

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

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Cover title missing/  
Le titre de couverture manque

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/  
Transparence

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

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

Includes index(es)/  
Comprend un (des) index

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

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.

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: /  
Commentaires supplémentaires:

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

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

THE CANADIAN

# CHRISTIAN EXAMINER,

AND

## PRESBYTERIAN MAGAZINE.

NUMBER 8.

AUGUST, 1839.

VOLUME 3.

### RELIGIOUS COMMUNICATIONS, ETC.

FOR THE CHRISTIAN EXAMINER.

#### HOW OUGHT THE CLERGY RESERVE QUESTION TO BE SETTLED?

BY DR. JOHN RAE, OF HAMILTON.

Continued from page 223.

If the state require its citizens to know and feel the great truths of religion, then must it assume that these truths are taught them. But some one again says—it is needless for the state to take this office on itself, because, though it might be its duty, were it not otherwise discharged, yet it is very certain, it will be effectually discharged by the *voluntary principle*. Could we persuade ourselves that this so named principle would indeed discharge, as well as the state, those functions which it is the duty of the state to see performed, we acknowledge, that it were a matter of indifference, whether the Government were an actor or an onlooker. But before we can assent to the propriety of the state, in this matter, becoming a mere spectator, we must be well assured that this principle will indeed perform the duty in every particular. Now, after looking into the matter with some care, we confess we cannot satisfy ourselves that such will be the case. On the contrary, it seems to us that there is a fallacy at the very bot-

tom of the representation, that any so named principle is efficient only as it belies its name, and nearly in proportion as it is not voluntary, and that besides there seem to be defects in the churches, that arise from its operation, which we have reason to fear will one day produce serious evils.

There seems to us a fallacy at the very bottom of the matter, because we have neither seen nor heard, nor read, nor, unless the age of miracles were to return, can we form a conception of any body of men uniting to form themselves into a religious community, of their own mere motion, without some impelling cause from without. Let us take a case, the most resembling real voluntaryism that can occur. Say that, in some quarter of the world, there exists a community having no knowledge of any thing deserving the name of religion—heathens, we shall say—but, who would embrace religion, if worthily presented to them. It is clear that this mere disposition on their part will effect nothing. There must be a miracle, or there must be some human means, to bring religion before them. Say that what is wanting is completed by the arrival of a missionary or missionaries among them, of talent, and intent, and zeal, commensurate to the enterprise, whose labours result in these men forming themselves into

a religious body—themselves defraying the expenses arising from the support of their clergy and other contingencies. This is probably the nearest approach that can be made to a purely voluntary church—to a body of men defraying by their voluntary contributions, the expenses of the religious privileges they enjoy. Yet, even in this case, it is apparent that this religious body only does so in part. Without the missionaries, its religion had been a blank; and in so far as it pays not the pecuniary outlay necessary to the existence and sending forth of these missionaries, its own voluntary contributions defray not the expenses, of the system of religion which it enjoys. What now have these missionaries cost? The question is difficult to answer. It were a fallacy to reckon the mere expenses alone of the maintenance, and education, and sending forth, of the individual missionary. To approximate to the actual expenditure, we must consider, to how many thousands, hundreds of thousands, nay millions, the gospel must be effectively preached in any land, before you can reasonably expect to gather out of the community, men possessed of the zeal, and talent, and patience, necessary to form, and send forth the successful missionary. We will not attempt such an estimate, but in so far as it is brought before us in what we have next to remark. If missions to the heathen be held to belong to the voluntary system, because the contributions to their support, either by churches or individuals, are voluntary, it must be confessed that the system is deplorably deficient. The fact, though a melancholy one, cannot be denied, that though more than five sixths of the earth has long been overspread with people destitute of religion, and though for the last two or three hundred years these regions have lain open to missionaries, yet do they still remain unchristianized—points only, here and there, appearing illuminating the deep gloom of heathenism that darkens so many lands.

To turn however from a case necessary to be stated, but which is only distantly connected with the matter in hand, to cases that are immediately connected with it—to churches such as the Independents and Methodists in England, and the Seceders in Scotland, who are held forth to us as examples of the efficiency of the voluntary system. And let us enquire, in the first place, how far the men who in these cases united to form themselves into religious communities, actually themselves paid the expenses of that religion which was among them, when so united. Now, it is notorious that the majority of these had been members of one or other of the national churches, and from them had imbibed their religious knowledge and feelings. Their re-

ligion was consequently the offspring of these national churches, and not of any voluntary system. Some indeed in England—for in Scotland there was scarce one—joined themselves to these bodies at their first formation, over whom religious feelings and convictions had not previously had any perceptible sway. Yet even these had learned something of what religion was, and had been prepared for embracing it, by the national churches. They had known speculatively, but still they had known, the great religious truths, which long radiating from these sources, had fixed themselves in the general convictions of the land, and were known to be recognised as verities by the mass of the good and great throughout it. These dissenters from the national churches sought not to make a new religion, but to improve the old. Either, as the Methodists in England, they thought that there was a deficiency of zeal in the administrations of the church, or, as the Seceders in Scotland, and the Independents in England, they conceived that some point in the government of the church was wrong and tended to corruption. But it is very certain, that when any of these bodies first met, had they asked themselves the question, whence is the material, the substantive medium through whose agency we received that religion which is among us, though they might have looked round in various directions, they must have at length turned themselves to the national church. They could not then be styled voluntaries; if by that term we mean to designate those who pay by voluntary contribution the pecuniary outlay that has been incurred by the infusion into them of the religious knowledge and feelings they possess.

Again, from the moment that any of these formed themselves into a separate religious community, the operation of the system into which a regard for their well-being led them, has in reality been continually more and more divesting them of that voluntary character which they probably believed they were assuming. No sooner have they seriously turned their thoughts on what is for the good of a church, than they have unavoidably been led to do all that in them lay, to form themselves into great establishments—into systems intending to operate, and therefore providing the means for operating, on successive generations. They have provided churches and parsonages as commodious and durable as possible, calculated to last not for one, but for many ages. Their educational establishments have been on a similar plan. If they have not become national churches, it is not because they have not endeavoured to become such, but because they have not been able to make themselves such. Each of these churches believed that

It was the most conformable to the word of God of any existing church. Suppose this to have been really, prominently, the case, with regard to some one of them, and that this particular church had also possessed what all aimed at—the possession of superior zeal and prudence—had these things been so, we may suppose that this particular church might have been specially favoured as an instrument for the diffusion of the gospel; that it might have spread over the land, and have gradually absorbed within its body, not only other dissenting sects, but the established church itself, which losing their votaries would at length be obliged to relinquish the funds placed in their hands for religious purposes, and become altogether extinct. Such a church, if not a government church, would at least be a national church, and would naturally seek to make its funds as effective as possible for what would stand out before it as the great object of its existence—the training up the people in religion. Its churches would be large, numerous, durable; so would the houses of its clergy. As it would be economical, so, to avoid waste of its means, it is likely that in country places small glebes would be attached to these dwellings. The educational establishments of such a church would assuredly be extensive in their facilities, and liberal in their endowments. Nor, surely were there any portion of the people unable from poverty to procure for themselves the ministrations of religion, would it neglect to provide these for them. In this case it would hold it out to the rich, as their duty, to provide for the necessities of their poor brethren. Such a church could not be called voluntary, in the proper meaning of the term—in the sense of each individual in the community paying the pecuniary outlay, which the religious advantages he enjoyed actually cost. On the contrary, each really religious man, in as far as money was concerned, would owe the religion he enjoyed to contributions paid in years or ages before; and he himself in his contributions, would be making provision for religion reaching generations then unborn.

Such a church would approach in many particulars very nearly to our conceptions of an established church. It would differ from these in others.

The members of the community, neither as united into a whole civil body or state, nor as individuals, would be obliged in any shape to contribute to the support of the generally professed religion. The essence of its voluntarism would consist in this, that any one who chose to stand altogether aloof from the church, might avoid contributing towards it. We conceive that this is by

no means a desirable distinction. It seems to us contrary to the plainest principles of justice, in as much as these require an equivalent to be given for every advantage received. Now, in the first place, in such a community, there might be many individuals before whom religion was continually brought, and all its comforts presented, who yet defrayed not in the smallest degree the expenses of the establishment. Until they united themselves to the church, they would not contribute to its support. But besides this, whoever lives in a religious community, though he himself may live without religion, draws yet advantages—worldly advantages—from it, in the security, tranquility, and morality existing around him. The truth of this is manifested in the cause which men of this stamp have assigned for the existence of religion—in their assertion, that it owes its foundation to the wisdom of legislators, who have established it as a check to keep the passions of the multitude in salutary restraint. On these two accounts, therefore, it seems to us that it were an injustice—a thing essentially, and in itself wrong for individuals or a religious community not to contribute to the support of that religion. But, injustice is of a contagious nature. Where wrong is permitted among men, it seldom fails to breed wrong. We fear experience shows that such would be the case here. That the fact of many untaxed reaping the advantages which religion bestows on a community, would have the deplorable effect of turning the religious feelings of the community to perform the office of the tax gatherer. Men without religion would be marked, and so marked, that they would find their worldly prosperity and comfort injured by their apparent neglect of religion. Some would be driven into the fold in the garb of hypocrisy, others would stand out, exclaiming against, and conceiving themselves to be the victims of what they would term, priestcraft. Nothing more injurious to the cause of true religion can, we think, be conceived than such results. It saps the very root of the religion of love, when other feelings than pity predominate at the view of those who are void of religion. The evils and disorders which the being devoid of it may in this world give birth to, may indeed be the proper subject of indignation, but at the contemplation of the condition itself, christian charity smothers every feeling but commiseration. On this head therefore, giving to what is termed the voluntary principle all the extent, and all the success conceivable, we apprehend it would be seriously defective.

There is another head also on which it seems to us that a church established under this so named principle is naturally defective. When a church

is established by a whole community or state, it is generally in the power of the state, to throw the main burden of the support of religion upon the rent of land. This we conceive, in an economical view, is a very decided advantage. The reasonings of political economists, or, if these are not held convincing, the results of universal experience, demonstrate, that as society advances, a part of the annual revenue of the society is absorbed in the payment of the claims of the landholder. In the course of events, and the progress of time, certain individuals become proprietors of the land forming the territory of the state, and draw from those who till it a variable but large revenue. Now these landholders are not in ordinary called on to perform any service to the community. They may do so; there are many examples of illustrious benefits conferred on their country by individuals of this class. But they are not required to do so. "*Fruges consumere nati*;" their condition is to live and enjoy. It is then, we think, a clear advantage, when a portion of this fund is appropriated to support the expenses of the religion of the people—when it is bestowed on those who labour, not on those who sit idle. Thus it is well known that in Scotland the parochial clergy are supported from this fund. Their whole incomes arise from a small fixed amount yearly paid by the landlord—an amount we believe which is never begrudged them. We shall say that this is equal to a fortieth part of the yearly rent of that part of the kingdom. Were this taken from the clergy, and given to the landlord, it is clear that the community instead of gaining, would lose by the transfer. It would lose that portion of the revenue of the industrious classes, which the support of the clergy would necessarily absorb. In so far then, as the operation of what is termed the voluntary principle, takes from the wages of the labourer, and the profits of the capitalist, what a church supported by the state draws from the rent of land, it would seem to be disadvantageous to the community. But the truth is, that every church, as it establishes itself in a society, is desirous of placing whatever funds it may possess on land, because this species of property is felt to be the most secure of all. In this respect therefore, it is likely that such a church as we have been considering would assimilate itself to a church established by the state; and, just in proportion as it did so, would this disadvantage disappear.

In those particulars, therefore, in which a church supported by what is called the voluntary principle, is held by some to excel a church supported by the state, it seems to us, on the contrary, that it is inferior to it; and that it is inferior to it, in pro-

portion as it differs from it. There remain to be pointed out two inherent defects—the probable sources of considerable evils.

The former of these comes very perceptibly into view, when we consider that such a church, rising up within any community unconnected with the system of government which that community has adopted, and standing apart from it, must be regarded as a separate element—an element moving within the circle of the social compact, but having a motion of its own, not by any means necessarily in union with the other parts—a distinct principle—an '*imperium in imperio*'—one existence operating largely on another, but for whose reciprocating action there is no machinery arranged. Such a condition of things might obviously lead to many evils. For brevity's sake we will only point to one; and, for the same reason, it shall be one connected with the second defect to which we would allude. It is we know very possible for a church, however excellent, to fall away from that excellence. However high therefore in the religious scale we may place any church, it is by no means impossible that in the course of ages it may descend to the lowest degrees; that its clergy may no longer be possessed with a truly religious spirit, and that the efficacy of their ministry may cease. Now in the case of a church established on the voluntary principle there seems no constitutional remedy for this evil. The whole society may have contributed largely for successive generations to add to its means, trusting that by so doing they would add to its utility. But those very means, by giving it independence and wealth, may have fostered the pride of its clergy—may have made them careless about the effects of their ministry, and at length incapable of being effective ministers. The people fall away from them, but they heed not the declension; or, if they do, it is but to chide at what they term the growth of popular prejudice, not to lament over the decay of clerical zeal. Retired within their establishments, all uneasy reflections die away in the learned ease, and leisure, and pleasures, which these establishments afford. For such a condition of things there would be no constitutional remedy. A voluntary church owes the state nothing; for it has received nothing from it; nor can it be called on by the state to discharge duties to which it never pledged itself to the state. A great social grievance might exist for which there would be no remedy but in a great social wrong—in a violent inroad on the part of the state, on property which it had never granted, or never had had under its control. In protestant countries, the voluntary system has not any where continued for a space of time sufficient to mark by

actual observation, the growth of such evils. Institutions only operate by degrees. The changes they produce are progressive, as generation succeeds generation. It is not until the lapse of ages, that we can expect fully to trace the real course any one of them shapes out for those subjected to its agency. We may however analogically refer to the effect of this system in the times of Romanism. Now, we apprehend, that were a Roman Catholic called on to instance those who gave the most eminent examples of the power and beauty of his religion, he would draw them from the voluntaries of his church—from the founders and early supporters of the monastic orders. Were he, on the other hand, called on to make known the source of those evils which, he will allow, overran the church for centuries preceding the era of the reformation, he would point to the same monastic orders, their corruptions, licentiousness, and ambition. If asked how it could be that good and ill flowed from the same fountain, he might probably reply:—they who founded these orders, they who laboured at their establishment, were holy men—men who zealously and disinterestedly devoted themselves to the highest duties of religion—to cleansing the church from the corruptions of the times—to the instruction of the people—to the protection of the weak from the wrongs of the strong; and who, renouncing the pleasures of the world, were content to trust for the supply of their scanty personal wants, to the voluntary offerings of those who benefitted by their labours. Lives so spent procured for them the esteem of most men—the veneration of many. Numbers every where eagerly aided them with their substance in the prosecution of these enterprises, and the wealth that thus flowed in on them, was at first scrupulously applied by them to carry out the purposes for which it was given. They extended themselves in all directions; their missions penetrated to every land; they formed a great and respectable body in the church. But, as time advanced, while the riches which the fervent spirit of their founders had procured to their respective orders remained, the spirit itself died away. Their successors, from age to age, became cold and colder. Men sought the shelter of these establishments for their own selfish ends. They turned to ease, and enjoyment, and sensual gratifications. They became the flatterers of the great, the despisers and deceivers of the multitude, the opprobrium of the church of which they had once been the ornament, the restless and ambitious agitators of communities, of which they had once been the benefactors.

We trust none of our readers will so far misunderstand us, as to conceive we are holding up, what

a Roman Catholic, speaking according to his real belief, might state, with regard to the course of affairs in his communion, as being an exact parallel to what the operation of similar causes may be expected to produce within the pale of protestantism. When the difference is so great the analogy can only be remote. Still there is an analogy—an analogy which in the absence of other means of forming an opinion must have, and ought to have, considerable weight with us. We cannot but conclude, that there is danger in all churches, of funds set apart for the service of religion being diverted from it, and abused in the prosecution of worldly and improper objects; nor is the danger in any degree diminished by the fact of those funds having been originally procured by voluntary offerings. Now, in the case of churches established on the voluntary principle, it is impossible for the state to provide against this danger. Each of these churches grows out of the wealth and prosperity which the social condition, and the institutions of the community in which it exists, have procured for it; and yet, in that tacit social compact, which takes a beginning with beginning institutions, and gathers strength with their progress, there is no provision made against those evils which its very possible perversion of those funds may occasion. This we conceive to be a great inherent defect in such churches. But it may probably be said in reply, "Your conclusions are all drawn from the supposition, that there is only one church within the state, and there may be a plurality." We made this supposition, it is true, but, it was for the sake of simplicity of explication. Whatever defect applies to one, applies with equal force to two, three, or half a dozen churches, supported on this voluntary principle. In one important particular indeed the danger of defect is increased by a plurality of churches. It is obvious that a plurality of churches would add to the risk of large portions of the community being left destitute of religious instruction and ordinances. A single church, embracing the great mass of the community, and supported by them, would naturally think it a duty to extend its ministrations to those who were unable, or, for the time, disinclined to contribute to its support. But, where the responsibility is divided among several sects, there might be—we may say it is the natural condition of things that there should be—large masses left uninstructed, because none of these sects can conceive that it is its particular duty to extend its ministrations to all. It may indeed be supposed, that many of the evil consequences, otherwise likely to arise from the prolonged operation of the voluntary system, would be checked, because under the

operation of this system, such a variety of sects and fluctuation of religious opinions would be produced, that no one sect could spread to a sufficient extent, or maintain itself for a sufficient time, to permit of the birth or growth of these evils. If any one should think this consideration a sufficient answer to the objections to which the system is liable, we certainly would not agree with him. Though some variety in religious belief be perhaps unavoidable, yet it is far from desirable; and such a continual fluctuation and successive overthrow of sects and opinions, from age to age, as is here contemplated, would be one of the worst evils that could come on a people, as it would tend more than any other circumstance to uproot religion altogether from among them. To hold that up as a remedy for evil, which is in itself the greatest evil, were therefore, it seems to us, an absurdity. But we trust, that, under any system, such a state of things is unlikely to have long continuance. It is we think not only contrary to reason and revelation, but opposed to fact. It seems to us that, when we take into view the whole protestant world, we shall rather see reason to rejoice that charity more and more prevails; that the bitterness occasioned by extreme views is softened; and that there is an approach to general unanimity of sentiment on religious matters; than to dread that protestantism will be still farther divided and weakened by increasing diversities of belief, and dissensions on these all important subjects.

