promises have certainly gained the victory—men full of sensibility, yet content with suffering—young in years, yet in no way repining because deprived of the pleasures of life and health—of strong affections, and yet loving their friends only to prepare them for a better

country, yea, it may be offending not a few by their faithfulness in dealing with their souls—men who tasted what was good and pleasant and to be desired in the cup of worldly bliss, and yet with a holy loathing have turned from it that they might drink out of the wells of salvation. These are the martyrs with which the Lord hath vouchsafed to favor the men of this generation; and he who says, O that I had lived in the days of the apostles, when I would have seen such ample evidence for the truth of the gospel that I would have been a Christian indeed, has something of what he desires at the sick bed of a dying believer, and should he refuse to attend to the manifest truthfulness of the dying believer's testimony, as well as the credentials of that book from which it is taken, there is reason to fear that he would have witnessed unmoved the martyrdom of a Stephen or a Paul.

The above narrative of the conversion and death of J. A. Cadiot we have reason to believe is in few hands, as it has been given forth in a more expensive form than books of this kind usually are, and we shall therefore make a few extracts from it without much selection. The history of M. Cadiot is soon told. He was a Frenchman, and was educated for the Romish church. He possessed good natural parts, a lively imagination and understanding above the ordinary level. He had been ordained a priest, and appointed to a parish. By studying the scriptures he was enabled to see the errors of popery, which he renounced, and attached himself to the reformed church. He had a strong desire to preach the gospel, but the Lord saw meet to take him away from the sorrows of the world.

"In the course of his theological studies," we are told, "he became dissatisfied with the doctrines and observances of the Romish church, for obtaining peace with God, and the salvation of the soul; and becoming more enlightened by the scriptures on so important a point, he could no longer continue, nor suffer his parishioners, without warning them, to continue, in a way which was not pointed out by Jesus Christ or his Apostles.

"Having, in his public preaching and private instructions, honoured the Christian truths which the Lord by his word had enabled him to see, he was desirous that his form of worship should be likewise in conformity with the Gospel. But he was not suffered to proceed further in the work of reformation; nor was that which he had already effected, and which met with the approbation of his parishioners, permitted to become permanent. He was shortly deprived of his cure, and expelled from that church whose doctrines he was obliged to reject, and which he could no longer preach after he perceived that they were opposed to the Holy Scriptures. He therefore sought some place of retreat; and, being already acquainted with the doctrines of the Reformed Churches, which

he believed to be in accordance with the word of God, he hoped to find there an asylum where he could serve the Lord in spirit and in truth.

"His first intention was to go to England, or to Jersey or Guernsey, to receive, if necessary, new ordination, according to the rites of the Reformed communion. Thence he intended to have returned to France, or to have preached the Gospel in some distant country. His health, however, which had for some time declined, was not sufficiently strong to allow him to prosecute so long a journey, or to enter on his clerical labours. He wished, therefore, to reside on some spot where the worship of the Reformed Church was regularly conducted; but, in renouncing the errors of the Romish Church, he had also renounced all the temporal advantages which he enjoyed in that church; and being deprived of whatever worldly emoluments he might have expected from his own family, he was forced to seek some means of subsistence, wherever he might find a place of security.

"Providence directed him to such a retreat; for, at the very time when he was deprived of his emoluments, which he sacrificed voluntarily rather than act contrary to his conscience and belief; and when he was looking out for some residence, where he might give instructions to the children of some Protestant; a family of this description, in the interior of France, were in want of a tutor, and, having heard of him, they invited him to their house, which was at Andusa, a small town in the department of Gard, being satisfied with the report which they had received of his character.

"By the special direction of Providence, in the house where he was tutor, and where he was treated as a brother and friend in Christ, he met with another minister of the Lord, who was one of the pastors of the church in that place. Their joy was very great, in finding themselves under the same roof, united together by the same doctrinal views, the same love of God, the Saviour of souls; and having the same desire to win men to the faith, and to beseech them, by the love of Christ, to be reconciled to God.

"Oh! what a servant of Christ was the subject of this narrative, the account of whose death will at once excite our admiration and sorrow! What blessed and spiritual days were those which were passed in his company! What love had he for the Saviour, and for the souls which Jesus has redeemed! What love he displayed for Divine truth, with the knowledge of which the eternal interests and salvation of man are interwoven—the truth of the Gospel; for which he had forsaken all, and for a witness to which he was ready, like the faithful martyrs, to sacrifice his life! Oh, with what zeal would he have laboured in the work of the Lord for the conversion of souls, and advancement of the kingdom of Jesus! Had his health permitted, he would have traversed seas and braved dangers without fear: he would have gone to the extremity of the earth, to preach the gospel to every creature; to search in all lands for those lost sheep which the good Shepherd would seek out, and gather in his arms. Even two or three days before his last illness, which confined him to his bed, and three weeks after hurried him to the grave, he expressed his desire to go and preach the glad tidings of salvation in the Isle of France.

"Before he went to Andusa, he addressed a pastoral letter to his parishioners, who bore the same affection for him which he bore for them. In bidding them farewell, and explaining to them his motives and reasons for retiring from them, he expressed to them his tender solicitude for the welfare of their immortal souls; repeated the advice which he had given them; and appraised them, with the most heartfelt

concern, of the deep sense which he entertained of their spiritual danger, and urged on them their need of conversion to the Lord and Saviour Jesus Christ.

"Several of these pastoral letters were forwarded to the church to which they were addressed. He had likewise composed a controversial treatise, which he had proposed to publish. His thoughts were often directed to his church, for which he felt so warm an affection; and while he was continually alarmed for the salvation of his parishioners, who were dear to him, and whose error and ignorance of the true way of salvation he lamented, he addressed two other pastoral letters to them, during the interval of leisure which was allowed to him by his new occupation.

"His life, however, is only very briefly laid before the reader in this narrative: and we proceed therefore, to the scene of his death; which was that of a true and blessed disciple of Jesus; and was so edifying to those around him that the account of it may tend to the glory of God, and may be instrumental to the conversion and sanctification of souls. May the faith, joy, and hope, which were expressed by him in his last moments, be an encouragement to those who enjoy the privilege of being the people of the Lord, and who will shortly arrive at the close of their journey and trial in this world! And may those who are only christians in name be persuaded to become so in earnest, by the renewal and the devotion of their heart to Christ!

"The health of Cadot continued to decline. He appeared, indeed, to amend for eight or ten days; but, notwithstanding medicine was constantly administered to him, his complaint, which was seated in the chest and lungs, made rapid though silent progress; till on Thursday the 1st of July, its nature became evident. He suffered acute pain in the right side; and, being confined to his bed, he could not raise himself without inconvenience. This state of suffering with occasional variation, lasted for some days; till at length his illness reached an alarming height. The physician now considered him in danger, and soon afterwards despaired of his case.

"He was himself ignorant of his own state of health; but, if he had any idea of danger, he thought, as we supposed at first, that it was only temporary, and that he should recover. His friends, however, amongst whom was M. M.—a minister of Christ, who was with him at the time—experienced considerable uneasiness, on perceiving that the prospect of a restoration to health drew his attention to the body, and to the means of recovery, while he was less anxious about the concerns of his soul. They were therefore desirous that he should be informed of his danger, and determined to acquaint him with it.

"On the 9th of July, M. M. addressed him on his critical situation in these words:—'The affection which we entertain for you, and our desire to see you employed in the work of Jesus Christ in this world, would make us anxious for your recovery: but we have reason to apprehend that our prayers will not be answered, for we can no longer conceal from you your extreme danger.' 'May the Lord,' he replied, 'be pleased to blot out all my sins, and I am contented. I am in his hands, and all is right.' The same minister on that day used some expressions in his prayer which indicated to this sufferer that time would soon be exchanged by him for eternity. A few minutes afterwards he said, 'I am ill, and perceive that I shall die.'

"Without being interrogated, he uttered occasionally some expressions, which evidenced that he was a child of God, who was hastening to the conclusion of his mortal career. 'What a change will take place in me,' he remarked, 'by the passage from time into

eternity! How insignificant and miserable appear the good things of this world! what are its riches, what are its honors!—I think that I see the enemies of the gospel clap their hands at my death: they will laugh, particularly the clergy. 'Well,' he added, in an energetic accent, 'let them laugh: they know not what they do.—What a conflict! Satan shews me my sins, to make me despair of salvation. He would conquer; but he shall be conquered; my Saviour will be triumphant.

"Mr. M. who had just entered, on hearing these last words, remarked, 'Satan is always deceived in his attempts on the children of God; in shewing us our sins, he excites us to approach closer to the cross of Jesus Christ, who has expiated them by his death.' He then again expressed the firmness of his hope in the merits of the Saviour; and the joy which he experienced;—and he wished to acquaint his parents with the near approach of his death. I offered to write to his father; but he said, 'I believe that I can write to him myself—Yes, I will write to him;' and, sitting up in his bed, he wrote the following letter:

'Andusa, 9th July 1824.

'My Dear Parents,

'It is from my bed of pain that I write to you these few words. I think that the Lord intends shortly to call me to himself for ever: but if such be his will, I submit to it with pleasure, and it is now the only thing which I desire. I die in peace and joy, having accomplished what has been near my heart for many years. I die free from all the superstitions of the Romish church. I have been much persecuted; but may God shew mercy to my persecutors. I pity them from the bottom of my heart, for they are all in the thickest darkness; and you, my dear parents, who survive me, what will you do?—Think of your soul; of that precious soul which has been redeemed with the price of the blood of Jesus. Attend to the entreaty which your son makes to you, when he is about to be removed from this world.—Think, I say, of your soul. Resign yourselves into the arms of Jesus, and quit all the vain ceremonies of the Romish church.—My strength fails me.—If I recover from this sickness, I will write to you at length; but expect rather to receive the intelligence of my death, which I await with great joy. I love you all—my dear sister, her husband, and my niece, and remain, my dear and kind parents,

'Your very affectionate son,

'J. A. CADOT.'

"His pupil, A. N., approached his bed; whom he addressed with emotion and tenderness. 'My dear child, you will soon be deprived of your instructor; but recollect the advice which I have often given you, and which I again give you now: Be wise; obey your parents, and love the Lord.'—His feelings prevented him from continuing; and the child, who had begun to weep at the first word, possessing great sensibility and affection for his tutor, now shed so many tears that it was necessary to withdraw him from so painful a scene.

"A. G. having entered, and enquired after his health, he answered, 'Well, well; for I am drawing near to eternity. I beseech the Lord to give me grace to appear before him with my robe washed in the blood of the Lamb.'

"'If we have such a desire, we may be assured of salvation.'

"Yes, yes; and I shall gain the victory.

"The Lord strengthen you.

"Amen, Amen.

"A moment afterwards several other christian friends came near to his bed; and stretching out his hand, he said, 'Adieu! I am going to be separated

from you; but I hope that we shall meet again in the heavenly Jerusalem.'

"C. B. entered; and, on asking 'How are you?' he said, 'Very ill.'

"'May the Lord strengthen you.'

"'Oh, yes! he will do it: he does do it.'

"'Trust in the Saviour.'

"'I have always put my trust in him; but I feel my need of it at this moment more than ever.'

"He then asked to be assisted, that he might sit up in his bed. Some persons observing by his look that he wished to speak with them, they all drew near, and he thus addressed them:—'I perceive that my departure is at hand, and I wish to tell you what are the feelings which influence me at this moment. I have quitted a religion which is full of errors and superstitions. I have embraced the Reformed, voluntarily, with a knowledge and conviction of its truth. I make this declaration in my last moments. I die in the peace of my Saviour, and I only regret that I have so often offended him. If he should restore me to life, I promise to labour for his glory and to publish his great mercy towards me. I beseech you, who will survive me, to cherish an increased zeal in the service of the Lord. I forgive from my heart all my enemies; all those who have persecuted me; and I would wish to tell them so myself. I wish that they were all here!' and he repeated, with an energetic accent, 'I wish that they were all here! It was my desire to preach the Gospel to the ends of the earth; but since it has not been the will of the Lord, may his will be done. I am assured that I shall be with the Lord Jesus; for I have the eternal witness of it.'

"After a moment's silence, he said, 'I am very weak.'

"S—— replied, 'As your bodily strength diminishes, may the strength of your soul increase.'—He made a sign with his head, but was unable to answer.

"Shortly afterwards he observed, 'The Lord Jesus had not a place where to lay his head; but I have a bed. Soon this house of clay will be dissolved, and my soul will fly to the arms of its Saviour.'

"On the same day, when his face was covered with moisture, he said to the person who wiped it for him, "These are tears; but in the kingdom whither I go, there will be none.'

"On the 10th, before day-break, he prayed in private, with a low voice, 'O Lord, have compassion on me, and receive my soul in thy hands; and some other words he uttered, which I could not hear. 'I feel that I shall soon be set free.'

"'There remains one conflict for you to endure, but that will be the last.'

