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THE CANADIAN

CHRISTIAN EXAMINER,

AND

PRESBYTERIAN MAGAZINE.

NUMBER 3.

MARCH, 1839.

VOLUME 3.

RELIGIOUS COMMUNICATIONS, ETC.

FOR THE CHRISTIAN EXAMINER.

SCHEME OF THEOLOGICAL EDUCATION.

To the Editor:—

SIR—On the subject of educating young men for the ministry in the Province, the Synod of Canada at last meeting resolved:—

That the spiritual and eternal interests of thousands of our countrymen in these Provinces demand that every means be used to educate pious youths for the ministry within the bounds of this Synod, inasmuch as the religious wants of the community are increasing in a ratio, with which no supply of preachers to be expected from Scotland can keep pace: while that supply has been actually almost entirely stopped, and inasmuch as the very existence and continuance of the ministry in this church, seem to depend on their so doing.

And farther—

The Moderator was instructed to communicate this resolution to the Moderator of the General Assembly, with a view to procure the approval of the contemplated measures by the parent church. The commission was instructed and authorised to take all necessary steps for obtaining subscriptions within the Provinces and elsewhere, towards the employment of Professors, and the establishment of Bursaries, for students. The Synod resolved to transmit that portion of the report which contains the draft of a scheme of theological education, to the several Presbyteries, that they may report their observations thereon at next session of Synod, enjoining them to give this important matter their best attention and consideration.

As the best means in my power of transmitting to the several Presbyters that portion of the report to the committee on Theological education which embraces the "*Plan for the education of candidates for the holy ministry,*" I send it for insertion in your journal.

And I avail myself of this opportunity of calling

the attention of my brethren in the ministry to this important subject. The spiritual destitution of our church has increased to a most alarming degree; and, alas, it is still increasing. I do not overstate the matter when I say there are *sixty* or *seventy* bodies of Presbyteries throughout the country, who require the labors of a minister, some of whom have long been earnestly seeking to obtain them, but in vain. The totally inadequate provision which the scattered settlements of this colony can offer, and the delay on the part of the government to render them any assistance, has nearly extinguished our hope of obtaining Licentiates from the parent church. I cannot but esteem this a very deplorable result, whether I look at the temporal or spiritual prospects of this my adopted country—and I fervently pray that light may arise in the darkness. But even should we succeed in obtaining from Government such a measure of support for the ministry as would revive the hope of an accession of laborers from the church of Scotland, or the Synod of Ulster, it would, nevertheless, be our manifest duty to provide the means of a Theological education for such young men within the colony as may desire to devote themselves to the service of the church. The Synod is now unanimous on this point,

and the following plan is submitted to Presbyteries with the view of securing some decisive action on the subject.

I am, Sir,

Your obedient servant,

ALEXANDER GALE, Synod Clerk.

Hamilton, 25th Feb., 1839.

PLAN FOR THE EDUCATION OF CANDIDATES FOR THE HOLY MINISTRY IN THE PRESBYTERIAN CHURCH OF CANADA, IN CONNECTION WITH THE CHURCH OF SCOTLAND; DRAWN UP BY ORDER OF THE SYNOD IN 1838, TO BE CONSIDERED BY PRESBYTERIES, AND REPORTED UPON TO THE SYNOD IN 1839.

I. OF THE ADMISSION AND ENROLLMENT OF STUDENTS.

1. No person shall be received as a candidate for enrollment unless recommended by two or more Ministers of the church.
2. The Ministerial recommendations shall embrace the following matters :
 1. Certification of the moral character and piety of the candidate.
 2. . . . of his abilities.
 3. . . . of his progress in study and acquirements.
 4. Statement of his age and the nature of his previous employments so far as known to the certifier.
 5. . . . of the certifier's opportunities of acquaintance with him.
 6. . . . of the certifier's belief that he is likely to become an acceptable and useful minister of the gospel.
 7. . . . of such special circumstances, (if there be any,) as may, in the opinion of the certifier, influence his acceptableness and usefulness.
3. Every candidate shall, at least a fortnight before an ordinary meeting of the Presbytery within whose bounds he has generally resided, address an intimation of his desire to prepare for the ministry to the Presbytery, and lodge the same with his ministerial recommendations in the hands of the Presbytery clerk.
4. The intimation and recommendations shall be laid before the Presbytery by the clerk at the next ordinary meeting, at which the candidate shall attend; and the candidate having been caused to retire, the Presbytery shall read and consider them, and if three fourths of the members present shall be satisfied therewith, the candidate shall be called in, questioned and examined, and shall again retire. The Presbytery shall then take into consideration the

answers returned by the candidate and all the various circumstances of the case, and if it shall appear to three fourths of the members present that there is a reasonable prospect of the candidate's becoming an acceptable and useful minister of the gospel, he shall be enrolled as student for the ministry in a list to be kept by the clerk, and shall be encouraged and advised as may seem proper.

5. No candidate shall be enrolled as a student whose ministerial recommendations do not embrace all the matters specified in article second, or who shall not be found upon examination acquainted with scriptural history and the shorter catechism; with English grammar and the rudiments of the Latin language, or who shall not have completed his fourteenth year.
6. After enrollment every student shall be entirely under the superintendence and control of the Presbytery in all matters relating to his studies and conduct.

II. OF THE SUPERINTENDENCE OF STUDIES.

7. The Presbytery within whose bounds a student is to prosecute his studies may, (without compelling,) recommend him to study at any seminary or under any teacher within their bounds. They may also discountenance and even forbid his studying in a particular school or under a particular master.
8. Every student shall be placed by his Presbytery under the particular superintendence of one of the ministers of the Presbytery, whose duty it shall be to counsel and direct him and to examine him privately in his studies.
9. No student shall remove beyond the control of his appointed superintendent without the previous consent and approbation of the Presbytery. The Presbytery may change the superintendent for the convenience or advantage of the student.
10. During temporary sickness or absence the superintendent may place the student under the charge of another till next ordinary meeting of Presbytery.

III. OF THE COURSE OF STUDY.

11. The course of study for the ministry shall be divided into the Theological, the Philosophical and the Literary courses.

IV. OF THE LITERARY COURSE.

12. The Literary course shall comprehend the study of the Latin and Greek languages, of the elements of English composition and literature, of ancient and modern History and Geography.

13. The following authors are recommended in the study of Latin :—
 Cornelius Nepos,
 Phædrus,
 Cæsar,
 Ovid Selections,
 Sallust,
 Virgil,
 Livy, Books I. to V. and XXI. to XXV.
 Horace, Odes and Ars Poetica,
 Tacitus, Agricola and De Moribus Germanorum,
 Juvenal, Select satires,
 Cicero, Select orations, De Oratore, De Amicitia, De Senectute ;
 And the following elementary and miscellaneous works.
 Ruddiman's Rudiments ; Adam's Grammar ; the Grammatical Exercises ; Mair's Introduction with the outline of ancient history at the end ; Valpy's *Elegantie Latine* with the Exercises ; Crombie's *Gymnasium* ; Adam's *Antiquities*. Frequent written translations of English into Latin, and of Latin into English ; Exercises in Prosody and the composition of Latin verse ; and the committal to memory of passages from the Latin poets are recommended as the best means of acquiring a thorough and lasting familiarity with the structure and genius of the language.
14. The following authors and works are recommended for the study of Greek.—
 The New Testament,
Analecta or Collectanea Minora,
Collectanea Majora,*
 Homer,
 Xenophon,
 Herodotus,
 Thucydides,
 Euripides,
 Sophocles,
 Æschylus,
 Edinburgh New Academy Greek Rudiments,†
 Dunbar's or Sanford's Greek Exercises. The Exercises to be written not read.
15. For the elements of English composition, Murray's Exercises and Irving's Elements of Composition are recommended.

*After the student is enabled with the aid of a Grammar and Lexicon to translate an easy sentence, the *Collectanea Majora* will, (especially if the third or supplementary volume is added to the other two,) with the New Testament and the *Iliad* of Homer, afford a sufficient field for his studies in Greek, making him acquainted at a moderate expense with almost every author in the language, and superseding the necessity of many books.

†The most complete elementary work for students used in Britain.

16. For the other branches of the course the Presbytery, or the Superintendents or Masters shall recommend such works as they may judge best. And the lists in articles thirteen and fourteen shall be taken as guides, not as binding, it being not intended that students shall all read the same authors, or the whole of the works prescribed, but such considerable portions of them as shall both accustom them to read them with ease, and familiarize them with the principal writers of antiquity.

V. OF THE PHILOSOPHICAL COURSE.

17. The Philosophical Course shall comprehend the study
- I. Of Mathematical and Physical Science.
 - II. Of Metaphysical, Mental and Moral Philosophy.
18. The Mathematical and Physical Course shall consist of the study of
- | MATHEMATICS. | PHYSICS. |
|---|-----------------------------------|
| Arithmetic, | Somatology, |
| Algebra, as far as Quadratic Equations, | Statics, |
| Geometry, first six books of Euclid, | Dynamics, |
| Plane Trigonometry, | Hydrostatics, |
| Conic Sections. | Hydrodynamics, |
| | Pneumatics, |
| | Acoustics, |
| | Optics, |
| | Calorics, |
| | Magnetism, |
| | Electricity. And the Elements of— |
| | Mechanics, |
| | Astronomy and |
| | Physical Geography |
19. The Course of Metaphysical, Mental and Moral Philosophy shall embrace the study of

- I. MENTAL PHYSIOLOGY, or of the Intellectual Faculties and Moral Powers of Man,—as they exist. Text books, Reid, Stewart, Brown.
- II. LOGIC, in its extended acceptation, or the proper use of the intellectual faculties, and particularly of reason and judgment, in the pursuit of knowledge and determination of truth. In this part of the course will be included the art of logic in the strict sense of the term.—Text books, Watts' Logic and Improvement of the mind, Whately's Logic.
- III. ETHICS, or the investigation and determination of the questions arising out of man's moral agency and susceptibility of happiness and

misery. This branch will embrace the study of Natural Theology for which the Text books may be Clarke's Demonstration, and Paley's Natural Theology.*

IV. Of such METAPHYSICAL questions not comprehended in the study of the foregoing branches as may be considered important in themselves, or useful as exercises for the student.—*Doddridge's Lectures on Pneumatology &c.*

V. Of the HISTORY OF PHILOSOPHY and the principal Philosophical systems.

VI. As a sequel to Logic and Literary studies, of the principles of TASTE and CRITICISM, with special reference to ORATORY.

VII. Of EXERCISES and ESSAYS on subjects connected with the Course.

VII. OF THE THEOLOGICAL COURSE.

20. The following studies shall compose the Theological Course.

I. APOLOGICAL. Revisal of Natural Theology and study of the Evidences of Christianity.—Text books, Butler's Analogy, Paley's Evidences and *Horæ Paulinæ*. The first volume of Horne's Introduction to the Critical Study of the Scriptures, and so much of Hill's or Dick's Lectures as relates to the Evidences may also be read during this part of the Course.

II. HERMENEUTICAL or CRITICAL. Horne's Introduction,† Campbell on the Gospels. Careful reading of the Scriptures in the originals and in as many different languages as the student may be master of.‡

III. DOCTRINAL. Confession of faith, larger and shorter Catechism:—Hills Lectures or *Dicks Lectures*.

IV. CHURCH HISTORY, Old Testament, Josephus, Prideaux; New Testament, Mosheim or Milner: History of the Church of Scotland and of Missions.

V. The CONSTITUTION, GOVERNMENT and DISCIPLINE of the Church of Scotland.

VI. Pulpit Eloquence and Pastoral Duties.

VII. The HEBREW and CHALDEE Languages, the study of which shall be prosecuted until the

student can read "ad aperturum" the Books of Genesis, the Psalms and Daniel.

21. Students shall compose short Exercises and Essays on subjects included in or connected with the Course, and shall make abstracts of Butler, Paley's Evidences, Hills' or *Dick's Lectures*, Mosheim or Milner; and shall keep note-books in the perusal of the other works mentioned, and in the study of those subjects which works are here particularly recommended.

22. Presbyteries and superintendents of studies shall recommend if they see fit, the particular study of any controverted questions, and require exercises upon them.

VII. OF ADDITIONAL STUDIES.

23. Presbyteries and superintendents shall, if good opportunities shall offer, and if it shall not interfere with the prosecution of the requisite studies, recommend or enjoin the study of useful branches not mentioned in these regulations; viz: the study of the modern languages, particularly the French and German languages, and of Elocution in connection with the literary course of practical Mathematics and the Elements of Natural History and Chemistry in connection with Mathematical and Physical Science; and of Political Economy in connection with Moral Philosophy, during the Philosophical course.

24. Presbyteries shall, if practicable, enjoin the study of the original languages of the Old Testament during or immediately after the conclusion of the literary course.

25. Students shall be directed by their superintendents, in a course of practical religious reading during the whole of their studies.

VIII. OF EXAMINATIONS.

26. The examination of students shall be of four kinds; viz: I. Private. II. Ordinary Presbyterial. III. Special Presbyterial. IV. Synodical.

IX. OF PRIVATE EXAMINATIONS.

27. Every student shall present himself to be examined privately at least once a month, at a time appointed beforehand, by the minister under whose superintendence he is placed or by some qualified person in presence, if practicable, of the superintending minister, upon the studies which he is prosecuting by order of the Presbytery.

28. Every student shall, at least two days before the time fixed for each private examination give in to the superintending minister or to the person appointed by him according to Art. 10. a tabular statement of his studies since his

*The whole argument in Paley is contained in the first six chapters which are all the student shall be required to make an abstract of, but he ought to read the whole.

†There is an abridgement of Horne's four volumes in one. But it will be greatly to the students advantage to procure the original work. It is in itself an Encyclopædia of Biblical Literature.

‡This exercise is highly recommended by Dr Chalmers to students in Divinity.

last examination, and, if studying any branch privately without a master, of any difficulties he may have met with in study, and of any questions upon which he may desire particularly the opinion and instructions of his superintendent or examiner.

29. After each private examination the superintendent or person occupying his place for the time being shall copy or cause the student to copy into his register of private examinations, such of the particulars exhibited in the tabular statement as the student shall appear to have thoroughly studied, and shall note down such hints as he may think needful, and such exercises as he may see fit to prescribe for next examination, and shall affix his signature with the date of the examination.

X OF ORDINARY PRESBYTERIAL EXAMINATIONS.

30. Every student shall be examined at all* ordinary meetings, of the Presbytery on his studies since last meeting.
31. Each student shall give in to the clerk of the Presbytery a tabular statement of his studies since his last Presbyterial examination, along with his register of private examinations, a certificate of conduct from his superintendent and such exercises, essays, discourses, and abstracts of text-books as shall have been prescribed at last examination.
32. The Presbytery shall inspect the register of private studies, and if it be found not conformable in all respects to the requirements in Chap. IX. shall require an explanation of the irregularity or defect from the student and superintendent. They shall also read the certificate of conduct, and the tabular statement of studies, which they shall compare with the list of studies prescribed at last examination, and call for the exercises, essays or discourses prescribed, and if in any of these matters there shall be any requisite wanting they shall admonish the student, and in case of repeated or aggravated failure or deficiency shall erase his name from the list of students.
33. The Presbytery shall then examine the student on all the studies prescribed, and cause him to read his exercises or such part of them as shall enable them to judge of his diligence and proficiency. The Presbytery may also prescribe short exercises to be performed in their presence.
34. After examination the student shall be admonished or encouraged as shall seem proper; his tabular statement of studies since last ex-

amination shall be transferred into the register of Presbyterial examinations by the Clerk of Presbytery or by the student under his inspection. The Clerk shall add such remarks as the Presbytery shall order and note down the studies and exercises prescribed for next examination. The whole shall be signed by the Moderator.

35. The Presbytery shall at every ordinary examination prescribe at least one exercise or essay to each student to be delivered at next examination, and shall endeavour so to vary the exercises as to embrace the several branches and subjects of study.
36. Students in Divinity shall, besides such abstracts of text books as these regulations require and such exercises as the Presbytery may see fit to enjoin, deliver during the course of Theological study the following discourses on subjects prescribed :

1. A homily, or plain exposition of some doctrine or precept of religion, confirmed by reason and scripture.
2. A critical exercise, commonly called exercise and addition, upon a short portion of the text of the New Testament.
3. A critical exercise upon a portion of the text of the New Testament.
These exercises shall consist of the following parts : 1. Verbal or grammatical analysis of the text. 2. Critical analysis of the principal or peculiar terms or phrases, with solution of textual difficulties. 3. A paraphrase or free and extended translation of the text. 4. Enumeration of the doctrines and precepts contained in the text. 5. Confirmation and exposition of the main doctrine or precept.
4. An Exegesis in Latin, upon a difficult or controverted question, with refutation of objections.
5. An essay in church history.
6. An expository and practical lecture.
7. A popular sermon.

Not more than one of these exercises shall be required at any examination; nor shall any of them be required until the third Presbyterial examination after the student shall have entered the Theological class. The subjects shall be given out at the second examination. If a student shall have been prevented by

* Or at every alternate meeting.

any unavoidable cause, from delivering one of the above exercises at any ordinary meeting, then more than one may be received at an examination

XI. OF SPECIAL PRESBYTERIAL EXAMINATIONS.

37. Every student shall undergo a special Presbyterial examination : 1. At the end of the literary course, and before he is admitted to the philosophical class. 2. At the end of the philosophical course, and before he is recommended to the Synod as qualified to commence the study of divinity. 3. At the end of the Theological course, and before he is recommended to the Synod as qualified to be taken on trial for license.

XII. OF THE FIRST SPECIAL PRESBYTERIAL EXAMINATION.

38. Every student desirous of passing into the philosophical class, shall intimate his purpose to the clerk of Presbytery at an ordinary meeting, and state that he is prepared for his final literary examination ; and shall fulfil all the requirements of Art. 31, in the same manner as when presenting himself for ordinary examination.
39. The Presbytery shall observe in like manner the requirements of Art. 32, as at an ordinary examination in so far as regards the actual examination of the student, and the hearing of his exercises.
40. The subjects of the special examination to which the Presbytery shall then proceed shall be as follows :

LATIN. Three books of Livy ; three orations of Cicero, six books of Virgil's *Æneid* ; two books of Horace's odes ; translation before the Presbytery of a short piece of English into correct Latin.

GREEK. The two volumes of the *Collectedanæ Majora* ; three books of the *Iliad* of Homer ; the four gospels, and the Acts of the Apostles ; Dunbar's or any similar book of Greek exercises.

The student shall be required to shew a thorough knowledge of Latin and Greek grammar, and a competent acquaintance with the outlines of history, and particularly the histories of Greece, Rome, and England, also of Greek and Roman antiquities and mythology, and of ancient and modern geography.

41. Every student shall also deliver at his first special examination, three exercises or essays upon subjects previously given out by the Presbytery with a view to that examination. The subject of the first exercise or essay

shall be connected with the ancient literature of Rome ; of the second, with that of Greece ; and of the third with ancient or modern history or geography. The subjects may be prescribed whenever the student may desire.

42. No student, whatever may have been his previous proficiency, shall be admitted to this first special examination until the next ordinary meeting after that, at which he shall first have been enrolled as a student for the ministry, or in case of transference to another Presbytery, until three months shall have elapsed from the time of his enrolment.
43. No student shall be admitted to this examination, unless he shall, in fulfilling the requirements of Art. 33, also give in a detailed list of the subjects of examination prescribed in Art. 40, and subscribe a declaration that he has carefully prepared himself upon them all.
44. If the result of this examination shall be satisfactory to three fourths of the members of the Presbytery present, the Presbytery shall transfer the student to the philosophical class, and prescribe subjects of study ; if otherwise, they shall remit him to his literary studies for such a period as they may deem needful.