But, finally, the answer to all which we have brought forward, that will most readily present itself to an advocate of the voluntary principle will we doubt not be, "The predominance in churches established by the state, of some of those defects, which, you assert, will develop themselves in the progress of the voluntary system, is the very cause of our separating from the establishment and becoming dissenters and voluntaries. We deny not these defects. On the contrary, were proof wanted, we would set them forth as proofs, of a very melancholy character, of the tendency of wealth and independence to produce pride and a neglect of duty, in all religious establishments. But we assert, that, in a church owing its support to the state, there is a check on this abuse, and a remedy for it. Such a church cannot conceal from itself the fact that it exists, and is paid, for the religious instruction of the whole people. If it fail in this duty, every one within it who has a sense of right and wrong, feels the failure as a sensible reproach. This feeling acts as a constant stimulant to the zeal of the church, and has a continual tendency to excite it to recover any ground it may have lost. Again we hold, that, if a church supported by the state,

for the religious instruction of the people, fail in this its duty, it is the business of the state, either directly, or indirectly, to remedy the abuse. In this case, we hold that it is called on either to effect the removal of the defects that diminish the utility of the establishment, or to withdraw the funds that support it. In this, in our conception, lies the great advantage of establishments, and, notwithstanding the length to which we have already run, we must be indulged with a few words on what, in the apprehensions of very many, lies, we believe, at the root of the whole matter.

(To be continued )

---

#### CHURCH OF GENEVA.

From D'Aubigne's "Voice from the Alps."

The great reformer of Geneva had sufficient of the mind and penetration of our own reformers, not to leave the church he had modelled without creeds and forms of sound words. Along with a catechism which bore the name of Calvin, a liturgy which still exists, though only occasionally used, and various rules for the government of the church, the creed of the Helvetic churches was adopted as the Genevan rule of faith, and it was not until those records of the true confession were either slighted or fell into disuse, that error began to invade the Church of Geneva. A leading minister (or pastor) of the present day, boasts that it is now more than a century since the doctrine of the Trinity was quietly laid aside, by Alphonso Turretine, the then professor of theology. But the first positive indication we can find of such a falling away appears in the year 1777, when Professor Vinet allowed Arian theses to be maintained in his presence by the students of the academy. It is not a little singular that we have to look about this time for the real theological opinion of the Geneva doctors, in the writings of an unbeliever, I mean those of Jean Jacques Rousseau, and it would almost seem as if posterity had shown their gratitude for this discovery to 'the self-torturing sophist,' by erecting a bronze statue, in the late improvements of their city, to his memory, the inauguration of which was duly honored by the attendance of the liberal professor of divinity now existing. In those writings of Rousseau, entitled, 'Lettres écrites de la Montaigne,' we have the lamentable condition of the Genevan divinity brought to light "You ask them," (the pastors,) says the philosopher, "whether they believe in the divinity of Christ? They dare not answer. You ask them if he was a mere man? They are embarrassed, and will not say they think so." Nor can we suppose the pre-

sence of Voltaire, during his residence at Ferney, and his sojourn of two years within sight of Geneva, would contribute to christianize the theology of the wavering pastors. In this state the French revolution found the Geneva church, and as a constituent body it was deemed expedient to spare it. A prayer for the emperor was introduced into the liturgy; the consistory resumed its functions, and a full and free admission was given to French intercourse and manners, so that the stern Presbyterianism of Calvin was reduced to such a state as to allow the opening of the theatres on a Sunday evening, and every other kind of Sabbath desecration, from which the once favored city has never yet recovered.

Great joy was manifested at the restoration of the old republic, and Geneva was annexed to the Helvetic confederation. This ought to have been a solemn occasion for re-introducing the Helvetic confession of faith; but the decision of the company of pastors was fatal to all creeds. The catechism of Calvin had gone through the crucible of more than a century of corrections, and as it now stands, as far as doctrinal points are concerned, might be conscientiously signed by a Socinian or a Mahomedan.

Notwithstanding the effects of a cold philosophy and the demoralizing influence of the French revolution, there had constantly been maintained in many of the best Geneva families, a high veneration for the reformed faith, and this is not without effect in the adjustment of the national religion; the Bible was held up as the standard of truth, and in Geneva, although her professors of divinity may be accused, of corrupting by translation, the sacred text, yet the citizens could never be accused, as a body, of rejecting in principle the word of God.

Amongst the great number of British subjects which flocked to the continent after the peace, there were some who went for the express purpose of seeking out the religious condition of the people; and the ancient renown of Geneva attracted their special attention to that city. Two gentlemen, remarkable for their zeal, arrived at Geneva in the year 1818, and endeavoured to stir up some of the inhabitants to a proper sense of the faith of Calvin; armed with religious tracts and addresses, they went like two missionaries into an unbroken field of labor, where they found but few voices to respond to their appeal. It was not long, however, after their departure, that it was found some seed had been sown, and that the English Methodists, as Messrs. Drummond and Haldane were designated, had been the authors of religious discord in the peaceful republic. Cæsar Malan was at that time a young man with a wife and family, and had no other subsistence but the scanty income arising from his situation as teacher of the fifth class in the Geneva academy—of a warm disposition, ready talent, and easy address; he appeared to possess the necessary qualifications for a modern reformer; he had studied, with attention and solemnity, the word of God; he lamented over the fallen condition of

his national church; and when he ascended the pulpit, which he occasionally did as a 'proposant' for the ministry, he dwelt strongly on the corruption of human nature, the all-sufficient sacrifice of Christ, and the work of the Holy Spirit upon the heart; nor did he abstain, which was the point of his offending, from designating the pastors, as a body, blind guides of the people, and apostates from the faith of their ancestors. The appearance of an apostle like this in a city where the power of the gospel had ceased to be felt, soon attracted the attention of the rulers, and raised the curiosity of the people, and those doctrines which might have been read by the citizens of Geneva in every page of Calvin's institutes, which they preserved with great veneration in the public libraries, were pronounced and condemned as novelties, and thrown back upon the English Methodists, who had sown the seeds of dissension in the 'enlightened city.'

The principle which the venerable company of pastors had laid down, prevented them, in the first instance, from visiting M. Malan with ecclesiastical censure; for having first abolished all creeds, they had proclaimed a full and free liberty for every one to preach what doctrines he chose, providing they were moral, and drawn from the text of Scripture. As this gave equal liberty to the high Calvinist and to the low Socinian, it did not appear how they could call Cæsar Malan to account, without also arraigning the professor of divinity. But as the Calvinistic preacher had called the Arian and Socinian body blind guides, they conceived they had a right, consistently with their principles, to enjoin upon him not to speak of his brethren after this manner in the public assemblies. Upon this ground, an ecclesiastical prosecution was instituted; it lasted many weeks, and drew forth the passions, prejudices, and feelings of the whole population of Geneva. The history of this singular process would of itself fill a volume: the result was, that Cæsar Malan was prohibited from preaching in any pulpit belonging to the national church; was deposed from his office of class-teacher, and deprived of his ministerial character. The proto-martyr of modern Geneva was crowned with the approbation of all who contended for the faith; and for some time the praise of Cæsar Malan was in all the churches. He was enriched with gifts from Scotland, England and America: he was enabled, in a few months, to build a chapel without the walls of the city, and procure for himself and family a comfortable habitation; he received a yearly income for the support of the gospel at Geneva. And now, as the pastors of £80 per annum walk past the house of the excluded minister, and eye his visible property, they readily insinuate that Orthodoxy or Methodism is the surest road to worldly preferment. Mr. Malan, with many excellencies and some of the infirmities common to us all, ought to be regarded as the pioneer of a new era in the Geneva church; and I account him worthy of the patronage and encouragement he has received



from Christians in foreign countries. His chapel is now conducted chiefly by himself, near the gate of the city which leads into Savoy. His church is composed of about 150 poor people, besides being joined by some English travellers in the season, and he still preserves the title which he originally gave to his institution—L'Église du Temoignage.

Since Dr. Malan (for he has of late years obtained his degree in Scotland) was excluded from the Geneva body of clergy, it has been my fortune to witness and take some part in the subsequent proceedings at Geneva. The Anglican church, which was originally begun by the present Bishop of Winchester, in 1616, has been 'a city of refuge' for many who were deprived of the means of grace in their own community. And I cannot but feel thankful to that providence, who, at such a time, placed me in a situation to exhibit the apostolic Church of England as more catholic in character and spirit, and more liberal in act, than an Arian synod. The mass of the Genevan population were of course opposed to the new religionists, whom they called *Momiers*; and the scenes which were once exhibited in our own country at the doors of the Wesleyan class-meetings, were acted over again at the meetings of the *Momiers*.

A new sect soon sprung up, which in earlier times, with us, might have been designated Puritans. They have still their chapel and community, and reckon among their number some of the most devoted citizens of Geneva. Amongst them is one who deserves notice, not only because of his personal merits, but because he was the next victim of persecution in the 'liberal church.' Ordained, like *Cæsar Malan*, to the initiatory office of minister, Mr. Bost preached the gospel with zeal and fidelity. Humble and modest in his demeanour, upright in all his proceedings, with neither purse nor scrip for his journey, he went round his native mountains to proclaim salvation through Jesus.

The venerable company could not endure the reproach. He was called before the Consistory, and, after pleading his own cause, in a speech of two hours, was condemned as a transgressor of the church's discipline, and returned home to a wife and nine children without the means of subsistence. The more brilliant career of Dr. Malan for a time eclipsed the humble testimony of poor Bost. I recollect a circumstance which made upon my mind one of those inexpressibly soft impressions which religious sympathy alone is capable of producing. The English chaplain at Geneva is sometimes called upon to make a journey to Berne, to perform a marriage ceremony in the house of the British minister. It was on one of those occasions, in winter, returning to Geneva, that I found my companion in the Diligence to be a man of faith and pious zeal. The humble looking individual, who spoke with much eloquence of the love of God in Christ, was unknown to me personally, until we arrived at the large village of Payerne, in the canton of Vaud. Du-

ring the time the horses were in changing, the door of the coach was besieged by several children and a few up-grown people. Some of them brought fruit, others bread, and various articles of food, and with much affection poured their tribute into the good man's lap. He observed my look of inquiry, and when he had kindly saluted his friends, he said, with a smile of satisfaction, 'Ce sont des enfans de Dieu qui me portent du pain.' 'These are the children of God who bring me bread.' This I found was the exiled minister Bost, who, in all the country round about, was known as the apostle of the poor; and these were the wages he carried home to his wife and nine children. Mr. Bost is the author of several excellent publications; the last, which has but recently appeared, is a History of the Moravian brethren; and I am happy to add that this faithful servant of God is employed as an evangelist by the society of Geneva, to which I have now to call your attention. If there be any thing I regret in the case of this excellent man, it is the little I have ever done to alleviate his temporal difficulties.

It is not to be supposed that during those consistorial proceedings, the inhabitants of Geneva remained tranquil spectators, and that there was no interest excited in the churches of the Reformation. It was no easy task for the venerable company of pastors to maintain their principle of perfect liberty of opinion in the church, whilst they suspended from their spiritual functions the ministers who were opposed to them. Alarmed lest the new doctrines should spread, and the pulpits of the canton should become as so many arenas of controversy, they had recourse to an expedient which forms a singular feature in the history of ecclesiastical proceedings. They imposed upon every candidate for admission to the ministry four articles of unbelief, forbidding them to introduce into the pulpit any entire subject upon the following points: 1st. Upon original sin. 2d. Upon predestination: 3d. Upon the manner of the operation of grace: 4th. Upon the manner of the divinity of Christ.

The religious journals in England and Scotland now raised an almost unanimous cry against the heterodox church of Geneva, which the pastors heard with stoical indifference. If accused of denying the divinity of Christ, they said they were calumniated. If asked whether they believed in the doctrine of the Trinity, they replied that there was no such word in Scripture. And although it was the entire conviction of all who knew any thing of the state of religious doctrines at Geneva, that the great articles of the reformed faith were gone, it was impossible to fasten the charge upon any two pastors of the Proteus-like body. If arraigned upon the charge of the four negative articles, they said those were imposed upon the young minister for the sake of peace, but were to be set aside in the course of time, as indeed they have been since. But whilst men were wondering what doctrines were to be considered as the Christianity of the Geneva church, and how it was that this church still retained in its bosom an orthodox Dioc-

ti, a Trinitarian Moulinie, a spiritually-minded Gausse, and a humble Coulin; the lively professor of divinity set the question at rest, by publishing a series of essays with the following titles: Essay against original sin; Essay against the Trinitarian system; Essay against justification by faith, &c. These writings emanating from the theological chair, and that without a word of remonstrance from the ecclesiastical body, were considered to express the sentiments of that body, and yet individually they would not admit the conclusion, but took refuge in the motto of their liberal standard of faith, 'every man may have and publish his own opinions, and be of our church.' This fair spoken scheme, however, was a mere name, when it became a question of how they should act with a refractory Calvinist or an intolerant Monner; and an opportunity soon occurred for the exercise of Arian and Socinian liberality.

In the bosom of this fallen church there was a little faithful company of pastors and laymen, who had long lamented the daughter of their Zion sitting in the dust, and by a wonderful providence, it happened that these were some of the most noble and wealthy citizens of Geneva. The pastor to whom they especially looked, dwelt at the extremity of the canton, in a small village under the Mont Jura, where for several years he had faithfully preached to his rustic flock Jesus Christ, and him crucified; but the lifeless catechism which the venerable synod had imposed upon the settled parish minister, to teach the children, was not used by the spiritually-minded pastor of the village of Satigny. This breach of discipline was observed, and watched with a jealous eye by the ecclesiastical body. About the same time (we are now speaking of the year 1830,) there came to Geneva, after an absence of some years Monsieur Merle D'Aubigne, who had been pastor of the French reformed church at Brussels, and now well-known as the author of "The History of the Reformation of the Sixteenth Century." A third minister, of like evangelical sentiments, was laboring in his vocation of schoolmaster at home, and occasionally preaching with much warmth and feeling the true doctrines of the cross. These three men, pressed with an earnest desire to raise the standard of their theological education at Geneva, drew up a respectful communication, which they addressed to the government. They declared that a new school for the instruction of the young men intended for the ministry was now become necessary, and they made special reference to the anti-Christian principles which were inculcated from the divinity chair, as set forth in the recent publication of the professor. They proceeded to collect contributions, and to found their new school, to which any who chose were to have access; but whilst thus occupied, they were all three summoned to appear before the formidable synod. Here again might be interposed volumes of pleadings, censures, letters, and written opinions of neighbouring churches; but I must be content with stating the result, which was, that Monsieur Gausse

was deposed from his living of Satigny, and interdicted, together with his two colleagues, from ascending any pulpit in the canton of Geneva. Thus in about twelve years five spiritual persons were put out of the anti-Trinitarian synagogue, which consisted of about thirty-five in all; that is to say, we have the singular instance of a body of ministers, professing to act upon the principle of full and free toleration for all religious opinions, and, that the liberty might be perfect, abolishing all tests and creeds, in the course of twelve years are found to have excluded one seventh part of their number. From which, as members of the Church of England, we infer that it is more liberal to have creeds and articles which define the principles and conditions upon which a candidate is admitted to the holy office.

This melancholy state of things gave rise to the new theological academy of Geneva; and to the establishment of the Evangelical Society; which was followed by the establishment of the Paris Society of the same name, and for similar objects in France.

The new theological academy of Geneva proceeded under the auspices of English, Scotch, American, and Swiss Christians. It was so furnished with four professors, three of whom were the excluded ministers; it reckoned from twelve to twenty regular students, and some munificent donations from the United States enabled them to found six scholarships or exhibitions, at £25 per annum each. The wealthy Geneva laymen, to whom I have alluded, came forward boldly, and by their efforts, joined to exertions made in this country, they have been enabled to build a new church, to which the academy is attached; and, to add to the whole, an evangelization department, for the purpose of carrying the gospel into the neighbouring districts of France. All these things were effected within the space of two years after the destitution of the three faithful witnesses.

We have then the state of the Church of Geneva thus exhibited. The national body of pastors, about thirty in number, may now reckon about seven orthodox and godly men, amongst whom is the great name of Diodati, whose faith is uncorrupt, as was that of his ancestor, the first who translated the Scriptures into the language of modern Rome. At the other end of the theological scale the mixed synod may reckon two or three Socinians. The intervening space may be filled up with Arians or semi-Arians, no three of whom would be found to agree upon any one great article of the Christian faith. By the side of this mournful picture stands the Evangelical Society, with its new school, and its claim to be the real church of Geneva, because it is regulated by the ancient rule of faith, and holds the Liturgy and Catechism as left by Theodore Beza. The Geneva people are much disposed to listen to the truth. Whoever a pastor is known to be preaching the true doctrines, his church is crowded; and the church of the Societe Evangelique is well attended three times every Sunday.