"'I hope that the Lord will strengthen me.'

"'He strengthens us as we have need; and he will conduct you through the trial with glory. This last combat will be succeeded with a triumph. May the Lord prepare for you the crown of glory, the crown of life and immortality, which is unmerited.'

"'I merit nothing; but it is my Saviour who merits it for me. It is he, indeed, who has sustained the conflict, and gained the victory. He has conquered Satan. He has destroyed death, and the reign of death. Yes, he has destroyed it; and when we have passed through our trial in union with him, we shall never die; but we shall pass from death, and enter into life. Oh! how compassionate is my Saviour, and how inexpressible is his love! All my blood could not redeem me from one of my sins; but there needed other blood than ours, and the blood of an infinite value. It is for me—for myself, that Jesus has shed it; and it is for my sins, for he had no sin.'

"'Now you have none, for he has blotted them all out.'

"N——, who was in the country, having come very early to see him, and to assist in taking blood from him, inquired tenderly after him. 'Well,' he replied; 'I am well—I am happy! I have no pain; but my life will soon be ended.'

"'Take courage,' said this person to him, being quite overpowered; 'perhaps this may be nothing.'

"'Oh! I take courage, and I enjoy the peace of God.'

"'Our dear brother Cadot,' said I, 'does not fear death. He does not wish to remove it from him; for he knows that a Christian ought not to dread it, and that one of the redeemed of Jesus ought to go and see him with joy.'

"'Yes, thanks be to God, who has given us the victory by Jesus Christ, I shall go to the arms of my Saviour and my God.'

"That day he spoke less than he had done previously; but it would be tedious to mention every remark which he made under the influence of the Spirit of Jesus, with whom he held communion.

"'Are you happy?' said a young Christian to him, who saw him smile. 'Yes,' he replied, with a voice and look which denoted the joy with which his heart was filled. On referring to the heavenly Canaan, he thus expressed himself:—'Here I know not how to sing the praises of the Lord, but there I shall know how to sing them.'

"One circumstance should be noticed: that, from the moment when he was apprised of his approaching death, the Christian's peace and joy were the most strikingly exemplified in him, and became increasingly so till his dissolution. He had experienced much restlessness and anxiety, while he was occupied with his own complaint, and with the means of his recovery; but from that time he was in a totally different state of mind and heart. The serenity of the children of God, and the anticipated blessedness of the elect in heaven, were conspicuous in him.

"We often prayed with him according to his own request, and still more frequently he prayed alone.—Once he exclaimed, with great emotion, 'O God! may my soul flee to Thee! give to it the crown of life! I forgive all my enemies. O Jesus, I love thee with all my heart; and I desire to be with thee.—Thou hearest those who love thee; hear me, Lord! I call on thee upon this bed of sickness. May my soul flee to thine arms!'

"We all met together again in the evening, when he had raised himself a little, and we conversed on our eternal interests, and on the love and merits of our Saviour, who purchased salvation for us, and prepares for us in heaven unspeakable joys.

"M. M. asked him this question: 'Yesterday you shed tears: will you say what was the cause?'

"'Yes; it was the sense of my sins. Oh! what an unbeliever have I been! How many times have I offended my Saviour, and sinned wilfully against my God!'

"'You uttered with pain the expression, Oh my father!'

"'I was then thinking of him; of my poor parents; and I wept at the idea of the gross darkness in which they are buried.'

"'Do you still sustain a conflict?'

"'Yes; Satan continues to set my sins before my eyes, to drive me to despair, and make me believe that they are too many to be pardoned; but I have imposed silence on him in the name of Jesus Christ. I know that the blood of Christ blots out all the sins of those who believe in him; nor can the greatness or number of sins outweigh the merit of the

blood of Jesus. Yes, 'This is a true saying,' affirms St. Paul, that 'Christ Jesus is come into the world to save sinners, of whom I am chief;' and St. John also states, that 'the blood of Jesus Christ cleanses us from all sin.' Satan has suggested to me that I have need of an auricular confession; but I put this impostor, this father of lies, to silence.

"Luther, the blessed Luther, was tried with a similar temptation in such a situation as yours; and he also imposed silence on the tempter, and put him to flight. Thus is the promise of the Gospel fulfilled; 'Submit yourselves to God: resist the devil, and he will flee from you.' (James iv. 7.) Certainly we ought to confess our sins; but to God, whose ears are always open to our supplication; to Christ, who can and who will pardon us."

"On the 15th, after having read the Bible, and two or three of the hymns above referred to, which gave him joy, he desired that one might be sung to him, and S—— therefore sung, in a low voice, one which particularly pleased him.

"In the afternoon a woman, who had heard in the town of the joy which M. Cadixot experienced on his death-bed, and of the pious observations which he had made, came to his house, with the desire of visiting, as she expressed it, this excellent gentleman, who had been a Romish Priest, and who wished afterwards to become a Reformed Minister; whom she had heard preach in our church (where he had officiated three or four times), and whose preaching she admired. She said, that there were many who wept on mentioning the near approach of his death, and on reading his Pastoral Letter: of which she desired herself to have a copy, for the benefit of her neighbours and acquaintance, though she could not read herself.

"We brought her into the sick chamber. She expressed at first the pity which she felt on seeing so young a person lying on the bed of sickness and death; and, with the view of giving him comfort, she mentioned the virtue which he had practised, and which she imagined was the present cause of his assurance.

"'Oh, I should be very miserable,' he said to her, 'if I must appear before God with my virtue; for I have not practised virtue, but I have committed many faults and sins. What would become of me, if my own righteousness must be my title to the heavenly inheritance; for I should then have no part in it but, I should be rejected, and the gate of heaven would

be closed to me. I should be found to be a sinner, and not virtuous; deserving of condemnation and death—for death is the wages of sin—and not deserving of paradise. Alas! how miserable is our virtue! what a deceitful ground of our hopes! for all our virtue is nothing worth. I wish not for mine, but I cast it from me. I wish for none of my merits; but I cast them all far away, and desire the merits of Jesus; and none except his. 'What is man, that thou art mindful of him; and the son of man, that thou visitest him?' (Psalm viii. 4.) We are all stained with sin; all full of sin; all guilty of many transgressions; and we have all need of a Saviour.—It is to him, that I fly, and his bosom and merits are my refuge."

"Being then very much exhausted with the effort which he had made to speak, he was obliged to take some repose.

"When this woman was retiring, he took leave of her with these words, 'May the Lord bless you!—May he be pleased to enlighten you, and to adorn you with every gift of grace!'

"At length he drew near to his last hour. We were all on our knees near his bed, and we did not think that he could hear our prayers; but when I uttered, 'Lord Jesus, come, and receive his soul into thy bosom,' he repeated the word, 'come!' and when I said, 'Amen; yes, Amen;' he repeated likewise, 'Amen!' A little while afterwards we again prayed, having no idea that he could still hear us; but when I again said, 'Amen,' his eyes, which were half open, were raised to Heaven.

"These two words were the last which passed his dying lips; the last which evidenced his faith, his hope, and his love to the Lord; and his eyes, which were lifted to heaven, gave the last indications of life. Quickly, indeed, the Lord transported from time to eternity, transplanted from earth to paradise, and received into his bosom, that immortal soul, which was his own gift, and which he had redeemed with the price of his own blood. This dear brother, this pious and blessed follower of Jesus, fell asleep with the sweetest peace in the arms of his Saviour.—His last moments were perfectly calm, and nothing denoted a feeling of pain. After his death a smile remained visible on his countenance.

"He died at half-past eight o'clock in the morning of Monday the 19th of July, 1824, aged nearly twenty-seven years."

CROSSES ON PROTESTANT PLACES OF WORSHIP.

When we change our position, the object at which we had been formerly looking will be found to present, to some extent, a different appearance. All are aware of this, but all do not seem to be aware of the change that may be produced in our minds, and the extent to which our moral sentiments may be affected sometimes by simply changing the position of the same object. It is almost impossible to conceive the effect that would be produced on a

Protestant congregation, were the cross that has long stood conspicuous on the outside of the church to be found, some sabbath morning, placed on the top of the pulpit. In any one of our congregations, we venture to affirm, that more than one Janet Geddes would be found ready to hurl a stool, or some other instrument of destruction, at the idol; and in no long time, the Nehustan would be pounded to atoms, or committed to the flames. While the person

who had dared to transfer the obnoxious thing from the outside to the inside of the church, would require for their protection a better defence than the logic of the schoolmen, or the liberal opinions of the moderns. Nor would the Cathari spend time in inquiring whether the thing that has so offended them underwent any change in its nature by changing its position.—It is enough that it is now found in the inside of the church. On the top of the spire it was regarded with indifference—on the top of the pulpit it is viewed with intolerable aversion, and out it is thrown with becoming Christian indignation.

Now, were we standing by, we should say, this is right—this is a piece of church reform—out with it—smash it—burn it—it ought not to be there. Papists may call this impiety. High Churchmen may sneer at it, and if they choose, call it the wicked fanaticism of Knox. While those who pretend to liberal views may hint, that a cross can do no more harm on the top of a pulpit than on the church spire. This may be true; but our question is, why should it be on either—what have Protestant churches to do with crosses? For is a cross not the same thing, to all intents and purposes, whether placed on the summit of a mountain or above the altar in a cathedral? The Papist thinks it the same sacred thing—a thing to be adored wherever it is seen. In this he is consistent. The views we hold are widely different from this; and our views are also consistent; for we regard it as a mere piece of wood, yet withal very wise jealous; and even when gilded, or were it solid gold, we have no reverence for it, but hate the very sight of it wherever it is seen, but never so intensely as when we happen to see it in Protestant places of worship. Let it not be inferred that crosses are frequently seen on Presbyterian churches. Indeed, we do not know a single Presbyterian church in the province that has a cross on it. We wish we could say the same thing regarding all Presbyterian places of worship in other parts of the world. Yet we are not aware that the thing is very common with our denomination in any country. With the Episcopal church, nothing is more common. And we perceive, in this province, the custom we are reprehending is obtaining countenance, or rather, we should say, is giving countenance to others from a very high quarter. We were truly grieved, when lately in the city, to see that the splendid Episcopal cathedral desecrated by a flaming gilded cross placed on the top of the spire. We do not take upon us to say what the motives were of those

who put up that cross. But we repeat, to us it would not be more offensive had it been placed in any part of the inside of the building.—The thing is the same wherever it is placed.—Protestants ought not to have crosses in their places of worship. Conventional authority is in all cases something, and in many cases it is much. Now, by conventional authority—and all the world knows this—the cross is the *sign of the beast*, the *armorial bearings* of Popish Rome. Surely all good Protestants ought to avoid the *badge* of that corrupt and persecuting church. And this will be done by all who are sincere in the *grand protest* that has been made.

It is true, that those who are but partially Protestant in their hearts will see little harm, and possibly some good, in crosses in churches. If they have leanings to Popery, they may find this a suitable way of expressing their affection. We do fear this, in many cases, is the true explanation of the matter. Without any reference to individuals, may we not suppose, that the cross on a Protestant church is used, not unfrequently, as a sort of telegraph by which a communication is delicately kept up with the Old Lady of the Seven Hills. May she not in this way be informed, that although some of her children have departed far, very far, from her maternal care, still they have not forgotten *all* the lessons she has taught them, and in good time may yet—return. This telegraphic power of the cross may do more than the simple are aware of. But the thing may work in another way. Suppose a poor ignorant Papist, who hardly knows anything more of his religion than to make the sign of the cross, and who regards it with reverence when he sees it, such a man cannot but look with some degree of respect at Protestant places of worship on which the object is placed, and must surely look upon such Protestants as not very far from the *true faith*, and no very bad heretics, at least, not nearly so bad as those who have no crosses on their churches. How far this may tend to confirm the man in his errors, will depend upon circumstances which we do not stop to notice. This, however, seems plain, that it may afford no small consolation to the Papist, if he ever needs such consolation, that he is so much safer, who has the whole of the spiritual apparatus at his service, than those who have only a part.—But then, in the eyes of many, it is a main part. Let those who choose, talk of the sister church of Rome, and put up the symbol of relationship—we repudiate both the language and the sign, and in this case, the thing signified. Yet symbols tend more to union than the simple

think. The clear-headed understand this. And this will be found especially true among those with whom symbols constitute nearly every thing, and abstract truth is regarded as next to nothing.

