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THE CANADIAN

# CHRISTIAN EXAMINER,

AND

## PRESBYTERIAN REVIEW.

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### RELIGIOUS COMMUNICATIONS, ETC.

FOR THE CHRISTIAN EXAMINER.

#### REVIEW.

EVIDENCES OF REVEALED RELIGION, BY A NUMBER OF  
THE MINISTERS OF GLASGOW.

#### LECTURE II.

THE GENUINENESS AND AUTHENTICITY OF THE WRITINGS OF THE OLD AND NEW TESTAMENTS.

*By the Rev. Patrick Fairbairn, Minister of Bridgeton Parish, Glasgow.*

We resume our notice of the "*Lectures on the Evidences of Revealed Religion, by Ministers of Glasgow.*" It is our object to give not so much a formal criticism on these Lectures, as an outline of the arguments which they contain, with a few incidental remarks of our own on the various departments of the evidence which they discuss. And we hope in this way to bring the important subject of the evidences of christianity before our readers in a manner that may interest and profit them.

The Lecture before us treats of the genuineness and authenticity of those records in which revelation is contained. And this is obviously an essential part of the proof of the truth of revealed religion. For though it be quite conceivable, that revelation might have been given to man with-

out a written record—as indeed for a long period in the history of the world, the early communications which God made to man were left to oral tradition—it is certain, that the revelations which he has designed for the permanent instruction of the world have been committed to writing, and all our direct knowledge of those revelations is to be derived from this writing. The Bible claims to be the only authorized record of divine revelation: and revelation must stand or fall with it. If infidels could prove that it is a forgery—a spurious book, the authorship of which has been falsely attributed to the men whose names its various parts bear, or that it is a collection of fables, framed by artful and wicked men—then indeed would they have their triumph; and christianity would fall to be numbered with the many plausible impostures which have in almost every age or nation, mocked and cheated wretched man's aspirations towards immortality. But every effort to impugn the genuineness and authenticity of the Bible has been, and must be utterly vain. When God speaks to men, it is in no ambiguous voice. And he has well provided that the record of those special communications made by him "at sundry times and in divers manners" to chosen individuals of our race, shall not be undistinguished from the writings of impostors.

The Lecturo of Mr. Fairbairn contains a rapid and able sketch of the arguments for the genuineness of the Holy Scriptures; and he deduces their authenticity from their genuineness. Some of our readers may require to be informed that these terms are applied to the Holy Scriptures, and also to other writings, in a somewhat technical meaning. We quote Mr. Fairbairn's explanation of them.

"To prevent all ambiguity, what we mean by their being genuine is, that they are true and veritable productions—not forged or falsified documents, but written substantially as they now appear, at the time and by the persons they profess to be; and by their being authentic, we mean that the affirmations they make and the facts they record are not feigned but real; and that they are to be depended on as sound and competent sources of information,—so that the inquiry before us divides itself into two distinct parts. In the first of which we are to prove that the books of Scripture, to use the words of another, "were written in the age to which they are usually assigned, and by the authors to whom they are commonly attributed, and that in the course of their transmission to us, they have suffered no material corruption;" and in the second, that the authors of those books "wrote what they believed to be true, and possessed authentic information on the subjects of which they wrote." \*

To prove that the books of Scripture were written in the age to which they are usually assigned, and by the authors to whom they are commonly attributed; and that in the course of their transmission to us, they have suffered no material corruption, the Lecturer states and illustrates the following arguments:—First, that the Scriptures bear internal marks of genuineness—their language, style and allusions being entirely proper and consistent, and such as could not be counterfeited.

2. "There is such an immense number of manuscript copies of the sacred writings, and some of these of such high antiquity, as to afford an abundant proof of their genuineness."

3. "There are versions made into various languages, and which have been handed down to us along with the original Scriptures."

4. "The character and circumstances of those by whom the Scriptures have been transmitted to us afford a security against counterfeits and corruptions, inasmuch as that they have been in such a state of rivalry or hostility to each other as forbade any collusion. So it was with the Jews and Samaritans; and amongst the former, with the rival sects of the Pharisees and Sadducees."

5. The fifth and last proof is, "the references and allusions made to the Scriptures by authors, who lived near and subsequent to the time of their publication, the quotations expressly made from them by these authors, and the works written upon them."

We quote a part of Mr. Fairbairn's illustration of this last topic as a fair specimen both of the argument and of his mode of treating it.

"But to come to the New Testament Scriptures, which, if received as genuine and authentic, may be said to carry along with them the genuineness and authenticity of those of the Old Testament—to these there is a two fold series of references, both of the most complete and satisfactory kind. There are first the testimonies of heathen authors; not merely the passing allusions of such authors as Tacitus and Suetonius, to the facts of gospel history, referred to by them incidentally in their histories of Roman transactions, but the testimonies of such men as Celsus, who wrote a book against Christianity, only about 100 years after the gospels and most of the books of the New Testament were written, who there refers to these gospels and acknowledges them to have been written by the first disciples of Jesus—makes such quotations from them and particularizes so minutely the facts recorded in them, as to put it beyond a doubt that the gospels then in use were the very same with those we now possess; and Porphyry, who in the third century endeavoured to do what Celsus had attempted in the second—like him also in the course of his work against Christianity, of which a few fragments only remain, referring familiarly to the names and quoting the very words of the Evangelists as we still have them, and in the next century, the emperor Julian, who in like manner notices, in the surviving fragments of his work, our present gospels and the Acts of the Apostles as writings well known and of authority with the Christians. These confessions, from the pens of acute and learned adversaries, are of the highest importance in determining the genuineness of a portion, at least, of the New Testament Scriptures; proving as they incontestably do, that the same gospels, which are current now in the Christian church, were current then; and that no doubt even then was entertained or could be thrown upon their soundness and integrity as genuine productions."

"The other series of testimonies consists of the writings of Christian authors, in which are to be found innumerable references to the books of Scripture, and from which may be drawn an unbroken chain of evidence from the apostles downwards, in support of their genuineness. We are able to produce, of this class, the epistles of Barnabas and Clement, both of them the fellow-labourers of the apostle Paul, in which they once and again refer to the gospels as acknowledged Scripture, and quote from them in the very words which we still find in them; the epistles of Ignatius, who flourished while some of the apostles were still living, and the epistle of Polycarp, who had been taught by the apostles and conversed with many who had seen Christ; in the former of which are various quotations from the gospels, while in the latter, short as it is, there occur no fewer than forty clear allusions to the gospels and the epistles of Paul; the writings of Justin Martyr, who was converted to Christianity before the middle of the second century, which are filled with references to most of the books of the New Testament; then, to omit others of inferior note, we have, still in the second century, the five books of Irenæus against heresies, in which all the historical books and fourteen of the epistles are expressly named and referred to as authorities; and the voluminous works of Tertullian, of which it has been said by a most competent witness, that they contain "perhaps more and longer quotations of the small volume of the New Testament, than are to be found of all the works of Cicero, though of so uncommon excellence for thought and style, in the writers of all characters for several ages."<sup>†</sup>

\* Taylor on the transmission of Ancient Works, p. 6. with slight alterations.

† Lardner's Credibility, vol. i. of its edition, or ii. of Eve.

"In the third century we have a whole host of authors, quoting, illustrating and commenting upon the books of Scripture, which increase to a still greater number in the fourth century, before the close of which catalogues of the entire number of those books, corresponding exactly to our own, were published, translations made of them, harmonies, discourses, commentaries, and histories published, controversies handled, and decrees of councils issued concerning them. Nor did the work stay, but continued onwards from age to age, till the whole world was in a manner filled with its fruits. So that we have here a mighty flood of evidence to attest the genuine origin and continued purity of Scripture, great even at the outset, and constantly swelling, as it proceeds, with the researches and inquiries of every succeeding age. It is not that we have a scattered reference or two in a variety of independent and successive writers to the books of scripture (which is more however than can be said of many of our most esteemed classics,) but that there is an entire body of literature of vast extent, all growing out of these books as its common root, and directed toward their elucidation as their common end—a literature which received its contributions from every region of the civilized world, and overspread all lands with its multifarious productions. There is nothing in the whole history of ancient learning that can once be compared to this; and, in the face of such overwhelming proof, to doubt the genuineness of the books of Scripture, were not only to resist the soundest conclusions of history, but to deny the sufficiency of all historical evidence, and regard whatever is past as impossible to be ascertained."

Our author is still more brief on the second part of his subject—the authenticity of the scriptures. He shews how this results from the fact that they are genuine writings. Indeed the argument may be stated in a few sentences. In respect to the New Testament, it is in substance as follows:—

Histories of Jesus Christ, embracing his birth, preaching, miracles, death, resurrection and ascension, and the manifestation of a divine power on his disciples were published in the Greek language at Jerusalem and other places, in not less than five separate treatises, together with more than twenty other writings of an epistolary kind, explaining the facts and events in the history of Jesus Christ, and the views of the Divine character and government, and the duties and interest of men connected with these; and all these writings were published shortly after the death of Jesus Christ, and at a time when, as was professed in them, a miraculous power was possessed by his followers. And yet, neither Jew, nor Greek, nor Roman, even attempted to disprove the facts set forth in those writings; though the most powerful motives that can actuate individuals and communities, must have inclined them, and though multitudes of them must have been well able to do so, had the alleged facts been fabrications. The very silence, then, of the contemporary Jewish and heathen writers, becomes a proof of the authenticity of the New Testament. But these writers give more than a negative testimony on this subject. They directly

confirm the christian records, inasmuch as that they abundantly shew, that the great facts set forth in these records were matters of common report and belief in their day.