XIII. OF THE SECOND SPECIAL PRESBYTERIAL EXAMINATION.

45. Students of philosophy desiring to be advanced to the Theological class, shall observe the requirements of articles 31, 33, and 42, and the Presbytery those of 32 and 39.
46. The subjects of the second special examination shall be the subjects and authors enumerated in articles 18 and 19. Also :
47. To ensure continued attention to literary studies, every student shall, at his second special examination, be examined in the following books :
- Tacitus's *Agricola*, or *De Moribus Germanorum*.
Cicero de *Oratore*.
Two books of the *Georgics* of Virgil.
The *Ars Poetica* of Horace.
The X *Satire* of Juvenal.
The *Apostolical Epistles*.
Three books of the *Iliad* ; not the same as those professed at the first special examination.
One of the dramas of *Æschylus*, *Euripides*, or *Sophocles*, or the *Oration* of *Demosthenes*, "*De Corona*."
48. Every student shall also, at this examination, deliver three essays on subjects previously prescribed. Of these essays, one shall be on some subject connected with mathematical or

physical science ; one on a subject connected with mental philosophy ; and one on a subject connected with moral philosophy.

49. No student shall be admitted to this examination who shall not, on reference to the register of Presbyterian examinations, be found to have discharged all the duties prescribed at ordinary examinations, or who shall not have been in the philosophical class at least *two* full years.

50. If the student shall pass this examination with the approbation of three fourths of the members of Presbytery present, and if the Presbytery shall unannously approve of his conduct, they shall give him a certificate to the Synod recommending him as qualified to commence the study of Divinity, with a view to the ministry, and this certificate shall be signed by all the ministers present who shall be satisfied.

XIV. OF THE THIRD SPECIAL PRESBYTERIAL EXAMINATION.

51. Students in Divinity desiring to be taken on trials for license, shall proceed as required in articles 31, 33, 42, and 44, and the Presbytery shall proceed as required in articles 32, 39, and 44.

52. None shall be admitted to the third special examination who shall not be found, on reference to the register of Presbyterian examinations, to have discharged all the duties required, or who shall not have delivered all the exercises required by Art. 36, or be prepared to deliver such of them as have not previously been delivered ; or who shall not have been in the theological class at least *three* full years by next meeting of Synod.

53. The subjects of the third special examination shall be the whole of the branches previously studied, but especially those comprehended in the theological course, as specified in article 20. Students shall also be examined on the New Testament in the original, and on the books of Genesis, the Psalms, and that part of Daniel which is in Chaldee, " *ad aperturam libri.*"

54. If this examination shall be sustained, and the Presbytery are unanimous in their belief that the student is calculated to be an acceptable and useful minister of the gospel, they shall give him a certificate to the Synod, recommending him as qualified to be taken on trials for license, and this certificate shall be signed by all the ministers present. The Presbytery, if not satisfied, may remand the student for such period as they shall deem fit.

XV. GENERAL RULES FOR PRESBYTERIAL EXAMINATIONS.

55. Ordinary examinations may be conducted by committees, but special examination shall in every case be by the Presbytery.

56. The full particulars of every special examination shall be inserted in the minutes of the Presbytery. The minutes shall also state the subjects of the exercises prescribed for special examinations, when given out, as well as of all the discourses enumerated in Art. 36.

57. All these exercises and discourses shall be kept " *in retentis.*"

INFIDEL PARENTS AND WICKED CHILDREN.

Tell me, has this viperous brood disappeared from the earth with the forty-two at Bethel? Would it were the case, and that the rising generation of the present day, not only amongst us, but every where, did not teach us the very reverse. And it is this which grieves us the most deeply, in the present evil times, that we look around us amongst them in vain for an anchorage of hope, with respect to the future. It is this which pains us most to the heart, that we perceive the practice, at least, of those profane and ungodly theories which their fathers have drunk down like an intoxicating potion, engrafted also into the rising generation. Alas! the evil crops of your own sowing are already shooting up in luxuriant fecundity around you. You have eaten sour grapes, and your children's teeth are set on edge. You have conjured up spirits at which you are now yourself horrified. You would gladly lay them again, but where is the incantation to which they will listen? You now reap the fruits of your own desires: you piped songs of liberty to your children, and you now see them dancing, alas! upon your own authority; you tore down the limits of the divine word, and reverence for it, and, therefore, ascribe it to yourselves, ye parents, guardians, and teachers, that a troop of youthful rebels now rages around you, of the restraining of whom you already begin to despair. You taught them to regard the religion of the Bible as a disgraceful chain, prepared by the superstition of a benighted age, and its preachers as proud priests and ambitious Jesuits. Your pupils were, alas! only too susceptible and docile. We now command them, for God's sake, to honour father and mother; you are aware how little attention they pay to our admonitions. You have said much to them of the years of discretion to which the present century has attained; of emancipation, and the independence of reason, and the unalienable rights of man: see how they begin to

practice these rights; and as a just recompence, you are yourselves the first who are obliged bitterly to feel the efforts at independency made by these young autocrats. It is not that we see through a darkened glass in passing so severe a sentence upon the youth of the present day. Only go from house to house, from school to school, and listen to that which passes there, and you will convince yourselves that our complaint is an universal one, uttered the most loudly by the parents and teachers themselves. The evil and poisonous mildew lies upon the languishing plantation of the rising generation amongst us. The inmost kernel is rotten—the root is gnawed. They are a bold and obstinate race, destitute of childlikeness, and for the most part initiated, even in their infancy, into all the mysteries of abomination and ungodliness; in the sight of whom it no longer occurs to any one that “of such is the kingdom of heaven.” A race who are strangers to every thing like filial obedience, modest subjection, and tender respect for parents and superiors; who mock at the kindness with which we would gladly lead and direct them, and rise in rebellious defiance against severity. Yes, they are in general a race who no longer regard any thing as sacred, or as enjoining respect, or commanding reverence. In the lower classes they are base, vulgar, and licentious; in the higher, morally unnerved, entirely pervaded by deceit, and full of intolerable and absurdly haughty presumption. God be merciful to that period for which this generation is ripening! Brethren, the foundations of the anti-Christian kingdom are laid; they are deposited in the hearts of our children! The man of sin need only shake the tree of the nations, and his disciples will fall, like ripe fruit, into his lap and his arms. The fig tree putteth forth leaves; the summer is at hand. The Lord have mercy upon us, and prevent the approaching destruction.

KRUMMACHER.

ON WRESTING THE SCRIPTURES.

There is almost nothing in the history of the world more remarkable than the preservation of the sacred books, and their transmission to our times. Nothing can shew so clearly the protecting hand and providence of God, as the fact that these records should have escaped the countless hazards to which they were exposed amid the darkness of antiquity, the assaults of barbarism, the convulsions of empires, and the contests of churches and opposite parties. And what is still more wonderful, these holy books have come down

to us, not only entire, but also pure; secured, as it were by an invisible but Almighty hand from every stain of error and corruption.

But while the providence of God has guarded so completely against this source of error—the corruption of the word itself; the perverse mind of man has devised a method of delusion hardly less dangerous—the misinterpretation of the sacred books. How many wrest the scriptures to suit their own schemes, and please their own fancy they affix to them meanings which they themselves, not the Holy Spirit, devised; they profess to render a kind of homage to the mere words as syllables, while the truths and doctrines are despised and rejected.

Even in the earliest times of the Christian church, this distortion of the word of God had begun. St. Peter tells us of some false teachers who thus wrested or perverted the Epistles of St. Paul. The word employed is derived from the torture, by means of which, according to the barbarous practice of ancient times, confession were extorted from supposed criminals, and information procured from witnesses. By these engines of torment the unhappy victims were often forced to speak what they knew was not the truth but what they hoped would please their tormentor and procure release from their pain.

The word of God is perverted chiefly in three ways: By misinterpretation; by drawing erroneous inferences and conclusions; and by misapplication.

1. *Misinterpretation.*—There is hardly a doctrine which has not been explained away, or at least deprived of all its glory and power, by the misinterpretation of the terms in which scripture has revealed it. What doctrine is so plainly taught as the Deity of our Lord; yet how eagerly have some endeavored to shew that this has no place in the Bible; that when Christ is called God, it is not meant that he is really God; that when he is said to possess supreme power, wisdom, and sovereignty, no such thing is intended. Again, how plainly is the doctrine of the atonement taught in scripture; yet how strongly have some contended that Christ made no atonement for human guilt; that his death was merely a martyrdom; and that all the terms employed to express his death as sacrifice, ransom, offering, propitiation, are mere figures and metaphors. The assertion of our Lord, “Except a man be born again, he cannot enter the kingdom of heaven,” has also been placed in the rank of unmeaning metaphors, and explained to signify no more than some reformation of the conduct. The law spoken of in the Epistle to the

Romans, by which none can be justified, has been affirmed to mean only the ceremonial law of the Jews. The spirit and the flesh spoken of in the same Epistle as waging constant war, have been represented as nothing more than mystical names for reason and the passions, although both of them exist even in corrupt nature. It has been denied by some that the Holy Spirit himself is a person, or that he has a true substantial existence. The same thing has been maintained concerning Satan, who is said to be only a personification of the evil principle. And, to give only one more instance of this kind of perversion, it has been asserted that heaven and hell are not places, but mere names for a state of happiness or misery; and that the punishment of the wicked shall not be eternal, but shall endure only for a limited period.

We shall now mention one or two perversions of single texts. "Great is your reward in heaven." "Your Father who is in heaven, himself shall reward you openly." From these texts some maintain that the glory of heaven is a reward for our good works.—The happiness of heaven is called a reward, in the same way as the saints are said to have a right to the tree of life; that is, the privilege or liberty of access, purchased by Christ, and conferred by grace. A similar erroneous meaning has been attached to the words, "Work out your own salvation," as if the apostle inculcated the doctrine that salvation was of works, though he plainly alludes, not to the justification of our persons before God, but solely to the sanctification of our nature, and the mortification of sin. The affirmation, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness is accepted with him," has been adduced to prove that the gospel is of little importance, and that the heathens may be saved without it by their natural virtue alone. The meaning is, that God bears no partial favour to any man on account of his country or his descent; that he turned not from the Jews merely because they were Jews, nor cast off the Gentiles, merely because they were Gentiles; that he was willing that the gospel should be preached and made known to all; and that all, of every nation, who truly embraced the gospel, and brought forth fruits meet for repentance, should receive the blessing of God and eternal life. Had the gospel been needless, why did Peter proceed to preach it to Cornelius, and why was an angel sent to tell that Gentile from whom he was to hear the word of salvation? The whole passage proves the very reverse of the conclusion that has been drawn from it.

The words of our Lord, "Take no thought for the morrow," have been seized on as a shelter for

illness and imprudence, and a neglect of all the means which God has ordained us to employ for the supply of our wants. The fallacy of this is shewed by the context. Our Lord bids us look to the fowls of the air. Now, although they have no store-house in which to hoard up a useless superfluity, they exert the powers which God has given them, in providing for their wants, and defending and nourishing their young. Again, the golden rule of Christ, "Do unto others as ye would that they should do unto you," has been most grievously perverted, to the subversion of all justice and order in society. Our Lord evidently means, not all that we could possibly wish, but only what we may lawfully and reasonably wish. A judge is not to discharge an offender, because if he were in the criminal's place, he might wish to have mercy extended to himself. We are not to serve our friends, in defiance of the laws of truth and justice, because we might desire the same favour to be done to us. The injunction of Solomon, "Be not righteous over-much," has been used by many as a license for indifference, lukewarmness and apathy, for carelessness in the duties of piety, and especially of worship. In this sentence he plainly alludes to things which God has not commanded or warranted, will-worship, and pretended duties, which usurp the time and place of the true. Thus also he enjoins, "Nor make thyself over-wise," not surely in useful wisdom, which excels folly as much as light excels darkness, but in vain, useless acquirements, which are a weariness of the flesh, and minister foolish questions rather than godly edifying. Our time, talents and labour must be redeemed from this false righteousness and false wisdom, and devoted to the service of God, and the pursuit of wisdom that maketh wise unto salvation.

2. *The Scriptures are wrested by drawing false conclusions.* The words may be rightly explained, but conclusions may be deduced from them by artful sophistry, inconsistent with truth, and the whole tenor of the word of God. What erroneous conclusions have been drawn from the doctrines of election and the decrees of God. Some have represented God as the author of sin and misery; as a cruel capricious tyrant, who, without the least reason, exalts some to immortal glory, and sinks others in the gulf of hopeless wretchedness. Others employ this doctrine as a pretence for indolence and unconcern in the work of salvation, saying, if God will save us, we shall be saved; if God will condemn us, we shall be condemned. Even the precious doctrines of grace were thus abused in the first age of the church, inasmuch that St. Paul no sooner declares these doctrines than he subjoins a strong caution against

the perversion of them. "What shall we say then? Shall we continue in sin that grace may abound? God forbid."

From the doctrine of human depravity, also, conclusions of the most absurd nature have been drawn. Some have imagined that sin which is natural to us, deserves no punishment. The mournful falls of David, Peter, and other eminent saints, recorded for the caution of believers, have been employed for the encouragement of the sinner. The penitent malefactor gave the noblest testimony to the truth and importance of the gospel; yet how many have perverted this example of late repentance to their own ruin!

Erroneous conclusions have also been drawn from detached expressions. "There is no respect of persons with God." Hence some argue against the doctrine of election. But this text refers to God, not as a sovereign dispenser of favours, but as a judge, and means that he will deal with men with strict impartiality, without regard to their nation, rank, or wealth. A judge, dispensing the law, must have no respect of persons; he must look, not to the person, but to the facts. But none can deny that this very judge has a right to confer his favours and dispense his alms to whomsoever he will. To do a kindness to some is surely no injustice to others, when none had the least claim on his goodness.

3. *Scripture is perverted by misapplication.* Many parts of the word of God were at first addressed to particular persons, churches or nations; other parts were composed on some special occasion, and intended for some special purpose; and hence much evil has been done by rashly applying these portions to things quite different from those intended by the Holy Spirit. Thus, in the 13th and 33d chapters of Ezekiel, repentance and reformation are spoken of as the means of procuring God's favour. But these passages do not treat of the meritorious ground of justification; and hence the conclusion is false that repentance and amendment are the causes of salvation. Again, many of the promises under the Jewish dispensation refer to the temporal covenant made with Israel as a nation, and not to the eternal covenant of grace.

There is another kind of misapplication—supposing that things have no application to our case, which really have. The numerous exhortations to self denial, to come forth from the evil world, to endure hardship, to exercise watchfulness, fortitude and courage, have been said to apply only to the first Christians and the persecutions they endured from the pagan world. The strong as

sertions in the prophets and Psalms regarding the depravity of human nature, have been alleged to apply only to the corruptions of the Jewish church and nation in those ages. The cautions against self righteousness have been said to apply only to the Pharisees, and the injunctions against idolatry only to the Gentiles and Pagans, forgetting that all are by nature Pharisees and idolaters. Again, the exhortations so often found in the Epistles, to devote our gifts and talents to the glory of God and the benefit of man, have been said to refer to the extraordinary gifts of miracles and tongues. And, to mention no more, the obligations of kings and rulers, to maintain, defend, and cherish the service and worship of God, are gravely affirmed to have ceased along with the Jewish dispensation—as if God had then also ceased to be the King of Kings and Lord of Lords.

One fertile source of deception is the misapplication of parables. Few of these beautiful portions of the word of God have escaped this destructive process. The parable of the prodigal son, and of the servant who was freely forgiven his debt, have been used as arguments against the atonement. The parable of the rich man and Lazarus has been supposed by some to favour the opinion that poverty and hardship in this life will form a ground of acceptance, and a plea for mercy in the world to come. The command of the king to his servants, to compel them to come to the feast, has been construed into an argument for persecution, and conversion by fire and sword.

Great is the guilt and danger of thus perverting the scriptures. The corruption of the best things is the worst; the more excellent the use, the more pernicious is the abuse. Many consult the Bible as Balaam consulted God—not to know his will, but to gain the sanction of his authority to their folly and their vice. And as this is sinful, so it is very dangerous. Think not as many do that it will form a complete excuse for all our mistakes, that so we understood the scriptures. For if this principle is once allowed, where shall we stop? If one man believes that God's destroying both body and soul in hell signifies the destruction of all existence, if another thinks that the words eternal, everlasting, forever, mean only a certain period of time, are we to suppose that the laws of the universe, and the counsels of God are to be altered or set aside, lest these persons should suffer the consequences of their mistake? The Spirit operates by means of the word; if a soul is to be saved, it must be done, not without and against, but with and by the word. That Divine Spirit who is the author of the Bible, is also the only interpreter who can open to us its true meaning, and save us

from the perversion of our blind, deceitful hearts. He only can teach savingly and to profit; he is the Spirit of truth, who alone can lead us into all truth. Taught by him, all things are full of light; des titute of his guidance, the very light that is in us is darkness;—whatever knowledge we may possess, we know nothing yet as we ought to know.

S.

R.

RUDIMENTS OF CHURCH POLITY.

Abridged from Mr Taylor's work on Spiritual Despotism.
(Continued from page 57.)

VI. The question which next presents itself is of the highest moment, and involves almost every other consideration connected with church polity. Whence does the clerical function and power arise; or in what manner is it transmitted from hand to hand; or under whose control does it rest?

The clerical function and power may, then, in the 1st place, be imagined to be derived, in each instance, immediately from Heaven, by impulses and irresistible convictions on the mind of the individual who challenges to himself the right to exercise ecclesiastical authority. Such was the prophetic function of old; and such, essentially, is the idea of the Christian ministry entertained by the Quakers; and in measure, too, by some other modern sects. We do not here deem it necessary to entertain this supposition, as worthy of argument, in truth, by its very nature, it exempts itself from the range of reason; its only ground is that of perpetual miraculous attestation.

Or 2d, sacerdotal authority may be affirmed to spring, by perpetual derivation and tradition, from itself. That is to say, the clerical body, in each successive age, may be held to be empowered to deliver to its successors, called and installed by itself, the entire authority which, in a *linc manner*, it received from its predecessors. This doctrine is the fundamental article of the Romish church, and it has been inherited and embodied by the church of England, and other episcopal communions.

Or 3d, all powers of government and instruction, within the church, may be alleged to originate with the will of those for whom such powers are exercised. That is to say, of the people, as distinguished from their clergy, and who may elect and remove their teachers and rulers at pleasure.

Or lastly, there may be imagined a sort of compromise between clergy and laity, such as shall leave a power of calling and ordaining with the former, and of electing and instating with the latter. This last method prevails among most of our modern sects, but under circumstances that produce different practical results. Presbyterianism, accompanied in an effective degree by lay influence, presents this scheme in perhaps its most favorable aspect, and at once confers a substantial and necessary power upon the clergy, while the people have the means of securing themselves against tyranny and encroachment. The congregational communions, while they attribute a semblance of special authority to their clergy, in the instance of ordination, (which however is now very

commonly confessed to amount to nothing more than a paternal or fraternal recognition of the people's sovereign act,) do substantially devolve all power, not indeed upon the church—for a church, by universal admission, is a body, consisting of people and ministers; but upon the laity, as acting apart from the clergy, and as considered competent to decide in the most important of all affairs, without their rulers, and indeed while they have none. Moreover, by the absolute insulation of each chapel society, and by the immediate dependence of each minister upon the single congregation which he serves, all forms and semblances of clerical authority, be they what they may, are virtually held in abeyance. He who must depart when those who support him no longer wish for his services, exercises no power such as can avail in those very instances where power is needed—namely, to enforce discipline against sturdy delinquents, and to maintain truth and morality in opposition to the caprices or the lax desires of the people. This is a theory of church government which, much as it may recommend itself to our modern republican sentiments, must be denounced as subversive of all religious authority, (whether for good or ill,) and as broadly and essentially distinguished from the apostolic model.

In making a choice among the above named principles, and especially if we were to do so apart from apostolic precepts and precedents, it would be very natural to have recourse to the analogy of civil life; and, as under a free government, all public functions return, immediately or remotely, to their source—the will of those for whose benefit they are exercised, the inference would be, that religious functions should obey the same rule, and that the selective and elective powers, including necessarily the power to revoke, and to repel pastoral authority, should reside in the people. This sort of reasoning from secular principles, acquires peculiar force when applied to religious communities in modern times, breathing as they do the inspiring atmosphere of democratic independence. Certain modes of government might, it may be said, be tolerable or good in times or in countries where the popular mind has not been kindled, and where silent submission to irresponsible authority has long been the settled habit of the people, but the same modes become wholly inapplicable to societies unaccustomed to endure any species of restraint beyond what is felt by all to be indispensable. It may, we say, seem as if a scheme of church government which involves substantial clerical powers, even though proved to be apostolic, could not find room upon modern ground.