Still, it is said, Protestants do not put up crosses, as Roman Catholics do, to adore them. We do not accuse them of this, and yet, the respect, or reverence paid to such things, has its degrees. The Papist reveres the cross in a high degree. Some Protestants we know have revered it in a low degree: both we regard as in error, although both are not chargeable with the same amount of error. We put the simple question, why put up a cross at all? The answer of the Papist is ready, and it has the advantage of being explicit. All know what it is. On the other hand, the Protestant talks of it, as a matter of taste, an ornament, a thing that can do no harm, and may do some good; and above all, that the Gothic order requires it. Gothic, indeed; if we may be allowed a pun on such a serious subject. So, we doubt not, thought the Waldenses, when they beheld it blazoned on those banners which were waved by the faithful servants of the church, over many a ruined village, and many a desolated valley. Truly, the visible cross has been to millions, the sign of more than Gothic barbarity. How often have superstition, fanaticism and hypocrisy mustered their respective bands under it, and then led them on to deeds of unutterable ferocity. Now, this is one reason, and a very sufficient reason it is, why we dislike to see the cross on Protestant churches. It has, as we have already said, been made the sign and badge of Popish Rome. Let her keep it. The sign is all she has. In her hands, to the world, a dreadful sign. We have the thing signified.—We need not a cross of wood to teach us the glories of redemption. It can teach nothing of salvation, which we may not know as fully had we never seen it. The believing penitent thinks not of the cross of wood, but of the glorious personage who died upon it. What can a piece of wood tell of God's justice, truth and holiness? or of his law and its claims, and its penalty? of man's guilt and his impotency? or of the person of Christ, and his glorious work, and his ability and willingness to save sinners? These are the precious truths on which Paul had his eye when he gloried in the cross of Christ, and these are the truths which must be understood and embraced by all who, like him, shall glory in that cross. But what one of these does a piece of wood teach or illustrate? Preposterous folly! "To the law and to the

testimony," is the declaration of Protestants, and those who have gone to "the living oracles of God" for their knowledge of salvation, what can they learn, what do they need to learn on this matter from a cross of wood? While those who do not possess information drawn from the word of God, cannot obtain a single thought, or a single holy feeling from any symbol or relic. "God was in Christ reconciling the world to himself;" "This is my blood, shed for the remission of sins;" "The blood of Christ cleanseth from all sin;" are but a few of a multitude of similar declarations which might be adduced, and we fear not to affirm, that any one of these received for the authority of God, will do infinitely more to enlighten and console the mind, than all the crosses in the world. Persons who make a show of wisdom or moderation, by uttering truisms, may tell us, that the best things may be abused. We deny that a cross in the hand of a fiar, or on the top of a spire, was ever a good thing. We ask what good has it done, or can do? It were indeed difficult to answer this. But it would not be difficult to shew that it has done, and is still doing incalculable mischief. It is a grand instrument of superstition. This is enough to condemn it. Nor will it do to reply, that, according to our reasoning, all signs and symbols ought to be banished from the church, because they have been abused.—We shall meet the objection, here supposed, when once it is proved, that the cross was appointed by God to the church, as a sign or symbol. It is true, it answered *one* great end, the Saviour died on it. But this end answered, the thing itself was to have no place among the symbols of religion. The brazen serpent, put up by Moses, served an important purpose.—That purpose accomplished, and the value of the thing was at an end. But the Jews preserved it, and at length worshipped it. Many in the same way worship the cross. Yet, we are told, the cross on churches may produce pious thoughts and divine emotions. A pile of grass may do this, if the heart be right with God. But is it true, that in those countries, in which crosses every where meet the eye, the people are distinguished by piety and virtue?—Is it so in Italy, or in Spain? There, there is no want of crosses. The robber stabs you with a stiletto, the handle of which is embossed with the figure of a cross, and when he bends down to take your money, another cross, suspended round his neck, dangles in your face, and you are robbed amidst jingling of crosses and the sound of saints' names. It is indeed a thing

that requires no proof, that in those christian countries, in which the traveller sees no cross, he finds the *cross of Christ* best understood and revered.

Yet, how often do we hear Protestants prate thus: a cross, if kept on the outside of a church, can do no harm and may do good. Then take it to the inside, and that the amount of good may be increased, put an image upon it, and surround it with holy relicts. Make the apparatus as complete as possible, that the ignorant vulgar—the phrase is a Popish phrase—who cannot think on any thing, may at least see something which may do good to their souls. This is the language (and the practise is in keeping with it) of the Romish Priesthood. For certain very important ends, important to them, they have sunk the minds of men into the grossest ignorance, and have turned religion into show and fancy. Hence it is, that Popery has not only subverted christianity, but has also seriously injured the human mind, speaking of mind in the language of the metaphysician.—Within the circle which the priest draws, the intellect and the heart cannot enter. The senses and imagination alone find admission, and in the service of the Popish Church, they alone are called into exercise. This is placing human nature in a condition the most deplorable that can well be conceived; and this sufficiently accounts for the combination of superstition and fanaticism, which has been so often witnessed in the Church of Rome. Human beings, thus, in a sense, deprived of intellect and heart, are in a fit state for being amused with the beggarly elements of monkish trumpery, such as crosses and relicts.

In fact, the Protestant who conceives, that such things can in any way be servicable to religion, is in the worst sense more than half a Papist. And we venture to affirm, that the man who holds such views, only requires the spur of a motive (and not a very powerful touch) in order to make him pass into that church, which he has been taught to regard, from a similitarity in certain symbols, as a sister communion.—There is much in this which not a few persons of the Protestant Church of England would require to ponder well. For it cannot be denied that not a few in that church occupy ground which will not be much longer tenable. Such Protestants as they, the Oxford divines for example, and the followers of Laud in Canada cannot much longer protest.

Still it will be said, why all this anxiety, a cross is but part of Gothic architecture, or only a mere ornament. To this we reply that a cross

as it simply strikes the eye is certainly no ornament.—Such at least is our taste on the matter, that we cannot regard it as adding any beauty to a building. But even were it an ornamental object, we should have serious objections against putting it up merely to adorn an edifice, just as we would object to many other things mentioned in scripture, as having been closely connected with certain great events in religion, being employed to embellish life, or minister merely to taste. But again, what shall be said when a cross is put up on a building the architecture of which in no sense requires it? The plain answer is, the thing is liked, and liked for other reasons than its being an ornament.—There is more in these things says the papist than meets the eye: certainly there is to those who hanker after them. And when we hear the word *ornament* used as an apology for the practice we have been condemning, we are apt to suspect there is more in it than is intended to meet the ear of the uninitiated. Let it not be said this is a groundless and harsh surmise.—Those who in any way make use of the *peculiar instruments* of superstition lay themselves open to even severer charges than is here made.—The inspired writer makes a difference betwixt the *image* and the *mark* of the Beast. Some may not be chargeable with the former who are not altogether free from the latter, Rev. xv. 2. Alas, we fear that every Protestant denomination has less or more of *this mark*.

The Scottish reformers were in the right when they declared that truth was exposed to great danger while any of the things remained which had contributed so much to the growth of superstition. These men of God entered the sanctuary with the word of God in their hand, and whatever they found there that is found written in the sacred volume they held sacred, upon that they laid no violent hands: but every thing found in the house of God, not found in the book of God, they cast to the moles and the bats. It was thus that the mass-books, holy vestments, crosses and relicts perished in Scotland. The reformation in that country was truly a bible reformation, and therefore thorough. The consequences have been extremely beneficial. Before the reformation, Scotland was covered with thick darkness, and all ranks of the people were given up to the grossest vices, while the lower orders were exposed to constant oppression and the severest poverty. It is true, in our native land there is still much poverty and much vice. But take it all in all where shall we find its like? What intelligence, what piety, what comfort and social

order are there! The reformers—or rather we should say, the pure word of God in the hands of those men, formed the foundation, and gives beauty and stability to this delightful order of things. Scottish glory, as far as it is worthy of a thought or feeling, is just bible truth made visible.

It has long the fashion, nevertheless, with sentimental tourists, infidels, papists, and high-churchmen, to speak of the Scottish reformers as mere savages; because in the accomplishment of their great work they destroyed crosses, statues and altar-pieces, which, it is said, were exquisite specimens of the fine arts. And then we are referred to England, and told that nothing of the sort happened there. No. And the Church of England is to this day but a half-reformed church. It requires an intimate acquaintance with human nature, as well as divine truth, and an extensive knowledge of the moral history of our race, to be able to form accurate conceptions of the extent to which truth may be corrupted by means of those things which were consigned to the flames during the reformation in our native land. Our Scottish reformers were not only pious men, but also in the fullest sense, profound metaphysicians. They fully understand the principle in theory to which

we have referred. Its disastrous results they had the best opportunity of witnessing. Now suppose the distinction of crosses, paintings and statues, how excellent soever as works of art, was essential to accomplish the reformation, who will say that these men did not act wisely in what they did? The things which they destroyed—and the value of many of them has been grossly over-rated—had been long the instruments of superstition. Indeed it may with propriety be affirmed, that superstition in a great measure leaned on them for its support. What were paintings and statues in the eyes of men who sought the glory of God, and the good of souls? Were they destitute of all taste then? So it has often been affirmed. We do not believe it. We believe them to have been men of good taste and of exquisite sensibility; But they thought, and thought rightly, that better if so it must be, that the finest works of art should be destroyed than that one soul should be lost. They feared their God too much to trifle with his divine authority, and they loved the souls of men too ardently to put their eternal interests into competition for a moment with the mere matters of taste.

Springbank.

REVIEW.

FAMILY AND INDIVIDUAL PRAYERS FOR EVERY DAY IN THE WEEK,

BY THE REV. JAMES THOMSON,

Agent for the British and Foreign Bible Society. Second Edition revised and Enlarged. Montreal, printed for the Author, and sold at the Bible and Tract Depositories in Montreal and Toronto, &c. 1840. pp 156.

This little manual has reached a second edition. It is prefaced with various testimonies to its excellencies from several ministers of our church, and of other churches in the Canadas. To almost all that is contained in these testimonies we can subscribe. And we cordially recommend the work to our readers. The prayers which it contains express an enlightened and fervid devotion, and happy are those who can appreciate them, when they approach the throne of grace in the family circle or in their closets. These compositions though not at all limited to the language of scripture, are yet thoroughly impregnated with sentiments de-

rived from that fountain, and breathe the savor of an ardent and living piety. They are of a truly Catholic spirit; and in saying this of them we think that we are giving a better description of them than that which stood in the title page of the first edition—"for the use of all denominations of christians." This clause Mr. Thomson, on the suggestion of some friends, has wisely removed. Divisions amongst christians are numerous enough, but we need not hold out to enemies what is scarcely true, that christians are divided amongst themselves, as to the matter of their prayers. Here and there, indeed, some professors of a very strait sect

may be met with, who refuse to join in prayer, with any but those whom they believe to be true christians, and who scruple to make use of any petition that might at all imply, that the person using it, was not in a state of grace, but such persons are very few. They are sometimes found alone, cut off from all communion with christians around them; because, as they think they can find none pure enough to unite with. Such persons, however it is to be feared, are, notwithstanding their high pretensions, the separatists whom Jude describes v. 19: *Natural men who have not the spirit.*

The little manual now before us, may we think, be read with profit, and occasionally used too for the purpose of actual supplication by the established christian who ordinarily expresses his desires at the throne of grace in his own words. We all know that devotional fervor and earnestness often flag, and that vain and foolish thoughts often intrude into the soul, and are even entertained in it when we are professedly holding communion with the Father of our spirits, and thus our prayers become formal and lifeless. Now, as in such circumstances we may be benefitted by joining in prayer with one who enjoys much of "the spirit of grace and supplication," so we may derive good also, from forms of prayer, like those now before us, which have been composed as we think, under a vivid discernment of the wants of the spiritual nature and of the grace and all-sufficiency of God, as these are manifested in the gospel, to invite our hope and confidence.

Forms of prayer, however, have generally been prepared for those who, as our author expresses it in his remarks on family worship, "are hindered from attempting this family duty from timidity, or an inability to conduct the worship in a proper manner." And in the preface of this little work, he tells us that it originated chiefly in a "desire to be able to put a book of prayer, on whose gospel accuracy he could depend," into the hands of persons to whom, in the course of his journeyings, he was recommending the duty of prayer. And it is to persons who require some help in commencing the important work of conducting the morning and evening worship of the assembled household, that this manual is most fitted to be useful.

Forms of prayer are not indeed in great repute in the Presbyterian church; and we are not aware of the existence of any book of prayer, for private and family use, in the Reformed Church of Scotland. Yet, in the directions for

family worship, approved and published by the General Assembly, in the year 1647, we find the following statement:—"so many as can conceive prayer, ought to make use of that gift of God; albeit, those who are rude and weaker may begin at a set form of prayer, but so as they be not sluggish in stirring up in themselves (according to their daily necessities,) the spirit of prayer, which is given to all the children of God in some measure; to which effect they ought to be more fervent and frequent in secret prayer to God, for enabling of their hearts to conceive, and their tongues to express, convenient desires for their family."

We are quite sure that our esteemed friend—such we will call him—the author of *the set forms of prayer* now before us, does not covet any higher honor for his work than that it may thus contribute to help many to obtain the spirit of prayer. And, when we consider that it is the principal and proper object of such forms to assist persons of the description mentioned in the above quotation, we think that the family prayers would have been better without responses. No response but the Amen was used in the primitive church; nor could any other have been conveniently employed, as no form but that of the Lord's prayer was then known.