HINTS ILLUSTRATIVE OF THE ANCIENT PREVALENCE  
OF IDOL-WORSHIP.

The superior information which the goodness of Providence and the benign influence of true religion have diffused among all nations of christians of the present day, leads us to wonder at the extraordinary stupidity of former times. The Jews at the time of our Lord's appearance among them, said, *if they had been in the days of their fathers, they would not have slain the prophets.* So we, in our fancied superiority, say, or at least think, if we had been in the times of the ancients, we would not have paid divine honors to graven images. And no doubt, if we could with all our present knowledge and present feelings, be transported back to their times, it is tolerably manifest that we would not. But the question is not how we would have acted among them, if blessed with all our present advantages; but how we would have acted if favoured only with their scanty knowledge, if penetrated with their common impressions, with their associations and with their habits of thought.

Man, bent upon amusement in every stage of society, is peculiarly so disposed in a rude and uncivilized age. Having then few objects on which to occupy his thoughts, he pursues the few that are level to his capacity, with inextinguishable eagerness. His disregard of consequences, and in many cases, his ignorance of them, lead him to pursue the present object of desire, whatever it may be, *without counting the cost.* The amusement of the present hour absorbs his whole soul, and leads him to neglect alike all regard to truth, and all attention to futurity. Hence sprung one of the most powerful causes which led to the practice and the continuance of idol-worship. The practice was early connected with gay scenes, festive pleasures, noisy merriment, indolent forgetfulness of manly pursuits, frequently with criminal excesses or sensual indulgence. The intrusive advice of the moralist was repelled with a sneer, and the gaudy haunts of riot and licentiousness were sought with less control. Thus when Aaron had made the golden calf, in conformity with the tumultuous invitations of the people, and had proclaimed a feast to the Lord under this absurd form of worship; *they rose early on the morrow, and brought peace-offerings, (as on the eve of a new career of prosperity;) and the people sat down to eat and to drink, and rose up to play.\** In this base rejection of the directions of Moses, and of the commands of their God, they were influenced in no small degree by the parade and frivolity of the new worship they adopted.

\* Exod. xxxii. 6.

Many other instances occur in the Jewish history of this conjunction of idolatry and headlong devotion to sports. In the 24th chapter of Numbers, we find that people forming an intimate connexion with the Midianites, an idolatrous nation in whose neighbourhood they resided. The intercourse of the two people was celebrated by the performance of superstitious and licentious rites. Mutual feasting and jollity abounded. In the history of Samson, it appears when that hero fell into the hands of the Philistines, they made a sacrifice to their god Dagon, and a general festival, because their enemy was delivered into their power.\* Also, when the king of Babylon, set up a magnificent gilt or golden image in the plain of Dura, and required his subjects to do it homage,† the splendid array of musical instruments indicates the joy and festivity which were intended to accompany this impious act of worship. It was no doubt the celebration of some of the great victories of that vain conqueror.

It may be said perhaps, that the worship of Israel admitted of joy and festivity as much as the heathen rites, and consequently the latter practice was not particularly promoted by this circumstance. Thus, when Moses sang the song of triumph at the passage of the Red Sea, all the people rejoiced, and Miriam followed the procession with timbrels and choral dances of the women. ‡ It is true these pious solemnities were celebrated with rejoicing; and they could not be sincerely performed, if they had not been so. But the joy of these celebrations was of a more staid, solemn and reasonable kind. The joy arose from the remembrance of the unspeakable bounty of Almighty God. It was the contemplation of the goodness shewn to them and to their fathers, and the hope of the same protection to them and their children in time to come, that called forth their pious and delightful aspirations. It was a joy that joined *reverence with mirth.* It was thoughtful, sedate, contemplative. It did not lead to jollity and wantonness; but, on the contrary guarded against them; and indeed presented the most effectual of all obstacles to these corrupters of the heart.

This union of idolatry and excessive amusement, may be likewise observed among the heathens. The dramatic representations among the Greeks, dated from the festivals of a particular divinity. The periodical games so celebrated among that people, were severally instituted in honor of a particular deity. And the horrid shows of the gladiators among the Romans, were a continuation of certain rites intended to appease the manes of

\* Judges xvi. 26. † Daniel iii. ‡ Exod. xv.

the dead. Similar observations might be made on other sacrificial institutions among these renowned nations.

Amidst this boundless thirst for diversion, it cannot be imagined, that the love of truth would be prominently cultivated. We may more reasonably suppose that it was seldom thought of. The mind dissipated in quest of show or of pleasure, would think little of the truth or falsehood of the doctrines offered for its belief, or of the reality of the benefits for which its gratitude was demanded. Provided the primary object of pursuit, the excited delight of the present hour, was not restrained, it was very immaterial for what purpose the feast, the song, the revelry, and the excess were appointed. In such circumstances the mind easily yielded to the sympathies of those around, and gave a ready assent to acclamations of worship which left no time for thought, and brought with them so much pleasant enjoyment.

A present deity! they shout around;

A present deity! the vaulted roofs rebound.

It was a matter of indifference, whether, the being thus deified was, as in those verses of Dryden, and in the case mentioned Acts xii. 22, a present sovereign, or an imaginary invisible personage, to whom their fears or their wishes had given birth. In both and in all similar cases, a regard to truth, was equally discarded.

There is scarcely any subject in which mankind are naturally so intolerant as in their diversions. In cultivated ages this may be less apparent, as men learn by experience to make allowance for each other's diversities of humor. But among rude men, a face that would attempt to frown at the public amusement, would be hunted and pelted down. No such face durst show itself. The want of sympathy with the universal joy, would appear an instance of malignity not to be endured. The situation of a person who disavowed these pastimes in an ancient nation, may be known from the condition of one among ourselves who disapproves of the theatre or the race-course, and would dare to be present at such an exhibition for the purpose of reproving it. It is our happiness to have it in our power to choose our recreations. They, in many cases, had no alternative.

One of the most marked features of the superstitions of rude nations, whether ancient or modern, was an utter contempt for truth. Truth in theology, if we can give that name to their opinions, was, and is yet held in no estimation. It was not so much through absolute ignorance, that they erred, though there was much of that also, but through the entire disregard in which

truth was held. The era of the diffusion of Christianity, is to be considered not only as the era when a true doctrine prevailed, but when the importance of truth, whatever it might turn out to be, came to be admitted. Henceforth, truth, wherever it was found, was to be considered as of primary importance.

It ought not to be forgotten, that political motives had a powerful and extensive influence on the absurd exhibitions of the heathen temple. If the converts to Christianity, or the adherents of Judaism, could have stretched their consciences so far as to offer sacrifices at the statue of Cæsar; their absence from the festivals of Mars and Apollo, would have been more readily excused. While thousands of them risked their lives and endured the hardships of the severest campaigns to defend the life of their emperor, or to swell the triumphs of his reign, yet, if they refused to present the unhallowed incense at his shrine, they might within the lapse of a few months, be exposed on a gibbet, or devoured by wild beasts before the assembled citizens. No doubt the insecurity of the title by which most of the Emperors held their crown, and the danger they ran of being displaced by more successful candidates, contributed greatly to produce and to augment this grievous species of intolerance.

These hints as to the growth and prevalence of one of the most enormous instances of human folly and depravity, that the world has witnessed, are presented for the consideration of those who have more time for the prosecution of this momentous, though not very pleasing inquiry. The slightness of some of these causes, such as the love of diversion and the desire of sympathy, will form, it is presumed, no objection with those who have narrowly considered the subject. From a slight spark, scarcely visible to the eye, the greatest conflagrations have arisen.

W.

Quebec, Aug. 1332.

THE EARLY HISTORY OF PRESBYTERIANISM IN THE UNITED STATES.

From Hodge's "Constitutional History of the Presbyterian Church in the United States of America."

"The history of American colonization is the history of the crimes of Europe." The Scotch presbyterians had not escaped their portion of the persecutions, which all opposers of prelacy, in Great Britain, experienced during the reigns of James II. and Charles I. It was not, however, until the restoration of Charles II. that the measure of their wrongs and sorrows was rendered full. James had been educated a calvinist and presbyterian, and when leaving Scotland to ascend the vacant throne of Elizabeth, he assured his countrymen of his love for their church, and of his determination to support it. He had, however, hardly crossed the Tweed before he began to manifest his aversion to a form of church discipline, which he regarded as essentially republican. The submissive demeanour of the English bishops, and their high doctrine as to the power of kings, confirmed a conversion which had already taken place. The Scottish presbyters were accustomed to urge him to repent of his sins; the English bishops, on their knees, assured him he spoke by the immediate assistance of God. It is not wonderful, therefore, that James adopted the cause of the latter, and made it his own. He knew enough, however, of the people whom he had left, or had sufficient respect for their opinions, to induce him to proceed with some degree of caution in his attempts to bring the ecclesiastical polity of Scotland into harmony with that of England. His more unhappy son determined to effect at once, and by authority, what his arbitrary, but timid father was content to accomplish gradually, and with some appearance of co-operation by the church. He first ordered a book of canons to be published, and enforced on his own authority, altering essentially the constitution of the church; and then a liturgy, copied in a great measure from that of England, but altered by Laud, so as to bring it into nearer conformity with the Roman missal. This he ordered should be used by all ministers, on pain of suspension. It was resisted in all parts of the kingdom, and by all classes of the people, from political as well as religious motives. It was not merely a form of prayer, but an absolute despotism, which the people opposed. If the king, without the concurrence of the nation or the church, could introduce the English liturgy, why not the Roman mass? These arbitrary measures excited an opposition which "preserved the liberties, and overthrew the monarchy of England."

Unjust as was the conduct of this unfortunate monarch, it appears mild and honourable when compared with that of his son. Charles II., at the time of his father's death was a friendless fugitive. The Scotch offered to receive him as their king, on condition that he should pledge himself by oath to regard and preserve their presbyterian form of church government. To this he assented. When he arrived in

the kingdom he subscribed the covenant; and again at his coronation, under circumstances of much more than usual solemnity, he swore to preserve it inviolate. The Scotch, accordingly, armed in his defence; but, divided among themselves, and led by a general very unfit to cope with Cromwell, they were soon defeated, and Charles was again driven to the continent. When he returned in 1660, he voluntarily renewed his promise to the Scotch, by whom his restoration had been greatly promoted, not to interfere with the liberty of their church. No sooner, however, was he firmly seated on his throne, than all these oaths and promises were forgotten. Presbyterianism was at once abolished, and episcopacy established; not such as it was under James I, when bishops were little more than standing moderators of the presbyteries, but invested by the arbitrary mandate of the king, with the fullness of prelatical power. An act was passed making it penal even to speak publicly or privately against the king's supremacy, or the government of the church by archbishops and bishops. A court of high commission, of which all the prelates were members, was erected and armed with inquisitorial powers. Multitudes of learned and pious ministers were ejected from their parishes, and ignorant and ungodly men, for the most part introduced in their stead. Yet the people were forced, under severe penalties to attend the ministrations of these unworthy men. All ejected ministers were prohibited preaching or praying except in their own families; and preaching or praying in the fields was made punishable with death. Any one, though the nearest relative, who should shelter, aid, or in any way minister to the wants of those denounced, was held liable to the same penalty as the person assisted. All landholders were required to give bond that their families and dependents should abstain from attending any conventicle. To enforce these wicked laws torture was freely used to extort evidence or confession; families were reduced to ruin by exorbitant fines; the prisons were filled with victims of oppression; multitudes were banished and sold as slaves; women and even children were tortured or murdered for refusing to take an oath they could not understand; soldiers were quartered upon the defenceless inhabitants, and allowed free license; men were hunted like wild beasts, and shot or gibbeted along the highways. Modern history hardly affords a parallel to the cruelty and oppression under which Scotland groaned for nearly thirty years. And what was all this for? It was to support episcopacy. It was done for the bishops, and, in a great measure, by them. They were the instigators and supporters of these cruel laws, and of the still more cruel execution of them. Is it any wonder, then, that the Scotch abhorred episcopacy? It was in their experience identified with despotism, superstition, and irreligion. Their love of presbyterianism was one with their love of liberty and religion. As the parliament of Scotland was never a fair representation of the people, the general assembly of their church be-

came their great organ for resisting oppression and withstanding the encroachments of their sovereigns. The conflict therefore which in England was so long kept up between the crown and the house of commons, was in Scotland sustained between the crown and the church. This was one reason why the Scotch became so attached to presbyterianism; this too was the reason why the Stuarts hated it, and determined at all hazards to introduce prelacy as an ally to despotism.

Considering the long-continued persecution of the Scotch presbyterians, just referred to, the wonder is that they did not universally forsake their country. The hope of regaining liberty at home, however, never entirely deserted them; and in their darkest hours there were occasional glimpses of better things to come, which led them to abandon the designs of emigration which they had formed. A company of thirty noblemen and gentlemen had contracted for a large tract of land in Carolina, as an asylum for their persecuted countrymen, when the hope of the success of the English patriots, engaged in the plot for which Russel and Sydney suffered, led them to relinquish their purpose. Still, though the emigration was not so great as might, under such sufferings, have been expected, it was very considerable.

What portion of the four thousand presbyterians who, according to Mather, came to New England before 1640, were from Scotland or Ireland, his account does not enable the reader to determine. At a later period, a hundred families from Ireland settled Londonderry in New Hampshire. They brought with them the Rev. James McGregor as their pastor, "who remained with them until his death, and his memory is still precious among them. He was a wise, faithful and affectionate guide to them both in civil and religious concerns." In 1729, a church was organized in Boston, composed of Scotch and Irish, which continued presbyterian until 1786. The Rev. Mr. Moorhead was their first pastor, "an honest, faithful, and laborious minister." Other emigrants settled at Pelham and Palmer. There was a church also at Hamp-

At what time the Scotch and Irish began to emigrate to New York, it is not easy to ascertain. Smith says, the inhabitants of the city in 1708, were "Dutch Calvinists, upon the plan of the church of Holland, French refugees on the Geneva model, a few English episcopalians, and a still smaller number of English and Irish presbyterians. Having increased in numbers, they "called Mr. Anderson, a Scotch minister, to the pastoral charge of their congregation: and Dr John Nicolls, Patrick McKnight, Gilbert Livingston, and Thomas Smith, purchased a piece of ground and founded a church." That the members of that congregation were principally Scotch may be inferred from the following facts. Of the four gentlemen who were the original purchasers of the ground for the erection of the church, Dr. Nicolls was a native of Scotland, he had the principal and almost

exclusive control of the pecuniary affairs of the church, and is spoken of by Mr. Pemberton, "as one of its principal founders, and its greatest benefactor." Mr. Patrick McKnight was from the north of Ireland; Mr. Gilbert Livingston, was Scotch by birth or immediate descent; Mr. Thomas Smith's origin is not known. The Rev. Mr. Anderson, their first pastor, settled in 1717, was a Scotch minister, ordained by the presbytery of Irvine. In 1720, a petition was presented to the president of the council for an act of incorporation, and would probably have been granted, but for the active opposition of the vestry of Trinity church, as the council to whom the president referred the application, reported in its favour. This application was made by "Mr. Anderson, presbyterian minister, and Patrick McKnight, John Nicolls, Joseph Leddel, John Blake, and Thomas Inglis, in behalf of themselves, and the rest of the presbyterian congregation in the city of New York." The petition states, that the applicants had purchased a piece of ground and erected a convenient house for the worship of God, "after the manner of the presbyterian church of North Britain." It further details the inconvenient way in which they were obliged to vest the title of their property in certain individuals, to be held by them until the congregation should be incorporated "as one body politic in fact and in name, for carrying on their said pious intentions, and the free use and exercise of their said religion in its true doctrine, discipline and worship, according to the rules and method of the established church of North Britain." They therefore pray the president, "by letters patent under the great seal of this province, to incorporate them by the name of the ministers, elders, and deacons of the presbyterian church in the city of New York." The account which was published of their long and fruitless efforts to obtain an act of incorporation, is entitled "Case of the Scotch Presbyterians," &c. There can, therefore, be no doubt as to the origin and early character of this congregation. A portion of the people being dissatisfied with Mr. Anderson's strictness as a presbyterian, were, by the trustees of Yale College, erected into a separate congregation. This interference gave great umbrage to the presbytery of Long Island, and much is said in reference to it in our early records. This new congregation did not long continue. Most of its members, it is believed, returned to the old church. At a subsequent period, about 1756, when the majority of people determined, with permission of the synod, to introduce the use of Watts' hymns, a portion of the Scotch members withdrew, and formed the church of which the Rev. John Mason became the pastor.

Holmes mentions the arrival of between four and five hundred emigrants from Scotland at New York, in 1737. The county of Ulster, in 1757, was inhabited by "Dutch, French, English, Scotch, and Irish, but the first and last the most numerous." The north side of Orange county, Smith states, was inhabited by Scotch, Irish, and English presbyterians; and he

mentions a settlement of Scotch-Irish in Albany county.