We think that Mr. Fairbairn has been unduly apprehensive of tiring the patience of his hearers and readers. His lecture is little more than a third part the length of that of his predecessor. The arguments which he has illustrated do not sufficiently respect the peculiar construction of the Bible. It is *one* Book in respect to God's authorship; but it is a *collection* of many separate books, in respect to man's authorship. And it is to this that the inquiry into its genuineness and authenticity refers. These books vary in proportional size from one to sixty pages; and are not less than sixty-six in number—those of the Old Testament being thirty-nine, and those of the New Testament, twenty-seven. The authors of the latter are nine, and of the former, it may be presumed that they are as numerous as the books that compose it: for though it is probable that several other books besides the portion called the Pentateuch had one author, it is yet evident that different authors have been employed on other portions—such as the book of Psalms and Proverbs. Then how diversified were the writers of the Bible as to their station and employments in life! We find amongst them kings, rulers, courtiers, scholars, peasants, priests, prophets, apostles. How diversified, too, the subjects of the Bible!—history, laws, discourses or sermons, as we call them, prophecies, poems of various kinds, from the song to the dramatic composition, moral and prudential maxims, biography, epistles. And how vast the period over which this succession of writers extends! According to the common computation, upwards of 1600 years elapsed between the age of Job and the banishment of John to the isle of Patmos. In respect to these things, the Bible is altogether *unique*, and it presents numberless features by which the truth of its claims to be regarded as a record of revelation may be determined. The question as to its genuineness and authenticity does not respect a single work like the *Iliad* or *Odyssey*, but a numerous collection of writings which are in some respects as diverse from each other as are the Epistles of Cicero from the poems of Homer. Each of these writings may be made, and has often been made, the subject of a distinct scrutiny as to its genuineness and authenticity; and if infidelity had reason and truth on its side, the fraud or the delusion which, according to its supposition, presided over the composition of the Bible, would long ere now have been exposed to the wonder and the condemnation of the world.

The structure of the Bible as a collection of writings, renders the proof of its genuineness and authenticity in one respect more difficult; and yet from the continuity of its different parts, the truth of each preceding portion is implied in the truth of that which succeeds it. Thus when it is established that the writings of Isaiah and Jeremiah are genuine and authentic, their testimony in many ways avails to the proof of the genuineness and authenticity of the writings of Moses. This is most strikingly exhibited in regard to the grand division of the sacred writings into the Old and New Testaments. The latter can be demonstrated to be genuine and authentic by proofs applicable to the other book of the same age. And they who, honestly convinced of this, study the writings of the Evangelists and Apostles, will also be brought to the conviction, not merely that there were such men as Moses and David and Isaiah, and the other prophets, and that they wrote the books attributed to them, but that they were faithful in rendering what they saw and heard of the works and counsels of God—yea that they wrote under the very guidance of the Spirit of God.

The resemblance between truth and error is merely external, like that which holds between the living man and the sculptured statue or the waxen figure. And to see the genuine and substantial characteristics of truth, it is sometimes useful to compare it with some specious form of error that apes it. Thus the genuineness and authenticity of the Bible may be advantageously seen by comparing its structure with that of some of those writings which have been obtruded on the world as divinely inspired. Such, for example, as the Koran, and if we may be permitted to name a Cis-Atlantic imposture—the Book of Mormon.

The hundred and fourteen *Suras* or Chapters, into which the Koran is divided, were all alike given to Mohommed by God through the agency of the angel Gabriel; and so we have nothing but Mohammed's word for the whole of it. The Book of Mormon, again, consists of a variety of distinct parts for some of which, amongst other things shocking to sense and reason, an antiquity equal to that of the writings of Jeremiah is sought; while the most recent portion of it is dated towards the end of the fourth century of the christian era. But imposture, however ingenious and novel, is like itself—always inconsistent. The histories and prophecies of which the Book of Mormon is composed, though professedly written by different men at long intervals of time, do yet all rest on the same foundation—the testimony of Joseph Smith, Jun. and some of his coadjutors in his banking and land jobbing schemes. Joseph

subscribes a declaration that he dug the plates on which the original book was written, out of the ground, having been informed by an angel of the place where they were deposited; and that with the angel's help he translated them out of the Egyptian language into plain English! And eleven of his coadjutors sign another paper, which sets forth that an angel had permitted them to see the plates, and even, as they say, to "*handle and keft them*"!

This is at least a new method of attesting records. But the credibility of the witnesses must not be too keenly scrutinized.

We must stop short, however, in these excursions. Mr. Fairbairn's Lecture so far as it goes, is so well executed that we wish he had sketched out the arguments for the authenticity of the scriptures, distinct from that which is involved in the fact of their being genuine writings.

#### NOTE ON MORMONISM.

As this system must at once be seen by every right thinking individual to be a *clumsily* devised fable, something like an apology is felt to be necessary for the above allusion to it. This may be found in the sad fact which we record for the information of our more distant readers, that during the last two years, a considerable number of the inhabitants of our Province have embraced it. It has had its emissaries openly teaching and "creeping privily into houses," and here and there performing "lying wonders," so that several of our farmers have been induced by them to sell their farms and stock, and retire to the promised Zion in the wilds of Missouri. There they assure them that Jew and Gentile who are to be saved from coming judgments will be gathered in.

They call themselves "the Church of the latter day saints." They profess to have all the gifts which characterized the age of the apostles, such as inspiration and the working of miracles; as well as the offices of that age; and, if we are rightly informed, the offices also which are peculiar to the Jewish church. The Book of Mormon, which they pretend is a collection of inspired writings, they regard as an appendix to the Bible.

It professes to give an account of a portion of the tribe of Joseph which was long settled in this western continent. A few families of that tribe left Judea in the days of Zedekiah, and after many wanderings and voyages they arrived on these shores, they cleared the soil, founded cities, and multiplied into nations, according to the Mormon records, with wonderful rapidity. And they had their own prophets, age after age, until the beginning of the fifth century, during which time, notwithstanding their

entire separation from the parent stock, they were by no means kept ignorant of what was done for the redemption of Israel. After many changes and wars, the true people of God amongst the descendants of Joseph, were at last destroyed by an apostate race, of whom the Indians of our woods are the descendants. The last of the prophets of this people concealed in the earth the Plates, on which all their revelations had been written. Joseph Smith avows before heaven—and there are others abandoned enough to abet his declaration—that he was the discoverer and translator of these Plates. Like the original of the Koran which, enveloped in silk and adorned with gems, Gabriel brought down from the highest heaven to show to Mohammed, without however committing it to him, these Plates have been conveniently withheld from the analysis of chemists and the scrutiny of those versed in microglyphics. The eleven witnesses who support Smith's story saw them only by the favour of the angel.

Many of the followers of this system are undoubtedly deluded. Its preachers lay claim to the gift of prophecy, as well as that of unknown tongues; and the public commotions and calamities of these times have been dexterously employed by them to urge the ignorant and superstitious to look out for such a refuge as they tell them of. They are not without pretensions to eminent piety; they eat and drink nothing but what the soil where they dwell produces, and even the sufferings which mobs, taking law into their own hands, have inflicted on some of their settlements for alleged crimes, are ingeniously converted by them into proofs that their cause is that of conscience. The arguments with which the followers of the late Edward Irving justified their claim to gifts of tongues and miracles, and the peculiar organization of their church, appear to have been seized on as ready made weapons, by these impostors for defending their system.

But none are gratuitous villains, and the founders and leaders of Mormonism have not run to the awful extent of lying, perjury and blasphemy, which they have reached, without some motive—we may not say that they could find an adequate one. Some explanation at least of their conduct may be found in the fact that under a pretence of having a common stock, they have attempted to make a large accumulation of capital to be vested in Smith and his conductors. For a time Zion was at Kirtland, in Ohio; and here a temple was in progress. Here also a vast Bank was projected; the capital of which was to be four millions of dollars; and as an appropriate part of a system founded on lies, it was called the "Anti-banking Safety Stock Company." We have read a proclamation from Smith to the Saints in distant parts, calling on them to repair to this Zion, and to "bring their silver and their gold with them, not their "bank notes." New oracles, however, have called these wretched impostors farther west, and Zion is now proclaimed to be in Missouri.

Kirtland, it would appear, had not been that safe

asylum which they had promised to their followers; as they had become in various ways obnoxious both to mob law and State law. In Missouri, they have a considerable tract of land. It would appear from accounts we have read, that the members of their community acquire an interest in this, according to the amount of money which they deposit; but that none are allowed to sell out, however anxious they may be to withdraw from them. We are not informed of the number of this people. As might be expected, multitudes who join, after a little acquaintance with them and their ways, desert them. And the success they have recently had in inducing some few scores of our farmers to join them, is not any real indication of their increase. Sparrows come, we know, may be passed off on the ignorant and unsuspecting in remote parts of the country, long after it has been exposed and rejected around the metropolis; and so it is only because Mormonism has been exploded throughout the United States, that its emissaries have directed their steps to the dark places of Canada. We are under little apprehension that any of these who have left comfortable farms amongst us—and we know a few such—will return in any circumstances that can be tempting to others to follow their footsteps.