The repetition of the same invocation before the morning and evening family exercise of every day, together with the responses after every collect in the family prayers, gives to this little work an appearance of formality which we fear may hinder the use of it in some families in which it might be desirable to see it introduced; and they seem to claim for it a more permanent use in the family than what we conceive is due to so small a number of prayers, rich and varied in their matter though they be. The responses, indeed, as we learn from some of the testimonies to this manual, will commend it to the members of the Church of England; and those who do not approve of them, may omit them, as our author states in the preface, without any inconvenience.

Besides a prayer for a family for the morning and evening of every day in the week, there are individual prayers for the same period, and also a few occasional prayers—as before reading the scriptures, on entering on any particular duty, and on commencing the perusal of any particular book. The individual prayers are particularly excellent, and we think the volume might have been rendered still more useful by a greater number and variety of occasional prayers. We can conceive circumstances in which written prayers for occasions such as

these:—opening a Sabbath school, attending a missionary prayer meeting, visiting the sick, would be very seasonable help to those who were restrained from extemporaneous utterance in prayer. This department of the book might be enlarged without any great increase of the absolute volume, as we think it would be enough to insert the prayer before the family exercise once; and if it is not to be varied, to refer to it without repeating it before the morning and evening prayer of every day. We make the suggestion in the anticipation of Mr. Thomson's being called on for a third edition.

In his important public work, opening channels for the circulation of the Holy Scriptures, and in his occasional ministry of the Gospel, we heartily bid him God speed. We know that in his intercourse with men of all nations, and of every variety of sect and character, who yet agree in possessing some esteem for the word of God, he has peculiar opportunities for urging them to seek after that communion with God, which is the earnest of all the blessings of salvation, and we pray that this little volume, which in the course of his journeyings, he has prepared, may be blessed to help many to the attainment of that communion.

NOTE.—Our commendation of forms of prayer which in any circumstance would be qualified, is, we must explicitly state, the rather qualified on account of the extravagant claims to a scriptural warrant for forms of prayer, which have been put forth here and elsewhere. Dr. Strachan, now Lord Bishop of Toronto,* in a Visitation Sermon from Acts ii, 41, 42, contrives to make out “that the prayers spoken of in the text were prescribed devotions appointed by the inspired and legitimate governors of the church, and offered with one accord in all the assemblies.” This had to us, as it may have to some of our readers, something of the freshness of a new discovery.

Those who know his Lordship† (the Bishop's) opinions concerning tradition as supplementary revelation in some of its supposed obscurities, will at once suppose that his Lordship (the Bishop) is indebted to tradition for the above conclusion.—But no—he seeks it in the more theological-like way of biblical criticism. On the clause “and they continued in prayers” he says it *ought to be translated* “IN THE PRAYERS.” And after some show of reasoning on the usage of the Jews, and

* We must here observe, with all respect for our friend, who sent us the above article, that we disapprove calling a Presbyter, “Lord.” Let him receive the title of Bishop, but nothing more.—EDITOR.

the form of prayer which our Lord taught his disciples, he recurs to this interpretation, and thus sums up the matter—“all this assumes the force of demonstration when it is further observed that the article *the* ought to be placed in the text before the word prayers as in the original Greek; that is; the converts continued in the prayers of the Church.”—Rare scholarship truly! Surely in vain has the late Bishop of Calcutta learnedly and laboriously shown that the Greek prepositive article is not the common definite article. Surely if our Lord Bishop's interpretation be correct, then our authorized version of the New Testament must be amended in hundreds if not in thousands of cases, in which the article is not rendered by *the*. Certainly at least in the passages noted in the margin* and many others, the article *the* should be prefixed to *prayer* or *prayers*, and then also we might infer that in such prayers as those of the Apostles for the new converts, or of the converts for the Apostles written forms of prayer were always employed. The veriest tyro who can turn up *προσευχη* in a Greek concordance, and see how frequently it has the article prefixed, may satisfy himself that correct biblical interpretation will furnish no argument for an apostolical prayer-book. To the rash statements of the Lord Bishop of Toronto on the actual usage of forms of prayer in the Apostolical age, we content ourselves for the time with opposing the cautious conclusions of a distinguished inquirer into Christian antiquities; one who, in his day virtually possessed the secular headship of the Established Church of England.—We mean Lord Chancellor King. In his *inquiry into the Constitution of the Primitive Church*; he thus, after various quotations from Justin Martyr, Cyprian and others, concludes the inquiry *whether they sung their prayers, and used responsals?* “It was the priest that solely pronounced the prayers without the voice of the people: and indeed it was impossible for the people to respond since they had no fixed form of prayer except the Lord's prayer, which Lord's prayer they frequently though not always repeated, and then as to their other prayers, every bishop or minister of a parish was left to his own liberty and ability therein.”

If any other reply were required to the fact that our Lord gave his disciples a form of prayer, we would refer his Lordship (the Bishop) to the answer in the shorter catechism “What rule hath God given for our direction in prayer?”

* Acts vi, 4; Rom. i, 10, xv, 30; Eph. i, 16; Colos. i, 12, &c. &c.

REMARKABLE HUMAN PHENOMENON.

[From the Hartford (Con.) Courant.]

The last Report of the Boston Asylum for the Blind gives a large variety of further intelligence concerning the progress of Laura Bridgman, the little girl of whom our readers may have heard something. Besides being deaf, and dumb, and blind, she is also deprived of the sense of smell, and enjoys taste but imperfectly—the *touch* alone being the medium of communication between her and the outer world. It is gratifying to know that careful observations continue to be made with a view of ascertaining the order of developments, and the peculiar character of her intellectual faculties. We quote the following interesting statements:

The intellectual improvement of this interesting being, and the progress she has made in expressing her ideas is truly gratifying.

She uses the manual alphabet of the deaf and dumb with great facility and great rapidity; she has increased her vocabulary so as to comprehend the names of all common objects.

She can count to high numbers; she can add and subtract small numbers.

But the most gratifying acquirement which she has made, and the one which has given her the most delight, is the power of *writing a legible hand*, and expressing her thoughts upon paper. She writes with a pencil in a grooved line, and makes her letters clear and distinct.

She was sadly puzzled at first to know the meaning of the process to which she was subjected, but when the idea dawned upon her mind, that by means of it she could convey intelligence to her mother, her delight was unbounded. She applied herself with great diligence, and in a few months actually wrote a legible letter to her mother, in which she conveyed information of her being well, and of her coming home in ten weeks.

She has improved very much in personal appearance, as well as in intellect—her countenance beams with intelligence—she is always active at study, work or play—she never repines, and most of the time is gay and frolicsome.

She is now very expert with her needle; she knits very easily, and can make twine bags and various fancy articles very prettily. She is very docile—has a quick sense of propriety—dresses herself with great neatness, and is always cor-

rect in her deportment. In short it would be difficult to find a child in the possession of all her senses, and the enjoyment of the advantages that wealth and parental love can bestow, who is more contented and cheerful, or to whom existence seems a greater blessing than it does to this bereaved creature, for whom the sun has no light, the air no sound, and the flowers no colour or smell.

No definite course of instruction can be marked out: for her inquisitiveness is so great, that she is very much disconcerted if any question which occurred to her is deferred until the lesson is over. It is deemed best to gratify her, if her inquiry has any bearing on the lesson; and often she leads her teacher far away from the objects he commenced with.

In her eagerness to advance her knowledge of words, and to communicate her ideas, she coins words, and is always guided by analogy. Sometimes her process of *word-making* is very interesting; for instance, after some time spent in giving her an idea of the abstract meaning of *alone*, she seemed to obtain it, and understanding that being by *one's self* was to be *alone*, or *al-ouc*. She was told to go to her chamber, or school, or elsewhere, and return *alone*, she did so; but soon after, wishing to go with one of the little girls, she strove to express her meaning thus—*Laura go al-two*.

She has the same fondness for dress, for ribbons, and for finery, as other girls of her age; and as a proof that it arises from the same amiable desire of pleasing others, it may be remarked that whenever she has a new bonnet, or any new article of dress, she is particularly desirous to go to meeting, or to go out with it. If people do not notice it, she directs their attention by placing their hand upon it.

She seems to have a perception of character, and to have no esteem for those who have little intellect. The following anecdote is significant of her perception of character, and shows that from her friends she requires something more than good-natured indulgence.

A new scholar entered school—a little girl about Laura's age. She was very helpless, and Laura took great pride and great pains in showing her the way about the house, assisting her to dress and undress, and doing for her many things which she could not do herself.

In a few weeks it began to be apparent even to Laura, that the child was not only helpless, but naturally very stupid, being almost an idiot. Then Laura gave her up in despair and avoided her, and has ever since had an objection to being with her, passing by her as if in contempt. By a natural association of ideas, she attributes to this child all those countless deeds which Mr. *Nobody* does in every house—if a chair is broken, or any thing misplaced and no one knows who did it, Laura attributes it at once to this child. * * * *

With regard to the sense of touch it is very acute, even for a blind person. It is shown remarkably in the readiness with which she distinguishes persons; there are forty inmates in the female wing; with all of whom, of course, Laura is acquainted; whenever she is walking through the passage way, she perceives by the jar of the floor, or the agitation of the air, that some one is near her, and it is exceedingly difficult to pass her without being recognised. Her little arms are stretched out, and the instant she grasps a hand, a sleeve, even part of the dress, she knows the person and lets them pass on with some sign of recognition.

The innate desire for knowledge, and the instinctive efforts which the human faculties make to exercise their functions, is shown most remarkably in Laura. Her tiny fingers are to her as eyes and ears and nose, and most deftly and incessantly does she keep them in motion; like the feelers of some insects which are continually agitated, and which touch every grain of sand in the path, so Laura's arms and hands are continually in play; and when she is walking with a person, she not only recognizes every thing she passes within touching distance, but by continually touching her companion's hands she ascertains what he is doing. A person

walking across the room while she had hold of his left arm, would find it hard to take a pencil out of his waistcoat pocket with his right hand without her perceiving it.

Her judgment of distances and of relations of place is very accurate; she will rise from her seat, go straight towards the door, put out her hand just at the right time, and grasp the handle with precision.

The constant and tireless exercise of her feelers give her a very accurate knowledge of every thing about the house; so that if a new article, a bundle, handbox, or even a new book is laid any where in the apartments which she frequents, it would be but a short time before in her ceaseless rounds she would find it, and from something about it she would generally discover to whom it belonged.

At table, if told to be still, she sits and conducts herself with propriety; handles her cup, spoon, and fork like other children; so that a stranger looking at her would take her for a very pretty child with a green ribbon over her eyes.

But when at liberty to do as she chooses, she is continually feeling of things, and ascertaining their size, shape, destiny and use, asking their names and their purposes, going on with insatiable curiosity, step by step, towards knowledge.

Thus doth her active mind, though all silent and darkling within, commune by means of her one sense with things external, and gratify its innate craving for knowledge by close and ceaseless attention.

Qualities and appearances, unappreciable or unheeded by others, are to her of great significance and value; and by means of these her knowledge of external nature and physical relations will in time become extensive."

HINTS TO A CONTINUANCE IN WELL DOING.

It has been a subject of frequent observation that people leaving their native country and coming into a foreign land to sojourn, become luke warm in religion. One cause of this is to be ascribed to the change of circumstances.—Order has a tendency to generate good, confusion to generate evil. The scriptures manifestly suppose this, in the divers injunctions which

are given to parents, and children, and servants to be faithful in the stations wherein they are placed. How many virtues and graces flourish under the paternal government that prevails in a well regulated household. Not more regularly does the sun rise, and the tide ebb and flow, than do the members of such a household proceed in the order of their duties and labors.