The Quakers having made extensive settlements in West Jersey, became desirous of extending their influence through the eastern portion of the state. This induced Wm. Penn, and eleven other members of the society of friends, in 1682, to purchase East Jersey from the devisees of Sir George Carteret. In order to avoid exciting the jealousy of other denominations, these new proprietors connected with themselves twelve associates, many of whom were natives of Scotland, "from which country the greatest emigration was expected." To induce the Scotch to emigrate, a favourable account of the province was circulated among them, and the assurance given that they should enjoy that religious liberty, which was denied them in their own country. "It is judged the interest of the government," said George Scot of Pitlochrie, apparently with the sanction of men in power, 'to suppress presbyterian principles altogether, the whole force of the law of this kingdom is levelled at the effectual bearing them down. The rigorous putting these laws in execution, has, in a great part, ruined many of those who, notwithstanding heretofore, find themselves in conscience obliged to retain these principles. A retreat, where by law, a toleration is allowed, doth at present offer itself in America, and is no where else to be found in his majesty's dominions.' This is the era at which East New Jersey, till now chiefly colonized from New England, became the asylum of Scottish presbyterians. "Is it strange" asks the author just quoted, "that many Scottish presbyterians of virtue, education, and courage, blending a love of popular liberty with religious enthusiasm, came to East New Jersey in such numbers, as to give to the rising commonwealth a character which a century and a half has not effaced?" "The more wealthy of the Scotch emigrants, were noted for bringing with them a great number of servants, and, in some instances, for transporting whole families of poor labourers, whom they established on their lands." In a letter from the deputy-governor, dated, Elizabethtown, 1st month 2, 1681, it is said, "the Scots and William Dockwras people, coming now and settling, advance the province more than it hath advanced these ten years."

It is evident from these and similar testimonies which might be collected, that the emigrants from Scotland to East Jersey, were numerous and influential. In some places they united with the Dutch and puritan settlers in the formation of churches, in others they were sufficiently numerous to organize congregations by themselves. The church in Freehold, one of the largest in the state, was formed chiefly by them. It was organized about 1692. Their first pastor was the Rev. John Boyd, from Scotland; who died, as appears from his tombstone, in 1708. Subsequently the Rev. William Tennent became their minister and continued with them forty-four years.

It was, however, to Pennsylvania, that the largest emigrations of the Scotch and Irish, particularly of the latter, though at a somewhat later period, took place. Early in the last century they began to arrive in large numbers. Near six thousand Irish are reported as having come in 1729; and before the middle of the century near twelve thousand arrived annually for several years. Speaking of a later period, Proud says, "they have flowed in of late years from the north of Ireland in very large numbers." Cumberland county, he says, is settled by them, and they abound through the whole province. From Pennsylvania they spread themselves into Virginia, and thence into North Carolina. A thousand families arrived in that state from the northern colonies in the single year 1761. Their descendants occupy the western portion of the state, with a dense and homogeneous population, distinguished by the strict morals and rigid principles of their ancestors. In 1749, five or six hundred Scotch settled near Fayetteville; there was a second importation in 1751; and "there was an annual importation, from that time, of those hardy and industrious people"

A considerable number of Scotch also settled in Maryland. Col. Ninian Beall, a native of Fifeshire, having become implicated in the troubles arising out of the conflict with episcopacy, fled first to Barbadoes, and thence removed to Maryland, where he made an extensive purchase of land, covering much of the present site of Washington and Georgetown. He sent home to urge his friends and neighbours to join him in his exile, and had influence enough to induce about two hundred to come over. They arrived about 1690, bringing with them their pastor the Rev. Nathaniel Taylor, and formed the church and congregation of Upper Marlborough.

As early as 1681, a small colony of persecuted Scotch, under Lord Cardross, settled in South Carolina, and a colony of Irish under Ferguson. In 1737, it is said multitudes of labourers and husbandmen from Ireland embarked for Carolina. In 1764, "beside foreign protestants, several persons from England and Scotland, and great multitudes from Ireland settled" in that state. Within three years before 1773, sixteen hundred emigrants from the north of Ireland, settled in Carolina. Dr. Ramsay says, "of all other countries none has furnished the province so many inhabitants as Ireland. Scarcely a ship sailed from any of its ports for Charleston that was not crowded with men, women and children." These were almost entirely presbyterians. There was no catholic place of worship in Charleston before 1791. In another place the same author says, "the Scotch and Dutch were the most useful emigrants—to the former South Carolina is indebted for much of its early literature. A great proportion of its physicians, clergymen, lawyers, and schoolmasters were from North Britain." Edisto Island was settled by emigrants from Scotland and Wales. The inhabitants were either presbyterians or episcopalians, the former were

the more numerous. The time of the organization of the presbyterian church there is not known. But in 1705, Henry Brown obtained a grant for three hundred acres of land, which in 1717 he conveyed to certain persons in "trust for the benefit of a presbyterian clergyman in Edisto Island." In 1732, another donation was made for the benefit of a minister "who owns the Holy Scriptures as his only rule of faith and practice, and who, agreeably to the Holy Scriptures of the Old and New Testaments, shall own the Westminster Confession of Faith, with the Larger and Shorter Catechisms as a test of his orthodoxy, and that before the church session for the time being, before his settlement there as the rightful minister of the aforesaid church or congregation." The Scotch and Irish were also among the early settlers of Georgia.

From this slight and imperfect view of the several classes of people by whom our country was settled, it is evident that a broad foundation for the Presbyterian Church was laid from the beginning. The English puritans were all calvinists and many of them presbyterians. The Dutch were calvinists and presbyterians; a moiety, at least, of the Germans were of the same class. All the French protestants were calvinists and presbyterians, and so, of course, were the Scotch and Irish. Of the several classes, the Dutch and Germans formed distinct ecclesiastical organizations, and subsist as such to the present time. In a multitude of cases, however, their descendants mingled with the descendants of other presbyterians, and have entered largely into the materials of which our church is composed. The same remark applies to the descendants of the French protestants, who have generally joined either the episcopal or presbyterian church. The early influence of the New England puritans was, as has been seen, nearly confined to Long Island and East Jersey. Of those who settled in Jersey, a portion were, no doubt, inclined to congregationalism, others of them were presbyterians. All the ministers, according to Mr. Andrews, were of the latter class. The strict presbyterian emigrants, Scotch, Irish, Dutch, and French, laid the foundation of our church in New York, East Jersey, Pennsylvania, Maryland, Virginia, and the Carolinas, through which provinces, as has been shown, they were early extended in very great numbers.

## EDUCATION.

*For the Christian Examiner.*

MR. EDITOR,

I am one of those who consider the neglect of education, in this fine province, as one of the principal causes of the evils, under which its inhabitants are now suffering. On this subject, our

rulers and legislators have much to answer for. Had proper attention been paid, in times past, to the education of the whole body of the people, instead of the distrust, division, discontent and misery that now prevail, we should have had confidence, union, satisfaction and happiness. I am willing to admit—indeed it cannot be denied—that the FAMILY COMPACT, like an incubus, press down and paralyze the energies of the people; and, till this is removed, we can expect neither happiness nor prosperity. I consider the neglect of education as proceeding from that source. If they do not consider ignorance the mother of submission as well as of devotion, they seem at least, determined that we shall have no more instruction than is necessary for the support of their cause, and the providing for their adherents. For more than ten years past, we have been amused, from year to year, with the hopes and promises of a better system of education; and yet what has been done? Absolutely nothing; for the late establishment of Grammar Schools—on paper—I consider a mere delusion. Look at the persons who are to put the system in operation, and say if it is at all likely that these schools will ever, under such direction, be beneficial to the country. I would call upon my countrymen to keep this subject in view; and, at the next general election, give their support to no candidate who is not known to be friendly to a liberal, moral and religious education. It is too late, in our days, to think of governing mankind by any other means than moral influence. On this subject, the following remarks from the *Montreal Morning Courier*, of July 13th, pleased me much.

"The engrossing object of free governments should be education; nations that are free, can only possess the guarantee of their freedom in public intelligence;—nations that are approximating to freedom, must look to a national system of education, as their only preservative from great troubles. Education of the masses should be the beginning and end of every statesman's creed. The people being the fountain of power, how indispensable is it, that the fountain should not be poisoned at its source by ignorance? If we apply these observations to Lower Canada, over what volcanic fires are we standing? Whilst in seeming security our dangers are of great magnitude. We are in the midst of a population to whom Common Schools are almost as a sealed book. If this lamentable state of things be suffered to continue, the inevitable state of things will be calamity; we may say the calamity has already overtaken us, for it is certain, if the Canadians had been intelligent, there never would have been rebellion. We wish the public mind in Canada could be awaken



ed to the urgency of the case; it is not Colleges we want; it is Grammar Schools."

Now these, in general, are sensible remarks; though to the last sentiment, at least as applied to this province, I cannot quite agree. We want Grammar Schools it is true, but we want Colleges and Common Schools also. We want Colleges for the learned professions, Grammar Schools for the middle class, and Common Schools, something better than those now in operation, for the great body of the people. In all civilized countries there have been, and no doubt always will be, three classes, or ranks in society—all attempts of the levelling system to the contrary notwithstanding; and, if so, there ought to be three classes of schools to correspond, affording an opportunity to all to ascend as high in the ranks of literature as their circumstances will permit.

It is pleasing to observe of late that, in all quarters, the conviction is forcing itself upon the mind of every one who takes an interest in this subject, that literary attainments alone will not greatly increase the happiness of mankind; but that education, to be a real benefit, must be conducted on moral and religious principles. This, like all other doctrines and actions of men, must be tried by the word and by the testimony of God; if they speak not according to these, it is because there is no truth in them. The wisdom of man may be great, but the wisdom of God is greater. Train up a child in the way he should go, is a precept that discovers both the wisdom and the will of God. Happiness is the object we are all pursuing, either individually or collectively; and human ingenuity will never discover a shorter road to its enjoyment than that which God has marked out in his word. Hence we discover our wisdom, as well as gratify the best feelings of our nature, by training up our children, whether in the family or in the seminary, in the nurture and admonition of the Lord. What then are we to think of those teachers, who banish the Bible from their schools, prayers from their lips, and religion from their instructions? *They* are surely not the persons who train up the rising generation in the nurture and admonition of the Lord. We are immortal beings, and must spend an eternity in perfect happiness, or in unutterable misery. The whole course of our education, therefore, should be calculated to secure the latter, and avoid the former.

On this subject, mankind require to be greatly enlightened. Education consists, not merely in a knowledge of reading, writing and cyphering, mechanically, as vast multitudes still believe; but in bringing to maturity the powers of the mind, and in

giving them such a direction, and finding them such employment, as will best answer the ends of our creation; namely the glory of God, and the enjoyment of his favor. How few of our Common School teachers in this province are qualified for such a delicate and interesting employment! How few parents have just ideas of what a teacher ought to be! What a reformation would soon take place did all form David's resolution!

I'll seek the faithful and the just,  
And will their help enjoy:  
These are the friends that I shall trust,  
The servants I'll employ.

I conclude these remarks by calling upon your readers, and especially our legislators, to give their earliest attention to this important subject. Let a more liberal provision be made for the support of Common Schools; let every ignorant or irreligious teacher be removed from them; and let his place be occupied by one possessing good sense, piety, and a cultivated mind. Then we may expect better times. Righteousness exalteth a nation, but sin is the reproach of any people. We are a sinful people, laden with iniquity; and, while this state of things continues, we can expect neither peace, prosperity, nor the blessing of God. If we would have pure streams, we must purify the fountain. The first missionaries at Tahiti met with nothing but mortification and disappointment, while they confined their instructions to men and women; but, when they turned their attention to the children, and trained them up in the way they should go, then the pleasure of the Lord prospered in their hands, and they soon saw many inquiring their way to Zion with their faces toward it. They found the island, morally and spiritually, a barren wilderness—now it is a fruitful field. Peace, prosperity, religion and happiness now prevail in that land, to an extent never surpassed by any country in the world. Let us use the same means and, by the blessing of God, we may expect the same effects to follow.

P.

MONITOR.

## PSALM lxxvii.—8, 7.

Glorious things of thee are spoken,  
Zion, city of our God;  
He whose word cannot be broken,  
Firm'd thee for his own abode;  
On the Rock of Ages founded,  
What can shake thy sure repose?  
With salvation's walls surrounded,  
Thou mayst smile at all thy foes.

See the streams of living waters,  
Springing from eternal love,  
Well supply thy sons and daughters,  
And all fear of want remove;  
Who can faint while such a river  
Ever flows their thirst to assuage?  
Blessings, like the Lord the giver,  
Never fall from age to age.

## ECCLESIASTICAL INTELLIGENCE.

## THE GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND.

Continued from page 235.

## PRESBYTERIAN CHURCH IN ENGLAND.—Parties being removed—

Rev. Mr. CUPPLES said—It would be unbecoming in me, after the statements you have heard from the bar, to occupy the House at length with anything that I have to say. Previously to entering into the question briefly, I shall submit to the Assembly the substance of the motion which I shall have the honour to propose, namely, that the prayer of the petition of the Presbyterian Church in England should be complied with, to the effect of giving them a real and substantial representation in this House to the amount which they desire, viz., in the words of one of the overtures, to grant them the privilege of sending two ministers and two elders to represent them in the General Assemblies of this Church. Permit me now to speak a little on the advantages that would arise from granting to our friends the prayer of their petition. I would speak of the advantages, already alluded to, that would attend this measure to the youth who go from this country to England. Their number is increasing every day. Many of us here are deeply interested in them, and we are likely to become more and more so every day. It is impossible for any minister of a considerable parish not to know many instances of young men going to England, and who have been in a manner cast away, in so far as religious privileges and spiritual interests are concerned. When they reach England they perhaps for a Sabbath or two attend a place of worship connected with the Church of Scotland; but finding there a different state of things from what exists here—finding that there is but a very indistinct and obscure recognition of the Church there, they begin to think that it is not so respectable, and they gradually draw back, till it at last sees them no more. I remember well a very solemn and impressive part of an address, by Mr. Irvine, to the baptised Scotsmen in England, and it did convey some of the most ringing and alarming considerations in regard to the point I am now urging that I ever read. Then there is in England an immense population of Scotsmen or descendants of Scotsmen, who have been drawn away not from the Presbyterian Churches only, but from religious ordinances altogether. The advantages of such a union as is prayed for would have a most important influence on the state of the religion of our countrymen there; and if we think that Presbyterianism is more scriptural, more fitted to promote moral and religious character, than without the small st bigotry I do say, that we ought to desire that Presbyterianism should prevail more extensively than it does. I have every respect, and a cordial esteem and regard for the sister Church, and I desire we should live with that Church on good, and friendly, and Christian terms; but I will never shrink from avowing that I think our own Establishment and our views are beyond all calculation more fitting to the spiritual wants of Christians, than the principles of the sister Church. This being the case, and looking to the many thousands of Scotsmen who have gone forth from us, and to the vast accession which that great number is gaining, we are imperiously called upon to do all we can to promote amongst them the influence of that which we consider to be the best form of discipline, and government, and worship. (Mr. Cupples then recapitulated the arguments advanced at the bar, maintaining that it was competent for the Church of Scotland to extend itself everywhere throughout the globe, and why not to England, where there was so vast a population connected with the

Church Establishment of Scotland? and instancing the case of Campvere in 1641, and Darien in 1700, and latterly the finding a footing in India, from whence the Church received representatives as settling the question.) Mr. Cupples then moved—“That the General Assembly, having in 1835 recommended the Presbyteries in England in connexion with the Church of Scotland to form themselves into one or more Synods, as they should see fit; and engaged to these Presbyteries, that in doing this in a way and manner agreeable to the constitution and laws of this Church, they would allow them to enter into such communication with them as should distinctly mark their recognition of them as a branch of the Church of Scotland; and the Assembly having in 1836 recognised the Synod so formed, agreeably to their recommendation, to be a branch of the Church of Scotland, and allowed the Presbyteries the right of reference for advice, and granted them permission to give from time to time an account of the state of religion in their Church; and it being ascertained by an extract from the records of the said Synod, that four Presbyteries in communion with the Church of Scotland have now formed themselves into constituent parts of that Synod; the General Assembly, in order to give full effect to the engagement entered into in 1835, now resolve, in addition to the privileges granted in 1836, to allow said Synod to be represented in the Assembly of the Church of Scotland by two ministers and two elders, with power to deliberate and vote as corresponding members. And should it be the opinion of the Assembly, that before granting these privileges it would be necessary to require the consent of Presbyteries to their, resolve to appoint a Committee to prepare an overture, and transmit it through this present Assembly according to the provisions of the Barrier Act.”

Mr. HITCHESON, W. S., seconded the motion.

Mr. PACT of Tollynessle said he could never agree to the motion. He had heard the deputation with great interest, and with great sympathy; and he had also heard them with great pity, so far as applied to their congregations—the sons and daughters of the Presbyterians of Scotland who were anxious to enjoy the full benefits in England which they had enjoyed in Scotland; but in coming to a decision on this point, they must throw all those feelings out of the question. The advantage which was wanted could not be attained without the sacrifice of a constitutional principle, and in the meantime, he apprehended, must be undoubtedly refused. It had been said, that it would be viewed in a favourable way by the Church of England; but he (Mr. P.) was of the opinion that it would give offence; and if there ever was a time that the Church ought to avoid giving that offence, it was the present, when the Church of England was making common cause with the Church of Scotland in the defence of the great principle of Establishment. He had no hesitation in saying, that without an Act of Parliament the boon now craved never would be granted. He would leave it to some other to propose a motion to the effect that the prayer of the petition could not be granted, stating, however, that if no such notice of motion was intimated, he would table one, and divide the House upon it, though he should stand alone.