Then again, when the constant tendency of privileged orders, and especially of the sacerdotal orders, to encroach upon the public liberties, is considered, we must feel strongly the danger of giving place to a self-derived, and independent religious authority. With the evidence of history before us, and the common impulses of human nature in view, every dispassionate mind reluctantly to admit a principle that seems so pregnant with mischief. If it last compelled to grant that our Lord actually left his church on this foundation, are we placed in a position that demands the most vigilant regard; nor can we do less than bestow an extreme care upon the duty of maintaining, in its full efficiency, that counterpoise to spiritual despotism, or rather that safeguard against its advances, which we find to have been in play within the apostolic societies.

A curious inconsistency has attended the modern controversy on the source or origin of clerical power, inasmuch as the opponents have mutually exchanged positions. Those, on the one side, whose rule and practice it ordinarily is to pay a profound regard to

ancient authority, and who, not in a few instances, are accustomed to cite out a scanty scripture proof by the testimony of the Fathers, and to lean on the arm of tradition, shut their ears on this point against the clear and undoubted voice of venerable antiquity, and still adhere to the express apostolic practice. On the other hand—and we cannot but note the strange casualties incident to theological warfare, those who, on almost every other question, if not on every other, take their immovable stand upon the explicit authority of Scripture, and who will do neither more nor less than can be made good by text upon text, these very persons, in defending the main article of their ecclesiastical policy, namely the popular call, appointment, election, and removal, of pastors and teachers, are left without warrant of Scripture, (some torturing of terms excepted,) and without the sanction of a single apostolic instance; and are compelled to support the practice they adopt on the lower ground of expediency, or of the natural rights of men, or of the example of the early Church, as reported by ecclesiastical writers.

On secular principles nothing can be more simple or reasonable than that those who pay should command; and in the present temper of mankind, especially in certain circles, it may be nearly impracticable to secure submission to any other law. Nevertheless, the serious question returns upon us—Is this the law, or is this the principle recognised as the basis of church polity in the New Testament? We are compelled to answer—it is not. That our Lord, in a sovereign manner, elected and empowered every one of those who were to promulgate his religion is not questioned. The apostles assume the same irresponsible authority in relation to such as they acknowledged in the character of religious teachers; and while they freely admitted, and indeed invited, the popular concurrence on all occasions where common or secular interests were involved, and especially in every pecuniary transaction, yet reserved to themselves the power to create spiritual officers. For aught that appears in the canonical writings, no other mode of appointment found room in the Church; and the assumption that the apostles exercised this power in virtue of their extraordinary commission, and on the ground of their miraculous knowledge of hearts, is purely gratuitous. So it may have been; but we have no evidence in support of the allegation.

The apostolic epistles abound, as well in exhortations addressed to the people, urging the duty of submission to their spiritual rulers, as in admonitions given to the officers of the Church, and pressing upon them the temper and conduct, the fidelity, the purity, the impartiality, and the meekness, which become their station. We find also, in the three clerical epistles of Paul, addressed to two of the individuals whom he had empowered to set in order, and to keep in order the Churches, specific instructions concerning the appointment and government of spiritual officers, both higher and lower. *All this accords well with the supposition that the clerical authority and function springs from within itself, and is insusceptible of the popular will.*

If the apostolic writings afford a single particle of evidence, direct or indirect, in favour of the doctrine of the popular origination, or popular control of the clerical office, let it be produced. If not, even if we should admit by accommodation, the propriety of some sort of popular influence in this behalf, we must do so manifestly in contradiction to the principle of the sufficiency, and the sole authority of Scripture in matters of church polity. The two principles of modern democracy in church affairs, and of an unbending adherence to the letter of Scripture in what relates to worship and government, are abhorrent, the one of the

other. Meanwhile, calm and well informed men, indifferent to actual interests, must halt on the threshold when summoned to enter the Church, if the ultimate power therein is alleged to rest with a sacerdotal order, self-evolved, and irresponsible. Will human nature well bear to be so far trusted? Does even Christianity afford any safeguard against the natural abuses and encroachments that attend insulated and undefined spiritual authority? These proper and anxious inquiries lead the way to our next rudiment of Church Polity, and which presents an adequate balance to sacerdotal powers.

VII Christianity, assuredly, is neither despotic in its spirit, nor could it generate despotisms, in any case, if allowed to retain that rudiment which, in the primitive Churches, operated as a natural counterpoise to clerical authority. This counterpoise was the participation of the people—the *Plethos*, in church deliberations, and church acts; and especially the scope allowed to popular agency in every punitive exercise of discipline. An effective check is this to what might otherwise be formidable in sacerdotal power. So long as it is fully and freely admitted clerical authority may safely reach a high and salutary point; but remove or restrict it, and then our alternative is either to give room to the pride and arrogance of priests, or to cashier the ministers of religion of all dignity and power (as an order) and to deny them the greater part of their useful influence. The presence and active operation of this popular element in church affairs is not a whit less necessary as the guarantee of the power of the clergy, than as the safeguard of the liberties of the people.

As the primitive Churches knew nothing of that ministerial subervency which belongs to our modern congregational communities, so neither did they admit that fatal separation between clergy and laity which destroys all effective reciprocity between the two, leaves to the former a perilous, nay ruinous irresponsibility, and treats the latter as the passive, or rather the dead subjects of clerical operations. On this point almost every existing Christian community has moved far from the foundation on which alone the Church can be securely reared:—some, throwing the sovereign power into the hands of the people; while others have left it, unbalanced, with the clergy. Christianity may be expected to regain its energy when, to the clergy is restored that independent authority and dignity, as the ministers of Heaven, with which they may safely be intrusted, so long as they yield to the apostolic counterpoise of popular influence.

In every age it has been by gathering themselves into clusters, apart from the people, by sitting in conclave, with the doors barred against the laity, and by concerning measures, not in the church, but in chambers and closets, that the ministers of religion have converted the Gospel into a system of tyranny and an engine of cruelty. The history of Spiritual Despotism hinges upon this division of the elements of Church Power. An impious and fatal divorce of what God had joined—a divorce craftily effected by the clergy, was the principal means of introducing and of establishing all corruptions and all usurpations.

The people, whether in mass, or by representation, being present, and taking a share in church proceedings, and being allowed a real, not a nominal agency in church acts—knowing whatever is proposed, and concurring in whatever is determined, there will no longer be danger in granting to the clergy as high and free an authority as Christian men could wish to exercise, or safely to themselves sustain.

The apostolic societies were, in the fullest sense of the word, COMMUNITIES; not indeed chaotic assemblages, liable to the contusions that attend unrestrained democracy, but organized bodies, constituted of head, and heart, and members, concurring, according to their several powers, in the same acts, and bound together by a vital sympathy. The principle of apostolic church polity would, as we assume, have been violated in an equal degree, either by any attempt of the people to bring their pastors into a subservient condition, as their stipendiaries; or by any endeavour of the clergy to sustain and extend their prerogatives by secret conspiracy. The two great rudiments of ecclesiastical polity, namely, the sacerdotal origin of sacerdotal powers; and the presence and concurrence of the people in acts of discipline and in the enactment of regulations, and especially in the management of pecuniary affairs, are correlative, and the worst evils arise from parting them, or from practically nullifying either. The one is not worth contending for, apart from the other; and the one is essential to the complete operation of the other. Which ever party aims to compromise the privileges and rights of the other, is blind to its own.

We have already spoken of the first of these two principles: and nothing is easier than to establish the second. As a matter of history the fact of the concurrence of the mass of the Church in deliberations and decisions stands on the face of the apostolic writings. The multitude came together, and took their part in the most important constitutions. To the multitude was referred the election of officers charged with the secondary affairs of the community: the brethren held up the hand, although they did not lay the hand: the *heirtonia* was allowed them, where the *hevothexia* was reserved to the presbyters and bishops. Public business was indeed arranged, propounded, and carried through by Public Persons; but still it was carried as public business. The machination in closets of interests that ought to be openly discussed, is a treason against the community; nor was any such secret management admitted even by the divinely commissioned apostles.

But the tenor and the terms of the apostolic epistles afford the most satisfactory evidence on the point of the liberal and open constitution of the first Churches. These epistles, fraught with various and specific advices on questions of discipline and government are, addressed comprehensively and directly to the mass of believers;—not to the people through the medium of their rulers. The pastors are indeed mentioned, but this mention of them distinctly implies that the writer, in each instance, had his eye immediately fixed upon the people. Were then the people—the believers at large, the inert subjects of church power? did they constitute an inert mass, upon which sacerdotal functions were to be exercised? Common sense is insulted by any such supposition; historic evidence is outraged by affirming it to have been the fact. The Church, with its teachers and pastors, was one living body, various in its functions, but full of energy and action.

The course recommended or enjoined, on various occasions, by St Paul, and the public measures which he advises to be pursued, were plainly supposed to issue from the breadth of the Church; and not to be promulgated from the closet of an oligarchy. Our inference in this instance has precisely the same strength as that which we draw in favour of the independence of the clerical function from the fact, that all the instructions bearing directly and explicitly upon the appointment, investiture, character, and behaviour of the rulers of the Church, are conveyed to individuals (not to Churches) and these being such

as had received an irresponsible authority, from an irresponsible source.

VIII. We have then before us the constituents of a Church, and their reciprocal influence. It only remains to inquire, what should be the relative position of those who exercise the various public functions of the body. The following considerations seem proper to be premised to such an inquiry.

1st. It should be admitted that the information furnished in the writings of the New Testament concerning the form of government prevailing in the apostolic Church is scanty, incomplete, informal, to some extent ambiguous, and such, in a word, as excludes the supposition that any definite polity was intended to be authoritatively conveyed to the Church universal. Or let it be granted that the few who are fully and familiarly conversant with ecclesiastical antiquity, may arrive at a clear conviction that such was the economy of the first churches, or of most of them; yet the SCARCITY OF EVIDENCE alone, and unaided by learned researches, can never be so presented to the mass of Christians as to command their assent to this or that system, as apostolic and unchangeable.

2dly. The information we gather, in part from the incidental allusions of the canonical writers, and in part from the extant remains of early Christian literature, suggests the belief (in itself probable) that, under the eye, and with the approbation or permission of the apostles, different modes of church government prevailed in different countries. It is, we say, perfectly credible, and pretty nearly established as a fact, that a certain ecclesiastical constitution which might well accord with the national sentiments and civil usages of the Christians of Syria, or Persia, or the provinces of Hellenic Asia, might be altogether repugnant to the feelings of the Churches of Greece proper, of Italy, Gaul, or Northern Africa. That sort of superstitious, servile, and despotic inflexibility which is characteristic of the arrogant churchman of later ages, assuredly was not the temper of the first promulgators of the Gospel. St Paul, especially, had learned that high wisdom which is at once immovable in principle, and compliant in circumstances. The whole analogy of his behaviour, and of his sentiments, contradicts the supposition that he went about carrying an iron model of ecclesiastical government, from country to country.

3dly. We must be especially aware of those fallacies in argument that arise from placing reliance upon either the etymological import, or the afterwards acquired and specific sense of certain terms of office; since it is manifest that these terms are used convertibly throughout the New Testament, and are interchanged with a latitude and a freedom that does not at all accord with the definitions and assumptions of modern controversialists. Modern controversies, on church government, have been rendered indecisive by the fault, common to all parties, of contending for and against names; instead of inquiring concerning facts. What avails it, for example, to prove that the pastors of single and small congregations were called bishops? The only question of significance is this, whether, when there were ten, fifty, or a hundred congregations in a city, each was an insulated and independent Church, having its bishop, and its exclusive organization, or whether they did not, in all such cases, constitute one Church, governed by a single president (call him what we may) who bare rule over all the clerical persons ministering to those several congregations? If we find in fact at Jerusalem, at Antioch, at Ephesus, at Alexandria, at Rome, some such economy as this, and always ONE CHURCH, comprising many congregations, directed by one angel, or chief, those who choose may argue the question—what was his title?

The apostles evidently employ terms of office rather in the power of their abstract meaning, than as the fixed and conventional designations of established functionaries. The apostles call themselves presbyters and deacons too. Our Lord is declared to be both Bishop and Deacon. Presbyters are bishops; and bishops are teachers and helpers; and a Primate is exalted, in one place, to do the work of an evangelist, and in another, fully to discharge the office of a deacon. There can be no conclusiveness in an argument that assumes a fixed appropriation of titles when no such appropriation had taken place.

What is highly important to observe, is this, that the liquid or convertible state in which we find the designations of office in the New Testament, indicates clearly the yet undefined condition of the functions to which such titles are, in that promiscuous manner, applied. It is true, in relation to civil, as well as to sacred dignities, or public duties, that the interchangeable application of titles, affords a sure guide to the circumstances of the community within which it prevails. A steady and exactly defined constitution of offices never fails to be quickly followed by a well marked usage, assigning certain designations to certain functionaries; to disturb which becomes an affront to dignities, and is instantly resented. Not even the most heedless wivers, in any age, fail to pay respect to such verbal demonstrations of honour. The name of office is known to be an important preservative of the prerogatives of office; and when once such prerogatives have come to be settled and distinctly ascertained, the several names that mark the gradations of rank cease to be convertible. On this rule we conclude, with some degree of assurance, that, during the apostolic age, forms of government and the distribution of public services, were still open to many variations and anomalies. No writer of the age of Cyprian uses the words bishop, presbyter, and deacon, so indeterminate or so abstractedly as do the apostles.

From these premises we draw an inference decisive against all high and exclusive pretensions, on which side soever they may be advanced; and against arrogance and dogmatism, whatever model of polity it may profess to imitate. Nevertheless, it may be true that the concurrent testimony of Christian antiquity preponderates largely on the side of a certain system; and moreover, that this same system proves itself, if we might so term it, to be the spontaneous form of external Christianity, whenever the natural course of things (during a prosperous condition of the Church) is not interfered with by special opinions or prejudices.

This question then presents itself, and must needs be determined—What was the rule and principle of the relationship subsisting among these congregations, and what the system of organization, if any, which combined the clergy officiating in these assemblies? This question, or these two questions, are in no way to be evaded; and the determination of them carries, substantially, the question of ecclesiastical polity. The spirit and precepts of the Gospel demand, and its diffusion and maintenance as an external constitution require, that all Christians within the walls of a city, or within the circuit of a district, should recognise each other, as such, and should co-operate to promote their common welfare. They are in fact related by juxta-position; it is impossible that they should be ignorant of each other's existence, as Christians; they are therefore bound to maintain fellowship; or if they neglect to do so, nothing can preserve them from running into rivalry and faction. Unless molten into one mass, and unless commingled in every possible manner, by interchange of offices,

among separate corporations, will quickly and certainly come into play, to the infinite damage of all, and the dishonour of religion.

Christianity tends always to, and demands, some organization. Where there is no organization there is no Christianity; where organization is imperfect or casual, there Christianity is feeble or factitious; and if there be good reason for securing any order, or for instituting any government, on religious grounds, there is the same reason for effecting the most perfect order, and for establishing the most finished system of government possible. Dangers, it is true, attend all systems of combination; but still greater dangers attach to the want of combination. Evils are not averted, but only exchanged, by foregoing the benefits of an extensive economy, or polity. Christianity is not merely love and peace, but a nexus of love and peace. To profess the love, and to reject the bond, is deemed, in all cases, a subterfuge. There are those who say, "May we not have the affection and the sanctity of marriage without the knot?"—A such license is permitted in any well ordered community. Whoever refuses to be bound to a good and virtuous condition, labours contempt of the principle which sanctions the obligation.

We assume then that Christians, near to each other, are not to constitute many Churches, but one Church—let the chapels in which they happen to assemble be five, or five hundred. As a matter of history no question can be raised respecting the combination of Christians in cities and districts, during the primitive ages. We hear little or nothing of the unimportant circumstance of the particular buildings or chapels in which congregations met; but we know, beyond doubt, that, until the seamless vesture of Christ was rent by angry spirits, the brethren of every city, at its suburbs, formed one communion, and ate of one loaf, and were led and ruled by one staff. There was one centre and one circumference; or rather, one fold and one shepherd. But how did the primitive combination of Christians, within cities and districts, affect the relationship and internal organization of the clergy? or, how must such a combination, necessary and proper as it is, affect church government in all ages? The clergy are, by such combinations, brought into society as a body, and nothing can then availed (nor should we wish it to be availed) the establishment of some species of hierarchical subordination. An incidental, and yet highly important consequence of this municipal organization, in the ancient Church, was the interchange of the services of teachers among the congregations of a diocese. It was not imagined that the talents and accomplishments of a single minister of the most gifted, could supply sufficient maintenance and instruction to the same people, week after week, and year after year. Our modern usages, in this behalf, involve a very serious practical objection. To leave a congregation submerged in the stagnation of a single mind, for half a century, can no longer consist with its progress in knowledge, or with its stability. Nothing perhaps has more benumbed Catholicism, or prevented its extension. Again; this municipal association of the people and clergy, effectively cut off the dependence of the clergy, individually, upon the leaders of single congregations. The church fund did indeed accrue from voluntary contributions; but it arose from a broad surface; and reached indirectly those who received it. The people had no opportunity given them to modify doctrine, to soften morality, or to avert discipline, by the inefficacy of their power as the paymasters of their teachers. Once more; the same economy broke up, to a great degree, that too natural tendency of things, which places the clergy of a vicinity in opposition, whether to the other, as chiefs of companies, and as rival

didates for popular favour. Wholly to preclude this most unhappy tendency is indeed impracticable on any scheme; yet we should certainly avoid a system which, in a direct and powerful manner, stimulates personal ambition. Neighbouring congregations, founded on the congregational principle, hardly avoid grudges and disagreements, transmitted often from one generation to another, like the feuds of Arabian hordes. Then again, the spirit of this system, irritated by a false jealousy on the subject of the rights of conscience, impels division and separation, often on trivial grounds. Dislikes or predilections, personal bickerings, and family discords, lead to outbursts of independency; and thus a sect propagates itself, not always by natural growth or offset, like a tree; but by bisecting or rending, like certain orders of the animal kingdom.

Excluding then the arbitrary theory which insulates each congregation, and makes it a church; and assuming that the communion and organization of neighbouring congregations necessarily involves some species of hierarchical combination, we have to make a choice between those two schemes which (small distinctions overlooked) embody the only general principles we can well have recourse to, that is to say, *presbyterianism and episcopacy.*

To decide between the two on the ground of the ancient usage of the Church, might seem an easy thing to those who are conversant with the Christian literature of the first three centuries. The broad concurrent evidence which favours the episcopal form of government may indeed (like every other kind of evidence on every sort of subject) be excepted against in particular, or be evaded, or rendered seemingly ambiguous, by cross circumstances. But still, those who read church history purely as history, and who care little what present interest it may favour, will not, we imagine, hesitate to conclude that, nine out of ten of the churches of the first century were episcopal; or that nineteen out of twenty of those of the second century, and almost all of the third acknowledged this form of government. The orthodoxy of the great mass of Christians in those ages, and their episcopacy, are two prominent facts, that meet us, directly or implicitly, on almost every page of the extant remains of those times. The same method of quotation, and the same misrepresentation of evidence, which enabled the ingenious author of the "History of Early Opinions" to throw a shade over the first of these important facts, may enable an opponent of episcopacy to put us in doubt concerning the second. But no method sanctioned by truth and honesty will do it.

On the other hand, if a choice were to be made between two actual forms of presbyterianism and of episcopacy, whereof the first admits the laity to a just and apostolic place in the management and administration of the Church, while the second absolutely rejects all such influence, and at the same time retains, for its bishops, the baronial dignities, and the secular splendour, usurped by the insolent hierarchs of the middle ages; then indeed the balance would be one of a difficult sort; and unless there were room to hope for a correction and reform of political prelacy, an honest and modest Christian mind would take refuge in the substantial benefits of presbyterianism.