The considerate christian will not attend to this imposture, repulsive as it is in all its aspects, without receiving some instruction.

In the first place, he may learn from the Book of Mormon, how baseless error is. The people whose history it records might have lived in the Moon, in so far as their wanderings and settlements and wars have any connection either with the geography or chronology of this planet of ours.

In the second place, he may learn, that all the wickedness which the word of God assigns to men who had sold themselves to do wickedness, and to speak lies in the name of the Lord with shamelessness and boldness, is yet found realized in such men as the leaders of Mormonism undoubtedly are.

In the third place, he may learn, that no error is harmless; and that there is a wonderful affinity between every form of error, however apparently dissimilar. The claim to the possession of unknown tongues and of other apostolic gifts, which was thought, it may be, very harmless in certain enthusiasts in London and Edinburgh, is seen in its own proper wickedness when it is put forth in connexion with the claim of the Mormon teachers to direct inspiration, and with their assertion of the divine inspiration of a book which is a mere collection of puerile fables.

The origin of this book itself, if we have been rightly informed concerning it, strikingly shews, that actions which are not regarded as possessing in themselves any peculiar malignity, may yet lead to sins of the most enormous magnitude, and issue in the final perdition of great numbers of immortal beings. It is said that the Book of Mormon was written by a crazed student in a New England college, as a kind of playful imitation of the Bible; and that at his death

the manuscript was sold to Smith, who has always had the reputation of living by swindling of one kind or another.

Lastly, the partial success of such false teachers may well cause "great searchings of heart," both in christian ministers and christian people. Is it in part attributable to their zeal and perseverance? And why should not we who are called to teach the truth of the living God, and that for our own salvation, the salvation of our fellow-men, and the glory of God himself, surpass them in zeal and perseverance, and in all those excellencies of character, wisdom, love, purity, which spring only from the truth and the spirit of God.

Does their success indicate the want of the knowledge of the first principles of religion amongst many of our population? Then how laborious and prayerful should we be in promoting the spiritual instruction of the rising generation, and all others within the reach of our influence!

God often permits error to prevail amongst men, in retribution for the dishonour done to his truth. And those who have heard the preachers of Irvingism,\* and those of Mormonism, claiming for their respective sects the name of the True Church, because of their unity and apostolical gifts, may have felt that the divisions and subdivisions of Protestant Christians, constitute a grievous stumbling block in the way of infidels, and furnish a copious source of argument to the propagators of error, who are bold and abandoned enough to claim for their own sect an exclusive title to the name and the privileges, for time and eternity, of the church of God. For mitigating and removing this great evil, Christians can do little more than cultivate a hearty love to the truth and to all who hold it, and pray earnestly and perseveringly for a revival of true piety amongst all the churches of our Lord Jesus Christ.

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From the Scottish Christian Herald.

BIOGRAPHICAL SKETCH OF MRS. HARRIET W. L. WINSLOW,  
*Late of the American Mission to Ceylon.*

This devoted Christian female was born at Norwich, Connecticut, April 9, 1796. Her parents moved in a respectable rank in life, her father Charles Lathrop, Esq., having been a graduate of Yale college. In early life Harriet Lathrop was chiefly remarkable for energy of character, great perseverance, and a firmness of disposition approaching to obstinacy. This latter quality occasioned considerable annoyance to her friends for a time, but no sooner had she become a subject of divine grace than her temper was gradually

moulded into that meek and gentle pliancy which the Christian evinces in matters not involving the sacrifice of sound scriptural principle. When she was no more than twelve years of age, her mind was first roused to a desire after the knowledge of divine truth; and such was the rapidity of her progress in the acquisition of this soul-satisfying and saving knowledge that in the following year she was admitted into communion with the Church. At the same period, also, she wrote out, and solemnly subscribed a covenant-dedication of herself to the Lord—a practice which she found to be in the highest degree salutary, and therefore frequently renewed it throughout life.

At the age of fourteen Harriet was seized with a severe illness, which excited painful apprehensions in the minds of her parents, lest she should be taken from them. But it pleased God to restore her to health, and to raise her up again to engage, with the utmost alacrity, in doing good as she had opportunity. She was often found in the wretched dwellings of the poor, ministering to their temporal relief, and instructing them in matters of religion; and anxious to enlist others in the same good cause, she was mainly instrumental in forming a society, in her native town for the relief of poor women and children. Much of her time, also, was spent in discharging the laborious duties of a school which she established for the education of the children of the poor. In this latter employment she felt a peculiar pleasure, and more especially as it afforded a favourable opportunity of pressing home upon their tender minds the all-important truths of the Bible. Education she rightly viewed as not merely including the storing of the mind with useful knowledge, but the training of the child to the cultivation of sound principles and feelings; and how can such an education be imparted if it be not based upon the Bible? Education without religion is not harmless, as too many suppose, but, constituted as man is, liable to be turned to the worst of purposes.

Harriet appears to have had her mind very early turned towards the subject of Missions to the Heathen. Naturally ardent and enterprising, she took a lively interest in the often romantic adventures and perilous journeyings of those truly devoted men, who, with their lives in their hands, go forth to preach the gospel in foreign climes. In perusing the narratives of their glorious exploits in the cause of Christ, the soul of Harriet seems to have glowed with somewhat of a right-hearted enthusiasm akin to theirs. Accordingly we find her thus expressing herself in a letter addressed to her mother, and dated September 13, 1814.—

"I am almost ready to ask, Why was Harriet Newell taken from life, and a creature so little worth as I am continued here? Am I reserved for similar usefulness? I will encourage such a hope. Think not by this that I desire to become the wife of a Missionary. I desire to spend my life in the service of my Maker, and however inconsistent with such a wish much of my life may appear, it is my most ardent desire. Often my judgment leads me astray, and often do I wander through thoughtlessness; but I am most thoroughly convinced that no service is so delightful as that

\* We are sincerely sorry to use the name of a great man whom we knew, in designating a heresy. But the heresy we allude to, is known to us in Upper Canada only by this name.

of my Saviour—that no privations, no toils, no sufferings, are too great for his children to endure for his sake.”

And in her diary the following remarks, written about the same period, show that her mind was not altogether a stranger to such thoughts:—

“When I reflect on the multitudes of my fellow-creatures who are perishing for lack of vision, and that I am living at ease, without aiding in the promulgation of the gospel, I am almost ready to wish myself a man, that I might spend my life with the poor heathen. But I check the thought, and would not alter one plan of infinite Wisdom. I can, however, cheerfully think of enduring pain and hardship for them and for my Redeemer. Has he not given his life for multitudes now perishing, as well as for my soul? And Oh, how basely ungrateful and selfish in me, to sit down quietly in the care of self, without making any exertion for their salvation! But what can I do? A weak ignorant female. One thing only do I see—my prayers may be accepted. Yes I will plead with my heavenly Father, that he may be a Father to the poor benighted heathen.”

It was not long before an opportunity occurred of testing the sincerity of these feelings in regard to the heathen. Having become acquainted with Mr. Winslow, who was then a student in the seminary at Andover, an attachment sprung up between them. Her young friend was preparing for the ministry, but his inclinations were decidedly in favour of a Missionary life. Harriet's mind was accordingly directed more than ever to the great subject of missions, and it became with her a matter of serious inquiry whether it was her duty to leave all for the sake of the heathen. She set herself to a careful self-examination and earnest prayer, that she might be fully assured as to the will of the Lord in regard to her. For some time her mind was tortured with anxiety on the subject, and in a letter to her mother she thus gives vent to her feelings:—

“Sometimes I feel an absolute necessity for determining whether I can leave all that my heart holds most dear on earth, and encounter the toils and hardships of a missionary's life; but again I realize my insufficiency to decide a thing of so much importance. Indeed I would not decide for myself: I cannot. I must trust solely to Him who has promised grace and strength. When I ask myself if I can endure a separation from such friends as mine, my answer, is uniformly, ‘We must be separated in a few days; and can I refuse to suffer a little for Him who has redeemed my soul by the sacrifice of himself? Oh! dear mother, I need your prayers. Admitting that Mr. W. continues in doubt on the subject of a mission; that he may not decide for a year; and that then the probability that he will go or stay is equal; must I decide on my own course this spring? Do tell me your opinion. Although willing to leave the event to Providence, trusting that I shall be satisfied with His appointments, I cannot wholly drive the subject from my mind; and there are seasons when I am almost overpowered by it.”

The parents of Harriet were by no means friendly, for a time at least, to her projected undertaking, and the decided opposition which they evinced, was to her affectionate heart, peculiarly painful. And in addition to the harassing circumstances in which she was

thus placed, it may be mentioned, that her disposition was constitutionally of a melancholy cast, and this tendency had been considerably aggravated by the injudicious indulgence, in early childhood, in the perusal of novels and romances—a practice which by inducing a sickly sentimentalism of feeling, and imparting distorted views of men and things, leads, in general, to a total unfitness for the active duties of everyday life. The anxiety, however, of Miss Lathrop's mind at length gave place to a settled conviction that it was her duty to embark in the Missionary cause. The letter in which she conveyed this her decided resolution to Mr. Winslow, is expressed in strong language.