Mr. DUNLOP said he did not see that the interests of the Presbyterian Church in England would be advanced by the measure proposed. The particular evils of which they complained, he believed, could be remedied, without having recourse to a measure that might be attended with most injurious consequences to the Church. The Assembly would do what they could to remedy the evils complained of; and it was the duty of the Church of Scotland to look to the spirit-

ual interests of those who were necessarily drafted up from Scotland for legislative duties, and who were necessarily resident in London for a certain period every year; but the course to be pursued, to have the interests of those attended to, would be to have a Chapel Royal in London connected with Scotland, where the spiritual interests of the class alluded to would be attended to by a resident minister of our own Church. But in regard to the great mass of the Presbyterian body in England, he was of opinion that it would be better for their interest to be the founders of their own foundation, than to endeavour by artificial means to maintain and support themselves. Their interest was not to hang on the Church at home. The Church could not make them an Established Church. In England they must be by law Dissenters. The Church could, however, do for them all that could be desired from the circumstances in which they were placed—they could send deputies to the Synod of the Presbyterian Church in England, and receive deputies in the General Assembly from the Presbyterian Church in England; and this would show to the people of the Presbyterian Church in England a visible symbol of connexion between the two. They could give them nothing more than the visible sign of relationship, and that the Assembly ought to give them. He would submit the following motion, which differed, he was sorry to say, from his Rev. friend:—"That the General Assembly having heard the deputation from the General Synod of the Presbyterian Churches in England, and having considered the overtures anent their relations to this Church, desire to renew their expression of their heartfelt satisfaction at the formation of said Synod, as the supreme judicatory of the Presbyterians of England, adhering to the Westminster Standards and Confession of Faith; and earnestly desire to strengthen their hands, in so far as it is in their power, by establishing an intimate relation between these Presbyteries and this Church. And the General Assembly resolve that, with the concurrence of said Synod, the two Churches shall mutually interchange frequent communications, by means of deputations to and from their respective judicatories; and the General Assembly recommend their communications and transactions with said Presbyteries and Synod in England, such as translating ministers from these Presbyteries to ours in Scotland and the like, to follow the same rules and procedure which they adopt in similar communications and transactions with their several Presbyteries in Scotland. And the General Assembly enjoin their ministers and licentiates in removing to England, whether temporarily or permanently, to enter into communion and intimate correspondence with the ministers and congregations of said Synod in the places where they reside, and to evince by their conduct their sense of the truth and importance of the principles on which both Churches are founded. And the General Assembly further direct their Presbyteries, in the event of any irregularities or misconduct on the part of their ministers or licentiates, while residing in England, being reported to them by the Presbyteries of said Synod, immediately to inquire into the same, and thereupon proceed in the case according to the rules of the Church. And, lastly, the General Assembly nominate a d appoint a deputation to attend the meeting of said Synod at —, to communicate to the Synod this act, and to assure them of the warm and brotherly affection wherewith they regard the allied Church of which they are the Supreme Court, and their earnest desire to co-operate with them to the utmost of their power in promoting the interest of the Presbyterian Church, to which they are attached alike by present ties and a grateful recollection of former days."

Mr. CLARK (of Inverness) remarked that the number of Scottish Presbyterian churches in England was growing progressively smaller, and that in London alone at one period there were more than there are now in the whole of England. He could therefore see no inconueniency likely to flow from a connexion of the kind suggested. As to giving offence to the Church of England, what he would say on that head was this, that he did not see that there could be any true reason on the part of that Church why she should look with the least jealousy on the Church of Scotland, when we were only looking after our own members who had left their country to reside in the immediate neighborhood of the English Establishment. At the present time our Church is engaged in schemes for the propagation of the Gospel abroad; and if it should so happen that she should be blessed to bring great numbers to embrace the doctrines of the Church of Scotland, would there be anything inconsistent in saying that they should be received as integral parts of this Church? and if this connexion was practicable in the one case, where was the difficulty of rendering it equally so in the other? He cordially concurred in the motion proposed by the Rev. Gentleman.

Dr. MUIR said that were he to neglect the present opportunity of bearing his testimony, however feeble that might be, in behalf of those friends in the south, of whom they had this day before them so respectable a deputation, he knew quite well he should be distressed with the recollection that he had allowed himself to remain silent. He did not know, having had very ample experience from the frequent, he should say the unceasing, communications he had had with those excellent individuals to whom he referred—he could say he knew none on earth to whom his heart beat so tenderly, and so strongly, and affectionately as to their friends the Presbyterians on the other side of the Tweed. He knew their faithful, laborious, and most successful struggles. He knew the difficulties they had to encounter, and the heartbreakings they experienced, from causes originating in the peculiar circumstances in which they are placed. He knew the care and fidelity with which they stretched forth their hands in order to gather around them those persons who went from this country, and their success in bringing them into the fold of Christ. He knew also, from his communication with those excellent men, their attention to those going into England; and it was impossible, without a heart overflowing with gratitude at the recollection, to think of the kindness with which they treated one going amongst them, and every one who was placed under their pastoral care. And then, while we had these strong motives for recognising them as friends and brethren, there was the additional inducement to draw closer the *liaison* between them and us, that they might be prevented from being contaminated with the vile and abominable contagion of Socinianism, to which many of them had become exposed; and on which account it did seem most important that we should do something for the purpose of letting them know they are members of the Church of Scotland, and that to them we feel heartily attached. On the other hand he could not forget the important obligations we are under to them. He could assure their friends in the south, and the deputation, and he requested them to convey the assurance to their constituents, that there was not a single member of the Church of Scotland who would not go to the uttermost limit of his power for the purpose of showing them the interest we take in the Presbyterians in England, and giving them the sanction of a connexion with the Church of Scotland. And he must say, with all respect and deference for the honorable and learned gentleman

who made the motion for an interchange of good offices, of which he cordially approved, that he regretted his honorable friend had used an expression which had, unintentionally, he was sure, a tendency to leave a sinister impression in the mind. His honorable friend had spoken as if their brethren in England were seeking that some sort of honor should be conferred upon them from their recognition by us. He (Dr. Muir) could say for his respected friends, that nothing could be farther from their intentions than such a motive. They were desirous simply to show the connexion existing between them and us, and for this purpose were anxious that the tie which connected them should be drawn closer than it had hitherto been. But he for one must say that he regretted that the application had been made in the form in which it was made. In this form it was brought forward contrary to his advice; for his respected friends had been kind enough to consult with him on the subject. His desire and advice was, that it should have come before the Assembly in the shape of a general proposition for the purpose in view, that they might have a connexion some way or other closer than at present. Had it come up in this form, they would not have been in the disagreeable position in which they were now placed; for they were exposing themselves to the misconception that they were refusing the petition and declining to comply with its prayer. It would, therefore, have been much more agreeable if the application had been made in a general form. But since it had been made in this form, he hoped their friends at the bar would go away convinced that it was the wish of the General Assembly to do everything in their power to promote their ministerial comfort and usefulness, and to draw the connexion between them and the Church as close as possible. It would delight him if his friend Mr. Dunlop's motion were carried. He had always thought—and with this he would conclude—that the appearance of a deputation from the south at each General Assembly, recognised by the Moderator from the chair on the first day of the session—the appointment of a Committee of the Assembly to communicate with them, to solve doubts, and to give and receive advice—the deputation again recognised by the Moderator in a farewell address at the end of the Assembly, and sent away, perhaps, with a pastoral letter to their churches, which would go down to the humblest of their members—it had always appeared to him that such a plan as this would far better, he might use stronger language, and say infinitely better, promote the object they had in view, than by three or four gentlemen appearing here once a-year, and having their names blazoned in a newspaper which was, perhaps, not read by one in ten of the members of their congregations.

Dr. Cook said they had it not in their power to agree to the proposition submitted to them by their friends from England. It was no mark of disrespect to them to decline that proposal; for the Assembly was bound by Act of Parliament as being the General Assembly of the Church of Scotland, and beyond the limits of that they could not go. Gentlemen had referred to the Church of Campvere as an analogical case; and it showed the diversity of men's minds that he drew from it an entirely opposite conclusion. With respect to Campvere and the Colonies there was nothing to prevent them from doing what they were urged to do in the present case, because the law has placed them on the same footing with ourselves. But we had no such footing in England. It therefore appeared to him perfectly needless to press that point; and were it carried in this House to-night, it would give rise to discussions and difficulties which would render what was bestowed upon the

Presbyterian churches in England much less a gift than anything they could offer them. But he had a warm feeling of respect and regard to their brethren in England. He was willing to do everything that could be done in order to show our regard for them, and he was anxious to increase, if they could increase, their influence over their people. There was one thing they were all concerned in, and that was that those who go from us should be placed under the ministry of men of good principle and sound faith, and of whose principles and whose faith we are in possession of definite and certain proof. He also thought it exceedingly proper that the communication with them in the way of going to them and receiving them in return should be conducted in the kindest manner; and that in bringing ministers from their churches, there should invariably be the same communications in the same form as in this country; but of course this applied only to licentiates of our own Church. He presumed that was the understanding of his honorable and learned friend in his motion. He had no objection to their giving their friends counsel and advice, and receiving any communications they might find it necessary to make; and he would do anything to strengthen their hands, and make their circumstances as comfortable as they could be made. He was strongly of opinion that the motion of his honorable and learned friend should be submitted to the Presbyteries as an overture. It was clearly an innovation. It imposed certain duties upon the Church which he humbly thought the General Assembly had not the power to do; and therefore he recommended that it should be sent down to the Presbyteries as an overture, that the Assembly might have the advantage of having the whole considered by the inferior judicatories, and of receiving such suggestions as they might send up; and then the Assembly could go the full length they were entitled to go in harmonising with their brethren in England, and showing them with how much affection and tenderness we take an interest in every thing concerning them. No doubt this would delay the measure for some time; but he honestly confessed he should be much more satisfied by such a proceeding than by hastily passing so important and comprehensive a motion. Besides the delay would enable them to receive suggestions from their friends in England, which might render the measure much more acceptable to them. At all events it would be consistent with the constitutional law and practice of the Church. The Rev. Doctor concluded by saying that there was no man in the Assembly who entertained a warmer feeling or a more tender regard for the churches in England than himself.

Dr. Burns (of Paisley) supported the first motion at considerable length. He contended that the instances of Campvere, of Darien, and of India, were perfectly analogous cases; and in the first, the Assembly at one period rendered the attendance of the representatives, at least once in three years, imperative. The brethren in England were not so foolish as to ask them to establish Presbyterianism there; all they asked was simply a connexion to that extent that it was competent to the Assembly to ordain. It was, however, argued that it was not competent for them to grant representation; and yet they had no hesitation in giving them pastoral letters and engaging in correspondence with them. But a competency of this kind was not known in the annals of the Church of Scotland, except as regards churches of a foreign character. But was there a word about representation in the Acts 1592 and 1690? Not a syllable. Representation was fixed by themselves—it was purely an ecclesiastical act—it had been altered again and again, and might require to be alter-

ed very soon, by an increase of their burgh and other members. They had, moreover, lately introduced the unendowed ministers into the Church Courts. He held, therefore, that the question was entirely ecclesiastical; and it would not do to say it involved civil matters. He readily granted that it might involve civil questions, but it could not naturally or necessarily do so. He was astonished to hear Mr Dunlop say that the plan proposed would do their friends in England no good. Why, allow their friends to judge for themselves; they are the best judges of what is good for them. It was next objected that we could not allow Englishmen to come into this Court and sit in judgment on Scottish cases. For his own part he would like to see intelligent and candid Englishmen coming among them; they would at least have the advantage of being raised above local prejudices. Mr. Dunlop had certainly sketched a fine *Eutopia*; and the Rev. Doctor (Cook) had licked it into shape. Their late excellent Moderator had added some other suggestions of which he (Dr. B.) approved, and especially of that in regard to the pastoral letter. Dr. Burns proceeded to state instances of the good feeling manifested towards the Presbyterian churches by the English Church, and referred to various evidences of the flourishing condition of the Presbyterian cause in England. He alluded to the new church erected in Manchester by Mr. Barbour, whose name could not be mentioned in that Court without respect—of the flourishing church in the same place, blessed with the ministrations of his friend Mr. Monto—of the recent erection of several preaching stations in Liverpool—of the assistance received by Dr. Ralph from an English Rector, in wresting the Presbyterian Chapel of Risley from the Socinians—and of the kindness of the churchwarden in Liverpool in granting the Presbyterians the use of school-rooms. The Rev. Doctor concluded by giving his strenuous support to the motion of Mr. Cupples.

Dr. Cook intimated his intention to move that the motion of Mr. Dunlop be sent down as an overture to the Presbyteries in terms of the Barrier Act.

It was agreed to put the second and third motions to the vote, and then to put the first and second. The roll was accordingly twice called, and the result was as follows:—

First Vote.—For Mr. Dunlop's motion, 150. For Dr. Cook's, 105. Majority 45.

Second Vote.—For Mr. Dunlop's motion, 199. For Mr. Cupples's, 62. Majority, 137.

#### INDIA MISSIONS.

Dr. BREXTON gave in and read the following Report of the Committee on the propagation of the Gospel in India:

#### REPORT.

In such an undertaking as that which you have given in charge to your committee, they cannot hope that the report of each individual year, is to exhibit results that are new and prominent. You are aware that its effect must, in the commencement, be slow. When the breath of spring first begins to diffuse itself over the wintry waste, it is not from day to day that progress can be accurately noted; progress, however, is making surely, though silently. When the full

time is come, and when the command of the Creator goeth forth, each of the almost imperceptible symptoms of renovation accomplishes its destined end, and life and beauty burst forth from the barrenness. On the crisis of such a change, your great enterprise seems now to be standing. It is difficult to mark the progress accurately; but, in so far as man can judge, the progress is steady and sure—the buds are swelling—the blossoms are ripening—and none but the great Lord of the harvest can tell how soon its richness may burst upon us in full glory.

The detail with which your committee have this year to present you, is greatly shortened, in consequence of a publication, on which they must again express their hope that your patronage will be efficiently bestowed, "*The Home and Foreign Missionary Record for the Church of Scotland.*" In that publication is given, monthly, the most recent intelligence concerning each of the great schemes of spiritual usefulness, in which the zeal of the church is engaged. Presuming that, through this channel, the intelligence received during the last year by your committee, from India, is already known to the Church, they will satisfy themselves with stating merely its outline. They are unwilling to occupy your time, upon which they know well how great is the pressure; but they are not without hope that, amidst discussions where much difference of opinion will arise, there may, through the Divine blessing, be shed on your deliberations a healing and sanctifying influence by the introduction of a theme, upon which, from its first conception until now, there hath been in our church no contrariety of feeling—a theme which all have welcomed as a mean of glorifying God, and of benefiting human kind.

At each of the three Presidencies in India, your committee have added, during the last year, one missionary to the strength of your establishment. *Native* agency is the instrument which, they trust, that the great Lord of the vineyard will ultimately bless for the accomplishment of His own work in that benighted land. *Native* labourers, they trust, He will ultimately raise up in hundreds and in thousands, for the preaching of the Gospel there; but, in the training of these, human means must be employed; and your seminaries for their education must be maintained in full efficiency. The experiment which your committee had been encouraged to make, at the station which you have the most recently occupied—the station of Madras—is, through the Divine blessing, prospering so mightily, that they could not venture to leave Mr. Anderson to struggle, single-handed, with its labours. At Bombay, though it be to them great ground of thankfulness that Mr. Nesbit's health is in a great measure re-established, they were fully sensible that, with all the aid which he could give, the weight of the work demanded an additional labourer. At Calcutta, a similar augmentation of strength became indispensable, through the illness of Mr. Mackay. It has been found essential that he should undertake a voyage to New South Wales for the recovery of his

health; and the magnitude of the enterprise at Calcutta left to your committee no room for hesitation in appointing an additional missionary there. By these three appointments, joined with the expense which, as you are already aware, has been incurred in erecting, both at Calcutta and Bombay, the necessary buildings for your establishment, your committee have been constrained very greatly to exceed the revenue of the by-past year. But there was no alternative between venturing to do this, and crippling most unjustifiably the mighty enterprise intrusted to their guidance. They earnestly hope, therefore, that what they have done may receive your approbation, and that you will be pleased to recommend to the people of Scotland exertions in this glorious cause commensurate with the magnitude of its extent, and with the brightening prospects of success which the great Head of the Church continues to bestow.

To these prospects, as manifesting themselves at each of the stations where your enterprise operates, your committee will now very shortly direct your notice.

**I. Calcutta.**—To the only painful topic on which they have to report in regard to Calcutta, your committee have already referred. It is the continued and increasing indisposition of Mr. Mackay. They cannot, however, confine to a mere passing allusion the statement of their deep regret on this subject, or the tribute which it is their wish and their duty to pay to the services of the excellent person for whom their sympathies, and, alas! their fears, are so strongly excited. Highly talented, and highly accomplished, Mr. Mackay has, with unobtrusive but most christian devotedness, laboured in the great cause to which he had dedicated himself. His meek and gentle spirit endeared him both to his colleagues and to his pupils; while his energy and calm decision insured the respect of all with whom he was brought into contact. To the utmost of his strength, indeed far beyond his physical strength, he struggled on while it was possible; and when the effort could no longer be made, the manner in which he yielded to his Heavenly Father's will most strikingly indicates his single-hearted piety.

"If ever I return to Calcutta," he says in a letter to the convener of the committee, "my absence will probably not exceed seven or eight months; and I trust then, for what measure of life is left me, to be again actively employed. Should I die, God can easily raise up for himself other and far better men to fill my place; for I have been, in every sense, an unprofitable servant. The young men seem sorry to part with me; and several of them have promised, with every symptom of deep feeling, to think over all that I have said to them, and no longer to remain halting between two opinions."

\* \* \* \* \* "Mr. Mackay's own impression," says Dr. Charles, "is, that his work is nearly finished; and the feeling of this evidently forms to his devoted mind the most painful part of his trial. But nothing can be more touching,

or more edifying, than the uncomplaining and even cheerful manner in which he sustains his appointed lot; and his meek, gentle, and unostentatious character never appeared to greater advantage than now, when he is unfitted for active usefulness. The grace of his Heavenly Master shines forth in him with great lustre; and he is evidently ripening fast for immortality."