God is the God of order, as we may see from the blessings that attend it. By means of order, a fence is cast up along the path on which the young and the inexperienced are called to walk. The fence may, indeed, be overleaped by the wayward and the evil, but it prevents all who are well-disposed from wandering out of the right way. The evil effects of a disruption of habits of domestic order, are often seen illustrated in the history of young men, who leave their fathers house to reside in large towns. It is no uncommon thing to find youths who, while under their father's roof, and within the restraints of an orderly household, manifest great circumspection of conduct, and bid fair to earn for themselves the respect and esteem of the good; nevertheless, when in a strange place, and surrounded by other associates, relapse into the ways of sin and folly. Faithful ministers in large cities are so impressed with the frequency of such lamentable occurrences, that they have earnestly courted the means of winning around themselves *the attendance of immigrants from the country*. I remember once hearing Dr. Chalmers in a public sermon, lamenting the frequency of departure from the ways of holiness by young men, after leaving their homes, and coming to our large towns.—So numerous were such instances, that they swelled the tide of corruption that rolled down our streets, and another and another victim dropped in, and were speedily beyond the reach of recovery. One case of this nature, if duly considered, were sufficient to rouse from their lethargy, both our ministers and legislators.—Edmond was a young man of the most promising genius. He was the ornament of his family. When he accompanied his parents and sisters to the sanctuary, he might be viewed as one of those olive plants, that was soon to bless and to gladden all around him. His parents cherished the most sanguine hopes of his future prosperity. His sisters already clung to him as their dearest friend and protector. His companions tendered to him their confidence and their love, and the aged seemed already to joy with him, as if the prize had been won, when he had not yet entered on the course. It was needful, so his friends imagined, for the sake of his future glory, that he should go to a city, that might be some fifty miles from his fathers abode. He was now removed from a father's love, a mother's tears. The restraints of the paternal roof and pious neighbors were removed also. He received new companions. He became pleased with their gaiety. He imitated what was light, he forgot what was serious. He swerved farther and farther from the

paths his parents had taught him. They were narrow-minded, and their views must be enlarged, rather than his contradicted. His love to his sisters became cool. They were too unlike the gay world that surrounded him, to meet his views. He spoke slightly of family worship. And the habits of economy and prudence which he had learned, he began to ridicule. By and by, he associated himself with companions who encouraged him in dissipation, and he became at length a source of grief and sorrow to his family and friends.

Now the same causes which operate in leading astray an individual, tell in like manner upon a community. It is much to be feared that families of immigrants, who had been characterized for sobriety at home, after coming into a foreign land, are no longer so. They may have in their houses that book, in which their fathers found their "title to a treasure in the skies." But it lies on the shelf unopened and unread, and the dust which covers it, is a witness against them. They had been zealous for the observance of the sabbath, while at home, but their zeal is now cooled. They had prized, while there, the ministry and ordinances of the gospel, but these are prized no longer. They are now ready to say that their highest good is to be found in the possession of the things of this life. What shall we eat, and what shall we drink, and how shall we be clothed, are all that seem to concern them. Such persons may fancy that they are emancipating themselves from the thralldom of early prejudice. Like Israel of old they are saying "we will be like the heathen, like the families of the countries," and this is their sin. Oh! that they were wise, that they understood these things, that they would consider their latter end. There is a tendency in moral evil, to propagate itself in an increasing ratio. The men of one age relapsing from the paths of truth and righteousness, bring forth children, who following out the principle of their fathers, depart farther from the good way, until at length in the third generation, every trace of godliness is obliterated. I was struck with the truth of this principle, in turning over the leaves of a printed journal of the late Matthew Miller, a missionary in this country, he gives indeed neither name nor place, and so far I can say to no one "thou art the man," nevertheless, seeing the evil thing is within our territory, it justifies me O reader, in asking the question, whether thou mayest not be the man; and if our hearts witness against us, let us cease to follow a multitude to do evil.

"In crossing a river," says Mr. Miller, "on Sabbath forenoon, I observed two lads standing on the bridge fishing, I stopped and asked the elder of them, who seemed about sixteen years of age, whether he had ever heard of the fourth commandment. He said he had not, I then repeated the beginning of it, and inquired whether he had ever heard that. He still replied no. I asked again if he had no idea of its being wrong to fish upon the Sabbath day. I received the same answer as before, given not at all with the appearance of obstinacy, or unwillingness to acknowledge a fault, but with every mark of unsuspecting ignorance." We might add many examples of a like kind, in illustration of the woeful ignorance, of the youth in this province. On a late occasion at the assizes in the district of Niagara, a young woman in giving her evidence, for the purpose of serving an end, was observed tampering with her oath, the Queen's Counsel surprised at such depravity in the case of a young female, wished to discover the extent of her religious knowledge, with this view he questioned her as to the number of the commandments in the moral law, and the answer returned was, that there were *three*. The learned counsel, astonished as he well might be, at the manifestation of such ignorance, repeated the question, and the answer still returned was, there were only three commandments. Was she sure, it was again asked, if she was correct in the number; and the girl unhesitatingly replied she was perfectly sure. She was called upon to name them, and now she could no longer hide her ignorance, but I fear that we could not say with Mr. Miller, that hers was "simple unsuspecting ignorance," for she remained silent, thereby confessing that the knowledge which she professed to have, was only to deceive. I know well that these examples cannot be said to be fair specimens of the youth of our people. I will even admit that they are extreme cases, but

I fear much that there is a spirit of degeneracy among us, which will soon manifest examples of a similar kind as its legitimate fruit. I would ask those of our people who are in danger of being led away by the latitudinarian principles of too many, alas! in these provinces, what were the doctrines which they confessed when they dedicated their little ones to the Lord in baptism? Did not that ordinance teach them, that they came into the world under the guilt of a broken covenant, and with a heart estranged from holiness, yea, prone to sin as the sparks fly upwards? Did it not teach them, that there was only one way whereby their little ones could be saved, namely by virtue of the knowledge of Jesus Christ, and him crucified?

And did it not teach that in order to be members of the church above, we were required to wash away our sins by repentance, and our iniquities by newness of life? I had thought that open breaches of the sabbath was matter of history in this province, and not of observation. I had hoped that there was not a corner in our back woods in which there was not an outward respect manifested towards the weekly sabbath. In this however it appears, I have been much mistaken. So late as last sabbath, an eye witness assures me that not more than twenty miles from Toronto, he saw divers individuals engaged in shooting and fishing.—Sins of this kind are a reproach to any people, and while they should quicken parents and ministers to more zeal, in teaching the word of God to the young, they make an immediate call on our rulers, to do their part in removing them from the midst of us. Ezra is an example to us of the duty that rests with the civil magistrate to suppress sabbath breaking, as well as of the beneficial effect of such interference to the community at large. *Ezra, 15th Chapter, v. 16—21.*

REMARKS ON THE LATE DEBATE IN THE HOUSE OF LORDS ON THE
CLERGY RESERVE BILL.

The Clergy Reserve Bill, which after years of agitation had been passed by our Provincial Parliament, has been before the House of Lords, and by a narrow majority has been handed over to the lawyers in England to decide as to its legality. The chief question on which they are to decide, is whether the words "Protestant Clergy" in the act 31 Geo. III., include any other than the Church of England. Now, to speak with all candor, we cannot help thinking, that this is treating both the parliament and people of this country with little respect,—that after some twenty years of discussion, and when the question had been set at rest (we do not say in the best way possible, for we think that the Romanists should be excluded), the bill is to be set aside by the craft of lawyers, for this is the simple English of the matter. We ask where is the deference that was to be shewn to the sentiments of the people of this country, by the government at home. The despatch announcing this promise is scarcely borne across the atlantic, than the next arrival brings us the information, that in so far as the House of Lords is concerned, it shall be trampled in the dust. Questions of this sort require a different order of gifts for their solution, than what lawyers generally possess. It is a question to be settled by christian men rather than by subtle lawyers, seeing it involves not so much the pecuniary interests of a handful of clergy, which the episcopal ministers are in this country, but the moral and spiritual well-being of a large community. Is it just, that we who never belonged to that church, who are a more simply Protestant society than she is, to whom by the treaty of union, equal rights and privileges were assigned with England; is it just, we say, or reasonable, that our religious standing should be left to the determination of a few English lawyers? The proposal we perceive came from the Bishop of Exeter, and we cannot help thinking that the Bishop in making it, manifested more of the partizan, than of the divine. If the Bishop's love of truth had been as genuine as his toryism, we should never have found him burying a great moral question like this, among the quagmires of legal artifice. It is utterly preposterous in the face of a Protestant community to say, that the enactment

of our Provincial Parliament is to be held in abeyance until the meaning of the word "Protestant," one of the simplest vocables in our language, is to be ascertained. We do not think that lawyers are exclusively competent to the solution of this question. The habits of their profession unfit them for being so held. In order to solve it in the constitutional meaning of the word as used in Great Britain, it simply requires men acquainted with the principles of the Protestant faith, and history of the Protestant church, and the members of our Provincial Parliament possess these requisites in a higher degree, than men who have been educated by the clergy in England, and taught that all other denominations of christians are schismatics, and learned that the King is the head of the church, and been taught "no bishop, no king," and other sayings of the like orthodox kind. It would be somewhat wonderful we should think after all that has been written in our confessions ratified by parliament about protestantism, and after all the oaths that have been taken by us at home, "to maintain the true Protestant religion," if it should be held by the lawyers that Protestant was to be wrested from us, as descriptive of our clergy. The remarks of Lord Melbourne when the question was before the House of Lords. are judicious, and the train of argument which he followed might shut the mouths of not a few of the spiritual Lords, who secretly countenance the Oxford doctrines, as to the meaning of the words "Protestant clergy." His Lordship has obviously studied the matter with some care, and coming from such a quarter we give his remarks entire.

"Lord Melbourne said it was impossible to believe or to conceive that the words 'Protestant clergy,' in the act of 1791, were not carefully chosen and selected for the purpose of embracing all denominations of Protestant Christians, and of extending protection to them exactly in the manner in which it was extended by the bill now sent from Upper Canada. Otherwise, why should there have been such a departure from the language and phraseology of all former laws and acts of Parliament? In no other act would they find the Church of England signified by the words 'Protestant clergy.' The words 'Protestant clergy,'" said his Lordship, "were not to be found in any late ecclesiastical history. They were not in the Thirty-nine Articles, neither in the body of the articles nor in the title. They were not in the canons of the church—at least he believed not; and though he did not mean to say

he had read all the canons, he had certainly read a good half of them—(a laugh)—all of them, he might say, which were most material respecting the discipline of the Church of England, and throughout them the Church of England was uniformly called the Church of England, and nothing else—*Ecclesia Anglicana*, the Church of England—(hear, hear.) There were no such words in the Act of Uniformity; there were no such words in the Act of Toleration; in both these places the words were “Church of England;” and, in short, he believed he might safely assert, that the word was not used in any act of Parliament, unless coupled with Dissenters, or inferring Dissenters—(hear.) The word was brought from Germany, and had not reference to what took place in England.—It was generally applied to foreign churches, and not to the “Church of England.” It was to be remembered that at the period of the act 14 Geo. III, (the act 31 Geo. III, was only a copy of 14 Geo. III, in that respect,) when all their rights were reserved to the Roman Catholic clergy of Canada, saving to his Majesty the right of making such provision as he might deem it fitting to make for the maintenance of the Protestant clergy and the support of the Protestant religion, the neighbouring states of North America were not separated from Great Britain—that we had never established the “Church of England” in those states; and that it was not very probable that the legislature of that day looked to the establishment in Canada of any other church than that known in the neighbouring dependencies. He saw no grounds nor necessity for submitting these questions to the judges. The act of the colonial parliament before them was perfectly clear and plain, involving no legal subtlety, and with all his respect for the judges, he did not perceive that they were more competent to form a sound opinion upon them than other men.”

His Lordship might have pursued his argument a little farther with perfect justice. The word Protestant, as he well observes has a reference to Germany not to England, and is descriptive of the principles of those who declare that the word of God is the rule of faith and discipline, and superior to all princes and councils. That the Protestant religion, which the reformation revived, was established in England, and has been a source of blessings to her people, we most heartily admit. But we would just ask what have the Oxford Tracts, put forth by Episcopal ministers in Oxford, and largely patronized both by bishops and clergy, what have they been saying about Protestantism for the last seven years? In many ways they have been labouring to subvert it by insinuating Popery into the minds of the people, and have in no very equivocal terms, abjured both Luther and the reformation, and yet now that it will serve their pecuniary interests in Upper Canada, they will deny us of the Protestant Church of Scotland to be Protestants at all, or they will condescend so far as to take the opinion of the episcopal lawyers on the subject. We have a great respect for the judicial office, and no sentence we trust which has fallen from our pen may be construed otherwise; but when we find

the sacredness of that office violated by party influence, and the legislature of the Province crippled in its exercise by an appeal to the judges, in a matter open to the common understandings of men, we must denounce the wretched authors of such appeal, under whatever pretext they may cloak their motives as the enemies of the country. For what is the position in which they place the judges supposing them to be favourable to their views? they assuredly put them in this very unseemly position of being told by the members of our legislature, that their opinion is an erroneous one, and devoid of all support from history; ay, “and we shall abide by our enactment still.”