“Had I ten thousand tongues, methinks they could not all express the gratitude I feel for ‘light and comfort from above.’ Oh, let us magnify the Lord, and exalt his name altogether! For many weeks I looked, (and I thought earnestly) for light, but behold, obscurity; for brightness, but I walked in darkness. The last week, however, God has been pleased to bring me, with more child-like dependance, to the foot of the cross, and there led me, step by step, until I have communed with Him from his mercy-seat; with more delight, perhaps, than ever before. The grand objections of health and friends, seem now to have become comparatively of little consequence. For the first, I am assured that my prospect of enduring the voyage and climate, is quite as good as Mrs. Nott's, when she left America; though the previous preparation might be a subject of concern, did I not believe that if God has a work for me to do in a heathen land, he will prepare me for it. The silent tear of parental affection and solicitude would indeed overpower me, had I not confidence that He who thus afflicts, will support my beloved parents. Surely, if I can trust in this Almighty arm for my support in so great an undertaking, I cannot question but my God will be their God. And what though we are early separated, and that under peculiarly painful circumstances, ‘Our journey here, though darksome, joyless, and forlorn, is yet but short.’ I feel an inexpressible pleasure in recommending them to heaven; assured that they will be enabled to give up their child, without regret, in the hope that she will do good to perishing souls. Let them be constantly in your prayers; and, O, my friend, may we be henceforth faithful to our own souls, as well as the cause of Christ. It is possible that we may yet be in an error; let us ‘pray always, with all prayer and supplication; making known our requests unto God.’”

This resolution which was formed in the winter of 1816, led Harriet to commence preparing herself for the important work in which she expected to be ere long engaged. With this view she removed, in the following summer to Litchfield, Connecticut, that she might pursue a course of theological reading, under the direction of the Rev. Dr. Beecher. In a short time, however, she was compelled, by ill health, to return home. It was during this brief absence that her parents seem to have become reconciled to the step which their beloved Harriet was about to take. Nay, the language in which the change in her mother's feelings is couched breathes so much of a truly christian spirit of submission to the divine will, that we cannot refrain from quoting them.



"My friends mistake my feelings when they studiously avoid a subject so near my heart, as is your contemplated undertaking. I can think of it with composure, and speak of it with much satisfaction. I am, if I may say so, partially thankful, that is, thankful for the disposition which leads you thus to devote yourself. How earnestly have I desired, and how fervently prayed, that my children might be the subjects of grace, and instruments of bringing souls to Christ! and now, can I claim to choose the place where, and the manner how, they shall serve this kind Master, who has so often answered my petitions, even to have given me the the very things I asked of him? No, my child, I believe I am saved from this inconsistency. I believe I am willing to leave to infinite Wisdom, to direct in all things. as you are satisfied with regard to duty, I do not question about it."

On her way home from Litchfield, Miss Lathrop spent a short time at Newhaven, and during her stay she paid a visit to a poor family whose complicated trials she thus describes:—

"I have been to the celebrated cave in 'West Rock.' Ascended the mountain, and then called on the inhabitants of the cave: they are a man, his wife, and three children. In ascending to reach it, we threaded our way through a narrow walk, walled on each side several rods; and then almost crept some feet into a dark, dismal place. There was no light, except through the opening by which we entered, and a hole which afforded a passage for the smoke. In one corner, on something which seemed a bed of dirt and stone, with a few pieces of carpet for covering, lay a boy, four years old, who had that day broken his leg, and an infant, a few months old, who appeared scarcely alive: it was much diseased. The mother had scarcely clothes enough to cover her, and a countenance which indicated the lowest grade of vice. Yet she was not a heathen: two Bibles, a Testament, and hymn-book were there; all of which she professed to delight in reading. She acknowledged dependance and obligation, but not sin. I contrived to be left alone with her; and, my feelings being much excited, I dealt plainly with her, as I have been seldom able to do. She listened and was solemn, confessed she was a sinner. Indeed, when I asked her to look back on the sins of one day, she started with a kind of horror, and said, 'I can't; they would more than fill this cave.' Her appearance when alone with me was entirely changed. People generally think there is scarcely a possibility of her reform, and so say but very little to her. I never witnessed such a scene—never before saw human nature so degraded. This poor wretch was not even so happy as Harriet Newell in a season of trial; for with her no human being heaved a commiserating sigh, in a gloomy cave. Oh! your heart would have bled. Withal, this woman had the tenderness of an affectionate mother. Her husband had received a blow on the head, which almost killed him, and had gone to have it dressed. It was now sunset—she was three miles from town, with the prospect of her child's death in the night; no candle, and no wood to kindle a light. Who has made us to differ?"

In the autumn of 1818 Mr. Winslow, along with Mr. Spaulding and Mr. Woodward, were set apart as Missionaries to Ceylon. Their ordination, with the lamented Fisk, took place in November, but their departure was unavoidably delayed for some time. The marriage of Miss Lathrop to Mr. Winslow was celebrated at Norwich, January 11, 1819, and immediately after, they set out on a tour to Vermont, to visit Mr.

Winslow's friends. On their return to Connecticut, about the beginning of March, information arrived of a passage having been secured for them and their associates to Ceylon, the place of their destined Missionary labours. Before leaving home for the place of embarkation, she addressed a parting letter to the sister who was to take her place in the family, and the hints it contains are so valuable as bearing upon the domestic comfort of families, that we gladly transfer them to our pages.

"To a faithful discharge of every-day duties, and to the promotion of domestic happiness, perfect regulation of the temper is of the first consequence. No temper is too bad to be controlled through the aid of divine grace. I have found that in regard to impatience under contradiction, after making it the subject of earnest prayer, the best means to effect a cure is silence. Be patient with the infirmities of others. Show no resentment to any but yourself in your own retirement. Remember that although you may not be delicate in the same respects in which they are, you may be much more so in other things. A proper view of this will lead you always to esteem others better than yourself." Let your manners conform to your temper. If they are not mild you cannot win affection or secure esteem. A look sometimes does more to destroy peace than many words. Guard, then, the expression of your countenance as well as your tongue. Be diligent. Let not a moment be unimproved. If you stand to talk, or sit to listen, let your hands be employed if possible. Study from morning to night to do every thing in the best manner, and think no day well spent in which good is not done. Let your mind be much on 'devising liberal things.' Our dear mother and the little girls are your first care. They deserve most of your thoughts and time. The comfort of our beloved parent in her remnant of life depends much on you. Study her pleasure. Sacrifice to her and our beloved father every thing but principle, and never consider it a sacrifice or suffer them for a moment to suppose that you do. Let your pleasure consist much in denying yourself for others. Follow not my example in this respect, or in any thing wherein I have come short. Look at the little girls—it may be that their usefulness in this life and their future happiness depends on you. Bear them on your heart before God continually.

"As to your dress, for direction look to the meek and lowly Jesus, who had not where to lay his head. Despire all vain show. Be cleanly and neat, and it is little matter how plain. Remember always that not one farthing is yours. All is the Lord's. You rob him if you spend one unnecessarily.

"And now, dear sister, to God, even our God, I commend you. Be happy that you relinquish me to him. Your reward is sure. Forget all my bad examples. Look always to your Saviour and learn of him.—When we meet again, let it not be to lament our unfaithfulness, but to love God for ever. Farewell, farewell."

Mrs. Winslow was accompanied to Boston by her mother, where amid the tears and prayers of many Christian friends, the little band of devoted Missionaries embarked in a ship bound for Calcutta. During the voyage their time was chiefly spent in preparation for their great work, and in conversing with the seamen on religious subjects. Their labours in this last respect were not in vain; several even of the most hardened in the ship, appear to have yielded to the

force of divine truth. "When God works, who can let it?"

Soon after the vessel arrived at Calcutta Mrs. Winslow was attacked with a severe illness, and for some days her life was despaired of; but it pleased the all-wise Disposer of events to bring her back from the very gates of death. On her recovery she thus gave vent to her feelings in a letter to her parents:—

"Whatever trials may await me in this heathen country, I can never regret that I left you, my ever dear friends, and that I am here. Never, for a moment, have I felt any thing like regret. If on the borders of the grave, and expecting to breathe my last far from you all, on the great deep, or in a land of strangers, I have felt that it was well. I did not desire to return to you, though to have had you around me would have cheered me not a little. I can never be insensible to what you have been, and still are, to me; but I have relinquished the comforts of your society for Christ and the heathen, and I would and do rejoice more and more in my calling. Never imagine me afflicted or unhappy; but always believe that your God is my God, and that, being in his hand, I can rejoice always."