In their report to last assembly, your committee expressed their deep sense of obligation to Mr. Ewart, for the additional labour to which, in consequence of Mr. Mackay's indisposition, he was then submitting. The same exertions he has been enabled, not only to continue, but to increase. Nor has his great Master left him without his reward. Your committee quote, with much gratification, his own simple and modest statement of the result, as manifested at the last examination of the pupils in your institution. They insert in the appendix the testimony borne by the native press at Calcutta to the thorough satisfaction which was inspired by the transactions of that most gratifying day.

"Our annual examination took place in the Town Hall, on the 17th January, and was very numerously attended, especially by native gentlemen, and the scholars of other institutions and schools. The approach of the examination was a source of great anxiety to me. There has been so much said about the General Assembly's Institution, that whenever we come before the public with a voluntary exhibition of the fruit of our labours, they expect great things. There are enemies, too, who would gladly seize upon any apparent failure, to have an opportunity of casting blame upon a religious establishment like ours. I am thankful to say, however, that the pupils have, on this occasion, maintained the previous high character of the institution. Everything exceeded our most sanguine expectations, and all our visitors seemed to be much gratified. There were upwards of six hundred boys present, which is the highest average attendance for the past year.

"What excited the admiration of the audience most, was the reading of the prize essays; one by Mahesh Chandra Banurjya of the monitorial class, *On the Evidences of Christianity*: and another, by Behari Lal Sing, *On the Resurrection of the Saviour considered as a branch of the Evidence of Christianity*. These essays possessed higher merit, as specimens of English composition, than any that have hitherto been written by the pupils. They embodied, also, clear and decided views on the subjects discussed."

As an attestation of the inseparable connexion formed in the minds of the pupils of your Institution between scientific and Christian instruction—as a beautiful example of the way in which these departments are made to blend, and in which the greater wins its victory—your committee entreat your attention to the case of one individual, Mahendra Lal Ba-

\*ack. How much Mahendra had distinguished himself in merely intellectual attainment, your committee now present to you very unequivocal and striking proof. They lay upon your table, along with this report, voluntary exercises performed by this remarkable youth, at the age of little more than fourteen. The department to which these exercises belong, was by no means the only branch of intellectual culture in which he excelled. But these alone mark a proficiency scarcely ever attained among ourselves at a similar age. The exercises now laid upon your table, contain very numerous instances of new demonstrations of some of the most important propositions in Euclid's Geometry. Your committee, guarding themselves against the danger of implicitly following the impulse which led them to admire and applaud the generous daring of the attempt, subjected the exercises to the revision of one, whom all will acknowledge to be a thoroughly competent judge—who has few equals among us, either in correctness of mathematical knowledge, or in richness of original resource—Dr. Wallace, late Professor of Mathematics in the University of Edinburgh. Dr. Wallace's opinion of the merits of this youthful investigator is thus expressed, in a letter to the Convener of the committee:—

"I herewith return the very interesting MS. written by the Hindoo youth, Mahendra Lal Busack, containing demonstrations of various propositions in the elements of Euclid. The demonstrations are, I believe, new, and, at any rate, they are the result of the writer's own reflections. I will not say that they are better than those which have come down to us from the Greek geometer; but, on various grounds, they are remarkable. A disquisition on a branch of abstract science from the pen of a Hindoo is quite a phenomenon. It is such as would have done credit to a student in a British university. The writer has shown an intimate acquaintance with the logic of geometry, and much skill in its application."

Now this young man, so distinguished by his zeal for intellectual culture, has been not less conspicuous for his ardent inquiries after Christian truth, and for the freedom and boldness which he declared his admiration of the Gospel. Of the sincerity of this zeal he has been called to give abundant proof.

"October 17, 1838.

"He had refused," says Mr. Mackay, "to take a part in some idolatrous ceremony which was held in his father's house. The father immediately became alarmed, that his son was too far advanced in the way of becoming a follower of the despised Founder of the Christian faith. He, consequently, not only prohibited his son from coming to school, but went to all the families where his son had either relations or intimate acquaintance attending our institution, and used his utmost endeavour to persuade the parents and guardians to withdraw every one of them from our superintendence. The consequence was, that eight or ten young people were immediately ordered to leave

off attendance: and Mahendra was prohibited from having any intercourse with us. After some weeks' absence, he was permitted to return; but, in consequence of a second alarm, was a second time withdrawn; and, at present, I have no hope that he will be allowed to resume his studies. I, however, occasionally see him. He is continuing to seek after the truth. As is natural to a person so young, and of dispositions so amiable, he seems as yet unprepared to take any step which would separate an aged father and his only son. The bent of Mahendra's mind leads him to the study of the evidence; and this investigation seems just now to occupy a large portion of his time, and to engage almost all his thoughts. He dares not open a book at home; but keeps those volumes which he is now studying at a friend's house; and seizes every opportunity of perusing them which his peculiar circumstances permit. His father has tried several plans to lead his mind away from the subject of religion. These having failed, he required his son to attend a Hindoo theologian, in order that he might receive instruction in the religion of his countrymen. I have hopes that this method, under the direction of Divine Providence, will be of advantage to him. He is not, I think, likely to give credence to a mass of absurdities brought forward as mere dogmas, without one atom of rational evidence. Besides, that which he is now constrained to do, may perhaps prepare him the more for contrasting the two systems, and for preferring that which is true. May the Lord, by the Spirit of all grace, lead and guide him to the truth, and prepare his way before him."

"December 17, 1838.

"Of Mahendra, whose case I mentioned to you in my last communication, I have not heard anything for some time. He was, soon after the time at which I wrote you, prohibited from going anywhere out of his father's house, unless to some friends in the immediate neighbourhood. Even upon these occasions he is escorted by two strong Hindustani servants; so that any attempt, on his part, to have intercourse with us, would subject him to harsh treatment from these guards, and eventually to imprisonment in his father's house. I hear of him occasionally by a relation of his own, who was compelled to leave the school when Mahendra was taken away from it. He thinks the harsh treatment to which his friend is now subjected, is owing to his having asked his mother one day how old he was. Young people are their own masters at sixteen; and the idea immediately occurred to the minds of those who wish to change the young man's religious views, that he meditated a separation from his family. His friend brought a short letter from him to me lately, wherein Mahendra states his confidence that he is some months more than sixteen; but he has no means of proving that this is the case, should his father deny it."

"February 9, 1839.

"The young lad, Mahendra, whom I have mentioned on former occasions, continues to grow more

and more in attachment to the truth; and although his father has him so closely watched as to prevent him from being immediately admitted into the Church of Christ, I look upon him as a true disciple of our blessed Lord and Saviour. A very interesting circumstance connected with this case is, that although Mahendra has been withdrawn from the school, and although he has been prohibited from reading English books, or writing, he has, notwithstanding, contrived to prepare a very long essay on the Evidences of Christianity, exhibiting a lucid and comprehensive view of the subject, and proving the ability of this interesting youth to 'give to every one that asketh, a reason of the hope that is in him.'"

Your committee rejoice to add, that while this report was preparing, accounts have been received of the baptism of Mahendra. He is now residing with Mr. Ewart, in the mission house.

II.—*Bombay*.—No better proof can be given of the continued efficiency of your institution in the Bombay district, than the testimony borne by your young, talented, and zealous missionary, Mr. J. M. Mitchell. He thus describes his first impressions when he reached his destination:—

"That the youths learn with extraordinary quickness; that they are trained thoroughly to comprehend what they read; and that they take an interest, and even, many of them, a delight, in their lessons, is the conviction which all I have witnessed has uniformly forced upon me. Their acquaintance with Scripture history and Scripture doctrine would, I believe, stand a comparison with that of boys of the same age in any school at home; and they answer frankly and without hesitation, as boys professedly Christian would answer.

"I have witnessed, with the greatest pleasure, the result of Dr. Wilson's exertions in the female schools. Animation, life, and intelligence; run through all of them. It is true that these are characteristic of Hindoo children generally; but it is matter of heartfelt rejoicing to see them all turned into such a channel. I examined yesterday the highest class of girls; most of them about thirteen or fourteen years of age. They answered intelligently the questions which I put through Dr. Wilson. Every particular in the life of Jesus Christ seemed perfectly familiar, and the reason of his death no less than the fact of it. Their teacher is one of Dr. Wilson's most interesting converts; and I believe he labours with his heart fully in the work.

\* \* \* \* \*

"I must have ill expressed my feelings in reference to the proceedings of the mission, if hope did not appear to brighten all of them. It is not, indeed, by human might that India will be converted; but the Lord is shedding, we cannot but believe, his blessing on human agency. Not, then, unto us, unto His name be the glory. It is with hope that I enter on my duties here,—hope that He who hath begun, will perfect."

"The encouragements for us to abound in our work of faith and labour of love," says Dr. Wilson, in a letter of 25th March last, "are daily becoming more conspicuous. Many of the friends of the mission are aware that inquiries were addressed, and proposals were made, to me, by the highest Brahminical authorities in this part of India, which sufficiently reveal their apprehension that changes of great magnitude are not far distant. These changes we anticipate, in virtue of the sure word of prophecy; and these changes, fraught, as we perceive them to be, with inestimable blessings to the land, we should all seek to hasten."

It is matter of great thankfulness to your committee, that Mr. Nesbit's health is so far restored as to allow of his resuming his inestimable services. In the last number of the Record there is a very interesting account of the last two converts whom he has received by baptism into the church of Christ—a mother and daughter. Your committee will quote from it at present only a few sentences in regard to the latter:

"Her conduct was blameless: and she appeared to have a delight in hearing the Word of God, and in making it known to others. Under trials her mind seemed to be stilled and supported by the Divine promises; and, as far as I could learn, she was in the habitual practice of secret prayer. Her renunciation of Hindooism, in which she appears to have prided herself as an adept, was decided; and her desire for baptism great. Her views of the leading doctrines of christianity have been long clear and correct; and her expressions with respect to her own sinfulness, which I trust were naturally elicited, have been lately full and strong. Under these circumstances I felt myself warranted in acceding to her own and her mother's earnest request that she might be admitted into the church."

Dr. Wilson, in addition to his other indefatigable labours, has been engaged, along with Mr. Mitchell of Poonah, in a missionary tour in the Konkan; and has returned from it in renovated health. A young Parsi candidate for baptism was their companion; and Dr. Wilson speaks of him in the most gratifying terms. Of this tour a journal has been kept by Mr. Mitchell, and is to be transmitted to your committee. They have no doubt that it will be found to possess, in various points of view, a very strong interest.

In the mysterious providence of God, the young man who was mentioned in your committee's report of last year, as the first native catechist licensed in India, and of whose usefulness the brightest anticipations were formed, has been removed by death. This melancholy intelligence is communicated by Dr. Wilson in the following terms:—

"William Chapman's name, you will observe, does not occur in the prize list. This is owing to his indisposition, which, I am grieved to inform you, is so serious, that it affords us no hope of his ultimate recovery. He is habitually in the enjoyment of the peace of the Gospel. \* \* \* \*

"When I was writing part of this letter yesterday



morning, it was announced to me that William Chapman had suddenly expired. In the estimation of myself, and all our Christian friends in this place, who had visited him during his illness, (arising from consumption,) he was thoroughly prepared for his great change, which he contemplated in the enjoyment of abundant peace. But his loss to our mission is great indeed. He possessed a large share of general knowledge; his mind was well stored with Scriptural truth; his temper and disposition were conspicuously those of the Christian; his acquaintance with Marathi was all that we could desire; his influence among the natives was very considerable; and his assistance in the great work in which we are engaged was most valuable. May a gracious Lord heal our sorrow for his removal, and speedily enable us to realise the prospects which we have, of introducing other natives of India into the service of the Church! In this prayer you will cordially unite."

III.—*Madras*.—Here Mr. Anderson, whose health, the Committee rejoice to say, is perfectly restored, is proceeding with all his characteristic energy, tempered by sound discretion. He has found a congenial mind in a fellow-labourer whom your Committee have thought it their duty to send to his important, and most promising station—Rev. Robert Johnston. Mr. Johnston thus describes his first impressions on reaching his adopted land:—

"All that I had expected to see, I have seen; but there is an amount of freshness—a tone and energy communicated to the system, which I had not at all anticipated. There is, in the native youth, great quickness and eagerness to learn. Their minds grasp at knowledge with manifest delight, even in the very youngest classes. The higher boys have fairly begun to think, and may aid in awakening their countrymen.

"The strength of the system lies in its moral and spiritual character. It is refreshing to mark the spiritual wisdom with which secular knowledge is subordinated to Divine truth. The Bible has that paramount place which its infinite importance demands. It would rejoice your heart could you see how thoroughly the Bible is relished by all the classes that read it. After reading a chapter or portion of it, these youths question each other in such a way as to show that their minds are keenly at work, and brought into close contact with living truth. Nothing interests the most intelligent in the school more than the Bible. The pupils are constantly referring to it, and employing arguments and illustrations drawn from it, in such a manner, as to prove that their consciences are educating, and their moral and religious feelings improving, by the frequent exercise of their minds on the great truths of the Bible. This effect is strikingly seen in the essays written by the pupils. Some of them have excited great interest in the minds of many of our most intelligent; and most influential men. The best of these essays are now printing; and by and by, you will be able to judge for yourselves."

The most prominent feature in the intelligence from Madras, during the last year, is the crisis produced by the influence of *caste*. On this difficult and trying occasion, Mr. Anderson has conducted himself with admirable propriety.

"The crisis has come at last as regards the Pariah question. It came quite providentially, not only without my seeking, but entirely without my knowledge. On the 19th of October last, I admitted three Pariah youths into our school. They came with the usual marks; were respectable in their appearance, and properly recommended. I was ignorant of their origin, till the 25th of the same month, when a few youths of the third class came to me in a body, and asked me to turn out the Pariah man, as they called him. This I refused to do, and nineteen boys from that class left school in the afternoon.

Several parents and guardians now began to communicate with me, conveying the gentle threat, that unless I dismissed the Pariahs, they would withdraw their children. I replied to their petitions as firmly and gently as possible, refusing to grant their request.

"I never fainted nor wavered for the space of a single minute. It will make you glad to hear that our committee are heartily with me in this Pariah matter, indeed in every thing else. Our friends have acted nobly. They will cleave to us all the closer after fighting our battles. What a poor short-sighted world! I thought the wars were over, when they were only just commencing! Ours must be peaceful victories; and, with the help of God, I will fight always against my will, and never but when it is necessary."

The further results of the same matter are thus stated in a letter from him of the 19th February.

"It is needless to conceal that there is a small degree of shyness, on account of our recent struggle; and that very subtle means have been used to undermine us. There is much cause for thankfulness that the natives did not take the alarm earlier. Here, as everywhere else, truth must fight its way to victory. It is sure to stir up enmity when its tendency is perceived and felt. Many a native youth is now much in our favour; and the school will take hold shortly, and then we will be as strong as ever."

Your Committee insert, in the appendix to this report, an account taken from a Madras newspaper, of the second examination of the youths in your Institution here. Mr. Anderson adds in transmitting it—

"Many ladies and civilians of high standing, and others who take an interest in native education, favoured us with their presence at the annual examination. Two or three wealthy natives, and a dense mass of native youths, from fifteen to twenty in age, took the liveliest interest in all that was going on. It lasted about five hours; and, during the whole time, the interest never flagged, and sometimes was quite intense. The report which is to be printed and circulated among the subscribers, and several of the prize essays to be printed along with it, will give

you a better idea of the great progress made, and of the wonderful strides taken, than anything I could write. This I will forward to you as soon as it is ready. It was admitted on all hands that this examination immeasurably surpassed the first. All the newspapers here spoke in the highest terms of it. The very natives themselves, who differ with us about *caste*, frankly admit this. A few of the most respectable of them sent some of our old pupils; and these of their own accord took their places in their old classes, for the day of the examination only. This will show you the feeling of some of the natives to us. It was the more gratifying, as the Pariahs were both present, who had caused their leaving the school. The Pariahs have not yet made their appearance since the school re-opened. I am rather sorry at this; though I do not think it my duty to seek them. The thing is so deeply laid, and the encouragements now so many, that, though there are secret trials, and some of them very heavy, there never was greater cause to be truly thankful to God."

Besides the Associations which were announced in last year's report as having been formed, both in aid of the general purposes of the mission, and especially for the advancement of female education in India, your Committee have, with great thankfulness, to notice the growth of zeal for missionary enterprise, where, under the Divine blessing, it may, in various ways, be eminently useful, among the students of divinity. In each of the Universities of Glasgow and Edinburgh, these students have formed themselves into a Missionary Association; and in each, they hope to be able to procure funds for the maintenance of one additional missionary.

In individual congregations, also there is reason to believe that a similar object is contemplated. May God himself prosper abundantly the liberal things which he enables his people to devise! In Edinburgh, a strong impulse has been given to these truly Christian purposes by a series of lectures which Dr. Duff has delivered there, on the subject of the missions, and by the publication of his admirable addresses on the occasion of Mr. Smith's ordination. This indefatigable advocate of the cause has since been pleading it in London, Manchester, and Liverpool, with much of present benefit, and with still richer prospects for the future. Your Committee are encouraged, by the present state of Dr. Duff's health, to hope that he will be able, before the close of another year, to return to the chosen scene of his labours at Calcutta. But he is a member of this Assembly; and your Committee gladly and gratefully leave it to himself to state his plans and purposes in the great enterprise to which his mind and heart are devoted.

Your Committee, in concluding the report, beg leave respectfully to suggest, that the time is now come, when, under such regulations as you may appoint, you may, with great advantage, bestow upon each of the Presbyterian bodies in India the power of ordaining such native preachers as they have found

to be trust-worthy, and zealous in the work of the Lord.

The friends of the cause in London have, with their usual liberality, contributed between £500 and £600 during the past year. The total amount of remittances by the London Presbytery, from the commencement, is £2315 9s. 2d.