We believe that the sheet anchor of the episcopal party in grasping at the clergy reserves of the province, rests in the circumstance that the scriptural terms bishop, priest, and deacon occur in the act 31 George III. They hope these words will swamp the rebellious epithet “Protestant.” They would have wished this last word had never been in the act at all, but seeing it is there, they will do what is next best, they will edge it out of its place by means of the three words just mentioned. But the words “Protestant Clergy” manifestly gives us the key to the interpretation of the word “bishop,” “priest,” and “deacon.” Protestant is not peculiarly descriptive of the Episcopal Church. And not only so, but as Lord Melbourne proves, the proper designation of that church in the canons and acts of parliament is simply the Church of England. Had the Church of England been meant, the usual designation would have been given, but as they could not mean that church exclusively, they shew it by using a general expression which comprehends both the Church of England and Scotland as well as orthodox dissenters; though in respect to these last we would not dogmatize, and neither do we see any thing in the circumstance that bishop, priest and deacon, (words familiarly used in scripture), occur in the act, to warrant the Church of England in making the rapacious demand, that the reserves shall be conceded to her, and none of them to the Church of Scotland. We have objected to lawyers being considered as exclusively competent to judge of the meaning of the words Protestant clergy; but that episcopal lawyers should decide upon the words bishop, priest, and deacon, *on which their minds are already made up*, would be an abominable mockery both of justice and common sense. And no one can read the speeches of the bishops on this matter, without being satisfied that they were making an appeal

not to a disinterested, but to a partial tribunal, and all with the view of damaging the bill of our Provincial Parliament, because it sanctioned the righteous claims of the Church of Scotland as co-ordinate with their own. Do these men not know that our parish ministers are bishops, yes, and bishops who agree fully as much with the definition of a bishop as given in the word of God, as those of the episcopal communion? Our ruling elders are presbyters (of which priest is only an abbreviation), and although in many quarters the eldership might be improved; nevertheless, speaking generally, they will bear a comparison with the presbyters of the Episcopal Church, for the dutiful discharge of their unbought services, in visiting the sick, exhortation in private, and "ruling" within their appropriate jurisdiction. And to come to the last order, we have our deacons, of whom it is enough to say, they manage the concerns of the church with discretion and frugality, and have under God warded from our land and people the incubus of pauperism. We would ascribe the chuckling of some of the bishops at the mention of the three orders, as not applicable to the Church of Scotland, 'o sheer ignorance, inasmuch as the Presbyterian system of church government declared in our formulas, and ratified by parliament, has a place and province, according as they are delineated in the word of God, for all the three. The bishop labors in word and doctrine—the presbyter rules and exhorts, and the deacons manage the concerns of the poor. And yet we are told that the mention of these three orders shows that the Church of England is meant,—why we say it tells conclusively in favor of the Church of Scotland. Had the Church of England been meant exclusively, they would have described her as consisting not of three orders which she has in common with our own church, namely, men who preach, rule and manage the concerns of the poor—they would have described her as consisting of many more orders than three; they would have spoken of arch-bishops, bishops, arch-deacons, deacons, deans, sub-deans, prebends, vicars, curates and the like; but seeing there is no such special reference so as to identify the Church of England as specially pointed out in the act, but a more general description which applies as much to the Church of Scotland as to that of England, we say (connecting this act with the stipulations of the union, securing to Scotland her integral rights as a nation and specially the the Protestant religion,) that the ministers of the Church of Scotland must come in for their

full share of these reserves, along with the clergy of the Church of England, as has been already decided by our provincial parliament. We have deemed it our duty to say this much to enable our readers to understand the present position of this most important question. We have purposely refrained from whatever might cause irritation to the members of the Church of England, being only intent in stating the nature of our claim. We were happy to find the Earl of Haddington stand up so firmly in his place in the house in support of our righteous demands.

"The Earl of Haddington regretted that the Right Reverend Prelate should, in his observations, have used language calculated to create hostility between the Church of England and the Established Church of Scotland. Notwithstanding the opinion expressed by the Right Reverend Prelate, many were of opinion that in all colonies that had been or might be conquered since the Union, the Church of Scotland ought to be considered as an Established Church. The noble Earl entered into an argument to show that the words Protestant clergy clearly comprehended the Church of Scotland. His countrymen, said his Lordship, in Upper Canada resembled their brethren at home. Attachment to their own church was perhaps the strongest feeling they had; and he thought that there could not be a greater misfortune than to raise in their minds any idea that there was an intention on the part of the Legislature to lower the church to which they were attached, and which they knew to be the church by law established in their own part of the United Kingdom at home. If clergymen of the Church of England were provided sufficient to teach the whole of them, the only effect would be that they would not listen to those teachers. Persons would come from the United States and preach more congenial doctrines; but he need not remind their Lordships that there would be no guarantee of the character of those persons, and that their politics would probably be of a very questionable nature. He wished to take the opinion of the judges, but he suggested to the Right Rev. Prelate whether, in the first question he proposed to put to the judges, he would not include words that would put it to them to say whether or not the clergy of the Established Church of Scotland were entitled to participate in those reserves?"

The opinion of Lord Ellenborough is equally decided. His Lordship has obviously paid some attention to the doings of a small section of high churchmen in this province, at whose door all the inconvenience and injury inflicted on this province by the late rebellion, may very justly be laid.

"Lord Ellenborough hoped the noble Viscount would consider well before he consented to the putting the first of these questions to the judges. It was not such a question as ought to be put to the judges. The bill passed by the colonial Legislature on the subject appropriated a part of these reserves to the Roman Catholic clergy. This was clearly beside the intent of the 31st Geo. III, and rendered the question one of expediency for their Lordship's decision, rather than one of law for the opinion of the judges. His own opinion was, that under the provisions of that act the colonial Legislature was clearly entitled to appropriate

these reserves as they thought fit. Suppose they obtained the opinion of the judges, and that opinion was in favour of the right of the Established Church of Scotland to participate in these reserves, did they think that any advance would be made towards the establishment of peace? He (Lord Ellenborough) thought that the Church of Scotland in Canada ought to be provided for out of the public funds, and he knew of no other funds than those which would be afforded by the clergy reserves. He would be ready to agree to an act of appropriation; for he thought that every man who had read the papers relating to Canada, that had accumulated during the last three years, must see it would be inconsistent with the peace of the colony, and with its relation to us, to attempt to

maintain the ascendancy of the Church of England in Canada—(hear, hear, hear.) Whoever might desire to see this accomplished, he told them it was impossible—(hear, hear.) His Lordship condemned strongly the present attempt, as calculated to exasperate the feelings of the people of Canada. As it was, the Church of England maintained its position in the colonies with very great difficulty; and it had little additional strength to hope for from emigrants, who are chiefly either Roman Catholics or Dissenters.

As the meeting of Synod is approaching, we would submit this matter of the Clergy Reserves, as a subject well worthy the vigilant attention of the members.

INFANT BAPTISM.

Scriptural views of this subject are of great importance to children, and to parents also, in order to their being faithful to their children. We think that it should be frequently brought before the people in the stated ministry of the word, and that tracts on this subject should be carefully prepared and circulated in our congregations. It is not enough, that our people have a traditionary or hereditary faith in the scripturalness of infant baptism. Faith in all cases should be founded on enlightened conviction—such faith alone is genuine, and receives the full and distinct impression of the truth to which it has respect, and can sustain itself against the cavils of gainsayers. It should be considered that those who are in greatest danger of being drawn over to the ranks of the antipædo baptists, are not those who are resting tranquilly on “the form of knowledge” and “form of godliness;” but, those, whose minds are just wakening up to a sense of the immense importance of divine truth, and are eagerly pursuing it in all its details, for inward peace and comfort, and the direction of their lives. It often happens, that such persons from their previous ignorance of the first principles of religion, have to prosecute the examination of its evidences before they can receive with confidence the statements of the Bible. And so too, though they may have been accustomed to regard infant baptism as warranted by scripture—they yet find, on their becoming the subject of religious convictions, that they have reasons for their faith in this matter to seek.—This was eminently the case with the Rev. Thomas Scott, the well-known commentator.

After being won over, by “the force of truth,” as he has described in the narrative so called, from Socinian and Pelagian errors to a sound faith in the cardinal doctrines of revelation, he was led through some writings in the Baptist controversy, which he had not before studied, to doubt the lawfulness of infant baptism.—This occasioned him for a time great perplexity; but, after long, anxious, and prayerful study of the scriptures he came to the settled conviction, “that the infant children of believers, and of all who make a credible profession of faith are the proper subjects of baptism.” Young persons who have not been well established in the elements of Divine truth, if thrown in the way of christians of the Baptist denomination or attending on the preaching of their ministers at the time they are under spiritual concern, are very ready to embrace the views of this denomination respecting baptism, and to submit to immersion, and the more so, if they have received benefit from them. Hence the duty of ministers, who believe as we do, that “the infants of such as are members of the visible church are to be baptised”—to bring before our people in its own proper place the scriptural grounds for this doctrine, and the duties of parents and children growing out of it.

Our readers will, we think, be pleased with the following little poem on infant baptism, by the Reverend JONATHAN FISHER, of Birchhill, Maine. Its merits do not consist in any great poetical excellencies, but in the minute and at the same time the comprehensive and brief statements which it contains of the doctrine of the Bible, respecting the privileges of the in-

ant offspring of the people of God, and the duty of parents towards them.

Those who will carefully read these stanzas, and the numerous texts to which they refer as proofs, may be convinced, or established in the conviction—that, the Saviour warrants us to bring our children to his servants to have water poured or sprinkled upon them in his name, as a sign and seal of that covenant, whose promises thus run: “I will sprinkle clean water upon you, and ye shall be clean A new heart also will I give you, and a new spirit will I put within you,” Ezek. xxxvi, 25, 26.

Little babe, I now receive thee *a*
From thy Maker's bounteous hand,
With his precious grace I leave thee, *b*
May'st thou in His favor stand.

Weak and helpless, young and tender, *c*
Thou'rt committed to my care; *d*
While my thanks to God I render,
Thou a parent's love shalt share.

Born in sin, in sin conceived, *e*
Satan would destroy thy soul: *f*
But by this my fear's relieved,
Grace can Satan's wiles control. *g*

God's free Spirit in a twinkling, *h*
Can display resistless power;
Can apply the blood of sprinkling, *i*
And thy ruin'd state restore. *k*

There, a gracious God, has lent me,
For thy precious soul I feel;
Back to God I now present thee, *l*
To receive a holy seal. *m*

This shall seal the cov'nant to me
In which God has thus agreed,
“I will be a God both to thee, *n*
“And a God unto thy seed.”

Father, Son, and Holy Spirit, *o*
If I truly faithful be, *p*
Stand engag'd thro' Jesus' merit, *q*
To bestow free grace on thee. *r*

Blessed cov'nant, what extension! *s*
Grace abounding over sin! *t*
O the glorious condescension,
Thus to take our infants in! *u*

a Psalm 127: 3.
b Prov. 20: 7.
c Gen 33: 13.
d 1 Chron. 22: 5
e Psalm 51: 5.
f 1 Peter, 5: 3.
g Luke 11: 22.
h Psalm 110: 3.
i Heb. 12: 24.
k 1 Peter, 1, 2.

l Luke 2: 22.
m Rom. 4: 11
n Gen. 17: 7, 10.
o Gen. 17: 1
p Gen. 19: 19.
q Gen. 22: 17.
r Isaiah 44: 3.
s Gen. 26: 4, 5.
t Rom. 5: 20.
u Mark 10: 14.

v Acts 16: 15, 33.
w Acts 2: 39.
x Psalm 37: 26.
y Gen. 17. 11.
z Gen. 17. 7.
aa Rom. 11. 16—25.
bb Luke 18: 15, 16.
cc Rom. 11: 17.
dd 1 Cor. 7: 14.
ee Mat. 19: 14.
ff Gen. 17: 14, with
gg Acts 2: 39.

hh & Rom. 11: 17.
ii Eph. 6: 4.
kk Psalms 119: 32.
ll Deu. 6: 7.
mm Deu. 5: 29.
nn Eccl. 11: 6.
oo Prov. 19: 15.
pp Prov. 22: 15.
qq Prov. 23: 13, 14.
rr Prov. 29: 17.
ss Eph. 2: 8, 9.

Still no cause we find to sever *v*
Parents from their children, dear;
Both united, still together *x*.
In the gracious promise share. *x*

Of God's cov'nant as the token, *y*
Abram's sons were circumcis'd;
If the cov'nant be not broken, *z*
Infants now may be baptiz'd.

'Twas the olive once did nourish *aa*
Jews, rejected now for sin;
On the same the Gentiles flourish
Now thro' faith engrafted in.

If believers, for their offspring, *bb*
Then had heavenly blessings seal'd,
Thus believers are in nothing
From such blessings now withheld.

Jews the olive sap and sweetness *cc*
Did enjoy for Jesus' sake,
Of its precious root and fatness
Holy Gentiles still partake.

Children still are holy named *dd*
From the parent, who believes;
Surely then we must be blamed,
If we slight when Christ receives. *cc*

Hearing what the word has told me, *ff*
Precious babe, a call I find,
In the arms of faith to hold thee, *gg*
To receive the seal design'd. *hh*

O for grace to make me careful
All my duty to discharge; *ii*
Humble I shall be, and prayerful,
If the Lord my heart enlarge. *kk*

Daily I would be instilling *ll*
Heav'nly truths into thy mind; *mm*
If a gracious God be willing, *nn*
These my heart at length shall find.