That system which places a living centre as the personal object of reverence and love in the room of a presbytery, or a convocation, secures an advantage which, so long as human nature remains what it is, ought to be esteemed of the highest price. It is granted indeed that ecclesiastical business may be managed efficiently, and economically, and equitably, by a presbytery; but it is affirmed, on the strength of the known motive of our nature, that such a management foregoes benefits of a refined sort, which spring up around a patriarchal chair.—

To assign to all the same duties, and to reduce all to the same level, is to affront reason and nature in an egregious manner. The Church needs services to be performed, not of one kind, but of many; and nature actually provides persons adapted to that diversity of service. Among fifty or a hundred clerical persons, some will be found whose bold and ardent zeal calls them into the field of labour and danger in carrying the Gospel upon new ground; some, whose taste for intellectual pursuits, and whose faculty of acquisition, mark them for the closet, or for the chair of catechetical instruction; some, whose powers of utterance and flow of soul challenge them for the pulpit; some, whose gentleness of spirit, and whose placid skill, fit them for the difficult task of the personal cure of souls; some, whose philanthropy and self-denying love forbid them to be happy any where but among the poor and wretched; and some, moreover, although it be a few, whose calmness of judgment and temper, whose comprehensiveness of understanding, whose paternal sentiments and personal dignity, declare them, without mistake, to be destined to the throne of government. We may decry episcopacy; but the Lord sends us bishops, whether or not we will avail ourselves of the boon. *

The Church has great need to use a much more wise economy of the various talents committed to her trust than any existing religious community exercises. On all sides, there is a most wasteful neglect of diversified abilities. Systems which, for the saving of some fond hypothesis, confound all natural distinctions of temper and power; and enforce an equality of rank, and an identity of employment upon all official persons, obstruct the common benefit, and hinder the progress of the Gospel, in a degree not to be calculated. The economy of powers, and the division of labour, is no where more imperatively needed than within the Church. Whatever may be ambiguous in the Pauline epistles, this surely is prominent, and unquestionable, that the apostle—always remarkable for his prompt good sense, and his respect for the actual constitutions of nature, recognises the diversity of gifts and powers, and supposes that this diversity, which springs from the Sovereign Wisdom, is to be turned to the best account possible in promoting the great and various purposes of the Gospel. We need ask for no other argument in favour of episcopacy. Many have the gifts requisite for the ordinary duties of a Christian teacher; not a few may beneficially administer the interests of a small circle; but it is only a few—yet there are such, who can sustain the burden of extensive government. The several parts of our argument converge here upon our conclusion.—If the Christians of a city or district are numerous, and constitute many congregations, these congregations must be combined under some fixed system of organization.—An organization of many congregations includes the association and co-operation of all clerical persons within such a circle, or diocese.—The combination of clerical persons, their concord, the distribution of services, and the apportionment to the highest advantage of their various talents, demands a centre of control, and an efficient administrative authority.—We may, it is true, stop short in a government by a council, or committee, or presbytery. But we do better in following the indication of nature, and the analogy of civil affairs, and in placing the supreme administrative power in the hands of a Father and Shepherd.—Such, as we cannot doubt, was the practice of the primitive Churches. * * *

* The few remarks which we intended to subjoin, illustrating the fact that the Presbyterian Government of the church of Scotland, is this scriptural episcopacy, and ensures all its advantages, free from the evils of the Popish scheme.—we must defer till next number. Ed. Ex.

SKETCH OF THE HISTORY OF THE CHURCH OF
SCOTLAND.

The Christian religion was introduced into Scotland in the course of the first century. There are several old historians who mention that the Apostles preached in Britain; but there is nothing certain on record as to whether or not they penetrated into Scotland. The most generally received opinion is, that about the year 96, during the persecution carried on against the Christians by Domitian, the Roman emperor, some Christians fled into Scotland, and preached the gospel there, and brought the natives to the knowledge of Christ. These are believed to have been some of the disciples of the apostle John. This opinion is founded, in part, on a tradition which was handed down for several ages amongst the Scottish Christians themselves. Although John and his disciples labored principally in the East, it is not impossible that some of them might travel in the opposite direction, and be driven by persecution into Scotland.

The Scots, at this time, were attached to the idolatry of the Druids, which, at one time, prevailed extensively over the British Isles, as well as over a great part of Europe. The Druids were a sort of priests who performed their rites, and offered up their sacrifices in groves of oak trees, whence their name, (from *drus*, an oak.) The oak was considered by them as the emblem, or rather the residence of the Deity whom they worshipped. In some parts of Scotland, particularly in some of the islands, there remain to this day circles of huge stones or pillars which are supposed to have been erected by the Druids in their groves. Their religion certainly of great antiquity, is supposed to have been the same to which the Jews so frequently revolted in the days of Ahab, Manassah, &c.; and hence such allusions as that in Isaiah 1. 29. "They shall be ashamed of the oaks which ye have desired," &c. Their rites were often cruel and bloody, for we read that they sometimes offered up human sacrifices to the Deity. There were several circumstances which caused them to be highly respected, and to give them a most powerful hold on the minds of the people. While they taught the immortality of the soul, they also believed in and taught its transmigration, over which they professed to have the power. They were likewise skilled in several branches of natural philosophy, which enabled them to take advantage of many phenomena, which were the effects of natural causes, to work upon the superstition of the people, and to impress them with the idea that they were possessed of supernatural power. They belonged, moreover, to the best families; and in addition to their being often employed as legislators, they were the judges or arbitrators in all controversies, public and private, and whoever did not submit to their judgement was held as impious and accursed. These things require to be kept in mind, in order to enable us better to estimate the power that Christianity had

to contend with at its first introduction, as well as to appreciate the value of that triumph which the gospel obtained over the dark superstition, and the horrid rites of Paganism.

That the gospel was pretty generally received in Scotland before the close of the second century, is inferred from an incidental expression of Tertullian, who flourished about that time. In speaking of the propagation of the gospel, he includes amongst those countries which were then converted to the faith of Christ, even those parts of Britain which had proved inaccessible to the Roman arms. There can be no doubt as to whom this reference applies, for it is a well known fact that the whole island had at this time been subjected to the Roman arms, except the parts inhabited by the Scots,—the more southern and south eastern districts of what is now called Scotland, into which the Romans had made incursions, being then occupied by the Picts.

In the beginning of the third century, Christianity was publicly professed in Scotland. The first of the Scottish kings who embraced it was Donald I., who, in the year 203, was publicly and solemnly baptized, along with his Queen, and a number of his nobles. This circumstance shows that by whomsoever the gospel was first introduced into Scotland, it must have existed there for some considerable time previous to this period. The gospel does not, in general, lay hold, in the first instance, on the great, or the mighty; or the noble of this world. It most frequently works its way upwards from the humbler classes of society. This would especially be the case at that time in Scotland, where the Druid priests belonged to the highest and most powerful families in the land, and, as might naturally be expected, would give it their most decided opposition; and its being embraced by the King and the nobles, is a pretty correct index to the fact that at least a considerable mass of the people were already leavened by it. The bringing about of such a change as this must have been the work of some considerable time, and, although all other evidence were wanting, this circumstance of itself would prove that the date assigned for the first planting of Christianity in the country is pretty near the truth. And when we consider that, even in the time assigned such a change was wrought upon a people, who, in common with many other European nations, were in a rude and barbarous state, and were, moreover, engaged in frequent and bloody wars, and who were held in subjection by an artful heathen priesthood, who wielded a powerful influence over their superstitious minds, the fact speaks not a little for the devoted zeal, and unwearied diligence of the first Christian teachers, by whom, under the Divine blessing, such a change was effected.

The interests of Christianity were zealously supported by Donald. He intended to have extirpated the heathen rites and ceremonies of the Druids, and to have planted Christianity in every part of his dominions. The design was favored by the nobility

but the execution of it was prevented first by the invasion of Scotland by the Emperor Severus, and shortly afterwards by the death of the king.

For a considerable time after this, owing to the weakness or wickedness of some of the kings, and the wars and troubles in which others of them were involved, little or nothing was done to facilitate the further progress of the Christian faith, till about the year 277, when Crathilinth ascended the throne. He immediately took measures for expelling the Druids, which he found to be no easy task, in consequence of their influence and popularity, which they still, to a considerable extent, maintained; but, by great exertion and perseverance, he finally succeeded. He likewise destroyed almost every memorial of them.

The Christian religion gradually advanced from this time, and, under the fostering care of Crathilinth the knowledge of the true God and the Christian faith, prevailed pretty generally throughout the country.

In the beginning of the fourth century, the cause of Christianity in Scotland was very materially advanced, in consequence of the persecution carried on by the emperor Dioclesian, which drove multitudes, both of ministers and private Christians, particularly from the south of Britain, to seek for safety in Scotland. These persons, among whom there were many who were eminent both for their learning and their Christian excellence, were all kindly received by Crathilinth, and well provided for, that they might be induced to remain, and assist in establishing the Christian religion over all the kingdom.

The little information that has been handed down to us respecting the Culdees, the preachers of the Christian faith, of these times, in Scotland, presents them in an exceedingly interesting point of view. They were distinguished for their humility, and the simplicity of their manners—the purity, holiness, and piety of their lives—their seclusion and retirement from the world, and their indifference to its pomps, and vanities, and pursuits—their devotedness to the service of God, and their laborious efforts to instruct and benefit their fellow men in reference to their eternal well-being—and for the harmony they maintained among themselves. Their manner of worship was exceedingly simple, and their form of church government was decidedly Presbyterian. They preached the great essential doctrines of the cross, that make the soul wise unto salvation; and when the church, in other parts of Europe, sunk into error and corruption, they preserved and preached the gospel in all its purity for ages.

Some historians have supposed that the term *Culdee* was a contraction of *Cultores Dei*, worshippers of God; but it is more probable that it was indicative of their retirement and seclusion from the world; especially as many of the places where the Culdees lived, retain their name to this day, with the syllable *kil* prefixed; as, for instance, Kil Marnock, or the cell of Marnock; Kil Ninian, or the cell of Ninian.

It is originally a Gaelic word—*Culdich**—meaning a sequestered person. "There is, I am informed," says Dr. Jameison, in his history of the Culdees, "a pretty general tradition in the Highlands of Scotland, that the Culdees immediately succeeded the Druids, as the ministers of religion; and it is said that they received the name of *Cuildeach*, as delighting, like the priests of heathenism, in retired situations. The reader may lay what stress he pleases on this tradition, but it deserves to be mentioned, that, according to a writer in Statist. Acct. vol. xiv. 199, the Druids undoubtedly possessed I, (Iona,) before the introduction of Christianity." It was, no doubt, on account of their retired habits they received this name, for Buchanan tells us that "they led a solitary life, with such a reputation for sanctity among all ranks, that, upon their decease, the cells they had inhabited were changed into churches; and from that custom it still continues that the ancient Scots call churches, cells." Their love for retirement was just what was to be expected from the circumstances in which they were placed. The first teachers of Christianity in Scotland had fled to save their lives from the persecutions which raged within the pale of the Roman empire, and in doing so, it is but natural to suppose, that, with the full knowledge before them that the people among whom they were going were heathens, they would seek for refuge in the most retired places. And being separated from their friends—in poverty—amongst strangers and heathens in all probability only less hostile to them than those from whom they had fled, it is not to be wondered at that they should cultivate retirement. We are not, however, to imagine, that, although they sought a refuge in sequestered retreats, they, on that account, led the idle life of hermits or recluses. On the contrary, their assembling congregations around them, and Christianity making the progress we find it did throughout the country, are facts that bear the most ample testimony to their zeal, activity, and diligence, prompted by the purest Christian benevolence. But, even after they had disseminated the truths of the gospel to a considerable extent, and congregations had begun to assemble themselves together on the first day of the week, it is to be remembered that, with the exception of the reign of Donald I., Christianity was for nearly two centuries after its introduction, uncourtenanced and unprotected by the civil power, and that the Druid or heathen party, exasperated at the prospect of losing their power, and by the actual encroachments, which, through the influence of Christianity, were made on their privileges, would use every means to raise the suspicion, and to stir up the hatred of the heathen part of the population against the Christians. The infant congregations which had begun to assemble for worship and religious instruction, would, in such circumstances, feel that they were only obeying the dictates of common prudence when they held their meetings in the same sequestered places where individual

* Macpherson's Dissertation on the Era of Ossian.

Christians had first sought a refuge. These remarks will tend to throw additional light on the circumstance of the cells of the ancient Culdees being converted into churches. But there was another circumstance which would attach the idea of retirement to the Christian teachers, even although they did not, in the strict sense of the word, seclude themselves from society. The Druid priests appear to have acted a very prominent part in the civil and political concerns of the country;—while, on the other hand, the Christian teachers employed themselves wholly in imparting instruction to the ignorant, in disseminating the saving doctrine of the cross, and in winning souls to Christ.

During the reign of Crathilinth the Culdees continued to prosper, and his successor Fincormach pursuing the same course, the Christian religion was pretty well established in the country. But after the death of Fincormach, about the year 348, in consequence of wars and other troubles, it rather declined for a number of years.

In the reign of Eugenius, (or Ewen I.) Maximus, the Roman governor in the south of Britain, conceived the design of bringing the whole island under the power of the Romans, by taking advantage of the occasional feuds between the Scots and Picts. He accordingly courted the favor of the Picts, and promised them that if they would assist the Romans in rooting out the Scots, he would divide the country belonging to the Scots among them. The Picts too easily fell in with this proposal, and joined with the Romans in invading the territory of the Scots. After several engagements attended with various success, the Scots were totally defeated by the united forces of the Romans and the Picts, in a battle fought at the river Doon, in Ayrshire, about the year 360, in which the Scottish King, and the greater part of the nobility were slain. The remainder of the Scots were, by the severest measures, entirely driven from the island. Some of them took refuge in Ireland, and the Hebrides, others in Scandinavia, Denmark, Norway, and Sweden; and a number of the Culdees, after wandering from place to place, and suffering the utmost hardships, settled together in Iona, one of the Western Isles.

Several attempts were made, at different times, by the Scots in Ireland and the Western Isles to regain possession of their own country, but without success.

Amongst those who fled to Denmark, were Euthodius, a brother of the king who was slain, and his son Eric or Eric, who were received into favour at the Danish court. Fergus, the son of Eric, after the death of his father and grandfather, distinguished himself as a warrior in several of the incursions that were made upon the Romans by the northern nations, and was along with Alarick, the king of the Goths, at the sacking of Rome, in the year 410; and on his return to Denmark carried with him a quantity of books he had obtained at Rome.

In the mean time, the Picts having discovered to their cost, by the tyranny under which they suffered,

that the ultimate design of the Romans in getting rid of the Scots was that they might be the better able to subjugate them, repented of their error, and hearing of the fame of Fergus, privately entered into arrangements with the exiled Scots, and both joined in inviting him to return. Accordingly, encouraged by the withdrawal of a great portion of the Roman forces from Britain to defend the more central parts of the empire, he made the necessary preparations and arrangements, and shortly after, at the head of his countrymen, and accompanied by a large body of Danes and Norwegians, he arrived in the Murray Frith, whence he marched to Dunstaffnage, in Argyshire, where the marble coronation stone was then kept, in which he was solemnly crowned. Being now joined by the remainder of the Scots from the Western Isles and Ireland, and by a body of Irish auxiliaries, he speedily recovered the ancient territories of the Scots, and divided them amongst his followers, including such of his foreign allies as chose to remain;—and every thing was now restored to its ancient form. Sensible of the beneficial effects of sound Christian instruction in making the people moral and enlightened, and consequently in giving stability to a virtuous government, he lost no time in recalling the Culdees from their places of banishment, restored them to the places from which they had been driven by the Romans, and repaired the churches which had been defaced and thrown into ruins. He erected buildings in the island of Iona, for the accommodation of such of the Culdees as wished to remain there, and furnished them with a library, consisting of the books he had brought with him from Rome. Books being rarely to be met with in those days, this library must have been considered by the Culdees of Iona as a most valuable acquisition.

Iona from this time became famous in the history of the Scottish church. It became a sort of nursery or college where literature and gospel truth were cultivated, and whence the light of a pure gospel radiated by means of missionaries to the adjacent countries for several ages, while the dark night of Popish superstition was spreading over the rest of the Christian world.

The library at Iona, founded by Fergus, was increased from time to time by the addition of documents connected with the history of the kingdom. These, as well as the original books, were, in an after age, probably when the invasions of the Norwegians commenced, removed for safety to the Priory of Restennet in Angus, although it is supposed copies of them were preserved in Iona, as well as in other places. This Priory, being built on an island in a lake, (since drained,) seems to have been considered as a place of safety, as it was latterly made the depository of the valuable records belonging to the Abbey of Jedburgh. It was, however, plundered and destroyed by Edward I., of England, during the Bruce and Baliol wars. The part of the library which remained at Iona, was destroyed by the Norwegians, during their invasions

of the Western Isles in the middle ages—some of the more valuable manuscripts being carried to their own country; and it has been ascertained that numbers of these records were preserved at Drontheim, till they were destroyed by a fire which happened in that city in the course of last century.

While Fergus was engaged in settling the affairs of the kingdom, he was again attacked by the Romans, and slain in battle. This might have been attended with the most disastrous consequences to religion, had it not been for the vigorous administration of public affairs by Grahame, the father-in-law of Fergus, who acted as regent during the minority of the young king; and the final withdrawal of the Roman forces from Britain, to check the eruptions which continued to be made on all parts of the empire by the northern nations. It was during the Regency of Grahame that a public provision was first made for the support of the Culdees. The very manner in which it is mentioned by Buchanan is an index to the character of these worthy men. "That they might not be burdensome to a poor people, he appointed them annual incomes out of the fruits of the earth, which, although small, even as things were in those times, yet the modesty and the temperance of the men was such, that they seemed ample enough."

During the Regency of Grahame, and the reign of Ewen II., the son of Fergus, who also favored the Christians, the condition of the church appears to have been exceedingly happy. The Culdees laboured with devotedness and zeal, and being free from every thing like avarice or ambition, were held in higher esteem than ever; and religion continued to flourish, notwithstanding the wars in which the Scots and Picts were engaged with the southern Britons. These wars were undertaken, first of all, in the regency of Grahame, to recover the territory south of the wall of Severus, (or Antoninus,) of which they had been dispossessed by the Romans; and then, in the time of Ewen II., for the recovery of the extensive possessions of his grandfather Grahame, who originally belonged to an illustrious family in the south. These possessions lay to the south of the wall of Adrian, built between the Tyne and the Solway, and the southern Britons refused to give them up until they were compelled to do so. It was in consequence of this that the southern Britons, as if they had been suffering wrongfully, invited to their assistance the Saxons, "who (as Buchanan says) were carrying on their piracies, and infesting every surrounding coast." At the report of the settlement of the first party who arrived under their leader Hengist, "so great a crowd followed from the three nations of Jutes, Saxons, and Angles, that they soon became formidable to the native inhabitants."

T.

(To be continued.)

A. B.

DISCOURSE ON THE REASONABLENESS AND UTILITY OF PUBLIC WORSHIP, BY THE REV. WILLIAM MAIR, CHATHAM, L. C.

Not forsaking the assembling of ourselves together, as the manner of some is. Heb. x. 25.