Your committee subjoin a statement of their funds:—

Comparative view of the income of the General Assembly's Foreign Missions, as at 20th May, 1839.		
Amount of receipts from 31st July, 1837, to 20th May, 1839,		£4689 18 2½
Do, from 31st July, 1838, to 20th May, 1839,		5437 9 10½
Increase,		£1347 11 8

Mr. CANDLISH, in rising to move the approval of the report, and thanks to the Convener, congratulated the House on their having arrived at a subject on which no difference of opinion could arise. The Rev. gentleman spoke at considerable length on the importance of this great scheme, and the aid it was likely to receive, as well as the other great objects of the Church, from the periodical details given in a work now in course of publication—The Missionary Record. Mr. Candlish concluded by moving that the report be approved, and that the thanks of the Assembly be given to the Committee, and to Dr. Brunton, the Convener.

Sir CHARLES FERGUSON seconded the motion, and strongly impressed on the House the propriety of congregations uniting and sending out missionaries, and of those who are friendly to the great object contributing permanently to its funds by annual subscriptions.

The Moderator.—Dr. Brunton, the honour of once more receiving the thanks of this venerable Court, for the manner in which you, as Convener of the India Committee, have promoted the welfare of that important mission, has been well earned by the judicious zeal you have evinced, and the unwearied attention you have paid in conducting its affairs. But highly as, I doubt not, you appreciate this distinction, a far nobler reward belongs to you, and those with whom you are associated. No more gratifying spectacle can be exhibited to the world than that of a Christian Church directing its energies to the extension of the Saviour's kingdom, and carrying the light of the Gospel, with its humanising influences and glorious hopes, into the dark places of the earth; and no more exalted office can be conferred on any individual than that of being a fellow-labourer with the great Head of the Church in so high an enterprise. This honour is yours. The wisdom and Christian spirit which the Committee have displayed, and the ability, the enlightened zeal, and the devotedness of the missionaries employed, have been evinced by the success with which this pious measure has already been attended, and the foundation which has been laid for the extensive and permanent estab-

lishment of the Gospel in the vast and interesting regions which are the subject of its operations. May the Divine Master whom we serve, without whose blessing all human efforts are vain, afford you the unpeakable satisfaction of seeing your labours of love crowned with yet more abundant success! May He employ you still more extensively as an honoured instrument for dispelling the delusions of heathenism, and for bringing the many millions of idolaters under British sway, into the light and liberty of our most holy faith! and may the spiritual benefits you are the means of bestowing, be reflected back upon your own soul!

Dr. Duff then rose and said—In all human probability this may be the last occasion I will ever be allowed to address this House, and I cannot do so without a certain painful emotion; but still I feel the influence given by that beautiful phrase, "Trust in the Lord, forever trust, and place your strength in the Lord Jehovah." And my confidence is awakened by the full assurance that Jehovah is present with this House. There was a time, indeed, when even in this House it was necessary for one to betake himself to the Bible to prove that it was the duty of the Christian Church to engage in missions. We have, I dare say, all heard the story of the venerable Erskine having once said, "Rax me the Bible," when he was to prove that this House should engage in missions. Blessed be God that day has gone by, and if there was any prayer that I had more than another, it would be that it should be buried so deep in oblivion, that there should be no room on the tablet of history for its epitaph. This House, fifteen years ago, resolved in its corporate capacity to come forward and acknowledge, by its testimony, the obligation to come forth and engage in the mighty cause of missions. It was the first National Church which in its national capacity did so; and since that time, notwithstanding all the blessings that our Saviour has conferred on our labours, the Church ought to remember that she was still but to begin. Many have endeavored to lull us into sleep by their syren songs of success; but in the midst of this fatal slumber, the truth is that we have scarcely begun. What is the state of the world at this moment? From a calculation made by an intelligent old missionary, it has been ascertained, that if the Gospel was to progress at the rate of the last thirty years, it would take 20,000 years before the world could be nominally Christianised. That is enough to humble us all. Now, it is marvellous that we should be living in that state of things in the nineteenth century, since the Lord issued the great command appointing his apostles to go forth to all nations. It does seem strange, that at this particular year, day, and hour of the nineteenth century, the cry should ascend, that the world is still under the dominion of apostacy—it is enough to rouse us to exertion. It becomes this House and this Christian assembly to consider what may yet be done in order that the Gospel may be more widely extended. Two years ago it was my privilege to announce in this House that in the East

the superstition of the Asiatic nations is encouraged by the Government that sways o'er our mighty empire. I then gave some proofs. I adverted to twenty schools founded on the system of excluding all religious education; and on that occasion I also endeavoured to represent how the libraries that had been founded were supplied with books quite anti-Christian, and the means of systematic infidelity thus thrown in the way of the natives. The friends of the Church devised an excellent scheme—they sent out large numbers of Christian publications, and wished them to stand side by side with the volumes of Hume, Gibbon, and others, so that the Government might not be said to be exercising a system of favouritism. Now I think that was a fair scheme, and ought to have been acquiesced in instead of rejected by the Government composed of men so liberal as they assume themselves to be. But liberality now-a-days means something different from the former and true signification of the word. As far as I can see, those who call themselves liberal simply adopt one side of a question, and determine all else to be illiberal. Is there not something awfully revolting in the very announcement that a Christian Government forms institutions for instruction which exclude entirely the Christian religion. But it shows the necessity for the friends of the Church being up and doing, and not trusting to men, but looking to Jehovah for strength. The idea of a Government enlightening the people simply by secular instruction is very dangerous, it is like the gloom of night mantling over a stagnant marsh. But if the sun arises and dispels the gloom of night will it not dispel the vapours? No, it will reveal them, and render them tenfold more noxious. So is the hold that this anti-Christian system of education takes of an ignorant mind—it excludes the wholesome, purifying influence of religion, and renders the intellect one moral quagmire. We have heard of the noble poet who described himself as in the attitude of standing on a bridge with a palace and a prison on each hand; but the spectacle here is more horrible to contemplate, for the palace of an infidel is not only close by, but actually surmounting the prison—the charnel-house of immorality. The Rev. Doctor here mentioned an instance of a young Hindoo, who was pronounced a phenomenon of intellectualism, having been admitted by baptism into the Church, calmly braving the derision and ill treatment of his friends. Now, let one and another such be added to the number, and who can charge us any longer with sowing plentifully and reaping sparingly. Let them be added until by separating themselves from the surrounding masses the same gradually begin to crumble away; the collective mind would no longer exist after it was fairly set loose; and as easy might they attempt to recall one of those icy fragments which crown the Alpine range after its adhesion gives way before the genial heat of summer, and dashes and thunders with resistless force down to the level plain, as attempt to recall those who fall off from the mass of superstition before the pure light of Christianity. The Rev. Doc-

tor then alluded to the native superstition taking refuge as if in a strong hold in the great antiquity of their chronicles—that they have remained for three thousand years unchanged, while all other sects have been changing and springing up. They beheld the Brahmins rising up with those fantastic regions of the past, which exclude things present. But the Bible had declared that all kindreds and families of the earth should yet come and bow down before the Word. This ought to inspire the Church with confidence to go forward among the mighty fabrics of superstition in the East, and sound simultaneously the trumpet of true religion. With regard to the home duties of those attached to the India Mission, as a member of this House, he might talk with a fearlessness and freedom he would not otherwise presume to do. He thought that there was one grand delusion at home, and it was in reference to what was called the effect of public meetings. They would easily get a thousand men congregated together if they got an eloquent man to address them, in the same way as they could attract a multitude by the exhibition of a Polar bear; a few who can cause the walls of a building to ring with their eloquence, must call forth the sympathies of those they address. Now, the delusion was that the people went away in raptures, and in the idea that those feelings are actually transmigrated through the country, whereas it was very likely that in Edinburgh, for instance, and other large towns, there were many thousands who knew nothing of the exciting cause. He really thought that all this was a delusion, and that they must go deeper than this if they would have this or any other scheme of the Church to prosper. He confessed that he never had been present at such meetings without being painfully impressed with the truth of what he described; indeed the feeling called forth at these meetings, and its actual effect, reminded him of the description in a Latin poet in regard to a rocky mountain casting forth glowing embers, which fell on ice and snow, and were speedily extinguished—so the enthusiasm of those meetings is dissolved, and extends not to the mass; and it was at the mass they ought to reach, both as regarded the Missionary and the Church Extension Scheme. He had, however, found in his progress through Scotland that Christian ladies could do a great deal. One had accosted him full of love for the scheme, and said, "I know quarters in which I can secure you £500;" and in the north, two ladies had come forward and said to him, we will not allow England to outdo Scotland; we shall endeavour to get the double for you here." They had accordingly set about an agency on the principle of centrifugal force until it spread over the the kingdom, and the circle after it had extended and widened from the agitated centre, at length began to contract, and £500 was tossed into our funds. There was nothing like active exertion—words were totally unavailing without it. When coming to this insular land, he had been told at the Cape of Good Hope that a creature of that part had carried off an infant. What did the mother do? Did she run distracted among

her neighbours, asking them how they would advise her to attempt the recovery of her child, and thus lose the precious moments in vain words? No, she flew after the creature to the mountains, reached its den, and there she found her darling child unhurt and uninjured. The next day when she looked at the rocks, and chasms, and dangers she had passed, her soul was dismayed at the thought she could not believe that she had surmounted such obstacles. But what would not a mother brave for her offspring? and in like manner should be the Christian love of this Church for the Brahmins—it should go fearlessly forward in devising schemes for the advantage of this glorious cause. One point more; there was a topic much agitated, and that was, devising books for the children. Some one said, "Give me the songs of a country, and I will let any one else make the laws;" and another said, "Give me the school-books, and I will give you both the songs and the laws." But he said, give him the schoolmaster, and he had no objection to allow others to make the laws, the sciences, literature, songs, and all. Alexander said he had been prompted to his great exploits by reading the Iliad in his youth, and Gustavus Adolphus had been, in like manner, filled with emulation. People were apt to think such men *sui generis*, but it was no such thing, they were only specimens of their class, as the stupendous Alps were of the same remarkable features in other parts of the globe. Was it not the boast of Scotland that she had sent forth renowned warriors and statesmen, and the most intrepid adventurers, into distant and barbarous regions? But could Scotland not send forth a race of men nobler than even these illusrious men, and who would land down the name of Scotland to immortality—a race of men that would be most dreaded in the halls of Pandemonium, but the most loved in the halls of Heaven—a race of godly, self-denying missionaries? There was another channel through which it was thought that the cause might be advanced, and that was through the pulpit. No doubt that was a legitimate field. (Hear.) They might cry hear, and happy would be if they would hear. At present missionaries were in a great measure excluded from the pulpits. Was not the preaching of the Gospel the very object for which the Word was created? Did not Christ come and die that his saving name and death might be made known unto all nations? The pulpit ought to be the channel for teaching this, and yet the scheme of missions was rarely taught. He knew that he was treading on delicate ground. They might set him down as an enthusiast, but none but would give him credit for his honesty; no one could say that he was doing anything contrary to the spirit of Christianity. In his zeal for the Church he would yield to no man. The Reverend Doctor again in the most impressive and eloquent manner enjoined on the Assembly the all-important and periling command of the Saviour—to go unto all nations, and preach the Gospel to every creature. We have heard it said this day that the knell

of the Church has been rung.\* It must be rung if we do not obey the command—if we do not obey the commission—which has been given by our Saviour. Am I at liberty to pick and choose which of his commandments I shall obey? Suppose I proved that I obeyed all the others, but violated this great command, I am guilty of the breach of them all. Apply this test, then, to the present case; and what have the church courts done, in obedience to this command, at home and abroad? Alas! for the last century we have heard it said, when there were no cases of discipline, no matters of party interest brought under notice, that there was no business; yet you are charged to preach the Gospel to every creature. What would be thought if the Governor General of India, and his Council, some day, overpowered with the fatigue of business, resolved to enjoy a little leisure, and cast off the cares of a great empire; and were to shut themselves up in some retreat, to riot in luxurious indulgence, leaving the rest of the great empire, of which their Sovereign has delegated to them the government, to rush to ruin? What would you think of those individuals who, confining their labours to some particular spot, should resolve that beyond this they would not go, that they would not go to all the myriads of the earth—but to those myriads they would not exercise kindness, nor any thing else? I feel that we are come to a greater crisis of the Church when we deal with this theme than when we deal with that on which we have already entered. We are guilty as a Church of neglecting our commission. It is not enough to say that we shall rise and resolve to act otherwise. We must first express our deep contrition for our past neglect. Why not appoint a day of national humiliation and fasting and prayer, that in the presence of Jehovah we may pour out of a broken and contrite heart, the confession that we, our kings, princes, and priests, have done wickedness. I do feel that unless we thus resolve and humble ourselves, it is in vain that we profess our zeal for the cause. I do not proclaim to others what I would not press upon myself; and a minister may say how dare he ask his congregation to give what he does not give himself? His tongue is bound—his heart is shut up—he cannot do it. And why should he have such scruples, knowing that many of his congregation are bestowing their fifties and hundreds of pounds on all manner of drugs that stupify the faculties? Does he not refrain because he does not wish to set an example—an example which would certainly be followed? Show me a minister that has set an example; have the people not followed that example? Yes, universally. I have known instances and could state them. We must begin at home. We dare not ask others to do what we dare not do ourselves. Let us but imitate the example of

our fathers. We cannot hear too much of the days of our fathers. We ought to bless God that we had such fathers; and think it good that as an element in the education of our land, we have such glorious names to animate our energies, and to be among us as a watchword and a trumpet sound. Yes, when borne down by the anxieties of a missionary's life in another land, and ready to sink down into despondency, and realise the feelings of the exiles of old, who by the rivers of Babylon sat and wept, yet returning home and finding the Cloud of Witnesses, reading of their suff rings and trials, I have fallen down before God, and restrained every disinclination to enter upon my duties, moved by the very feeling, and freshness, and fulness of what those men achieved. They set an example which we ought to imitate. The direction of Christ was—"if a man would follow me let him deny himself." We are willing to follow, but not to deny ourselves. Give me that which costs you something—which requires the exercise of self-denial. In stead of £8000, we should have £600,000. Yes, this may be marked down as some Brahminical extravagance of the East. I say, if we imitate our fathers, it will not be an extravagance, but a sober truth. Let others do what they please; let them talk loudly and boast of the deeds of their fathers. Oh, if we had the thousands which some men here possess, flowing into the Christian treasury! If the Lord will, my unaltered and unalterable purpose is, to return to the scene of my former labours. In adhering so determinedly to this resolution, I am not unaware of the misconstruction and uncharitable insinuations to which, in certain quarters, my conduct has been subjected. No, though in myself I feel and confess that I am nothing, yea, "less than nothing, and vanity;" I must, for the sake of "magnifying my office," be permitted to assert and vindicate the integrity of my acting motives. I would return to the land of my adoption, not because, in the gross and carnalising judgment of some worldings, I could not do better at home. No: if the earnest and reiterated entreaties of friends, if the most alluring offers on the part of some of "the mighty and the noble," of the most tempting invitations to spheres of honour and responsibility, from not a few of the Christian people of this land, could have availed aught, I might, in the low, vulgar, and drivelling sense of the expression, have done better at home. I would go, not from the restless spirit of wild, roving adventure. If the animating principle had flown from that source, sure enough it ought by this time to have been cured, in the case of one who twice suffered shipwreck, barely escaping with life—who, more than once, was well nigh foundered amid the gales and hurricanes of the deep—and who was thrice brought to the very brink of the grave by the noxious influence of an unfriendly climate. I would go, not from any exaggerated estimate or ambitious longings after the pomp and luxuries of the East. No. Dire experience constrains me to say, that, for the enjoyment of real personal comfort, I would

\* Dr. Duff here alludes to Lord Dalhousie's denunciation of the General Assembly's vote against the decision of the House of Lords confirming the judgment of the Court of Session in the Auchterarder case; by which decision the right of the patron of that parish to enforce a presentation, notwithstanding the veto of the Presbytery, would be recognized.