The first point to which the Missionaries directed their attention, on their arrival at the place of their final destination, was the acquisition of the language. As soon as they were able to hold communication with the natives, they set about the establishment of free schools for boys in several of the surrounding villages. Female education was then impracticable among the Hindoos, and they refrained, therefore, for a time, from attempting it. As native education, however, was rightly regarded by them as one of the most effective means of diffusing a knowledge of Christianity among the people, they directed their efforts chiefly to this one important object. Besides instituting village schools, accordingly, they adopted the plan of free boarding-schools, thus separating a few children from their heathen friends, and bringing them into immediate connection with the mission families; and the result of this plan, which was first suggested by the American Missionaries at Bombay, was most gratifying. At first the utmost difficulty was experienced in prevailing upon parents to avail themselves of the opportunity thus afforded them of obtaining instruction for their children. The strong prejudices, however, of the people at length gave way, and the boarding-school system was commenced. As an instance of the benefit arising from the mode of education adopted, and of the obstacles thrown in the way of the Missionaries, we may extract the narrative of an occurrence which, though it took place at a period prior to the arrival of Mr. and Mrs. Winslow in Ceylon, is well deserving of the attention of our readers, and the more especially, as it may remind them of the similar treatment which one of the young men connected with the General Assembly's Institution at Calcutta recently experienced. The story of the Ceylonese youth is thus related by Mrs. Winslow's biographer:—

"There were two day scholars, Supyen and San-

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dera Sagaren, who excited pleasing hopes, but were deterred by persecution from continuing in a Christian course. The case of the former was very interesting, and may be mentioned to illustrate one of the trials of Missionaries. He was an intelligent Tamul lad of about nineteen; his father was wealthy, and connected with one of the temples near Jaffnapatam. Part of a Tamul Bible was lent to him by another young man, which excited his desire to become acquainted with Christianity. He asked permission of his father to go to the school at Tillipally, which was granted; and he there soon professed his belief in the Bible. This came to the knowledge of his father, who was much alarmed; and, when he next returned home, caused him to be confined, and kept for a time without food. He then ordered him to perform certain heathen ceremonies. Supyen refused; and, when shut up in a dark room, made his escape, and fled to Tillipally, where he told Mr. Poor what had befallen him. He took a Testament, and pointing to the 10th of Matthew, from the 34th to the 39th verses, said with tears, 'that very good.' His father hearing where he was, sent for him; and as he did not return immediately, went after him himself. On arriving at Tillipally, he inquired for his son, in a very kind manner; and said, as he had left home without taking leave of his mother, who was much grieved in consequence, he wished him to return for a day or two; after which, he might pursue his studies in the school. His hypocrisy was evident, but the young man was obliged to accompany him. They were no sooner out of sight, than his father stripped him of his good cloth, put on one so poor as to be disgraceful to him, placed a burden on his head, as though he were a slave, and beat him frequently with a slipper\* until he reached home. Every art was then practised to make him renounce Christianity. His relations said the Missionaries had given him some medicine to make him a Christian, and asked what it was? He replied, 'the Gospel of Jesus Christ.' A great variety of drugs were put into his food to turn him back to idolatry; and, an idol-feast being made by some of his young friends, he was ordered by his parents to make the customary offering to the idol. When the time came, he entered the little room, where the idol was enthroned, pulled off its ornaments, and kneeled down to pray to the true God. One of his companions looking through the curtain, saw what was done, and told his father, who punished him severely, and sent him for a time to Kandy, in the interior. Afterwards his father changed his conduct, and lavished caresses upon him. He showed him his various possessions, and told him he should have all, if he would give up the idea of being a Christian, and if not, he should be an outcast for ever. Supyen chose banishment from his father's house, saying, 'I do not need house nor land if I have an interest in heaven.' He attempted to go to Tillipally, but was followed and taken back by force. They then tried to bring him under engagements to marry a heathen girl, but he would not consent. He even tore the contract when offered him. In short, they put his feet in the stocks, beat him, caused him to be conveyed to the neighbouring continent, and at length wearied him out, so that he signed a recantation of Christianity. His father is since dead, and he for some years has seemed settled down in heathenism."

As soon as Mr. and Mrs. Winslow had succeeded in mastering the Tamul language, they entered with the greatest vigour and alacrity upon the work of the mission. While Mr. Winslow joined his brethren

\* To be beaten with a slipper is very disgraceful among the Hindoos.

in preaching the Gospel to the natives, and establishing an I superintending schools, his devoted partner, besides attending to the domestic duties of the establishment, was intrusted with the care of the children who had been permitted by their parents to reside in the mission-house. In the discharge of this latter duty Mrs. Winslow felt a peculiar interest, and, accordingly, we find her thus writing in her journal under date 22d September, 1830:—

“The last week I may well call the pleasantest of my missionary life on heathen ground. On Monday morning one of our day-scholars came with twelve boys to live with us. Soon after, a respectable man brought two of his sons, and gave them to Mr. W. and myself with much ceremony. He placed a hand of each in ours, and said, ‘They are no longer my children, but yours. You are their father and mother.’ We received nine of the boys. The care of them devolves on me; and I cannot tell you with how much pleasure I direct their studies, and attempt to give them religious instruction, besides supplying their daily wants. I could not but say to Mr. W. while we looked at them to-night, seated on the floor, each with a plate of rice and curry before him, from which he was ready to help himself with his right hand instead of a spoon or knife, as soon as a blessing should be asked; could our dear friends at home see these children, some of the best feelings of their hearts would be gratified. You will not wonder that they already seem peculiarly near to me. I desire to feel more my responsibility.”

The life of a Missionary among the Heathen is one of exalted privilege and of pure enjoyment. He feels that he is engaged as a fellow-worker with God in the salvation of a lost world; and that he thus occupies a position more honourable as well as more useful than if he had “sprung from loins enthroned, or rulers of the earth.” But while his work is glorious and ennobling, he is subject to many discouragements in the discharge of it. The degradation and ignorance which prevail around him, the listlessness and utter indifference with which the people listen to his message, and yet the enthusiasm which they display in their monstrous feasts and ceremonies, all prey upon his sensitive and feeling heart, leading him sometimes to exclaim, in the bitterness of his soul, “How long, O Lord, how long?” To such feelings Mrs. Winslow was no stranger; but she had drunk too deeply of the spirit of her Master, to relax in her exertions under the influence of such discouragements. On the contrary, the more difficult the work, the more ardent and persevering her efforts to lend her aid in its accomplishment. Amid frequent attacks of ill health, she laboured with an energy much beyond her bodily strength. Besides being secretary to an association which was formed among the Missionaries’ wives for mutual encouragement and assistance in rearing and educating their own children, she succeeded in forming a school for teaching native female children. This was regarded at the time as a singular triumph over the prejudices of the Hindoos.

The Mission now made rapid progress. Several natives were admitted members of the Church by

baptism, and three native preachers were set apart to the work of the ministry. Meanwhile, Mrs. Winslow continued to labour in the important duties which devolved upon her, connected not merely with her own family, but with the heathen children in the mission-house. The following account of these last is given in a letter which she wrote in January 1833 to a friend in America:—

“I should like to make you acquainted with my little family of heathen children, and some of the trials I have with them. These children are comforts in prospect. Now they require so much patience, forbearance, and self-denial, that I sometimes think myself altogether inadequate to the proper management of them. Indeed, I feel more need of being furnished from above, to discharge my duties towards these children, than for almost any thing else. They are heathen children, from the first moment of life accustomed to witness scenes of vice which scarcely ever enter the minds of children in Christian countries, and as soon as they can speak and go alone, to imitate the examples of their parents, and often to obey their commands, in lying, stealing, and swearing. It is impossible at once to make them feel that these things are sinful, or in any way to break up their bad habits. I am obliged to put every thing under lock and key, that would be a temptation to these little creatures; for I know not that we have one in the family who would refrain from pilfering if there were an opportunity. It seems to be a part of their very nature to tell a lie if it will serve their purpose any better than the truth, and to lay their hands on any thing which they wish to possess.”

Such was the success of the boarding-establishments, that the Missionaries began to think of devising some means for raising the standard of education in their institutions. It was accordingly proposed to commence a school on a more extended scale, so as to embrace within the range of their system of teaching not merely the literature of the country, but the English language and the elements of European science. The great object contemplated by this enlargement of their original plan, was to prepare catechists, schoolmasters, and in course of time native preachers; and it was also a subsidiary design, to destroy that intricate system of false science and philosophy which is so interwoven with the superstition and idolatry of the East, that, as has been often said, they must stand or fall together. This school was accordingly commenced at Batticotta, and has gradually increased until it has become one of the most flourishing institutions in the East.

Soon after commencing the seminary for boys, it was judged right to establish also a central school for girls. Such an institution was accordingly begun at Oodonville, principally under the charge of Mrs. Winslow; and the efficiency with which her operations were conducted, as well as the evident blessing from on high which descended upon her labours, have been abundantly manifest.