With regard to the general obligation we are under to worship God, and listen to the instructions given to us in His word, we think there can be, with all considerate and thoughtful persons, but one opinion. Without His power our own would be inadequate to our support for a moment; without his wisdom to lead and superintend, our lives would be one continued scene of errors and dangers, of disappointments and sufferings, and the world itself a labyrinth of which we should be able to form no proper judgement, and upon the movements of which we could not for an instant build with safety any expectations; without His kindness, which, like a pure and abundant spring, is ever sending forth what refreshes and gladdens the hearts of men, our situation in this state would be nothing better than a dreary and barren wilderness, with not a spot to refresh our spirits, and animate us in the prosecution of our journey through it. Where then should our hearts be expected to be most impressed with solemn awe; where should they feel the deepest veneration; where should they be warmed into the greatest fervours of thankfulness, and excited to the most implicit trust, and where should the lips utter the language of these affections, if not in the presence of Him whose offspring we are? Devotion is the glory of man. It is when full of its pure and ennobling emotions; it is when forgetful of the dust whence he originated, when withdrawn from the concerns which yield only a temporary and imperfect happiness, and when alive to the attributes of his moral and intellectual nature; it is when looking up to his God, admiring, and loving, and praying to be able to transcribe upon his own soul the sublime excellencies with which his God is encircled; it is when he thus humbly depends on the Father of spirits, and rejoices in the thought of being destined to receive the blessings which shall ever continue to emanate from His administration as the Sovereign and Lord of all, that man is seen in all his dignity, and is demonstrated to be formed only a little lower than the angels.

Devotion, too, is not more honourable than friendly to man. Amid the delusions which cheat and sicken the heart; amid the trials and afflictions which press down and enervate the mind; amid the vices which deform and ruin our nature, devotion opens up a retreat into which the man of religion can enter, and where he can hold communion with all that is fair and durable, and from

which he can derive principles, invigorating at once to his understanding and to his pious affections.

Viewed in its general bearings, then, the worship of God and an attention to what he has caused to be written for our instruction, are, of all duties, the most obviously binding upon rational creatures. The more of the devotional spirit any man possesses, provided it be pure, untainted by superstition, the man is raised in that which constitutes his finest characteristic, and the more solid and broad is the foundation rendered on which his happiness is placed.

But in making these observations upon the duty of worshipping God, and of giving due heed to the dictates of His spirit, as these are found recorded in the Bible, we have only stated generally what may be adduced in favour of St. Paul's precept, not to forsake the assembling of ourselves together, as the manner of some is.

From the concluding member of the text, it would appear that, at a very early period of the Christian dispensation, the practice had been gone into which has, unfortunately for the world at large, and still more for the individuals themselves, been too closely copied by great numbers—we mean the forgetting to assemble themselves in a public manner, for the improving exercises of religion. It is not improbable that, in ancient times, several might be induced, out of what they deemed principle, to refrain from coming to the place consecrated to the public service of God. They might plead, as some still do, that, in private they could worship their Maker as fervently and as acceptably as they could do it in public, and that therefore they were not to be condemned merely because they dispensed with compliance to what, at least, is but a matter of form. God is not confined, they would argue, to temples made with hands, but can be found of the pure and solitary worshipper as readily as by him who engages in his service with a multitude of his fellow creatures.

That God is not beyond the reach of the holy mind, whatever be its external situation, and that solitary devotion is often distinguished for its purity and intensity, and its beneficial effects, cannot bear dispute. But that for this reason a man may, in all circumstances, desert the public ordinances of religion, is a fallacy which a very little reflection will enable us to detect.

For the purpose of illustrating what is our duty, or what is inconsistent with our duty, it is necessary that we should enquire not merely into the consequences which would result to this or that particular individual, from an attention to cer-

tain observances, or from the desertion of them; but if we would judge truly, we must take into consideration the consequences which would ensue from these observances or the discontinuance of them, were they attended to or laid aside by all men. Upon the principles of human nature, is it or is it not of advantage that public worship and public religious instruction should be encouraged by persons of all descriptions, of all ranks and orders of society? This we conceive is the right way of stating the question; and upon this mode of stating it, let its merits be tried.

Let us suppose, then, that the wishes of some daring spirits were completely realized, and that every edifice reared to the honour of God, and for the promotion of piety within the land, were shut up, or what would still more correspond with their temper, were rased from its foundations, and that every person were left, in the literal meaning of the phrase, to worship God according to his convenience or his whim; suppose that, for the sake of experiment upon the species, that bold project were carried into execution, and that not a single vestige of public worship were left to shew whether the men of our land knew or served God or not; and what, it may be asked, would be the proper results?

The first result, we think, would be the declension of piety, and finally its utter extinction, among all who are more than ordinarily engaged in the transactions of life.

Objects of sense have so much more power over the mind than those of an invisible and spiritual kind, that, in no long time, not an instant would be devoted to the solemnities of devotion. The soul would be wholly engrossed with pursuits whose profits are confined to, and enjoyed within, the short period of the present existence. In a word, such persons as, at present, are in danger of sinking into the merest worldlings, notwithstanding that a call is loudly made to them every returning week, to rise above the world, and to aspire to what is of infinitely higher moment, would, when this call no longer sounded in their ears, become totally devoted to the things which perish in the using.

But this is not all: the result of such a project as the one of which we speak, would not be limited to the destruction of piety. The impiety which would be thus let in, like a flood, would itself act again as a cause the most destructive and ruinous that can be thought of. Morality and piety are intimately connected, so intimately that it is difficult to conceive how the one could exist without the existence and active operation of the other. What is piety but the love and reverence of all

that is sublime in the perfections of God? And what are the perfections of God, but the qualities in his nature which render him the loveliest pattern of moral excellence of which the mind can form a conception? In adoring God, we are just contemplating, with awful reverence, the principles of the highest morality, exercised in the amplest and most efficient manner. Imagine the Creator divested of wisdom, and benevolence, and justice, three attributes which enter into, and indeed constitute the elements, not the elements merely, but the very essence of morality, which constitute, when in operation, morality itself; imagine the Creator divested of these attributes, and he would no longer be the fit object of reverence and love; while the worship of such a being, could worship be paid Him by rational creatures, would have no connection whatever with the promotion of right conduct, that is, of morality among men. On the contrary, worship of this kind would deteriorate the moral character of the worshipper: it would sink instead of elevating man as a social being. But the mind when occupied in fearing God, in dwelling with love and gratitude upon his unremitting goodness, or in trusting, with humble confidence, upon the rectitude of his decisions as the judge of human beings, is certainly, employed in an exercise that is in its tendency virtuous. Put an end to this communion with God then, as we undoubtedly should, among all who are much engaged in the business of the world, by proscribing the public assembling of ourselves together, and the encouragement afforded to morals by devotion would speedily cease, while the finely combined principles of morality, would be thrown into a state of complete disorganization.

But, in the second place, were the public ordinances of religion deserted, a consequence somewhat different in its nature, but not less pernicious in its effects than those we have already mentioned, would ensue. There are minds so formed that devotion may be said to be necessary to their very being. By this we mean that there are minds which are continually receiving deep and solemnizing impressions from the view of their present condition, and the thought of the condition for which they may be destined, as well as from the appearances of the world around them, and the general aspect of Providence.

Now these are the minds that take most delight both in private and public devotion, and they derive most advantage from it. Suppose, then, that there were no place where the name of God was publicly recorded amongst us, the effect with persons of the character we now refer to, would be that their devotion would degenerate into superstition.

Public devotion has a powerful tendency to prevent the mind from adopting extravagant notions of things, from running into crude and unwarrantable fancies respecting the object of worship. But conceive of an ardent but untutored mind left entirely to its own feelings in regard to the service which it is to pay to its Maker, and you will not fail to conclude that there is great danger of its falling into superstitious notions, and if once these notions acquire a hold of the mind, they will increase in strength till at last rational piety be altogether extinguished and a set of notions be substituted in its room adverse alike to individual comfort, and to the progress of the species in general, in all that is improving and beneficial.

Such, then, would be the evil consequence were the public services of religion forsaken by all. The greater part of mankind would fall into a state of thoughtless impiety; this, again, would prepare the way for the widest diffusion of dissoluteness, and immorality of conduct and manners; while minds of a more retiring and sober cast, alive to the sublimities and extacies of devotion, would gradually sink down into the most abject and irrational superstitions which, in their turn, would become the parent of all those miseries that superstition has never failed to produce wherever it has taken root in the world.

Some, however, who will readily admit that all this would unquestionably occur, were public devotion and public religious instruction entirely laid aside, may still be inclined to deny that as matters are managed among us at present, there can be no great detriment either to the individual himself or to the community, in forsaking the assembling themselves together at those stated times which are set apart by the church for the worship of God; that, in short, many a one who absents himself from our assembly, may be as advantageously employed elsewhere.

In the remarks we made upon devotion in general, at the commencement of this discourse, it was shewn, we think, upon just and acknowledged principles, that it is the duty of all men to worship God, and to attend with the profoundest reverence, to those instructions which God has graciously caused to be recorded for their moral and religious improvement.

Now the point at present before us is, whether any individual can be sure that his religious state shall prosper, if he desert the house of God, either habitually or for an insufficient reason, a reason which he cannot assign as an apology to his own conscience, or which is more important still, and ought never to be overlooked, cannot assign to God himself, the judge of all?

We can have no hesitation, it is conceived, to answer this question in the negative. And we do so in the first place, for this reason, that public worship is enjoined by the Almighty, so that the individual in deserting it, is condemning the authority of the very Being whom he pretends to honour with his devotions in private.

Secondly, there are blessings which we all enjoy as a community or a social body, for which, common sense tells us, we ought to express our gratitude to God in public. This is but doing what we usually approve of in matters of far less importance.

Thirdly, if it would be one of the greatest hardships which could be inflicted upon a people, to be deprived altogether of the opportunity of publicly acknowledging God, as we have shewn it would be, then is it the duty of every man to encourage by his presence in the house of prayer his friends, his acquaintances, his dependants, his neighbors, to come to it along with him.

Can any one assert, then, that a person may despise all these considerations, and yet his religious state continue to flourish? Can any one lay claim to the possession of true piety, and yet habitually violate the most express injunctions of God?—to gratitude, and yet refuse, in a public manner, to thank God for public blessings?—to regard for the well-being of his fellow men, and yet be utterly careless about the effect of his example upon the minds and conduct of those around him?

But we have to expose a still greater delusion. Is it generally, nay, is it ever the case that they who forsake the assembling of themselves together are distinguished for growth in the knowledge and graces of the gospel? While we are in the House of God, are they who have voluntarily remained behind us, employing their minds and hearts in the way that Christianity directs her disciples to do on the first day of the week? Do you suppose that these lovers of retirement and solitude, on seeing you leave your dwellings at the hour of prayer, actually set about the duties in private in which they know you are about to engage in public? It would indeed be delightful to have evidence that this is the case—but we have no such evidence. We have the clearest evidence to the contrary? Who is it, again, that we find most indifferent to the various duties which belong to man as an individual and as a member of society? Who is it upon whose fidelity you feel yourselves most disposed to rely as a servant, as a friend, as a master? Surely not upon the man who sets at nought the solemn invitations to assemble in the house of God, and to

offer to God the sincere tribute of his love and obedience. We request you to recollect whether you know many who, habitually forsaking the assembly of Christ's disciples, have conducted themselves in any of the relations of life, in a manner worthy of being held up as examples to others. No, my brethren, there is such a connection between all our obligations, that the man who is careless of God, will ever be found inattentive to the duties claimed from him by his fellow creatures.

True there are numbers that make it their practice regularly to enter the house of prayer, who belie their professions by the sinful course of their lives. This, with regret, we are obliged to confess. Among the professed disciples of Jesus, the eye of Him who is the object of our worship, will not fail to detect some whose hearts are not right, and who bring discredit upon that holy name by which they are called. But let us remember, it is not the services of religion that have formed the temper or that influence the conduct of such men. Though they may sit here, and to all outward appearance, join in the solemn acts of this worshipping assembly, yet they have neither part nor lot with the people of God. Though before God, God is not in all their thoughts. The incense they offer Him is unhallowed; the sacrifices they present upon His altar are maimed and polluted, and are therefore an abomination in the sight of God. They only who worship in spirit and in truth; they only who wash their hands in innocency and then encompass God's holy altar; they only who are actuated with the love of supreme excellence, and are desirous, above all things, to attain to to a nearer and nearer resemblance to it, are, in the sight of the Most High, accounted His servants. All others, let their external demeanour be what it may, and let the world praise it as it may, are mere pretenders, and consequently their conduct is no more a reproach to the public institutions of religion than it is capable of deceiving the great Being whose eye is in every place beholding the evil and the good.

But while there are always Judases to be found in the company of the sincere friends of Jesus, yet it is impossible to believe that Jesus has any friends among those who neglect His divine institutions. The veriest hypocrite who makes his assembling with the faithful a cloak for his vices, would have been, in all probability, a worse man than he is, had he deserted the house of prayer. Here his hypocrisy may occasionally meet with a check; here he may learn that all his art is only, at best, to entrap himself; while he imagines that heaven winks at his duplicity, &

ray of light may be directed to his heart, which will at once disclose its rottenness and pollutions, and lead him to that Saviour who alone can restore him to moral soundness and health. But had he, as the manner of some is, forsaken the assembly of God's people, his disease might never have alarmed him, till it had become too inveterate to yield to the ordinary remedies provided in the gospel by the physician of souls.

Upon the whole, Christians, while it is indisputably the duty of all reasonable creatures to pay God the honour which is due to His excellent Majesty, and while we cannot but feel, in all its weight, our obligation to this, as the disciples of Christ, we must also, from all that has been said, perceive that this honour ought to be paid in an especial manner in public, in presence of those whose sins, whose hopes, and fears are similar to our own. It is unfortunately an opinion too prevalent, that, the desertion of public religious ordinances is attended with no guilt, or at least no such guilt as should alarm the mind. A moment's reflection cannot fail to convince us that this opinion is founded on mistake. To disobey God, cannot, by a well informed mind, be regarded as a light offence. If God has told us to enter with the voice of praise and thanksgiving, in the beauty of holiness; if he has promised to be present in our solemn assembly; if Jesus Christ has declared that wherever two or three are met together, in His name, there he will be in the midst of them to bless them; can we conceive it to be a trivial matter whether we meet with the people of God or not? Let the enemies of our religion despise our holy convocation, and let them keep at distance from it with something like consistency of principle; but let not us who call Jesus Lord and master, allow any thing less than invincible necessity to induce us to forsake the assembling of ourselves together.

To many of you the instructions delivered in the house of God may not be such, strictly speaking, as to advance your intellectual improvement. Of the subjects treated here you may have, from other sources, been able to form sufficiently correct notions, in many instances correcter ones than can be derived often from the pulpit. But we are perhaps not wrong in stating, that the same subjects brought before you here, though not treated in a better manner than you have found them treated elsewhere, may, though treated even in an inferior manner, may nevertheless produce effects which they fail to produce in a different situation. It is to be supposed that the very act of entering a religious assembly where every one of your friends is found, to all external appearance at least, in a

frame of mind very different from what they, in general, exhibit when out of it; that the thought being present to you that this assembly is met for the one simple and solemn duty of devoutly worshipping the eternal Being, who, though not seen, is yet present with you every successive moment, and of listening to what that Being has been graciously pleased to propound for your instruction, it is not to be supposed but that, in such circumstances, and under the influence of such reflections, the same subjects of religious admonition will more forcibly seize upon your attention than they do in private, and that though the understanding may not be supplied with any new ideas, the heart may be made to feel more strongly those of which it is already in possession.

Besides we have every reason to expect, that in listening to the instructions of God's word in public, that being a duty prescribed to us by God himself, he will cause his richest blessing to descend upon it, without which it would fail, either in public or private, greatly to benefit us.

But, in another view of the point, considering the vast numbers who either have no time throughout the week to devote to the acquisition of religious knowledge, or the greater number still who, though they have time, want the inclination to extend their knowledge upon this all-momentous subject, there can be little doubt that as a mere school of instruction, the assemblies of the faithful ought not to be forsaken.

For when attended with a proper temper of mind, these assemblies will issue in effects, beyond all comparison, higher than can ever be made to flow from the mere transmission of information. Their institution is for a far nobler end, and as we have said, when frequented for the purpose which originally prompted their appointment, they will, by the Divine blessing, be found to have ministered more perhaps than any other cause, or than all other causes combined, to qualify men for that holy and happy state for which the present is designed as a preparation.

It would be impossible to give in a whole discourse, and of consequence altogether wrong at the conclusion of one to attempt to give, a full account of all the benefits which accrue to a people, viewing them in all their varied conditions, as learned and illiterate, rich and poor, young and old, from the observance of the precept not to forsake the assembling of themselves together. When we say, however, that by yielding obedience to this apostolic direction, religion is preserved in the country, nay, we may say in the world, some opinion may be formed of the important ends

served by acting in agreement with what St. Paul here enjoins. And we do think, reasoning upon human principles, that is, keeping out of our consideration all reference to the Divine interposition for preserving the gospel from perishing among men, were St. Paul's precept to be totally neglected, the effect would be the extinction of religion. If this position, in its full extent, be well founded, or if well founded to any great extent, it ought most certainly to operate upon the minds of all, and more especially upon the minds of such as, from their situation have more or less influence upon those around them, and to lead them scrupulously not to forsake the assembling of themselves together.

It were well for a man to remember, that when he violates the laws of God in any instance, even though it be in failing to observe a positive appointment, his sin does not rest with, is not confined to himself; that it never fails to go beyond himself, and less or more to infect, if not finally to destroy others. True, at the great day of account every one shall be made responsible for what he himself shall be found to have done; but such is the intimate connection subsisting between one man and the men around him in this world, that, at that solemn day, many will perhaps find that the condemnatory sentence of the Supreme Judge shall not be based alone upon the evil that they have personally done, but also upon the evil of which they have been the occasion in others.

Let us be careful, then, to walk blameless in all the ordinances and commandments of God. In this lies our safety—in an opposite course our chief danger. Amen.

THE RISE OF THE PAPAL HIERARCHY. BY THE REV. ROBERT LEE, MINISTER OF CANPISIE, SCOTLAND.
From the Church of Scotland Magazine.
(Continued from page 57.)

29. The causes hitherto adduced, affected the Episcopal order generally; we come now to those which tended to introduce an inequality of rank and authority among the bishops themselves. The circumstances which exalted metropolitans above bishops, exarchs and patriarchs above metropolitans, and finally, the pope above all, bear, it will be observed, a close resemblance to those by which the bishops had obtained a superiority over the Presbyters: nor can it be denied that our certain knowledge of the steps by which the former ascended to power and dignity, confirms, as much as any argument from analogy can, the ac-

count formerly given of the origin and progress of the Episcopal order.

30. The meeting of the church of Jerusalem, mentioned Acts xv, is by many authors considered as the first Christian council. A little attention, however, may convince us, that the assembly in question differed from the meetings afterwards called by that name, in every thing except its object, namely, the adjustment of controversies.

31. Concerning the origin of councils, there are two opinions. Some imagine the idea to have been suggested by the meeting at Jerusalem, already noticed: to others,† it appears more probable, that the Greeks, among whom councils had their origin, imitated the confederacies of free states, which, from the earliest times had prevailed among that celebrated people.

32. That, during the apostolic age, the churches of Christ were bound to them only by unity of faith, and of spirit, and of teachers, is sufficiently apparent from the New Testament; and we have every reason to believe, that they continued so for a considerable period afterwards. All matters of internal concernment were conducted by the presbyterial court, or consistory; and though a practice of consulting, in cases of difficulty, those churches which had been founded by the apostles, very generally prevailed, yet the opinion of the latter might or might not be acted upon, as the consulting party thought proper.

33. Of synods or councils—the former being the Greek, the latter the Roman name for the meetings under consideration—we find not the slightest vestige before the middle of the second century. That at first the people had a voice in them, appears from the testimony of ancient writers, particularly of Eusebius and Cyprian. The former of these writers describing a council held at Antioch, in the former part of the third century, by which Paul of Samosata was condemned as a heretic, has preserved a superscription, which proves beyond dispute, that laymen were present and voted. Cyprian also mentions not only bishops, presbyters and deacons, but *Laici*, as participating in the decisions of two Synods, the one held at Rome, the other at Carthage; in which latter the re-admission into the church of those who had fallen off from the faith during the persecution under Decius, formed the principal subject of debate. The same causes, the most powerful of which, probably, was clerical ambition, which has diminished, or annihilated the power of the people, in the government of single churches, gradually excluded them from these more general consultations, till at last "councils" became *literally* "meetings of the clergy."