rather, infinitely rather, be the occupant of the poorest hut, with its homeliest fare, in the coldest and bleakest ravine that flanks the sides of Schihall on or Ben Nevis, than be the possessor of the stateliest palace, with its royal appurtenances, in the plains of Bengal. I would go, not from any freaks of fancy respecting the strangeness of foreign lands, and the exciting novelty of labour among the dwellers there. There I have been already, and can only testify, that the state of the heathen is far too sad and awful a reality, to be a fitting theme for story or for song, unless it be one over which hell would rejoice and heaven weep. I would go, not from any unpatriotic dislike of my native land, or misanthropic aversion towards its people or its institutions. No: for its very ruggedness, as the land of "the mountain and the flood," I cherish more than ordinary fondness. How could it be otherwise? Nestled and nursed, as it were, from earliest infancy, among its wildest and sublimest scenes, no enjoyment half so exhilarating, as the attempt to out-ride the wild goat in clambering from crag to crag, or to outstrip the ravens in soaring to their loftiest summits—no music half so sweet as the roar of the cataract among the beetling precipices of the solitary dell—no chariot and equipage half so much desired, as the buoyant wreaths of mist that curled their strange and fantastic shapes around the ragged peaks of the neighbouring hills. Hence a fondness for the characteristic scenery of my native land, amounting almost to a passion—a passion which, like every other, it requires Divine Grace to modify and subdue. For oft as I have strayed among gardens and groves, be-studded with the richest products of tropical climes, the involuntary ejaculation has ever been, "Give me thy woods, thy barren woods, poor Scotland!" Towards its people I have always cherished the fondest attachment—an attachment vastly augmented by the circumstance, that from Pomona, the mainland of Orkney, to the Solway Firth, there is scarcely a city or district in which I could not point out one or more personal friends, in whose Christian society I have found refreshment and delight. Of all its institutions, sacred and civil, I have ever entertained an unbounded admiration:—an admiration that has been immeasurably enhanced by the contrast which the want of them exhibits in other lands. I would therefore go, not because I love Scotland less, but because, I humbly and devoutly trust, that, through the aid of Divine grace, I have been led to love my God and Saviour, and the advancement of his blessed cause on earth, still more. I would go, because, with the Bible in my hands, I cannot see what special claim Scotland has upon me, as a minister of Christ, any more than any other land embraced within the folds of the everlasting covenant—because, with the Bible in my hands, I cannot see how a soul in Scotland can be intrinsically more precious than a soul in Greenland, or Caffreland, or Hindostan, or any other region on earth—because, with the Bible in my hands, I cannot see that the bounds of the Church of Scotland are

identical with the bounds of the Redeemer's kingdom; or that the Lord Jesus, who is no respecter of persons, is the Redeemer of Scotland rather than of any other realm included in the emphatic and catholic designations of "all the world," and "all nations." I would go, because, with the Bible in my hands, I cannot see that the ministerial office was designed to be solely or even chiefly local and pastoral. No; in its very constitution it is essentially ubiquitous and evangelistic. The very commission by which, through the divinely-appointed ordinance of the Church, I am authorised to preach the Gospel at all, binds me to be ready to go forth to any one of "all nations," to which the glad tidings must be proclaimed. This general commission may, for substantial reasons, in the case of hundreds and thousands, particularly in a Christianised land, obtain a fixed, special, local, and pastoral destination. But such destination can never cancel nor abrogate the fundamental obligation involved in the original commission. Hence the ineradicable impression, that if God in his providence beckon me, and the Church, in the rightful exercise of her spiritual authority, invite me to a particular sphere in any portion of the divinely-appointed field of labour which is "the world," I dare no more refuse, without forfeiting my commission in the eye of Heaven, whatever may be the easy and accommodating opinions of men, than a covenanted servant of her Britannic Majesty could, without incurring similar forfeiture, decline proceeding on public duty to any one of the remotest colonies or dependencies of the empire. Having, with the Bible in my hands, formed such views as these of the nature and character of the ministerial commission, how could I stand up here this day, were I of the number of those who, thinking nothing, and caring less about the real and proper Bible field, coolly, and without the least consciousness of shame, confess that they are either comparatively idle, or not directly engaged in their Master's work, and satisfy themselves with petitioning Church Courts for their wisdom to devise some measure whereby professional employment could be secured for them at home? Methinks the voice of patriarchs, and prophets, and apostles, in one united and solemn peal, would be forever thus ringing in my ears—What! No professional employment at home! Why, then, not transfer your services to other parts of the field, immeasurably more necessitous? Why be constrained to make such humiliating confessions—to advance such humble petitionings—when the real field "the world," is all before you, and calls from every quarter are sounding in your ears, loud as the cries of perishing multitudes which no man can number? Why, by such waiting, and loitering, and petitioning to be hired, do you provoke a special application to your case of one of your Saviour's most pungent and penetrative parables! It is now eighteen hundred years since the morning of the Gospel dispensation dawned upon a benighted world, when the Lord of the vineyard first summoned the labourers to go into his vineyard, and now, when

the day is far spent, yea, when it is about the eleventh hour, he cometh, and behold he findeth you and many others standing idle in the market-place, and again he saith unto you, Why stand ye here all the day idle? Do you reply, Because no man hath hired us? What! no man! No philanthropist, no congregation, no Presbytery, no Synod, no Assembly? Go ye into my vineyard, and whatsoever your hand findeth to do, do it with all your might. Now, suppose that, moved by such a gracious invitation, I and my fellow-loungers were each of us roused to reply, "Lord, here am I, send me;" but first resolved to take a survey of the vineyard. Suppose the larger portion of it by far were found still in a wilderness state, other portions here and there but partially reclaimed, and only one small corner that could be said at all to approximate to a state of perfect cultivation—suppose that the choicest spots of that corner were not without thorns and briars, and other marks of careless and relaxed husbandry—still, as compared with the rest of the vineyard, a very paradise of beauty and fertility—what would be thought of us, the eleventh-hour labourers, if, instead of manfully resolving to put forth all our energies, and at once invade the wholly unbroken surface, with its impenetrable jungle, we should waste our precious time in clamorously petitioning the occupiers of the already cultivated and most fertile corner, in their wisdom, to devise some measure whereby we could be employed and privileged to settle there too? Oh, if the Lord of the vineyard suddenly reappeared to take an account of our stewardship, what reply could we make that did not virtually, actually, and undisguisedly imply, after all, it was our own ease, and comfort, and convenience we paramourly sought for, and not the promotion of the interests of Him, whom we in words acknowledge as our Sovereign Lord and Master! To escape from the guilt and condemnation of such laggart, and disgraceful, and criminal conduct, I would now go to the unreclaimed wastes of the great vineyard; and I would go to India in preference to other portions thereof, simply, because at present the Lord has, in the overrulings of providence, opened up a larger and more effectual door, than in any other land, for proclaiming the glad tidings of salvation to scores of millions that never heard of a Saviour. And seeing that Scotland, with its two and a-half millions, has a supply of about twelve hundred ordained pastors connected with this National Church; while the Church is satisfied with sending forth only ten to preach the Gospel to more than one hundred and thirty millions of fellow-subjects in the East that are famishing for lack of knowledge—that is, with sending forth less than the hundredth part of what she retains at home, to minister the means of Gospel grace, and Gospel ordinances, to a population fifty times greater! I have tasked myself in vain, with the Bible in my hand, to discover one Scriptural argument why the little snug, and comparatively well cultivated corner should have so many, and the great uncultivated waste

so few! I judge no man in the balance of unrighteous judgment. But, for myself, I do most solemnly declare that, with such views pressing so overwhelmingly on my soul, I cannot, without being arraigned at the bar of conscience as a traitor to my God and Saviour—I cannot, while health and strength are supplied from above—I dare not be guilty of adding one more, however insignificant, to the swelling catalogue of hundreds at home, and thereby subtracting one, however insignificant, from the lean and scanty tablet of units abroad! By the blessing of God, therefore, I propose to return and join the little band that is before me, "bearing the burden and heat of the day." And, if ye will not augment our number, till one and another has successively fallen, oh, let us have at least your sympathies and your prayers! your prayers in the closet, your prayers at the family altar, your prayers in the assemblies and congregations of the people. In the whole annals of time, I know only of one case where in a being, in human form, could declare, not in proud, cold, stercal apathy, but in lowly, yet calm, self-conscious independence, that he needed not, and would not brook any manifestation of sympathy or entreaty in his behalf. It was when the man of sorrows, groaning and bleeding under the burden of an ignominious cross, was wending his weary way up the steeps of Calvary. The spiteful outbreak of scoff and scorn on the part of the men of Jerusalem, which proved that their hearts were hard as the nether mill stone, he could buffet with patient silence. But the tears which proved that the daughters of Jerusalem had still bowels of compassion, made him break the silence in words of tenderness, more magnanimous than any that have ever issued from the lips of man or angel. Resolved on that day to tread the wine-press alone—resolved on that day to exhaust the cup of human woe and Divine wrath—resolved on that day to monopolise, as it were, the griefs, and groans, and penalties, not of time merely, but of eternity—he seemed to feel as if every tear dropped from human eye were his loss—as if every pang of anguish wrung from human heart were a subtraction from the fulness wherewith he had determined to bear our griefs and carry our sorrows. Hence the burst of God-like tenderness—"Daughters of Jerusalem, weep not for me; weep for yourselves." But though we cannot, dare not, appropriate these words in their Divine plenitude, we may, to the extent of repudiating all fears that involve the notion that we go forth on a forlorn hope, while we would invite the sympathies and the prayers of the faithful, because we are but "men of like passions with themselves," and exposed to peculiar trials and temptations. Armed and fortified by such sympathies and prayers, we shall go forth with redoubled energy, and a more elastic buoyancy of hope. However mighty and apparently invincible the forces that are arrayed against us, victory in the end is sure to be ours. But ere the final victory is won, we may have to encounter difficulties far greater than any yet realised. Indeed, my impress-

ion, gathered from the Bible and the whole history of Providence, is that a night of gloominess and darkness—a night of clouds and thick darkness—a night of tribulation and judgment, is approaching, such as has not yet brooded over the lower world. But God's purposes cannot be stayed. The Gospel must be proclaimed for a witness to all nations. And out of every nation, and kindred, and tongue, and people, God's elect people must be chosen. And in the darkest season of the night of troubles, men shall stand up as faithful witnesses for the truth. And the darkness may be increasing during the night, but, oh! let us rejoice and be exceeding glad. It is commonly remarked, that the darkest hour is that which immediately precedes the dawn—that the tendencies, therefore, towards the light are greatest and strongest at the very time when the gloom is becoming most dense. So with the moral world. The darkness may thicken and increase; but as it approaches its climax of gloom, the tendencies towards the dawn are strongest. And then suddenly will burst upon the world a day of glory, such as has not been since the sons of the morning sang together over the abodes of primeval bliss. The light of the moon will be as the light of the sun, and the light of the sun seven-fold. As the glorious luminary breaks from his orient chambers, he at once beholds the teeming myriads of Eastern Asia joyously chaunting their morning orisons. As he advances, the tide of praise rolls on in one vast and continuous line, stretching from the Arctic to the Antarctic shores—the inhabitants of every vale, and the tenants of every rock, pouring in their tributary hosannas. The loud chorus is resounded by the millions of enlightened Europe and emancipated Africa. It is wafted across the Atlantic by the "steameder flags of far-spread realms," that meet to hail each other in sweet communion. It is echoed by the numberless kindreds and tribes of the western continent, and reverberated, in shouts of hallelujah, from shore to shore, over the broad expanse of the Pacific. Blessed jubilee! No voice of jarring or of discord is heard amid the multitudes of rejoicing lands. At every successive point of the earth's vast circumference, the morning psalms of the East sweetly blend in unchanging harmony with the evening anthems of the West; and the matin songs of the West, with the glowing vespers of the East—and thus the ocean-stream of melody for ever circulates around the globe. All earth is tuneful with the songs of ransomed myriads—all heaven echoes to the song. Blessed jubilee! how I long to see the day! To hasten it by a single hour, who would begrudge separation from parents, friends, and even beloved children? Who would begrudge rivers of tears, and trials, and sufferings even unto death? In the full assurance that come it will in God's own appointed season, I would now, in the name, and accompanied with the presence, of the Angel of the Covenant, speed me to that benighted land, where, if it be the will of Providence, I have no other wish than to labour, no other wish than to die,

no other wish than to be buried! And in anticipation of an early departure, I would now return my warmest and most grateful thanks to the respected Convener and other members of the Assembly's Committee, for all the gentleness, and charity, and forbearance, which they have ever exercised towards my manifold infirmities: I would return my most cordial and unfeigned thanks to you, venerable fathers, brethren, and friends, and all other members of this Church, that have heaped so many undeserved kindnesses upon me, during my temporary sojourn amongst you; and now would I bid you all a long and solemn, but, I trust, not an eternal, farewell. At present we part, but it is upon the summit of our spiritual Pisgah. Our next meeting may be beyond the flood; on the streets of the golden city—by the banks of the river of life—in that blessed region where adieu and farewells are a sound unknown. But though absent in the body, oh! let us be one in spirit, and ever united, at a throne of grace. And oft as I remember our beloved earthly Zion, whether here or on the waves of the ocean, or amid the ragings of the heathen, the utterance of my heart will be in the burning strains of the Psalmist:—

Pray that Jerusalem may have  
Peace and felicity:  
Let them that love thee and thy peace  
Have still prosperity.  
Therefore I wish that peace may still  
Within thy walls remain.  
And ever may thy palaces  
Prosperity retain.

And oft as ye remember the toiling pilgrims in a foreign land; and oft as ye associate their labours and triumphs, through grace with the cross of Calvary; whether the loud tempest howls, or the evening zephyr gently murmurs around your dwelling;—oh, let the sentiments of your heart, the language of your lips, the herald voice of your actions, be—

Fly abroad, thou mighty Gospel,  
Win and conquer, never cease;  
May thy lasting wide dominions  
Multiply and still increase;  
Sway the sceptre, sway the sceptre,  
Saviour, all the world around.

On the motion of Mr. DENNOR,

Mr. CLARK of Inverness then invoked the Divine blessing on the Rev. Dr. Duff and the cause in which he was about once more to engage.

Colonel DENNAS proposed that a collection should be made in aid of the Indian Mission, to be placed at the disposal of the Rev. Dr. Duff, in affectionate remembrance of his exertions in the cause, and also in acknowledgment of the impression he has made upon the members of the Assembly. He recommended that the contributions be paid, as far as possible, anonymously.



REGISTER FOR JULY, ANCASTER, 1839.

THERMOMETER.		BAROMETER.				WIND.			
9 A. M. 9 P. M.		9 A. M. 9 P. M.				A.	M.	P.	M.
July.	1	75	74	29.11	29.06	Fair and clear,	S.	S.	S.
	2	77	67	" 02	28.95	Fair A. M. cloudy, windy P. M. thunder showers evening,	S.	S.	S.
	3	65	62	28.94	" 94	Fair A. M. cloudy P. M.	W.	W.	W.
	4	64	58	29.04	29.11	Mostly cloudy, slight showers,	N.	W.	W.
	5	65	62	" 13	" 13	Do. do.	N.	S.	S.
	6	64	67	" 15	" 09	Fair and clear,	S.	S.	W.
	7	70	69	" 09	" 04	Do. do.	W.	W.	W.
	8	68	69	" 04	" 04	Do. do.	S.	S.	W.
	9	75	76	" 03	28.98	Do. do. Thunder in the evening,	W.	W.	W.
	10	78	78	28.85	" 76	Do. do. A. M. thunder and rain P. M.	S.	S.	S.
	11	69	64	" 67	" 67	Cloudy, slight showers,	S.	S.	W.
	12	60	62	" 70	" 80	Do. do.	W.	S.	W.
	13	66	65	" 90	" 90	Cloudy,	S.	W.	W.
	14	65	64	" 87	" 83	Do. occasional thunder showers,	W.	W.	W.
	15	62	64	" 82	" 87	Cloudy,	S.	W.	N. W.
	16	63	64	" 94	29.05	Do.	S.	S.	W.
	17	67	68	29.17	" 20	Fair and clear,	W.	W.	W.
	18	71	72	" 20	" 22	Do. do.	W.	W.	W.
	19	76	76	" 22	" 16	Do. do.	S.	W.	S. W.
	20	77	73	" 13	" 10	Clear A. M., cloudy P. M.	S.	W.	S. W.
	21	76	77	" 05	" 03	Partly cloudy,	S.	W.	S. W.
	22	73	72	" 01	" 03	Cloudy thunder and rain P. M.	W.	W.	W.
	23	73	69	" 12	" 10	Fair and clear,	N.	W.	N. W.
	24	69	76	" 00	28.90	Rainy A. M., fair P. M.,	S.	W.	S. W.
	25	74	73	28.90	" 97	Fair and clear,	W.	W.	W.
	26	76	79	" 98	" 99	Do. do.	N.	W.	W.
	27	74	69	29.03	29.01	Dry haze, distant thunder.	N.	W.	N.
	28	74	73	" 00	28.95	Fair and clear.	S.	S.	S.
	29	75	78	28.92	" 94	Do. do.	S.	W.	S. W.
	30	71	72	" 99	" 92	Rainy with thunder, thunder storm in the morning,	S.	S.	S.
	31	72	68	" 88	" 95	Fair and clear,	W.	S.	W.

Means, 70 55 69 68 28,99 28,99 Mean Temperature of the Month 70 115° — highest 86° — lowest 53°.

POETRY.

THE OMNIPRESENCE OF GOD.

Stupendous God! how shrinks our bounded sense  
 To track the triumphs of Omnipotence;  
 From sky-clad mountain, to the deepest den,  
 From the mean insects, to immortal men;  
 Bless'd with Thy brightest smile, dare we confine  
 Paternal Providence, supreme as thine?  
 Far as the fancy flies, or life-stream flows,  
 From Georgia's desert to the Greenland snows,  
 Where space exists Thine eyes of mercy see,—  
 Creation lives, and moves, and breathes in Thee!

Yes! pause and think, within one fleeting hour,  
 How vast a universe obeys Thy power:  
 Unseen, but felt, thine interfused control  
 Works in each atom, and pervades the whole:  
 Expands the blossom and erects the tree,  
 Conducts each vapour, and commands each sea,

Beams in each ray, bids whirlwinds be unfurl'd,  
 Unrolls the thunder, and upheaves a world!

E'en now, while tragic Midnight walks the land,  
 And spreads the wings of darkness with her wand,  
 What scenes are witness'd by thy watchful eye!  
 What millions waft to Thee the prayer and sigh!  
 Some gaily vanish to an unfear'd grave,  
 Fleet as the sun-flash o'er a summer wave;  
 Some wear out life in smiles, and some in tears,  
 Some dare with hope, while others droop with fears;  
 The vagrant 's roaming in his tatter'd vest,  
 The babe is sleeping on its mother's breast;  
 The captive mutt'ring o'er his rust-worn chain,  
 The widow weeping for her lord again,  
 While many a mourner shuts his languid eye,  
 To dream of heaven, and view it ere he die;  
 And yet, no sigh can swell, no tear-drop fall,  
 But thou wilt see, and guide, and solace all!

ROBERT MONTGOMERY.