The establishment of the seminaries for both boys and girls was the means of exciting considerable interest among the natives. Many inquirers appeared, who were anxious to learn the way of salvation; and

in 1824, the Missionaries had the high satisfaction of admitting to the Church no fewer than forty-one at one time. We extract an account of their baptism:—

"The large temporary building erected for the occasion, was in a scattered grove of palm trees, in the village of Santillepay, which is central to all our stations. It was about one hundred feet long, and nearly seventy in width. At one end was placed a decent pulpit, brought from one of our stations, and towards the other the floor of earth was made a little ascending, to bring the audience into view, as they sat upon it, on neat mats, with which the whole was spread. The top and sides of the building, which were covered with the braided leaves of the cocoa-nut tree, were lined with white cotton cloth, giving the whole a light and neat appearance. In front were two or three fine spreading trees, like large branching elms. On one side, open rice fields were in sight, and on the other thick gardens filled with large fruit trees, shading the low mud-walled and leaf-covered houses of the natives. In the rear was a school bungalow, where many heathen children had been taught the first principles of Christianity, and the Word of God had been often preached, and prayer frequently offered, but neither the place where the temporary Church stood, nor the adjacent habitations, had ever resounded with the voice of prayer or praise.

"In front of the pulpit was the communion table, before which, in the form of a half-moon, were the candidates, forty-one in number, and native members. Back from these, through the centre of the building, were the head men and other more respectable natives, while the common people occupied either side. In all from twelve to fifteen hundred were present. There would probably have been twice that number, but for the prevalence of the cholera in the village at the time, and a heavy fall of rain the preceding night.

"The exercises were appropriate and well received. At the close of the sermon, the candidates rose, and were addressed on the nature and design of the ordinance of baptism; after which, having given their assent to the articles of faith, they came forward one by one—from a small girl of twelve, to a grey-headed man of seventy, and received baptism in the name of the Father, Son, and Holy Ghost. It was very affecting. The names of Dwight, Huntington, Maryn, and Parsons among the lads, and Harriet Newell, Susan Huntington, and others among the girls, as pronounced over them, brought many tears into our eyes, and excited many aspirations from our hearts, that the spirits of those whose names they bear might rest on them. The old man, whose head was nearly as white as the cloth round his body, came forward trembling, and as he bowed his aged locks to receive the emblematic water and the name of Andrew, he seemed to say, 'Now lettest thou thy servant depart in peace.'

In the summer of 1825, Mrs. Winslow's health became so much impaired, that a removal from the island was deemed absolutely necessary. Unwilling to quit the post of duty, she retired for a few weeks to a small fort on a rock surrounded by the sea, a few miles west from Batticotta. The change, however, having been found insufficient, she consented to undertake a voyage, accompanied by her husband, to Madras. On their arrival in that town, they proceeded, without delay, to consult a physician, who gave it as his opinion, that they should either proceed by sea to Cal-

cutta, or try a land journey. Having resolved on the former alternative, they embarked for Calcutta, and in the course of a fortnight they reached that city in safety. There they remained for nearly three months of the cold season, in the course of which Mrs. Winslow became much improved in health. She suffered a severe shock, however, by the arrival of melancholy tidings from Ceylon. In the inscrutable arrangements of Divine Providence, two of her children, whom she had left behind her, were both cut down, in the midst of health, by the cholera.

Mrs. Winslow returned home by way of Madras towards the commencement of 1826, when she resumed her labours with as much energy and activity as her still weak constitution would permit. The Missionaries were cheered by the promising appearance which the natives presented; many listening with attention to the message of divine truth, who had formerly lent a deaf ear to its precious statements, and evincing an eagerness that their children, both male and female, should be made acquainted with the Christian system. In these circumstances, every opportunity was embraced of gratifying the desire of instruction which had thus been awakened among the natives, and the hallowed sensibilities of Mrs. Winslow were roused in behalf of the poor inquiring heathen around her. While rejoicing, however, in the remarkable success of the mission, she was called to endure a severe domestic trial, in the death of her youngest child, at the age of fifteen months. Both she and Mr. Winslow felt the stroke deeply, but they yielded a calm submission to the will of their heavenly Father. Trials it has been often remarked, often succeed each other rapidly in the experience of the Christian. Scarcely had she recovered from her sorrow on the loss of her child, and found herself engaged in the engrossing employments of the mission, when intelligence arrived from America of the death of her father. This was to her a very painful event, and the consolatory letter which she addressed to her mother is very touching. It is as follows:—

"I have now the painful task of saying, that your letters, containing the intelligence of my dear father's death, have come to hand. And is he indeed gone? Gone to make one of that multitude, who cast their crowns before Him who sitteth on the throne, saying, 'Holy, holy, holy, Lord God of Hosts!' Can it be that all his doubts, and fears, and cares, have ceased forever? Is my beloved mother a widow, and have we no father? I cannot realize that it is so; and yet it has been long expected. But what shall I say to you, my dear mother? How can I tell you, at this distance, how I feel; or help you to bear the heavy burden? It would be vain to attempt either; and I rejoice and give thanks that you are comforted and strengthened by Him, who alone is able to help you. You are very solitary. Oh! how little can I conceive how many hours there are when, perhaps, it is difficult for you to say, 'Thy will be done!' But do, my beloved mother, be comforted by thinking, that it is in kindness to you that you are bereaved—not in judgment. Think of the joys of those who see Jesus as he is. Could you not, when our dear father lived, bear almost any pain cheerfully, while you saw him

exempt from it? and was it not your happiness to see him happy? How much more, then, may you now rejoice, because his joy is full!"

In the latter end of 1831, Mr. and Mrs. Winslow came to the resolution of sending their son Charles to prosecute his education in America. However judicious the step might be, it was painful to the heart of a parent to be separated from an affectionate and dutiful child. But yielding to the call of duty, they parted with him, hoping that if it was the Lord's will he would return to them in the course of a few years, when he might be able to take a part in the labours of the mission. In a few weeks after their son's departure, they took a voyage to the southern part of the island, partly on business, and partly for the improvement of the health of their daughter Harriet, which had been declining for some time previous. After spending two or three months at, and in the neighbourhood of, Colombia, they returned in safety to Jaffna. Long and anxiously did they wait for the arrival of a letter announcing the arrival of their dear son on the shores of America. The delay was agonizing to the mind of Mrs. Winslow, and at length she began to dread the worst. Too soon alas! her fears were realized. Tidings came at once of his arrival in America, and of his having been cut off only three weeks after he had reached his friends. The stroke was heavy, but He who inflicted it supported Mrs. Winslow under its severity. For some time she was unable to write, but at length we find her thus giving vent to her feelings in a letter to her mother:—

"I feel that I must begin another letter to you, though it will be but a beginning: as it is now ten o'clock, and we are a family of invalids. I have written but a few lines since the intelligence reached us, that our beloved Charles had so early finished his course; not, my dear mother, that I loved you or others less, or that I had nothing to say, but because it is not easy to clothe in language the heart's deep sorrow. I never felt the chastening hand of God so heavy upon me; though I trust I can say, 'It is good for me that I have been afflicted.' It was a seasonable warning. I am thankful that our heavenly Father thus graciously aroused me; that he did not leave me to be wholly engrossed by my dear earthly ones, but reminded me that this is not my rest. My earnest desire and prayer is, that he will draw me to Himself, and fix my wandering heart upon Him who is 'the chiefest among ten thousand.' Had I chosen the form of discipline, it would have been different, but doubtless this is best."

The death of her son Charles seems to have made a very deep impression upon Mrs. Winslow's mind. From the date at which the intelligence reached her, she evidently looked forward more steadily to her own departure as not far distant. In the beginning of 1833, as she was then near her confinement, this pre-sentiment of her approaching death was remarkably strong. All the concerns of the mission with which she was entrusted, she carefully arranged. A paper of hints was left in reference to the rearing of her children, and also a farewell letter to her husband. These arrangements, it was too soon apparent, were not in vain. Death was at hand. On the evening of

Saturday the 12th of January, she was able to write a little in her Diary, but still she was not quite well. The next day was Sabbath, and to her it was the last Sabbath she was permitted to spend upon earth. It will be more interesting to our readers, however, that the closing scene should be recorded in the language of her bereaved husband, who thus writes, in a letter addressed to Mrs. Winslow's mother in America:—

On Sunday she was somewhat ill, but went to Church both forenoon and afternoon. I tried rather to dissuade her from going in the afternoon, and she at first concluded to stay at home; but, as the children wished it, she went, and seemed comfortable. On her return, she was a little fatigued, and lay down a short time on the bed; after which she rose and went down to tea. We then had family prayers. I read the forty-sixth Psalm, and made some remarks upon it, which appeared to interest her; and we conversed on the privilege of casting all our burdens upon the Lord. Afterwards she went to her room, heard the little girls repeat their hymns and lessons, and directed their devotions for the night.