34. No sooner had the hint been suggested by the Greeks, than, either from caprice or from a conviction of their utility, synods became almost universal among Christians. The importance afterwards attached to them, the influence they exerted on the Christian world generally, and on the power of the hierarchy in particular, form a singular contrast with the obscurity and uncertainty of their origin.

35. As being under the same civil government, the churches, at first, of one province, met by their deputies, for the purposes of discussing, and of determining matters, which regarded their common interest, or which affected particular churches. The metropolis was naturally selected as the most convenient place of holding these meetings, in which the bishop of the capital generally presided. We say generally, because in several provinces, particularly those of Africa, (except Carthage,) the president of the synod was chosen, not on account of his see, but by seniority.

* *Fra Paolo*, "De Benef." who is followed by Campbell.
† *Moehlem* and others.
‡ *Tertullian*. De *Jejunis*, c. xlii.

The presidency in the provincial synods, conferred at first by choice, afterward confirmed by custom, was speedily claimed by the metropolitans as their peculiar right, the concession of which claim exalted them to a permanent superiority over those whom, hitherto, they had considered their equals.

36. The synods, by means of which the metropolitans had succeeded in raising themselves above the level of their order, served, also, as was before hinted, to increase the authority of the clergy generally, in the government of the church. Whether, as Sarrp supposes, the demands made upon the time of laymen, proved the cause of their absenting themselves from the councils, (they being held twice every year,) or whether, as is more probably conjectured by Campbell, the number of churches which sent representatives, rendered it imperative that each should send few; or whether, finally, both of these causes concurred, certain it is, that the influence which the clergy, or rather the bishops, possessed in the councils, continued gradually to increase, and that of the laity consequently to diminish, till the latter were finally extinguished: and then, as the clergy with their bishops composed a *Diocesan*, so the bishops with their metropolitan composed a provincial synod.

37. It had been the policy of Constantine, to whom many of the changes which happened during his reign, in ecclesiastical matters, are ascribed, to conform, as much as possible, the government of the church to that of the state. In the latter, for reasons which need not be detailed in this place, he had created certain *prefects*, among whom in subordination to himself, the provinces of the empire were distributed. The practice of associating which had been confined to churches within the same province, was soon extended to all those within the same *prefecture*. The bishops of those cities in which the *prefects* resided, and who, by the introduction of provincial synods, had already attained the rank of metropolitans, presided as a matter of course, in these more extended councils. Hence they also, by a process, which we have had occasion more than once to notice, obtained a decided and permanent superiority over the metropolitans.

38. The *patriarchs*—so the new dignitaries were called—were four in number, having their residences in three of the principal cities of the empire, namely, Rome, Alexandria, and Antioch: Jerusalem, the fourth, was probably selected rather in consideration of the events of which it had been the theatre, than of its importance as a city. To those already mentioned, the patriarch of Constantinople was afterwards added, when the seat of empire was transferred thither from the ancient capital. Another order of prelates, superior to metropolitans, inferior to patriarchs, were called *exarchs*, in imitation of certain civil governors, with whom, in ecclesiastical affairs, they had an equal jurisdiction.

39. At the head of the church were the patriarchs, from whom, except in certain cases to the emperor, there was no appeal. The next in *dignity*—for their *authority* within their own district seems to have been equal to that of the patriarchs within theirs, were the *exarchs*. The metropolitans succeeded. They were followed by the bishops, and the presbyters terminated the series. To this gradation there were a considerable number of exceptions, which, however, our present subject does not require that we should specify.

By the steps now described, five individuals were raised to preside over the whole Christian world; with duties devolving upon each, more, perhaps, than one person could well discharge, and with powers sufficient, we might think, to gratify even the grasping ambition by which churchmen began to be disgraced. But the thirst of power, like that of gold, gains strength with

every fresh gratification; and the contentions in which the patriarchs engaged for superiority, supply some of the most unseemly passages in ecclesiastical history.

40. The distinctions which had now been introduced among the clergy, and the rank and consequence to which this body had attained, are to be ascribed, in conjunction with the causes just enumerated, chiefly to their wealth and ambition, favoured by the ignorance of the people: it may, however, be both curious and useful to inquire *under what pretences* their ambitious designs were attempted to be concealed or justified.

The Jews, as being the people whom the Almighty chose "to put his name among them," are frequently styled in the Old Testament "God's peculiar people," "the lot of His inheritance," "His peculiar treasure." That these designations were intended of the *whole Israelitish community*, and not restricted to any portion of it, whether Priests or Levites, is so manifest to every reader of the Old Testament, that to prove it were altogether superfluous. Nor, in fact, have those whom it concerns most to do so, pretended to find any such restriction of the terms in the Jewish scriptures. "God," it is the acute remark of Campbell, is, indeed, in the Old Testament, said to be the *inheritance of the Levites*; a determined share of the sacrifices and offerings made to God, was, in part, to serve them instead of an estate in land, such as was given to each of the other tribes. But mark the difference: no where is the tribe of Levi called *God's inheritance*, though this expression is repeatedly used of the whole nation.* The following passage, produced by the same writer, affords a most apt example of the use of the term *laos* and *cleros* among the Jews. "Yet they are thy people, and thine inheritance, which thou broughtest out by thy mighty power, and by thy stretched-out arm."† in which verse the same people are termed both *laos* and *cleros*, or to translate the words in their more modern acceptation, both *laity* and *clergy*: and so these terms are currently employed throughout the Old Testament. The appropriation of *cleros* to themselves affords a convincing proof, that the churchmen carried their imitation of the Jewish priesthood no farther than happened to suit their own temporal interests. This distinction of *clergy* and *laity*, proposed for the most selfish purposes, was admitted by the ignorance of the people: they easily identified the cause of *God's inheritance* with that of *God himself*, and piously considered that they could not more effectually propitiate the latter, than by heaping wealth, honor and power upon the former.

41. The simple ceremonial of the primitive church, was, in a great measure, borrowed from the Jewish synagogues. Not only the names "bishop," "presbyter," "minister," and "angel," are proved to have been derived from this source, but even the *place* in which Christians assemble is denominated by St. James a *synagogue*. But this view of the matter computed ill with the lofty ideas, generally entertained by the clergy of the fourth, fifth, and succeeding centuries. The ministers of "the weak and lowly Jesus," chose rather to represent themselves as a counterpart of the *Jewish priesthood*, to whose robes, splendour, and honors, they thought, or pretended to think, themselves entitled to succeed. The second destruction of Jerusalem under Adrian, by which even the Mosaiac institutions seemed finally terminated, first suggested to certain Christian pastors, weak, perhaps, rather than wicked, the notion that themselves and their brethren had succeeded to the rights and privileges of the Jewish priesthood. The

* Deut. ix. 29.
† James ii. 2.

bishops, they thought, might very conveniently represent the high-priest, the presbyters the priests, while the deacons might occupy the place of the Levites. In the controversies which afterwards arose, the Divine authority, which conferred on the Levites a tenth of fruits, &c., was strenuously urged, in their own cause by their supposed successors.

But if the deacons had succeeded to the Levites, the former ought to have engrossed the tithes; for what right had *priests* and *high-priests*, who were otherwise provided for, to eat up the Levites' portion? Suppose this should be evaded, and we should be told that, by some means, all *ranks* of the Christian ministers had acquired a right to partake of the tenths, "here they would seem convicted, and left without reply. For, in the same text of scripture, where God commands the *tenths* to be given to the Levites, he also commands that they shall *not* possess any land, or real estates, and that they shall content themselves with the *tithes only*. If, therefore, the people be obliged by this command to pay *tithes*, the Levites are under the *same* obligation to take no possessions of * 'inheritance.'"

(To be continued.)

ILLUSTRATIONS OF SACRED HISTORY AND ANTIQUITY.

ATTEMPT TO EXPLORE THE DEAD SEA.—It was nearly dark when we reached the top of the mountain, and I sat down for a moment to take a last look of the Dead Sea. From this distance its aspect fully justified its name. It was calm, motionless, and seemingly dead: there was no wave or ripple on its surface, nor was it hurrying on, like other waters, to pay its tribute to the ocean. The mountains around it were also dead; no trees or shrubs, not a blade of grass, grew on their naked sides; and as in the days of Moses, "Brimstone and salt, it is not sown, nor beareth, nor any grass growth thereon." One thing had especially attracted my attention, in ascending the mountain: on attaining a particular point, we had a clear view of the whole sea; and at the extreme end, we saw distinctly what Paul and I both at once called an island. Mr. Seetzen, one of the earliest modern travellers who visited this sea, imagined that he had discovered a large island in the same direction; and though no one believed in its reality, I had then seen no satisfactory explanation of the appearance. I could not be deceived in what I saw. There never was any thing that looked more like an island, and afterwards received an explanation, which to me at least was perfectly satisfactory. It comes from one who ought to know, from the only man who ever made the tour of that sea, and lived to tell of it; and, relying upon the interesting nature of the subject, I make no apology for introducing it here. When the unhappy Costigan was found by the Arabs on the shore of the Dead Sea, the spirit of the enterprising Irishman was fast fleeing away. He lived two days after he was carried to the convent at Jerusalem, but he never once referred to his unhappy voyage. He had long been a traveller in the East, and long preparing for this voyage; had read every book that treated of the mysterious waters, and was thoroughly prepared with all the knowledge necessary for exploring it to advantage.

Unfortunately for the interests of science, he had always been in the habit of trusting greatly to his memory; and, after his death, the missionaries in Jerusalem found no regular diary or journal, but merely brief notes written on the margins of books, so irregular and confused, that they could make nothing of them; and either from indifference or because they had no confidence in him, they allowed Costigan's servant to go without asking him any questions. I took some pains to trace out this man; and afterwards while lying at Beyroot, suffering from a malady which abruptly put an end to my travels in the East, Paul hunted him out and brought him to me. He was a little, dried-up Maltese sailor; had rowed round that sea without knowing why, except that he was paid for it. And what he told me bore the stamp of truth; for he did not seem to think that he had done any thing extraordinary. He knew as little about it as any man could know, who had been over the same water; and yet, after all, perhaps he knew as much as any one else could learn. He seemed, however, to have observed the coast and the soundings with the eye of a sailor; and I got him to make me a map, which has been engaged for this work, and on which I marked down the particulars, as I received them from his lips. The reader will see by it, that they had completed the whole tour of the lake. They were eight days in accomplishing the task, sleeping every night on shore, except once, when, afraid of some suspicious Arabs, whom they saw on the mountains, they slept on board, beyond the reach of gunshot from the land. He told me that they had moved in a zigzag direction, crossing and re-crossing the lake several times; that every day they sounded, frequently with a line of one hundred and seventy five brachia, (about six feet each;) that they found the bottom rocky, and of very unequal depth, sometimes ranging thirty, forty, eighty, twenty brachia, all within a few boats' length; that sometimes the lead brought up sand, like that of the mountains on each side; that they failed in finding bottom but once, and in that place there were large bubbles all around for thirty paces, rising probably from a spring; that in one place, they found, on the bank, a hot sulphur spring; that, at the southern extremity, Mr. Costigan looked for the river of Dogs, but did not find it; that in four different places they found ruins, and could clearly distinguish large hewn stones, which seemed to have been used for buildings; and in one place they saw ruins, which Mr. Costigan said were the ruins of Gomorrah. Now, I have no doubt that Mr. Costigan talked with him as they went along, and told him what he told me; and that Mr. Costigan had persuaded himself that he did see the ruins of a guilty city. He may have been deceived, and probably was; but it must have been the most intensely interesting illusion that ever any man had. But of the island, or what Paul and I had imagined to be such:—He said, they too had noticed it particularly; and when they came to the southern extremity of the lake, found that it was an optical deception, caused by a tongue of high land, that put out for a long distance from the middle of the southern extremity, as in the map; and being much higher than the valley beyond it, intercepted the view in the manner we had both noticed. This tongue of land, he said, was composed of solid salt, tending to confirm the assertion of Strabo, to which I referred in my journey through Idumea, that in the great valley south of the Dead Sea, there were formerly large cities built entirely of salt. The reader will take this for what it is worth: it is at least new, and it comes from the only man living who has explored the lake. He told me some other particulars: that the boat, when empty, floated a palm higher out of the water than on the

* Sargi. De Bener. c. xvi.

Mediterranean; and that Costigan lay on the water and picked a fowl, and tried to induce him to come in; that it was in the month of July, and from nine to five dreadfully hot; and every night a north wind blew, and the waves were worse than in the gulf of Lyons, and in reference to their peculiar exposures, and the circumstances that hurried poor Costigan to his unhappy fate, he said, that they had suffered exceedingly from the heat, the first five days Costigan taking his turn at the oars; and on the sixth day, their water was exhausted, and Costigan gave out; that on the seventh day, they were obliged to drink the water of the sea; and on the eighth, they were near the head of the lake, and he himself exhausted, and unable any longer to pull an oar. There he made coffee from the water of the sea; and a favorable wind springing up, for the first time they hoisted their sail, and in a few hours reached the head of the lake; that, feeble as he was, he set off for Jericho, and, in the mean time, the unhappy Costigan was found by the Arabs on the shore, a dying man, and by the intercession of the old woman, carried to Jericho. I ought to add, that the next time he came to me, like Goussé Gibbie, he had tried whether the money I gave him was good, and recollected a great many things he had forgotten before. The reader cannot feel the same interest in that sea which I did, and therefore I will not detain him longer. In three hours, crossing a rich and fertile country, where flowers were blooming, and Arab shepherds were pasturing their flocks of sheep and goats, we had descended the bed of a ravine, where the Kedron passes from Jerusalem to the Dead Sea, at the foot of the mountains of Santa Saba. It was night when we arrived; and, groping our way by the uncertain light of the moon, we arrived at the door of the convent, a lofty and gigantic structure, rising in stories or terraces, one above the other, against the sides of the mountain, to its very top; and then crowned with turrets, that, from the base where I stood, seemed like the tower at which the wickedness of man was contumded, striving to reach to heaven. We "knocked, and it was opened to us;" ascended two or three flights of steps, climbed up a ladder, crawled through a small door, only large enough to admit one at a time, found ourselves in an antechamber, surrounded by more than a hundred Greek pilgrims. A monk conducted us up two or three flights of steps to the chamber of the superior, where we took coffee. In a few moments, we followed him again up two or three more flights of steps to a neat little room, with a divan, and a large pile of coverlets. I thought of the berth in which I had lodged the night before, and, out a few of the coverlets, crawled in among them, and in a few moments, the Dead Sea, and the Holy Land, and every other land and sea, were nothing to me.—*Sceloporus' "Incidents of Travels."*

STANDING ON THE TOP OF MOUNT SINAI.—I stand upon the peak of Sinai, where Moses stood when he talked with the Almighty. Can it be, or is it a mere dream? Can this naked rock have been the witness of that great interview between man and his Maker? where, amid thunder and lightning, and a fearful quaking of the mountain, the Almighty gave to his chosen people the precious tables of his law, those rules of infinite wisdom and goodness, which to this day best teach man his duty towards his God, his neighbor and himself? The scenes of many of the incidents recorded in the Bible are extremely uncertain. Historians and geographers place the Garden of Eden, the paradise of our first parents, in different parts of Asia; and they do not agree upon the site of

the tower of Babel, the mountain of Ararat, and many of the most interesting places in the Holy Land; but of Sinai there is no doubt. This is the holy mountain; and among all the stupendous works of nature, no place can be selected more fitted for the exhibition of Almighty power. I have stood upon the summit of the great Enna, and looked over the clouds floating beneath it; upon the bold scenery of Sicily, and the distant mountains of Calabria; upon the top of Vesuvius, and looked down upon the waves of lava, and the ruined and half-recovered cities at its foot; but they are nothing compared with the terrific solitudes and bleak majesty of Sinai. An observing traveller has well called it "a perfect sea of desolation." Not a tree, or shrub, or blade of grass is to be seen upon the bare and rugged sides of innumerable mountains, heaving their naked summits to the skies; while the crumbling masses of granite all around, and the distant view of the Syrian desert, with its boundless waste of sands, form the wildest and most dreary, the most terrific and desolate picture that imagination can conceive. The level surface of the very top or pinnacle is about sixty feet square. At one end is a single rock about twenty feet high, on which, as said the monk, the Spirit of God descended, while in the crevice beneath his favored servant received the tables of the law. There, on the same spot where they were given, I opened the sacred book in which those laws are recorded, and read them with a deeper feeling of devotion, as if I were standing nearer, and receiving them more directly from the Deity himself.—*Id.*

THE PALACE OF HEROD.—The palace of Herod stands on a table land, on the very summit of the hill, overlooking every part of the surrounding country; and such were the exceeding softness and beauty of the scene, even under the wilderness and waste of Arab cultivation, that the city seemed smiling in the midst of her desolation. All around was a beautiful valley, watered by running streams, and covered by a rich carpet of grass, sprinkled with wild flowers of every hue, and beyond, stretched like an open book before me, a boundary of fruitful mountains, the vine and the olive rising in terraces to their very summits. There, day after day, the haughty Herod had sat in his royal palace, and looking upon all these beauties, his heart had become hardened with prosperity; here, among these still towering columns, the proud monarch had made a supper to his lords, and high captains, and chief estates of Galilee; here the daughter of Herodias, Herod's brother's wife, danced before him, and the proud king promised with an oath to give her whatever she should ask, even to the half of his kingdom. And while the feast and dance went on, the head of John the Baptist was brought in a charger, and given to the damsel. And Herod has gone, and Herodias, Herod's brother's wife, has gone, and the lords, and the high captains, and the chief estates of Galilee, are gone; but the ruins of the palace in which they feasted are still here; the mountains and valleys which beheld their revels are here; and oh! what a comment upon the vanity of worldly greatness—a Fellah was turning his plough around one of the columns. I was sitting on a broken capital, under a fig tree by its side, and I asked him what the ruins were we saw; and while his oxen were quietly cropping the grass that grew among the fragments of the marble floor, he told me they were the ruins of the palace of a king—he believed of the Christians; and while pilgrims from every quarter of the world turn aside from their path to do homage in the prison of his beheaded victim, the Arab who

was driving his plough among the columns of his palace, knew not the name of the haughty Herod. Even at this distance of time I look back with feelings of uncommon interest upon my ramble among those ruins, talking with the Arab ploughman, of the king who built it, leaning against a column which, perhaps, had often supported the haughty Herod, and looking out from this scene of desolation and ruin, upon the most beautiful country in the Holy Land.—*Id.*

PYRAMID OF CHEOPS.—This monument of pride, science, or superstition—who knows which?—was building while Abraham was in Egypt; Joseph and his brethren must have seen the sun set behind it every day they sojourned in Egypt; it must have been the last object Moses and the departing Israelites lost sight of, as they quitted the land of bondage; Pythagoras, Herodotus, Alexander, the Caiaphs—it had been the goal of nations! Lost nations have pilgrimaged to its foot, and looked up, as their common ancestors did before them, in awe and humility; and now, two strangers from the “ultima thule” of the ancients, Britain, severed from the whole world by a watery line which they considered it impious to transgress, stand here, on the summit, and looking round, see a desert where once stood the “cloud-capt towers, the gorgeous palaces.” The temples and tombs of Memphis arose in their calm beauty, and wisdom dwelt among the groves of palm and acacia—solitary now and deserted, except by the wandering Arab and his camel.—*Lord Lindsay's Travels.*

MONTHLY REGISTER OF POLITICAL EVENTS.