Sharp corrections, if required *oo*
For thy failings thou must feel, *pp*
To promote the end desired, *qq*
And preserve thy soul from hell. *rr*

Still with God's free grace I leave thee,
When my duty all is done, *ss*
His free grace alone must save thee,
For the sake of Christ his son.

MISSIONARY TIDINGS.

DEATH OF TWO MISSIONARIES, MESSRS. WILLIAMS AND HARRIS.

The excellent missionary, John Williams, of the London Missionary Society is now no more. He and a brother missionary, Mr. Harris, were slain by the savages of Arromanga, one of the islands called the New Hebrides, a group to the east of New Holland, on the 20th November last. The particulars of this melancholy event, we copy from the *Philadelphia Presbyterian* :

We are indebted to a friend for the following particulars of this melancholy event.—They were printed in the form of a circular from the Secretary of the London Missionary Society, who states that he had received no direct intelligence, but had no doubt of its truth.

The missionary brig Camden arrived on Saturday from the Island of Arromanga, (South Seas.) By her, we regret to learn the melancholy death by violence, of the Rev. J. Williams, and Mr. Harris.

The following are the particulars:—"On the 19th of November, we had communication," says our informant, "with the natives of Tanna, one of the New Hebrides. Finding them favorable to receive instruction from our teachers, we proceeded to the islands of Arromanga. The whole of the island is, without one exception, a complete iron bound coast, without the least appearance of culture. The natives are a barbarous race, quite different from those of other islands.

"Wednesday morning, 20th of November.—We sent the ship's boat ashore, containing Mr. Williams (Missionary,) Mr. Cunningham (Vice Consul for the South Sea Islands,) Capt. Morgan, and Mr. Harris. Mr. Harris joined the Camden at Otaheite, for the purpose of proceeding to this port to take his passage to England, with the view of arranging his affairs there previous to returning to the Marquesas as a missionary.

"On the boat approaching the beach, we could distinctly see the natives were averse to holding any communication with us. Mr. Williams attempted to make them presents of cloth, trinkets, &c., for the purpose of gaining their esteem, but without effect. He now proposed giving up the idea of having any inter-

course with the island, and Mr. Harris asked permission to leave the boat for the purpose of making another attempt. He was followed at a short distance by Capt. Morgan, Mr. Cunningham, and Mr. Williams. When Mr. Cunningham reached the summit of the beach, he perceived Mr. Harris running down toward the boat, followed by a large party of natives, armed with spears, clubs, bows and arrows, and he fell the first victim. As soon as one knocked him down, the remainder of the party speared him through.

"When Mr. Cunningham came running to Mr. Williams, the latter turned and made for the boat, but unfortunately stopped to look a moment for Mr. Harris. He then made for the boat, and reached the water, but in the hurry stumbled and fell, when one of the natives immediately took advantage of the circumstance and struck him four blows on the head with a club. By this time Captain Morgan and Mr. Cunningham had gained the boat and pushed off. After Mr. Williams had fallen, another party of natives, numbering between fifteen and twenty, speared him through, although our informant thinks he was dead when they arrived.

"The children threw stones and missiles at the corpse. Neither of the bodies could be procured, though every effort was made for that purpose; but the natives made an attack on the parties remaining in the boat, and part of one of their arrows is to be seen sticking fast in the boat of the Camden. Captain Morgan finding it useless to remain any longer, as no hopes were entertained of getting an interview with the natives, or of procuring the bodies of the sufferers, immediately bore for Sydney direct.

"That the mission has sustained a great loss in the death of Mr. Williams, there can be no doubt; but that God will carry on the work of evangelizing the islands of the Pacific, there cannot be the least question. The missionaries and their friends ought to be, and doubtless are, prepared for catastrophes so mysterious as these."

—
Mr. Williams, during his late visit to England, published a narrative of missionary enterprises

in the South Sea islands, a work replete with interesting and varied information, fitted to instruct the man of science, as well as to gladden the heart of the Christian, by a manifestation of the peaceful triumphs of the gospel. Mr. Williams was especially known to the Christian public for his great ingenuity and labor in building a large sea-worthy vessel, which he fitted up with masts, sails, and all needful tackling, though poorly supplied with tools, and assisted only by natives, used to stone hatchets. In this vessel, which he named "The Messenger of Peace," Mr. W. boldly stood out to sea, conveying native teachers to distant islands, and by means of such men, Mr. W. records that no less than four islands of the Pacific had been rescued from idolatry, and brought to a knowledge of the true God. Mr. W.'s whole heart was obviously engaged in the great work of

propagating the gospel. He had spent twenty years of his life, and travelled more than a hundred thousand miles, to advance this work. But now he rests from his labors, and though some may be ready to apply to Mr. Williams the words of David over the generous Abner, "Died Abner as a fool dieth!" yet when we remember the martyr's crown is not a corruptible crown, but an incorruptible—that the kingdom of heaven cometh not by observation, so in the death of Messrs. Williams and Harris on a far distant shore, with their bodies mangled, yea, devoured, by men as savage as the beasts of the field, there is nothing to draw the carnal eye of the world; nevertheless, theirs is the glory which surrounds the heads of prophets and apostles. They have been faithful unto death, and received a crown of glory.

SANDWICH ISLANDS.

It is well known that the French Government have been from the earliest times remarkable for the bloody persecutions they have sanctioned against Protestants, and we humbly think, if Protestant nations consulted their own safety and peace, they would keep a vigilant watch on her proceedings still, and more especially as the old spirit begins to influence her councils.—She has again, it would appear, taken the Church of Rome by the hand. This appears from two late acts—First, an attack upon Tahiti, because the Queen dismissed certain Romish priests from her shores, and for which they levied a heavy fine upon that personage, though destitute of an exchequer. And now a second time we find them engaged in the like work at the Sandwich Islands, threatening violence to the American missionaries because, as was supposed, they had advised the King to dismiss certain Popish priests from thence.—We are happy, however, to find the missionaries, on this occasion, have found protectors in their own countrymen.

From the Philadelphia Presbyterian.

We have received from the Sandwich Islands two pamphlets, containing a very full and particular history of the visit of Captain Laplace of

the French frigate *D'Artemise*, and also of a subsequent visit from the United States East India squadron, under the command of Commodore Read.

It appears that Mr. Brinsmade, the U. S. Consul, has represented fully to our government, the proceedings of the French, and we trust that conduct so outrageous, will not be suffered to pass without notice.

When Captain Laplace declared that he should treat as natives the American missionaries, thus disregarding their rights as American citizens, they very naturally addressed our consul on this subject. The following was his reply:—

United States Consulate,
Sandwich Islands, July 12, 1839.

To Mr. Levi Chamberlain, Agent for the Secular affairs of the American Mission to the Sandwich Islands:

SIR:—Yours of present date, is this moment to hand. In reply to the inquiries proposed by you, I feel no hesitation to say that in the appropriate pursuit of the objects contemplated by your mission, you are each entitled to the protection of the government of the United States equally with any other American citizen; and

that the passports and certificates of citizenship holden by the several members of the missions are deserving of respect, and that their validity will be vindicated, if wantonly violated.

In case of hostility being extended through the ground, I know not that other or better "protection can be promised to the life and protection of the Missionaries of the American board of Commissioners of Foreign Missions, residing in places remote from Honolulu and other islands," than an unimpaired testimony of their citizenship, under the broad seal of the United States.

I am, Sir, very respectfully, your most obedient servant.

(Signed) P. A. BRINSMADE.

The pamphlets sent us contain, 1st. An article of 47 pages, octavo, by Samuel N. Castle, containing a full account of the visit of *L'Artemise*, with the documents, except such as appeared in a previous article by Mr. Jarves, with a discussion of several points of interest in and connected with the proceedings. 2d. The article by Mr. Jarves. 3d. Correspondence, &c., during the visit of the United States East India Squadron.

The last article comes to us in a separate pamphlet, from which we copy the following:

"We the undersigned officers of the United States East India Squadron having upon our arrival at this place, heard various rumors in relation and derogatory to, the American mission at these islands, feel it to be due, not only to the missionaries themselves, but to the cause of truth and justice, that the most unqualified testimony should be given in the case; and do therefore order one thousand copies of the annexed article and correspondence to be printed for gratuitous distribution, as being the most effectual mode of settling this agitated question in the minds of an intelligent and liberal public.

"Being most decidedly of opinion that the persons composing the Protestant mission of these islands are American citizens, and as such, entitled to the protection which our Government has never withheld; and with unwavering confidence in the justice which has ever characterized it, we rest assured that any insult offered this unoffending class will be promptly redressed.

"It is readily admitted that there may be in the operation of this, as in all other systems in which fallible man has any agency, some objectionable peculiarities; still, as a system, it is deemed comparatively unexceptionable, and

believed to have been pursued in strict accordance with the professed principles of the Society which it represents; and it would seem that the salutary influence exerted by the mission on the native population, ought to commend it to the confidence and kind feelings of all interested in the dissemination of good principles:

George A. Magruder, *Lieutenant*.

Andrew H. Foot, *Lieutenant*.

John W. Turk, *Lieutenant*.

Thomas Turner, *Lieutenant*.

James S. Palmer, *Lieutenant*.

Edward R. Thomson, *Lieutenant*.

Augustus H. Kilty, *Lieutenant*.

George B. Minor, *Lieutenant*.

John Haslett, *Surgeon of the Fleet*.

John A. Lockwood, *Surgeon*.

Dangerfield Fauntleroy, *Purser*.

Fitch W. Taylor, *Chaplain*.

Robert B. Pegram, *Master*.

Joseph Beale, *Assistant Surgeon*.

J. Henshaw Belcher, *Prof. Math's*.

Alex. G. Pendleton, *Prof. Math's*.

Honolulu, Oahu, Nov. 1st, 1859."

The "article" referred to above is that by Mr. Jarves. The correspondence consists of various letters by the missionaries, Commodore Read, the U. S. Consul, and the King. The impression made at the islands by the visit of the squadron seems to have been very happy, although the missionaries still feel deeply the necessity of a more direct interference of our government to vindicate and protect their rights, and especially to remonstrate against the principle of the *right of the strongest*, acted on by Captain Laplace, and by means of which he forced a passage to the islands for Popish priests and French brandy.

In consequence of the accusations brought by Laplace against the missionaries, Mr. Brinsmade addressed to the King a letter of inquiry on the subject.

The letter of King Kamehameha III., in reply relative to the conduct of the government and of the missionaries, is highly characteristic. He says:—

"When the American missionaries arrived in this country, we permitted them to remain in this kingdom, because they asked it, &c."

"When the priests of the Romish religion landed at these islands they did not first make known to us their desire to dwell on the islands and also their business. They landed in the country secretly."

And, he testifies, that the Sandwich Islands government were *not* influenced by the Ameri-

can missionaries to turn away the Catholic priests, but by what "certain captains of whale ships told Kahumani, of the evil of this way."

He further declares that the American missionaries instead of *persecuting* the Catholics, had boldly reprov'd the Sandwich Islands government for imposing on them many burdens.

And further he says, that the law respecting the sale of rum, did not originate in any representations of the American missionaries, but that a number of captains of whale ships commenced the thing, thousands of his own people supported them, his own chiefs seconded them,

and he himself chose it as a rule of his kingdom, because he saw it was an excellent thing.

"But that thing which you speak to me of, that they act with us or overrule our acts, we deny it, it is not so."

"We think that perhaps these are their real crimes. Their teaching us knowledge. Their living with us. And sometimes translating between us and foreigners. Their not taking the sword into their hand, and saying to us with power, stop, punish not the worshippers in the Romish religion."

AN HISTORICAL AND DESCRIPTIVE ACCOUNT OF BRITISH AMERICA,

Comprehending Canada, Upper and Lower; Nova Scotia, New Brunswick, Newfoundland, Prince Edward Island, the Bermudas, and the Fur Countries; their History from the earliest settlement; the Statistics and Topography of each district; their Commerce, Agriculture and Fisheries; their Social and Political Condition; as also an Account of the Manners and Present State of the Aboriginal Tribes; to which is added, a full Detail of the Principles and best Modes of Emigration. By Hugh Murray, F. R. S. E., with Illustrations of the Natural History by James Wilson, F. R. S. E., R. K. Greville, LL. D., and Professor Trail. In three volumes. Edinburgh. Oliver & Boyd.