"I went out to my study; but not being as well as usual, came in early. Finding the door of her room shut, and having a sick headache, I lay down on a couch. This was very unusual for me, and caused her to inquire a little anxiously about my health when she came from her room. She said, 'I cannot bear to see you so unwell; and soon added, 'I do not feel so well myself.' I have a peculiar sensation in my breast.' I requested her to be as quiet as possible, and recommended that she should take a little laudanum, and lie down. She did so, and went to sleep; but in a short time awoke, feeling the same distress in her breast. I then immediately sent for Dr. Scudder and Mrs. Spaulding, supposing she was about to be confined. She was partially relieved of the distress by turns, but continued very uneasy, and unable to rest in any position. She frequently requested me to pray for her. Dr. Scudder came about two o'clock in the morning: he said that she had better be bled, and take a little more laudanum, and she would probably be relieved. He bled her freely, and she also vomited. This relieved her; so that she lay down quietly, and said that she felt quite at ease. She took a little coffee; and before she went to sleep, called me (as Mrs. Spaulding was taking care of her,) and insisted on my lying down on the couch, on account of my being unwell, saying at the same time, 'Do you know, my dear, how good it is to be perfectly at ease after severe pain?' I said, 'You feel thankful.' Her reply was 'Yes, I think I do. How good is the Lord!' She then very pleasantly bade me good night, and fell quietly asleep. This was probably the last she knew on earth. After a short time, Mrs. S. noticed a peculiarity in her breathing, and attempted to wake her. As she did not succeed, she called Dr. S. and myself; but, as the sleep was quiet and pulse regular, there seemed to be no danger. We again left the room; but were soon called back to notice some slight twitches of the eyes and face, which were, ere long, followed by a convulsive fit. We were then greatly alarmed, and Dr. S. used every exertion to prevent a recurrence of the spasms. All was without success; and, after two or three returns of the convulsions, the breath of my beloved wife grew shorter and shorter, and, a little before six o'clock on Monday morning, the 14th instant, without a struggle or a groan, she resigned her spirit.

"Our departed Harriet had for the last few months been fast ripening for heaven; especially since we heard of Charles' death. How severe was that stroke!

But what rich blessings did it bring! It made her lean more entirely on her Saviour. She had, under that affliction, new and peculiar evidence of the life of faith in her soul. On Saturday evening she expressed her feelings in her Diary; and on Saturday noon renewed her covenant with God—a covenant made twenty-five years ago. This was her finishing work. It was the last time she signed her name. As she had no opportunity for preparation after she became ill, it is most gratifying and consoling that she left these last memorials of her unwavering trust in God. She had, in every respect, set her house in order, as though she fully anticipated being thus removed, almost in an instant, from all these scenes. But I did not at all expect, nor was I at all prepared for the shock. Much had I anticipated my own death; little had I thought that the desire of my eyes would be taken away as with a stroke. Yet it has been done by the hand of a Father; I dare not, I cannot murmur. I bless His holy name, that he took my beloved so gently, and that she met the enemy without knowing of his approach, for he was disarmed."

Thus was the Ceylon Mission deprived of one of its most efficient members, and the Church of Christ of a bright ornament. It is pleasing, however, to reflect, that since the death of this devoted female, two of her sisters have become connected by marriage with the same mission, and are labouring on the very spot where the remains of Mrs. Winslow are laid. This circumstance will serve to explain an allusion in the latter part of the following tribute to the memory of the deceased, from the able pen of Mrs. Sigourney, who had been her early friend and companion:—

Thy name hath power like magic.

Back it brings

The earliest pictures hung in memory's halls  
Tinting them freshly o'er; the rugged cliff,  
The towering trees,—the wintry walk to school,  
The page so often comm'd, the needle's task  
Achieved with weariness,—the hour of sport  
Well-earned and dearly prized—the sparkling brook  
Making its clear cascade,—the darker rush  
Of the pent river through its rocky pass,—  
Our violet gatherings 'mid the vernal banks,—  
When our young hearts did ope their crystal gates  
To every simple joy.

I little deem'd

'Mid all that gay and gentle fellowship,  
That Asia's sun would beam upon thy grave,—  
Though even then, from thy calm, serious eye,  
There was a glancing forth of serious thought,  
That scor'd earth's vanities.

I saw thee stand

With but a few brief summers o'er thy head,  
And in the consecrated courts of God  
Confess thy Saviour's name. And they who mark'd  
The deep devotion, and the high resolve  
Of that scarce half-blown bud,—did wond'ring ask,  
What its full bloom must be?

But now thy bed

Is with thine infant train,—where the sad voice  
Of the young Ceylon mother tells her child  
Of all thy prayers and labours. Yes, thy rest  
Is in the bosom of that fragrant isle  
Where heathen man, with lavish nature, strives  
To blot the lesson she would teach of God;  
Thy pensive sisters pause upon thy tomb  
To catch the spirit that did bear thee through  
All tribulation, till thy robes were white,  
To join the angelic train.

And so farewell,  
My childhood's playmate, and my sainted friend,—  
Whose bright example, not without rebuke,  
Admonisheth, that home, and ease, and wealth,  
And native laud,—are well exchanged for Heaven.

## PRACTICAL SERMONS.

NO. VII.

By the Rev. George Romanes, A. M.

He that covereth his sins shall not prosper.

Proverbs xxviii. 13.

In this discourse it is intended to examine and expose the chief excuses which men bring forward in extenuation of their crimes and vices; and which, by inducing them to place their trust in a refuge of lies, prevent them from repairing to that sure refuge which God has provided for sinful men in the perfect righteousness and atoning sacrifice of his Eternal Son.

Let us examine some of the chief excuses by which men attempt to justify their sins.

The first we shall mention is that which we so commonly hear, "We are born with sinful natures; therefore, to sin is natural, and cannot justly expose us to punishment." Thus they endeavour to cast the whole blame of their sins on God, the Author of their being, and represent themselves as being just as innocent in the indulgence of their sinful passions as the ferocious beasts of prey in the exercise of their savage propensities. The intention of this excuse is to entangle us in the dark mazes of metaphysical discussion. But the plain assertions of the word of God on this point render all such discussions needless. The word of God never mentions the corruption of our nature as an excuse for sin, but always as the aggravation of our guilt. When David confessed his sin, and humbled himself in the very dust before God, he deplored with deepest shame and self-abhorrence, the depravity of his nature. "Behold, I was shapen in iniquity, and in sin did my mother conceive me."

But even supposing that this excuse were valid, the abuse which is made of it, would be enough to render one cautious in urging it. We make ourselves worse than we are by nature; we permit sin to acquire strength by influence, and enslave the

whole soul to its dominion; and then we lay the whole blame on our nature as if all the while we had been quite passive and unconscious. We stifle convictions, despise warnings, sear the conscience, harden the heart, and then, when sin has acquired double, treble or tenfold power, we say, "Such is our nature: we were born thus; we are such as God made us." Does not even common sense shew the folly of such allegations? If there were a poisonous tree planted in our garden, should we not rather root it out than cultivate it? How absurd to rejoice in sin, and then complain that we could not possibly avoid it! How absurd to say, "I am sinful, and, therefore, I will make myself still more sinful; I am in danger of hell, and, therefore, I will make no attempt to escape from it; I am far from heaven, therefore, I will wander still farther; I am guilty, and, therefore, I will not repent; I am depraved, therefore, I will employ none of the means by which I may be made holy!" But they who employ this reasoning after having professed to embrace the Gospel, are guilty of a still higher degree of folly. For the Gospel professes to be able to overcome this natural corruption, to renew the soul, and make us partakers of a new and spiritual life. Why then did you embrace the profession of the Gospel, if you did not believe it to have the power which it claims—the power of giving you a new heart and a new nature? If it has not the power to renew and sanctify those who embrace it, it must be a mere imposture; for this is declared to be one of its most important purposes, to redeem us from all unrighteousness, and to make us a peculiar people, zealous of good works.

Another very common excuse is this, "We cannot repent nor forsake our sins without the assistance of Divine grace." This assertion is perfectly true; but it is only a cause of deeper sorrow that this precious truth should be so grievously abused. It might be sufficient to tell such men that even if they had the power to repent, they would not employ that power; for they love their sins, and will not let them go. The excuse, itself, may be answered in a few words. The same Bible which informs us that grace is indispensable, tells us also that grace must be sought in the way of duty; that this precious gift must be desired with earnestness and embraced with fervent thankfulness; and, that although the first motions must proceed from God, yet these must be responded to and cherished in our own souls. The Bible says, "ask, and ye shall receive; seek, and ye shall find; quench not the spirit; work out your own salvation, for God worketh in you." But the perverter of Divine truth speaks thus: "The grace of God is indispensable to my salvation; therefore, I will

not ask nor seek for it; I will lie down in sin and stop my ears against all the calls of the Gospel; I will quench the Spirit, resist his operations, and at last drive him from me; and then I may justly charge God with all the sins of my life, because he would not exert all the power of his Almighty grace, nor save me without my knowledge or consent." If the case were the reverse—if we could command the aids of the Holy Spirit, and forsake our sins whenever we pleased, then we might with more safety delay repentance and indulge in sin. But is it not the utmost degree of madness to adopt such a resolution as this; because God can confer or withdraw his care when he pleases, we will therefore be quite careless, whether we receive it or not; and go on from day to day resisting and rejecting all the strivings of the Spirit, although we know not but that this may be the very last time that salvation will be offered to our acceptance.