CANADA.—The inhabitants on the frontier of the Lower Province are still kept in a state of excitement and alarm, by lawless vagabonds sheltered among their neighbours. Sentinels and private individuals are occasionally fired at, and every species of annoyance is diligently practised. The country otherwise is perfectly tranquil. Messrs. Stuart and Sullivan, appointed by Lord Durham Chief Justices of Quebec and Montreal respectively, have recently been confirmed in these offices by Her Majesty. The special council met on the 14th ult., and seems to be actively engaged in the business of legislation. . . In Upper Canada the Legislature assembled on the 27th ult. His Excellency's speech is not of a very cheering character. It informs us with too much truth that the tide of emigration has been turned from our shores; that the overflowings of British capital have been transferred into other channels; that the public credit has been impaired, and the value of every description of property depreciated. All this is ascribed in the speech to the propagation and prevalence “of a mischievous notion that England would desert her Transatlantic possessions in the hour of difficulty and dan-

ger.” Might not some other causes be assigned far more extensive and potent in their operation than this? Let the Legislature set themselves resolutely to enquire; and while they seek to trace the progress and influence of this “*notion*,” it will not be found unprofitable to investigate thoroughly the intellectual, moral, and religious condition of our population, and the practical working of our Executive system of government. “The strongly excited feelings,” says the speech, “to which the long agitated question of the Clergy Reserves has given rise in this province, have sensibly impaired that social harmony which may be classed among the first of national blessings.” The institution of the Rectories has had so much to do with these unhappy feelings, and has introduced so many new and important elements into the ecclesiastical question, that it seems scarcely right to leave them unmentioned. Whatever hope may be entertained of an equitable adjustment of this question by the Provincial Legislature, the alternative proposed by His Excellency of reinvesting the reserves in the Crown, and referring the appropriation of them to the Imperial Parliament, is not very likely to lead to a satisfactory result. The Imperial Parliament may be “free from those local influences and excitements which may operate too powerfully here;” but are they possessed of an intimate knowledge of the peculiarities of our social and religious state, which is indispensable in dealing successfully with a question of this sort? Here again it is observable that His Excellency seems to regard the appropriation of the Reserves as the only matter requiring adjustment. The speech recommends “a careful revision of the enactments relating to common schools, and the early adoption of some plan calculated to secure the assistance of properly qualified teachers.” It might be well for the Legislature to decide at the outset in regard to this recommendation, whether such a subject as general education can be thoroughly investigated, and a system thereof maturely arranged during the hurry and distraction of a brief session; and also whether some men of greater wisdom than Dr. Duncombe might not be found in the country, to whom the preparation of the subject might be committed during the recess? Hasty, crude, and improper legislation, especially on our ecclesiastical and educational interests, will prove far worse than none. Considerable activity seems to prevail in the House of Assembly, but no measure yet passed requires particular mention. The Clergy Reserves committee consists of the following members:—Messrs. Draper, Bockus, Manahan, Thompson, Aikman, Cameron, Detlor, McKay, and Sherwood. The custom house revenue in Lower Canada appears to have exceeded that of last year by £46,000. The following statement respecting the Welland canal appears in some of the newspapers:—tolls collected in 1837, £5516-4 4; in 1838, £6740 13 10. Tonnage passed through the canal in 1837, 80,697; in 1838, 95,397. . . The case of the Canadian prisoners has not yet been finally

determined in the English courts; but there is no apparent likelihood of the procedure here in regard to them being set aside.

THE UNITED KINGDOM.—The Imperial Parliament was opened by Her Majesty on the 5th ult. The royal speech contains nothing very remarkable. It recommends "the present state of these provinces to the serious consideration" of parliament, and expresses Her Majesty's reliance upon it, "to support her firm determination to maintain the authority of her crown, and her trust that their wisdom will adopt such measures as will secure to those parts of her empire the benefits of internal tranquillity, and the full advantages of their own great natural resources." Lord Durham is said to be closely engaged in preparing for the defence of his administration in Canada, and for the exhibition of his plans for the future government of that colony. Some of the British newspapers give what professes to be a sketch of that plan; but its genuineness is very doubtful. Its principal features are the division of Canada into four provinces, Quebec, Montreal, Kingston, and Toronto—a local legislature, and a small representation in the Imperial House of Commons for each of these—a federal government and legislature for all the North American provinces—and the establishment of a separate department in the Imperial Executive exclusively for the administration of North American affairs. Sir Francis Head seems extremely desirous to make the world acquainted with the profundities of his policy in Canadian affairs, by the publication of his despatches. Lord Melbourne demurs to this as an unusual and objectionable proceeding; but Sir F. is resolved to accomplish his object, and he doubtless will accomplish it through his friends and foes in parliament. The agitation and violence of the Chartists and ultra radicals are considerably abated. Stephens, their principal orator has been arrested; but a little parliament of delegates of this stamp from various parts of Great Britain is assembled in London. Their principles and proceedings have called forth universal reprobation. The corn law discussion goes on, and some modification of the existing system seems more than probable during the present session of parliament. Lord John Russel, in a letter to his constituents, prefers a moderate fixed duty on corn to the present fluctuating rates. Although the Queen's speech bears a very peaceful aspect, extensive preparations of a warlike character are going on in Great Britain. The state of the Navy is the subject of a very hot controversy, which has called forth very conflicting statements. Great activity, however, prevails in our naval arsenals, and recruiting for the army and navy is prosecuted with vigour. Extensive fortifications at the mouth of the Thames, and on several other parts of the coast, seem to have been resolved on. The manufacturing and commercial interests of the country appear to be in a prosperous state. Very large shipments of goods to the United States have recently been made. The melancholy results of the

tempest on the 6th of January have been fully detailed in the newspapers. The superior efficiency of steam vessels was strikingly manifested on that occasion; and the improvement and extension of that department of naval architecture is rapidly advancing. An iron steamer has been launched at Dumbarton, for the navigation of the Atlantic, one hundred and forty-five feet in length, and twenty-five in breadth, and drawing only three feet of water, when machinery and cargo are on board. . . Ireland presents nothing new in its political or social aspect. The murderer of Lord Norbury has not been discovered, but it would appear that his atrocity formed a part of an extensive conspiracy against landed proprietors in that unhappy country. The Regium Donum for the support of the Irish Presbyterian clergy, amounting to £32,000, is henceforth to be apportioned equally among them, £75 being the allowance to each.

BRITISH INDIA.—The military operations on the northwestern frontier of India are vigorously continued, with a view to such final political arrangements in that quarter, as may effectually secure our eastern empire against the designs of Russia and Persia. The Queen's speech expresses "the hope of learning that a satisfactory adjustment of these differences will allow of the re-establishment of our relations with Persia upon their former footing of friendship." The newspapers contain various rumors unfavorable to the fulfilment of this hope. Of the Burmese troubles no farther accounts have been received.

SOUTH AUSTRALIA.—The voyage from Britain to Adelaide is accomplished in fourteen weeks. Port Adelaide, according to Mr. James' account, is a poor place, "After sailing up a narrow and muddy creek, with shoals on either side, leading out from St. Vincent's gulf, the ship anchors off the port, whose shores resemble the worst parts of the coast of Essex below the Nore, and in fact constitutes an uninhabitable swamp, where there is only one spot of land free from inundations, which is called the Sand Hill, where one or two grog shops, made of branches of trees, are seen, a few native blacks stark naked, and a large iron store painted white, belonging to the commissioners." This says Mr. James, is Port Adelaide. The town or city which boasts the same regal patronymic, does not seem to be much better. It is about seven miles distant, inland of course from the port, "and is altogether on too large a scale. There are a few substantial buildings sprinkled up and down the place; but the rest of the dwellings are made of very light materials, and the number of canvass tents and marquees, give some part of the settlement the appearance of a camp. The town, including the park lands, is already eight miles round, and contains only three thousand inhabitants." The soil, however, in the neighborhood is admitted to be fertile, and not ill-watered, and the climate genial and salubrious.

WEST INDIES.—From this quarter the recent accounts are not very favorable. Fears seem to be entertained of the loss of the sugar and coffee crops, through the unwillingness of the free negroes to work, and their impatience of regular and steady application. But the ordinary newspaper accounts are to be taken, perhaps, with considerable abatements.

NOVA SCOTIA.—Great dissatisfaction has been expressed by the Legislature with certain despatches communicated by the Lieutenant Governor, respecting the civil list, post office, fisheries, &c. and delegates have been appointed to proceed to Great Britain, and lay their objections before the Imperial Government. Considerable sums have been subscribed by the Nova Scotians in aid of the sufferers in the Lower Canada troubles, and the Legislature has voted £1000 for the same object. In New Brunswick similar benevolent contributions have been made by the Legislature and the community. The Government of this colony has been placed in peculiar and unexpected difficulty by the unreasonable and violent proceedings of the Governor and Legislature of the state of Maine, in regard to the disputed territory. The selfish, vainglorious, and reckless spirit which manifestly prompts these proceedings, cannot be too strongly reprobated, designed, as they appear to be, to drive the two countries into war respecting a matter which both are desirous to settle in a peaceful and equitable manner. The New York Aibion asks "the people of Maine whether they suppose that Great Britain and the United States are silly enough to be brought into a cruel, unnecessary, and bloody war, for the sake of a few acres of pine timber land? What would be said if two nations which proclaim themselves to be the most enlightened and civilized on the face of the earth, should be guilty of so much folly and wickedness?"

UNITED STATES.—On the 25th ult., the President sent a special message to Congress respecting the north eastern boundary, in which, after defending Maine in claiming equal jurisdiction with Great Britain in the disputed territory, he proposes the submission of the matter to arbitration, or to a commission mutually appointed, with an umpire; and asks for amicable means and measures only for the settlement of the question. He proceeds, however, to say that if the authorities of New Brunswick persist in maintaining exclusive jurisdiction, and proceed to enforce this by military occupation, he will regard the contingency as having occurred in which Maine may demand the aid of the Federal Government to repel invasion. A memorandum has since been signed by the British Minister and the United States' Secretary, the object of which is to place both parties *in stato quo ante bellum*, and to hasten the adjustment of the matter in dispute. Congress has passed a bill authorising the President to accept the services of fifty thousand volunteers, and to put all the ships of war into commission, if necessary; placing ten

millions of dollars at his disposal for these purposes. A special Minister is to be sent to Great Britain forthwith, with the view of bringing the boundary question to an immediate issue. The session of Congress was closed on Sabbath the 3d of March, after desecrating the Lord's day by continuing their deliberations throughout a great part of it. This circumstance is thus noticed by a correspondent of the New York Observer: "The third of March 1839, I consider one of the darkest days in our country's annals. It was then that, in the temple of liberty, among the high places of power and influence, a formal vote was taken to disregard both the claims of God, and the feelings of the entire Christian community. Hitherto, when Congressional business has pressed the members into the beginning of the Sabbath, there has been some seeming apology for the violation: but even then many a pious heart has bled for our country. But here is a deliberate resolve, by both houses, to trample upon the Sabbath, that great bulwark of our country's liberties. Can we hope for heaven's blessing in such a cause? or rather, must we not expect that God will make bare his arm, and vindicate his honor in some signal judgment poured out upon our land? It becomes ministers and Christians generally, to clothe themselves in sackcloth, and standing between the porch and the altar, to weep over their country's guilt and disgrace. It becomes them to labor more intensely than ever, to purify, under God, the sources of power and influence, for never, till we obtain Christian rulers, can we hope to preserve inviolate the institutions of religion. Let all denominations unite in expressing their disapprobation and deep sorrow at this open and high handed immorality by our rational legislature. They owe it to the cause of religion—to their country—and to God."

MEXICO AND SOUTH AMERICAN STATES.—It is reported that the dispute between France and Mexico has been adjusted through the intervention of the British Admiral Douglas, who has with him a squadron of eleven or twelve ships, and that a satisfactory provision has been made by the Mexicans for the payment of the British claims against them. Santa Anna is again President of Mexico, which is still distracted by intestine dissensions. Civil war is also raging in Guatemala, and the federation of central America is dissolved.

EUROPEAN STATES.—In France the Chamber of Deputies has been dissolved. A coalition had taken place among the several parties in opposition, by which the Ministers of the crown were left, if not in a minority, at least without a working majority. There seems to be an apprehension of scarcity in France, and in other parts of the continent, and the exportation of corn has been prohibited in France, Belgium and Naples. The Paris press bestows considerable attention on Canadian affairs. The protracted dispute between Holland and Belgium is at

length settled. The Duchies of Limburg and Luxembourg, the dominion of which formed the principal bones of contention, have eventually found a place among the Rhenish provinces. The British merchants are making attempts to bring the horrors of the Spanish war to an end.

CABINET OF SCIENCE.

THE ATMOSPHERE.—If the atmosphere be considered as a vast machine, it is difficult to form any just conception of the profound skill and comprehensiveness of design which it displays. It diffuses and tempers the heat of different climates; for this purpose it performs a circulation occupying the whole range from the pole to the equator; and while it is doing this, it executes many smaller circuits between the sea and the land. At the same time it is the means of forming clouds and rain, and for this purpose, a perpetual circulation of the watery part of the atmosphere goes on between its lower and upper regions. Besides this complication of circuits, it exercises a more irregular agency, in the occasional winds which blow from all quarters, tending perpetually to restore the equilibrium of heat and moisture. But this incessant and multiplied activity discharges only a part of the functions of the air. It is, moreover, the most important and universal material of the growth and sustenance of plants and animals; and is for this purpose every where present and almost uniform in its quantity. With all its local motion, it has also the office of a medium of communication between intelligent creatures, which office it performs by another set of motions, entirely different both from the circulation and the occasional movements already mentioned; these different kinds of motions not interfering materially with each other: and this last purpose, so remote from the others in its nature, it answers in a manner so perfect and so easy, that we cannot imagine that the object could have been more completely attained, if this had been the sole purpose for which the atmosphere had been created. With all these qualities, this extraordinary part of our terrestrial system is scarcely ever in the way: and when we have occasion to do so, we put forth our hand and push it aside, without being aware of its being near us. . . Its effects on light are a constant source of utility and beauty. Without air we should see nothing, except objects on which the sun's rays fell, directly or by reflection. It is the atmosphere which converts sunbeams into daylight, and fills the space in which we are with illumination. . . The contemplation of the atmosphere as a machine which answers all these purposes, is well suited to impress upon us the strongest conviction of the most refined, far-seeing, and far-ruling contrivance. It seems impossible to suppose that these various properties were so bestowed and so combined, any otherwise than by a beneficent and intelligent Being, able and willing to diffuse organization, life, health, and enjoyment through all

parts of the visible world; possessing a fertility of means which no multiplicity of objects could exhaust and a discrimination of consequences which no complication of conditions could embarrass.—*Whewell.*

SINKING DOWN OF MOUNTAINS.—Mountains sink down, or separate into fragments, from the agency of other causes than earthquakes or volcanic explosions. Sometimes the waters of a rapid river, of an agitated lake, or even of a subterranean current, waste, consume, and secretly undermine a mass of rocks, or of solid earth. The beds of sand, gravel, clay, and chalk, which serve as a support, are dissolved or swept away; an excavation is formed, and the superincumbent mass sinks down by its own weight. At other times subterranean waters penetrate under a new stratum, under a vegetable bed; they at first support this crust, then loosen it, tear it off, and at last finally wash it away piece-meal, or swallow it entirely up. Sometimes there is a fissure by means of which part of a mountain is detached from the principal mass and overturned in consequence of its being deprived of its natural support. . . We perceive every where around us nothing but wrecks and ruins; those beds of rocks displaced, overturned, shattered; those lakes so deeply excavated; those caverns which reach down towards the centre of the earth; those peaks which tower to the sky; those precipitous coasts which surround, as with an immense rampart, all the seas of the globe; those Alps which overhang Italy; those Andes which plunge their gigantic sides into the ocean; those forests, those races of quadrupeds, those aquatic animals buried in the earth in mingled confusion: all these circumstances impress us with the awful and overwhelming thought, how vast must have been the heavings and agitations which have contributed to give to the globe its present appearance. . . The general deluge which some have endeavored to represent as impossible, may be naturally explained, merely on the supposition of a general sinking down of the inhabited regions of the earth; then the waters of the sea, instead of being elevated, as has been generally imagined, would have needed only to follow the laws of gravitation, in order to cover the antediluvian world, and leave dry our present continent.—*Malle-Brun.*

THE REVOLUTIONS OF OUR GLOBE.—The diluvial deposits of mud and clayey sand, mixed with round flints, transported from other countries, and filled with fossil remains of large land animals, for the most part unknown or foreign to the countries in which they are found—those vast deposits which cover so many plains, and fill the bottoms of caverns and clefts of rocks, deposits which took place when the hippopotamus, the elephant, the rhinoceros, the horse, the ox, and the deer, were the prey, even in our climate and soil of England, of the hyena, and the tiger—have been carefully distinguished from the alluvial deposits containing the remains of animals common to the country in which they are found, and are now considered as the most decisive proofs of an immense and ancient inundation. Far beneath the chalky stratum which lies under various alternate layers of marine and fresh water deposits, there have been found, more especially in England, the remains of gigantic reptiles, including crocodiles and other of the lizard tribe, the remains of an era now unknown—for it is above the chalk, and between it and the era of the general deluge, that the explanation of the

earth's history has been sought and found. Lower than these are laid the vast deposits of former vegetables, coal retaining the impression of palms and ferns, which show that even at those depths there was once dry land, although no bones of quadrupeds are found there; whilst lower still the naturalist traces the first forms of existence, the crustaceous animals, zoophytes, and mollusca, of a world yet almost inert and lifeless. . . It is impossible to conceive any grander legitimate subject for the investigation of man than this, which has laid open the history of the earth almost from the moment when it was called into existence by the fiat of the Creator. . . The strata called primitive, on which all the others repose, containing no remains of life, teach us by that circumstance that life has not always existed on our planet, and that there was a time when physical force alone acted on the land and on the sea, in which all the wonders of organization were subsequently developed. All organized substances were not created at the same time: vegetables seem to have preceded animals; molluscan animals and fishes appeared before reptiles; and reptiles before the mammalia. The species which formed the ancient animal population have been destroyed and replaced by others, and the present animal population is perhaps the fourth series. And it is on less interesting than important to remark how strictly these geological discoveries agree with the Mosatic record of creation. That record distinctly intimates the great antiquity of the earth, in a state of darkness and desolation, compared to the age of man; and amongst all the fossil remains of the ancient strata, not the slightest vestige of man or his works appears. Either man did not exist before several of the revolutions of the globe, or his bones lie yet unburied at the bottom of the present seas; yet that he existed before the last great catastrophe of the deluge, we know from the universal traditions handed down concerning it in every part of the earth, as well as from the oldest record possessed by man. This record, Cuvier observes, bears date about 3300 years before our own time, and it places the deluge 2000 years before its own date, or 5400 years since. No tradition affords man a greater antiquity than that to which our antediluvian records lay claim; and it is only after the time of that great event that we find men collecting into societies, and the arts and sciences springing up. Every where, and however interrogated, nature speaks the very same language, and tells us by natural traditions, by man's actual state, by his intellectual development, and by all the testimony of her works, that the present state of things did not commence at a remote period. If there be any thing determined in geology, it is that the surface of the globe was subjected to a great and sudden revolution, not longer ago than 5000 or 6000 years; that by this catastrophe was caused the disappearance of countries formerly the abode of man and of animals now known to us; that the bottom of the sea of that time was left dry, and upon it were formed the countries now inhabited; and that since that epoch, the few of the human race who were spared have spread themselves over the world, and formed societies; that the countries now inhabited, and which that great catastrophe left dry, had been at some former period inhabited, the abode at least of land animals, which were destroyed by some previous deluge; and that they had even suffered two or three such visitations, which destroyed as many orders of animals.—*Chambers's Edinburgh Journal.*

CHEMICAL AND OPTICAL DISCOVERY.—Certain chemical substances, such as chlorate of silver, have the property of changing their colour by the mere con-

tact of light. By a combination of this nature M. Daguerre has succeeded in fixing upon paper prepared with it, the rays that are directed on the tabby of the camera obscura, and rendering the optically permanent. The exact representation of whatever objects this instrument is directed to, is, as every body is aware, thrown down with vivid colour upon the white prepared to receive them, and the rays of light that are thus reflected, have the power of acting in the way above alluded to, on chlorate of silver, or certain preparations of it. In this manner an exact representation of light and shade of whatever object may be wished to be viewed, is obtained, with all the softness of a fine aquatint engraving. By the help of a magnifying glass, we see the minutest folds of drapery, the lines of a landscape invisible to the naked eye. In the mass of building, accessories of all kinds, imperceptible accidents, which the view of Paris from the Pont des Arts is composed, we distinguish the smallest details, we count the stones of the pavement, we see the moisture produced by rain, we read the sign of a shop. Even a thread of the luminous tissue has passed from the object to the surface retaining it. The impression of the image takes place with greater or less rapidity according to the intensity of the light; it is produced quicker at noon than in the morning or evening, in a summer than in a winter sun. M. Daguerre has hitherto made his experiments only in Paris; and in the most favorable circumstances they have always been too slow to obtain complete results, except on still or inanimate nature. Motion escapes him, or leaves only vague and uncertain traces.—*Paris Constitutional.*

CHRISTIAN TREASURY.