This extensive and elaborate work, which we are sorry we have been unable to notice sooner, belongs to the deservedly popular series of the Edinburgh Cabinet Library, to which it is a valuable accession. It would be in vain, in the brief space we can devote to this department of our labors, to attempt to enter into anything like an analysis of the varied and comprehensive details indicated in the title of the work as above quoted. We shall therefore confine our notice to the most obviously interesting feature of the subject at the present time—the importance of our possessions in North America to the mother country, as an outlet for our redundant population, as a market for our home manufactures and colonial produce; and as the source whence we are deriving several valuable commodities in return. This will best appear from the following summary of statistics contained in these volumes. And first of the available extent of the country. Independently of Newfoundland and the Hudson's Bay Territory on the one hand, and the Bermudas on the other, the strictly available territory of Lower Canada is 115,000 square miles; of Upper Canada, 141,000; of Nova Scotia, 15,600; of New Brunswick, 25,900; of Prince Edward Island

2100; making a total of 299,600 square miles. The area of Great Britain and Ireland is only 121,353 square miles, being little more than a third of this amount. Only a very small proportion of this enormous extent of territory has as yet been brought into cultivation. It is estimated that at the present time the number of acres of land cultivated in Lower Canada is 2,200,000; in Upper Canada, in 1835, it was 1,303,000; in Nova Scotia, 400,000; in New Brunswick, 259,000; in Prince Edward Island, 100,000, making a total of 4,253,000, or 6659 square miles, being little more than one-fiftieth part of the whole. What a prodigious field is here left open for the enterprise and industry of future generations of our countrymen; and what increasing accessions of opulence and power may Great Britain hope to derive, from the maturity of her infant colonies in North America, unless in her weakness and folly she allow these invaluable dependencies to be "lost or given away!" The staple export of the colonies will ultimately be their agricultural produce, in exchange for our manufactures and the produce of our other colonies. In the present stage of their cultivation, and from the annual influx of emigrants, as well as from the duty of

five shillings imposed on their wheat, in addition to the expensive freight across the Atlantic, the export of grain is inconsiderable; and their staple commodity is now, and must continue for an indefinite period to be, their valuable timber, which is at present almost exclusively imported into Great Britain and the West Indies, although a new market is opening in the Atlantic States, whose own forests have been exhausted, and who will therefore throw themselves permanently upon the Canadas for their supplies. The timber trade will of course decrease in the ratio in which agriculture increases; but ages must elapse before the stock can be exhausted. The exports of timber for 1832 amount to £963,309; in 1833 to £950,335; in 1834, to £1,237,632; and in 1835, to £1,249,337. The next article of commerce, and scarcely inferior in importance to the timber trade, is the fishery, which in 1832, produced £792,324; in 1833, £916,034; in 1834, £849,973; and in 1835, £952,163. Of this department of colonial commerce, dry cod forms the chief item, the largest shipments being made to Portugal, Spain, and the British West Indies. The train oil, which forms the next commodity in importance, is sent almost entirely to Britain. The produce of wheat, which is exported almost exclusively to this country, had decreased in 1834-5, being £99,000, and 12,000 respectively, whereas in 1832-3 it amounted to £177,000 and £174,000. The third article in importance is ashes, which in 1832, amounted to £201,717, but had decreased in 1835 to £131,506.

The total exports, under the heads of timber, fishery, produce of land, ashes, coals, and miscellaneous, for 1832, was £2,450,639; for 1833 £2,613,537; for 1834, £2,611,013; for 1835, £2,706,694. Of which Great Britain took, in 1832, £1,423,593; in 1833, 1,376,333; in 1834, £1,429,763; in 1835, £1,479,177. The West Indies stand as the next best market; Ireland appears as the third; the United States only as the fourth. Turning to the imports into British North America, which include almost every article beyond the necessaries of life, we find manufactured goods, for 1832, £1,370,924; 1833, £1,331,659; 1834, 1,413,577; 1835, £1,331,001. Tropical produce, wine, grain, provisions, coal, salt and miscellaneous, making the total value of imports, including manufactured goods as above, for 1832, £3,457,720; 1833, £3,579,905; 1834, £2,900,415; 1835, £3,319,724. From the statement of countries whence these importations took place, we find Britain set down in 1832, for £2,209,653; 1833,

£2,267,235; 1834, £1,777,298; 1835, £2,330,243, being nearly two-thirds of the whole.— We find also returns of the numbers of emigrants during the seventeen years from 1821 to 1837 inclusive, giving a total of 346,269, equal to the whole combined population of Glasgow and Paisley at the present time. The smallest numbers appear in 1823-24-25; the largest in 1830-31-32-34. By far the greatest proportion of emigrants during the last nine years has been from Ireland. These interesting facts are calculated to impress us with a high idea of the present value and future capabilities of these important colonies; and if they do not also open our eyes to the interest we have in consolidating our power in British North America, and knitting still more closely our dependencies there to the mother country, by the strong bonds of British sympathy and Christian principle, they leave us no room to wonder that the cupidity of the United States should be excited to take advantage of our apathy and neglect.

It is unnecessary to state that the history of British America—from the early struggles of the Aborigines with the superior numbers and military skill of their European conquerors, down to the present period when Britain has been called to assert her dominion, first against the rebellion of a portion of her own colonial subjects, and then against the invasion of a neighbouring power—is intensely interesting. With this history, including a general view of the country, an account of the native tribes, and the topography of the Lower Province of Canada, the first volume of the present work is occupied; and we refer particularly to the details of the late insurrection and invasion as the most complete that have yet appeared.— The second volume is devoted to a description of the commercial, social, and political condition of Canada and of the maritime provinces. The third is occupied with an account of the Hudson's Bay Territory, the subject of emigration and a general summary. The scientific reader will find the general interest of the work enhanced by the able and interesting notices of the zoology of British America by Mr. Wilson, of its botany by Dr. Greville (alike distinguished as a christian philanthropist and a man of science,) and of its geology by Professor Trail. The geography of the country is illustrated by maps, and the scenery and costume by wood-engravings. The statistical and commercial information, a large portion of which has never before been laid before the public, will give the work a peculiar value in the estimation of the mercantile community. The whole is got up with the usual good taste of the publishers.

UPPER CANADA RELIGIOUS TRACT AND BOOK SOCIETY.

The annual meeting of this institution took place in the Wesleyan Methodist Chapel, Newgate Street, on Thursday evening, the 7th inst. at 7 o'clock.

The Rev. Dr. McCaul, Principal of Upper Canada College, in the chair.

The statement made in the report of the proceedings of the society during the past year were peculiarly gratifying. The circulation of evangelical truth has greatly encreased, and the receipts of the society more than doubled during that period. The different extracts which the report contains of the successful operations of tract visitation are extremely interesting, and specially commend this department of tract usefulness to the active co-operation of all who are desirous of doing good. There are now actively engaged 36 gratuitous visitors who distribute religious tracts to 1025 families in this city and neighbourhood, once in every fortnight throughout the year.

The report further states that the Sailors in the Harbor, the Soldiers in the Garrison, together with the Military and General Hospital and Jail, are visited with tracts by means of the society's agent.

The labors of the society in supplying sabbath schools, and in encouraging the introduction of tracts and books into various parts of the province are no less gratifying. Several of the speakers at the meeting were listened to with marked attention, and elicited the applause of the audience. The Rev. Mr. Baker, of Kingston, was particularly happy in his remarks relative to the distribution of tracts among seamen—he stated that he was an old man of war's man—and related some pleasing anecdotes of the good which has resulted from the distribution of tracts among that valuable but too much neglected class of our countrymen. It is much to be regretted that a meeting so interesting and useful, should be so thinly attended, especially by those who profess to be the disciples of a Master who went about doing good.

The Depository is at 23 Yonge Street, where in addition to a large supply of Tracts and Books, a select assortment of Sunday School publications, and a further supply of Twenty-six Libraries are expected by the first spring ships to Quebec.—*Com.*

MISCELLANEOUS.

DEATH-BED SAYING.

Mr. Edward Deering, on his death bed, in 1576, said, "There is but one sun that giveth light unto the world, there is but one righteousness, there is but one communion of saints. If I were the most excellent creature in the world, if I were as righteous as Abraham, Isaac, and Jacob, (for they were excellent men in the world,) yet we must all confess that we are great sinners, and that there is no salvation but in the righteousness of Jesus Christ, and we have all need of the grace of God. And for my part, as concerning death, I feel such joy of spirit, that, if I should have the sentence of life on one side, and the sentence of death on the other side, I had rather choose a thousand times (seeing God hath appointed the separation) the sentence of death than the sentence of life," Phil. i. 23.

ILLUSTRATION OF DEUTERONOMY, CHAP. XXXII V. 19.—Among the hardships experienced by the first settlers in North America, they were sometimes greatly distressed for want of food, which led the women and children to the sea side to look for a ship which they expected with provision, but no ship appeared for many weeks: they saw in the sand however, vast quantities of shell-fish, since called *clams*, a species of mussel. Hunger impelled them to taste, and at length they fed wholly upon them, and were as cheerful and well as they had been before in England, enjoying the best provision. It is added, that a good man, after they had all dined one day on *clams*, without bread, returned thanks to God for causing them to "suck of the abundance of the seas, and of treasures hid in the sand." This text which they had never before observed particularly, was ever after enquired to them.—*Whitcross.*

PROTESTANTS OF PIEDMONT.

The Turin correspondent of the *Berliner Kirchen Zeitung* mentions, that the Protestants in Piedmont had a meeting of Synod lately, in which they determined that their students of theology, instead of receiving ordination as formerly in the colleges where they finished their studies, are in future to be ordained by their own clergy, and before them sign the Protestant confession of faith. An odd fact is mentioned regarding an English Colonel Beckwith, who for many years had lived among that interesting people, extending schools and churches, but who had left the country because the synod would not agree to a proposal of his, that they should establish as a sort of bishop to be called "Moderator for life" but who was to have no parish. "On more grounds than one," remarks the writer, "this won't be liked in England!" We dare say not, but it is liked in Scotland.—

We are glad to see so much Presbyterianism among a people, who longer and more faithfully than any other "kept the faith once delivered to the saints."—*Scottish Guardian*.

SONNET.

The place was lonely. Neighbouring men had chose
Their dead to bury. The forest deep stood round
Where all was silence, save now and again
The melancholy note of stranger bird
Died on the ear. A gloomy stream winding
Its course 'mid foliage deep of cedars and
Tall pines, that scarce the moonbeams shone upon
Its waters, murmured near. A rustic fence
Was raised around, and a few flowers culled by
The hand of friends, beside the gate-way grew,
And as the spring time came they put forth leaves
And fairest buds. Sure emblem's of a truth
Taught in God's word, that from the darksome grave,
A lovelier form shall rise, on that day
When the last trump shall sound, and earth her dead
Shall yield.

REGISTER—ANCASTER, 1840.

DATE	Thermometer.		Barometer.		Wind.		WEATHER.
	9 A. M.	9 P. M.	9 A. M.	9 P. M.	A. M.	P. M.	
April 1	38°	35°	28.88	29.12	N E	W	Cloudy, a. m., a little snow, evening clear.
2	39	37	29.23	.06	S W	S W	Fair and clear. [night
3	46	57	28.88	28.56	S W	S W	Cloudy, windy, some rain, a. m., thunder storm a
4	44	43	.73	.98	N	N E	Partly cloudy.
5	44	42	29.10	29.21	N E	N E	Fair and clear.
6	37	34	.29	.34	W	N W	Ditto, ditto.
7	35	35	.44	.35	N	W	Ditto, ditto.
8	37	38	.36	.36	W	W	Ditto, ditto.
9	41	42	.33	.16	N	N	Ditto, ditto.
10	57	56	.13	.16	S W	S W	Partly cloudy, a shower in the evening.
11	48	55	.08	.04	S W	S W	Misty, a little rain,
12	52	40	28.80	.06	S W	W	Thunder showers, a. m., fair, windy, p. m.
13	43	45	29.34	.33	W	W	Fair and clear.
14	44	46	.14	.13	N	N	Cloudy, a. m., clear, p. m.
15	47	47	.18	.16	N	N	Ditto, ditto.
16	50	59	.09	28.97	S W	S W	Fair and clear, shower in the night.
17	66	70	28.81	.70	S W	S W	Mostly cloudy, windy.
18	52	42	.90	29.16	S W	S W	Cloudy, a. m., clear, p. m.
19	46	46	29.29	.28	S W	S W	Fair and clear.
20	43	47	.41	.37	W	W	Ditto, ditto.
21	46	45	.33	.11	N	W	Ditto, ditto. [night.
22	54	65	28.90	28.75	S W	S W	Cloudy, windy, rainy, a. m., thunder shower in the
23	62	62	.92	29.01	S W	S W	Fair, slight haze.
24	53	50	29.10	.03	N E	N	Fair and clear.
25	62	67	28.95	28.96	S W	S W	Ditto, ditto, windy, thunder storm in the night.
26	61	37	.89	29.08	S W	N E	Cloudy, rainy, a. m., snow shower in the evening.
27	38	40	29.41	.46	N W	N E	Fair and clear
28	41	46	.37	.31	W	W	Cloudy, a little rain in the evening.
29	48	50	.16	28.98	N E	N	Misty, rainy.
30	51	55	28.99	.97	S W	S W	Fair and clear, rain in the night.
Means.	47.5	47.76	29.11	29.106			

Mean temperature of the month, 47.63°. Highest, 82°. Lowest 29°.