FELLOWSHIP WITH GOD.—Who has not felt his heart enlarged, and his faith strengthened, and his spiritual affections ripened, by that communion with brethren in the Lord with which he has at times been favored. Has his intercourse with Christian friends not been at times to him like oases in the desert—as the sound of gushing waters in the sterile and howling wilderness? And as they sat and communed together, talking of their common God, and fortifying one another in the faith, or kneeling together in social prayer, has he not felt that it was a blessed thing to be a Christian, and that the disciple of Jesus has enjoyments with which a stranger doth not intermeddle?

Oh! why is it not now with us, as it once was in the Apostles' day, when the multitude of them that believed were of one heart and of one soul, and grace was upon them all,—or, as in those succeeding days of primitive Christianity, when the Pagan reviler, as he lowered on the little band, was constrained to exclaim, How these Christians love one another! We read of such fellowship of heart—why may we not realize it? It may be encountered, I am told, in some of those dells of Switzerland, or the Vaudois, where luxury and pride have not contaminated the virgin heart, and persecution without the fold, has cemented union within it. And verily when I have read of these things, I have panted after such a great and blessed spot, and deemed that I should be glad to share the mountaineer's hardships and privations, if I might partake his spirit. And then I have asked

myself—why might not those who love the same Master, and feed on the same promises, and anticipate the same common home for ever,—oh! why might they not realize the same Christian communion in the crowded and crowded city, as in the Alpine wilderness? Those who are thirsting for the honors and advantages of this world, and tearing one another in the life of the mart, or the political arena, live at variance, hateful and hating one another—why might not they who speak the same language, and have one common Head, be as brethren even amidst the darkness of Babel?—why does iniquity abound, but because the love of many has grown cold? And when I have asked these questions of myself and had no answer, but that it is not so,—and that there is almost a little fellowship within the church as there is without it; why, then, I have thought that this distempered atmosphere must be purged by coming tempests; and that God will bring upon us those calamities which by drawing us to a common stronghold, will make us draw and cluster together.—*Rev. J. Sandford.*

THE LORD'S PRAYER ILLUSTRATED.

Our Father—
 By right of creation Isa. 63 : 16
 By bountiful provision, Mal. 2 : 10
 By gracious adoption, Psal. 145 : 16
Who art in heaven—
 The throne of thy glory, 1 Kings, 8 : 43
 The portion of thy children, Isa. 66 : 1
 The temple of thy angels, 1 Pet. 1 : 4
Hallowed be thy name—
 By the thoughts of our hearts, Isa. 6 : 1
 By the words of our lips, Psal. 115 : 1
 By the works of our hands, Psal. 83 : 11
Thy kingdom come—
 Of providence to defend us, Psal. 51 : 15
 Of grace to refine us, 1 Cor. 10 : 31
 Of glory to crown us, Psal. 110 : 2
Thy will be done on earth, as it is in heaven,
 Towards us, without resistance, Psal. 17 : 8
 By us, without compulsion, 1 Thes. 5 : 23
 Universally, without exception, Col. 5 : 4
 Eternally, without declension, Acts 21 : 14
Give us this day our daily bread—
 Of necessity for our bodies, 1 Sam. 3 : 18
 Of eternal life for our souls, Psal. 119 : 36
And forgive us our trespasses—
 Against the commands of thy law, Luke 1 : 6
 Against the grace of thy gospel, Psal. 119 : 93
As we forgive them that trespass against us,
 By delaming our characters, Matt. 6 : 15
 By embezzling our property, Matt. 5 : 11
 By abusing our persons, Philm. 18
And lead us not into temptation, but deliver us from evil—
 Of overwhelming affliction, Acts, 7 : 60
 Of worldly enticements, Matt. 26 : 41
 Of satan's devices, Psal. 130 : 1
 Of error's seduction, 1 John, 2 : 15
 Of sinful affections, 1 Tim. 3 : 7
 Of error's seduction, 1 Tim. 6 : 10
 Of sinful affections, Rom. 1 : 26
For thine is the kingdom, the power and the glory, for ever—
 Thy kingdom governs all, Jude, 25
 Thy power subdues all, Psal. 103 : 19
 Thy glory is above all, Phil. 3 : 20
 PSAL. 148 : 13
 AMEN.
 As it is in thy purposes, Eph. 1 : 11
 So it is in thy promises, Isa. 14 : 27
 So be it in our prayers, 2 Cor. 1 : 20
 So shall it be to thy praise, Rev. 22 : 20
 Rev. 19 : 4

DISUNION INCONSISTENT.—There are many who seem to acknowledge that the different sects, or at least a great proportion of them, do profess and practice vital Christianity, but who nevertheless, withhold from sects other than their own, a hearty and sincere Christian love. They do not proceed to the enormities of uncharitableness, such as condemning them as heretics and enemies of the cross, and pursuing them with unsparing persecution; but there is a suspicion, distrust, and selfishness—a narrow, fault-finding spirit—a secret bitterness and keenness of remark—a spirit of rivalry, intrigue and proselytism—which effectually prevents an open and honest love. There may be no direct quarreling; on the contrary, there is often a show of friendship; but then, the courtesies are stiff and constrained; the speeches of charity and brotherly love are made with a sensible pains-taking; showing plainly that the flow of affection is not spontaneous and free. And what tells most decidedly the terms of this friendship;—in the great works of evangelizing the world, in which there is, to some extent, an attempt at union, instead of an intense zeal for the common and most glorious object, and a noble and generous co-operation, we seem more like a number of claimants to a possession about to be divided, where each is most anxious to advance his separate claim; or like Alexander's generals, after the death of that monarch, striving irrespective of old friendships, each to grasp for himself the greatest number of the conquered kingdoms. We would call the attention of all this class to the strange and palpable inconsistency of calling each other Christians, and refusing to love each other as Christians. Do you believe that an individual of another sect, or of another subdivision of a sect, is really a disciple of Christ, and yet do you disobey the law of Christ with respect to him? then have you serious reason to question your own title to discipleship. And still farther, do you admit that other sect, or subdivision of a sect, to be really a part of the church of Christ, and yet do you refuse to embrace it as such, and to love it as such, and instead of being anxious for its extension in common with the extension of your own sect, are you desiring, and perhaps secretly plotting, its overthrow, to make way for the advancement of your own? then most surely art thou judged out of thine own mouth; by thine own admission, thou art breaking that bond of charity, which is the bond of perfectness, and the very life and law of Christianity. You are contending, not with enemies, but with brethren. You are pulling down, not the kingdom of Satan, but the kingdom of our Lord and his Christ.—*Leaf from the Tree of Life.*

OBEEDIENCE A PROOF OF ADOPTION.—My religious affections, and my whole conduct, are so imperfect as to fill me with shame. Every day condemns me. I have never known thee, O God, as I ought to have done. I have never loved thee with half the admiration, gratitude and delight, which I owed thee. And all my services have been proportionably mean and defective. At this moment Christ is my only hope. I can only make mention of his righteousness. Apart from him I deserve still, not only for past sins, but for my present defects, thine eternal displeasure. Still hast thou wrought in me a vast change; which is a proof that in thy Divine mercy though hast made me one of thy children, and received thy prodigal back again to thy paternal favour. "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." But thy grace had made me subject to it. I love thy law. All its command-seem to me holy, just and good. I do not wish

to be excused from exact obedience to it all, but, on the contrary, to have grace that I may obey it. I do not know of any sinful habit which I indulge; and I wish thee to discover to me any thing in my temper or conduct, hitherto unknown to me, which is contrary to thy will, that I may alter it. By thy grace I do not allow myself in known sin. Thy declared will is my only rule of action. And I obey thee, not more because I fear thy anger, than because I love thy ways. I love to please thee, to be conformed to thee, to honour thee, to give thee thy due, and to testify my gratitude and my subjection to thee. I do not obey thee as a slave, dreading the scourge, but as a child, loving thy paternal government. And I wish from my heart to obey thy whole law, with increasing energy and affection for ever. What but thy grace can have made me do this? The carnal mind is not subject to thy law, nor can be. Is not this subjection, defective and unworthy as it is, a proof that thou hast made me thy child? It is a proof of my love; for Christ said: "He that hath my commandments, and keepeth them, he it is that loveth me. Ye are my friends, if ye do whatsoever I command you." And thy word declares, "This is the love of God, that we keep his commandments. Hereby we do know that we know him, if we keep his commandments. He that keepeth his commandments, dwelleth in him, and he in him." Hence, I humbly trust that I know thee, and love thee, that thou dost own me as a disciple of Christ; dost dwell within me; and wilt therefore bring me into thy presence in heaven. Transgressors, indeed, thou wilt cast out; for Christ has declared, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name have done many wonderful works? And then wilt I profess unto them, I never knew you: depart from me, ye that work iniquity." But since thou hast made me pay thee a willing and affectionate, though a very imperfect, obedience, thou wilt never reject me. I am going to that world where all obey thee perfectly. In a measure thou hast made me meet for that world, because I delight in obeying thee, and feel that to obey thee perfectly would be perfect happiness. Will thou not, then, satisfy the desires which thy grace has created, and admit me to that heavenly life in which thou hast taught me to delight? O my God, I know thou wilt.—*Baptist W. Noel.*

MISCELLANEOUS.

THE ICELANDERS.—A winter evening in an Icelandic family presents a scene in the highest degree interesting and pleasing. Between three and four o'clock, the lamp is hung up in the principal apartment, and all the members of the family take their stations, with their work in their hands. One of the family advances to a seat near the lamp, and reads aloud. Being but badly supplied with printed books, the Icelanders are under the necessity of copying such as they can borrow. The reader is frequently interrupted either by the head or some intelligent member of the family, who makes remarks, or proposes questions on what is read, to exercise the ingenuity of the children and

servants. In some houses the sagas, or historical poems are repeated by heart; and instances are not uncommon of itinerants gaining a livelihood during the winter, by staying at different farms till they have exhausted their stock of knowledge. This custom appears to have existed from time immemorial. Instead of the sagas, the pious substitute the Scriptures, particularly the historical books. At the conclusion of the family labors, which are frequently continued till near midnight, the family join in singing psalms after which, if the family are not in possession of a Bible, a chapter from some book of devotion is read but when they have the sacred book, it is preferred to every other. The head of the family then prays, and the exercise concludes with a psalm. When an Iceland-lander awakes, he does not salute any person who may have slept in the room with him, but hastens to the door, and lifting up his hands toward heaven adores Him who made the heavens and the earth, the Author and Preserver of his being, and the source of every blessing. He then returns into the house, and salutes every one he meets, with "God grant you a good day."

ANECDOTE.—Some years ago, the Rev. Mr. Armstrong preached at Harmony, near the Wabash, when a doctor of that place, a professed Deist or Infidel called upon his associates to accompany him, while he "attacked the Methodist," as he said. At first he asked Mr. A. if he "followed preaching to save souls" he answered in the affirmative. He then asked Mr. A. "if he ever saw a soul?" "No." "If he ever heard a soul?" "No." "If he ever tasted a soul?" "No." "If he ever smelt a soul?" "No." "If he ever felt a soul?" "Yes, thank God," said Mr. A. "Well," said the doctor, "there are four of the five senses against one to evidence that there is no soul!" Mr. Armstrong then asked the gentleman if he was not a doctor of medicine, and was answered in the affirmative. He then asked the doctor "if he ever saw a pain?" "No." "If he ever heard a pain?" "No." "If he ever tasted a pain?" "No." "If he ever smelt a pain?" "No." "If he ever felt a pain?" "Yes." Mr. A. then said "there are four senses against one to evidence that there is no pain, and yet, sir, you know there is pain, and I know there is a soul." The doctor appeared confounded and walked off.

ANECDOTE OF THE REV. EBENEZER ERSKINE.—At one time, after travelling, towards the end of the week from Portmalk to the banks of the Forth, on his way to Edinburgh, he, with several others, was prevented by a storm from crossing that frith. Thus obliged to remain in Fife during the Sabbath, he was employed to preach, it is believed, in Kinghorn. Conformably to his usual practice, he prayed earnestly in the morning for the divine countenance and aid in the work of the day; but suddenly missing his note-book, he knew not what to do. His thoughts, however, were directed to that command, "Thou shalt not kill;" and having studied the subject with as much care as the time would permit, he delivered a short sermon on it in the forenoon after the lecture. Having returned to his lodging, he gave strict injunctions to the servants that no one should be allowed to see him during the interval of public worship. A stranger, however, who was also one of the persons detained by the state of the weather, expressed an earnest desire to see the minister; and having with difficulty obtained admittance, appeared much agitated, and asked him with great eagerness, whether he knew him, or had ever

seen or heard of him. On receiving assurance that he was totally unacquainted with his face, character, and history, the gentleman proceeded to state that his sermon on the sixth commandment had reached his conscience; that he was a *murderer*; that being the second son of a Highland laird, he had some time before, from base and selfish motives cruelly suffocated his elder brother, who slept in the same bed with him; and that now he had no peace of mind, and wished to surrender himself to justice, to suffer the punishment due to his horrid and unnatural crime. Mr. Erskine asked him if any other person knew any thing of his guilt. His answer was, that so far as he was aware, not a single individual had the least suspicion of it; on which the good man exhorted him to be deeply affected with a sense of his atrocious sin, to make an immediate application to the blood of sprinkling, and to bring forth fruits meet for repentance; but at the same time, since, in providence, his crime had hitherto remained a secret, not to disclose it, or give himself up to public justice. The unhappy gentleman embraced this well-intended counsel in all its parts, became truly pious, and maintained a friendly correspondence with this "servant of the Most High God" in future life. It is added, that after he withdrew, the minister had the happiness to recover the manuscript formerly missing; and, in consequence, preached in the afternoon on the topic he had originally in view.

ENGLISH LANGUAGE.—By a recent regulation of the Minister of Public Instruction of France, the study of at least one living language of Europe, besides French, has been made compulsory in all the royal colleges of France; and for those in Paris the pupils have had to declare for either German or English. The following appears to have been the result of the declarations thus made in the colleges of the metropolis and Versailles:—

	English.	German.
College of Louis le Grand,.....	88	34
“ Henri IV.....	68	29
“ Charlemagne,.....	66	27
“ Bourbon,.....	93	35
“ St. Louis,.....	61	25
“ Versailles,.....	30	15

406 165

This gives a general proportion of about seventy per cent. in favour of the English language, and thirty per cent. in favour of the German.

ANTIQUITY OF ROMANISM.—Roman Catholics often talk of the antiquity of their religion; but we think that the following dates of the origin of their peculiar doctrines and practices will show them to be too modern for a scriptural Christian to receive:—

Year.	Year.
Joly Water.....120	Image Worship.....715
Penance.....150	Canonization of Saints 993
Monkery.....328	Baptism of Bells.....1000
Latin Mass.....394	Transubstantiation...1000
Extreme Unction.....558	Celibacy.....1015
Purgatory.....593	Indulgences.....1190
Invocation of the Virgin Mary and of Saints.....594	Dispensations.....1200
	The Inquisition.....1204
Papal Usurpation....607	Confession.....1215
Kissing the Pope's toe.709	Elevation of the Host 1222

United Service Gazette.

POETRY.

THE TRANSLATION OF ENOCH.

BY BERNARD BARTON.

Though proudly through the vaulted sky
Was borne Elisha's sire;
And dazzling unto mortal eye
His car and steeds of fire:

To me as glorious seems the change
Accorded to thy worth;
As instantaneous and as strange
Thy exit from this earth.

Something which wakes a deeper thrill
These few brief words unfold,
Than all description's proudest skill
Could of that hour have told.

Fancy's keen eye may trace the course
Elijah held on high:
The car of flame, each fiery horse
Her visions may supply;—

But THY transition mocks each dream
Framed by her wildest power,
Nor can her mastery supreme
Conceive thy parting hour.

Were angels, with expanded wings,
As guides and guardians given?
Or did sweet sounds from seraphs' strings
Waft thee from earth to heaven?

'Twere vain to ask: we know but this—
Thy path from grief and time
Unto eternity and bliss,
Mysterious and sublime!

With God thou walkedst: and wast not!
And thought and fancy fail
Further than this to paint thy lot,
Or tell thy wondrous tale.

STANZAS.

When rosy Evening's sweetest light
Fades like our joys too soon away,
How dear the thought, that but a night
Divides it from the brighter day.

So to the dying christian's eye,
The twilight of the world retires
But to reveal the heavenly sky,
And glory's everlasting fires.

That sky, those fires, unfading shine
O'er boundless plains of life and love,
Reflections of that smile divine
That makes the perfect bliss above.

ANON.

REGISTER, ANCASTER 1859.

	THERMOMETER.		REMARKS.	THERMOMETER.		REMARKS.	BAROMETER.	
	9 A. M.	9 P. M.		9 A. M.	9 P. M.		9 A. M.	9 P. M.
Jan. 1	12°	26°	Fair and clear.	29.72	29.55		29.14	29.11
2	30	36	Do.	" 41	" 38		" 00	28.80
3	36	37	Do.	" 38	" 38		28.72	" 85
4	37	34	Do.	" 40	" 40		29.00	29.18
5	35	33	Do.	" 40	" 41		" 16	" 22
6	33	40	Clear A. M. cloudy P. M. windy night.	" 30	" 10		" 29	" 40
7	41	41	Cloudy drizzling rain.	28.70	28.60		" 17	" 00
8	33	35	Fair and clear.	29.15	29.29		28.96	28.92
9	34	38	Fair A. M. some snow, and sleet ev'n'g.	" 25	28.95		29.21	29.40
10	47	48	Fair and clear.	28.90	" 97		" 30	" 20
11	41	51	Misty, Thunder and some rain P. M.	29.02	" 94		" 03	" 31
12	43	31	Fair and clear.	" 00	29.32		" 34	" 30
13	32	32	Fair and clear.	" 33	" 08		" 22	" 21
14	28	24	Cloudy, some flakes of snow.	" 16	" 18		" 10	" 03
15	16	22	Cloudy, some flakes of snow.	" 16	" 16		" 16	" 08
16	23	24	Fair and clear.	" 16	" 20		" 15	" 25
17	28	36	Cloudy.	" 16	" 11		" 45	" 48
18	36	35	Cloudy, some snow evening.	" 12	" 05		" 40	" 30
19	15	12	Fair and clear.	" 16	" 25		" 20	" 15
20	18	26	Fair A. M. cloudy, P. M. windy.	28.96	28.86		" 12	" 20
21	14	10	Fair night windy wet snow drifting.	" 95	29.02		" 20	" 19
22	25	28	Windy snowing a little and drifting.	" 60	28.48		" 20	" 19
23	—8	5	Fair and clear. (night squally.)	29.05	29.15		" 20	" 19
24	10	26	Do.	" 03	" 01		" 22	" 22
25	38	39	Cloudy, windy.	28.91	28.83		" 25	" 10
26	32	27	Do. Do. squally.	28.74	" 60		" 25	" 03
27	14	16	Do. Do.	" 81	" 93		" 88	28.48
28	10	23	Fair and clear.	" 92	" 85		" 42	" 60
29	18	21	Do. Do.	" 83	" 85		" 52	" 60
30	20	22	Cloudy some snow.	" 81	29.03			
31	19	25	Cloudy.	29.15	" 20			

Mean's 28,464 30,43 29,093 29,098
 Mean Temperature of the Month 29.447, highest 49°, lowest 2°.

Means 26.13 29.1 29.082 29.07
 Meantemperature of the Month 27.62°, highest 52°, lowest -7°.