The next excuse to which we shall advert is, that of ignorance. "We did not know that we had been guilty of any offence against the law of God; we did not know that this was forbidden; it was done through mere inadvertence, and, therefore, cannot deserve punishment." They assume an air of simplicity and innocence, and profess not to be able to distinguish between good and evil, right and wrong. There is no delusion more fatal than this; there is no mistake more fallacious in itself, or more artfully employed by Satan for the ruin of darkened souls. If ignorance be, as some suppose, a shield and refuge for the soul, then knowledge must be an evil and a curse, and every addition to our knowledge would only expose us to a new danger of condemnation. It would then be the duty of parents not to instruct their children in the great truths of revelation, but to leave them in the deepest possible darkness that they might then be able to plead the complete apology of total ignorance. Nay, the very means of grace which God has ordained, in place of being a blessing, would be the most grievous calamity that he ever inflicted on our race; the volume of revelation, the preaching of his word, the promulgation of his law, would then demand not our thankful praise, but our grief and anger. It is plain, therefore, that ignorance is not the source of safety, but of misery and danger: else why is knowledge to be esteemed such a high blessing; and why are we so often enjoined to impart knowledge to those who still remain in darkness?

But if even the want of knowledge expose the soul to danger, what will be the fate of those who are wilfully and obstinately ignorant? who, amid the amplest means of information, not only con-

sin in darkness, but even glory in their ignorance, as the means of safety, and a way of sure escape from the wrath to come—who take care not to learn their duty, that they may not be obliged to do their duty. It seems almost impossible that any man who lives in a christian land can dare to plead this excuse. Have you not the faculties of reason, understanding, and conscience? Is not the law of God set before you in terms which none can misunderstand? Are not the precepts of the Gospel, perspicuity itself? Is not every duty urged upon you with a frequency and earnestness which makes ignorance almost impossible and negligence inexcusable? In some respects, indeed, this pretended ignorance is worse than avowed sin: for we thereby declare that the divine law is imperfect, and that many important precepts have been omitted by the Lawgiver.

We proceed now to one of the frequent pretences by which men palliate their sins—the force of temptation. This would be, indeed, an ample excuse, if temptations possessed any power to *compel* us to sin. But this they cannot do. What is that mighty power which men ascribe to temptations, and which they affirm none can resist? Their power is small, indeed; for they have no power except merely that of presenting themselves before us; if we only turn away our eyes, they are extinguished. But by a strange fallacy, we ascribe to these lifeless insensible things what is really inherent in our own minds: we persuade ourselves to sin, and then imagine that *they* persuade us: we pursue *them*, and then suppose that they have pursued and overtaken us: we exclaim that we are tempted by God, when we are tempted and enticed by our own lust. It is the utmost folly to speak of being tempted irresistibly. All our temptations are of a finite nature; but our motives to resistance are infinite. Now, no finite thing can overcome or influence the mind irresistibly; because we can turn from it, and contemplate something greater and more important. Did Satan offer us the whole world as the price of sin, we would most justly incur the anger of God by compliance with his solicitations; because motives of ten thousand times greater force urge us to obedience. How much more guilty must he be who yields to a far less temptation, some small portion—some mere fraction of the world—some contemptible pleasure or worthless attainment? I need not speak of the confusion which would be introduced into the moral world if such an excuse were received. No one sins without some inducement; for this would be to act without motive or design. If then, the temptation excused the sin, the divine law would be rendered powerless at the very time when its

power was most required. Some may say it is unjust to place us amid temptations, and then punish us for yielding to their power. But the apostle conclusively answers this objection: No temptation befalls us, but what has been endured by men of like infirmities with ourselves. The same grace that supported them, is able to strengthen us for the contest and the victory, and to make us stand in the evil day.

If temptation be no excuse for sin, it must be still more vain to plead the force of long habit. It is true, that habit enslaves the mind so completely as often to urge it on to sin against all the warnings and exhortations of conscience. But does this furnish any excuse for the sins to which it leads? Surely not. This well known power of habit ought to have been a most urgent motive to avoid those chains and bonds, which almost no human strength can shake off, when once fixed upon the soul. At the very first temptation, this motive should have urged us to resistance; at the second temptation, it ought to have occurred with still more force; and every successive sin into which we fell, ought to have shewn us more clearly the instant duty of fleeing from the dangerous entanglement. And shall a man come forward, and plead as an apology for sin, that very thing which ought to have rendered sin far more odious and detestable in his sight? Often does the word of God assure us that habit forms a high aggravation of guilt. "Can the Ethiopian change his skin or the leopard his spots? How then shall ye who are accustomed to do evil, learn to do well?" How obvious is this even to common reason. Do we pay one debt by contracting still deeper and heavier obligations? Does one crime make a sinner, but a thousand crimes a saint? What father would speak thus to his rebellious child: "The first time you offended me, I was displeas'd; the next time, I was less offend'd; and now that your rebellious temper has been so confirmed that you cannot govern or control it, I am not angry at all." As for the somewhat similar excuse so often alleged—the common custom of the world around us—I would merely observe that this only adds new guilt to your transgression, that you give your countenance and encouragement to a sinful custom, and thus destroy not only your own soul, but so far as lies in you, the souls of a whole neighbourhood or nation. If a rebel stand alone, and lift only his single hand against his king, his feeble efforts may be despised. But if he join a host of rebels and swell the ranks of revolt, then he stands exposed to the vengeance of his prince. Shall not the number of his accomplices in crime, in place of excusing his conduct, be an argument for his condemnation?



After every other excuse has been shown to be vain, some have the presumption to charge the divine law itself with injustice. They exclaim that the standard of duty is far above our reach: that none can possibly attain to that perfection which it enjoins, and that no man can be called on to perform more than he is able. To abstain perfectly from every sin, and perform perfectly every duty, may be a law fit for angels, but not for weak, imperfect man. To this we simply reply, that God could make no law, except one which demands perfect obedience; and, therefore, to affirm that he had no right to give us such a law, is just to say that he had no right to give us a law at all. Some imagine that the pleasure attending sin forms some palliation of their guilt. But the very reverse is the truth; for the more pleasure we feel or fancy to be in sin, we show that our mind is the more deeply depraved, and that we are the more destitute of the love of God and of righteousness.

Let us now advert to the sin and folly of this self-justifying spirit.

That this self-deceit is in the highest degree unwise and foolish, must appear from the extreme weakness of the pretences that have been mentioned. It is almost invariably found that the more heinous the crime and the more abandoned the criminal, the more easily is the conscience satisfied with the excuses advanced in defence of it.

The folly of this self-deceit will appear still farther, if we reflect that it must soon cease, and that all these delusions will soon be exposed. Conscience is not dead, but sleepeth; though now compelled to keep silence, it waits only for the day of judgment to raise its voice on high. Its reproaches may now be avoided, answered, silenced, or despised; but soon it will speak in different language and with a different tone. Think how those excuses which content you now, will appear at the day of judgment, and before the bar of Almighty God. Think how the convinced sinner, when first awakened to a sense of his danger, trembles and is amazed at the view of his sins; how completely all those palliations which once gave peace to his conscience, vanish away, and leave him helpless and forlorn. And if in the midst of life, health and comfort, while there is yet space for repentance, a convinced conscience can so distract and overwhelm the soul, what will be the amazement and consternation of him who is undeceived only before the judgment seat of God? It would require many volumes to answer the vain excuses which even one sinner has brought forward; but at that day, they shall disappear in a moment, and he shall stand speechless and self-condemned.

None shall then dare to plead, I would have repented and obeyed, but I had no power to do so; I prayed for grace, but grace was denied me. I sought knowledge, but could not obtain it. I resisted temptation, but was unsuccessful. I endeavoured to keep God's commandments, but found them unreasonable and impossible.

Let us remember that we shall be judged, not by our own opinions or reasonings, but by the unchangeable laws of God. Let us remember the responsibility under which we are, as moral and accountable beings. Many seem to imagine that because our actions are free, because we are left to the exercise of our own will and the guidance of our own conscience, we are therefore under no restraint or responsibility. Now the case is just the reverse. The more free we are from compulsion and restraint, the more accountable we are to God for the use of our freedom. The commander of an army, sent on some distant service, is more responsible to his king than the ordinary soldiers are, just because he is more left to his own will and his own discretion. A steward left in the full charge of his master's house and property, is more responsible to his lord than the inferior servants are, just because his temporary command was supreme. So it is with us in regard to God. We may employ our talents, our time, our faculties, our property, in whatever way we may think best; we may think of God, or we may forget God; we may devote our time and our faculties to holiness or to sin; we may employ our property in works of piety and charity, or in the service of vanity and folly; and no earthly power can control our conduct, or punish us for the neglect of our duty, or the abuse of our blessings. But just because we are so entirely free and uncontrolled in this world, shall we be responsible in the world to come. How vain, then, to rest content with those excuses which may deceive our fellow-men, or may pass uncondemned by that low standard of duty which the world has formed for itself, and set up in place of the law of God!

But the chief evil of this self-justifying temper is that it prevents the soul's accepting of the salvation revealed in the Gospel of Jesus Christ. The very first step we must take in coming to Christ is a deep and heartfelt conviction of sin, a full sight of our ruin and misery, and a complete perception that we are without excuse—that God is righteous and that we are wicked. How then can he embrace the Gospel, who, perhaps, never confessed even to his own conscience that he was guilty of a single sin; who, although he may admit the doctrine of human guilt as a part of his creed, has

never really felt, even in one instance, that he himself is depraved, or deserving of the condemnation of God's law? The Gospel calls are addressed to such a man in vain; Christ offers his blessings, not to those who trust in themselves that they are righteous, but to those who cast themselves at his feet and cry, "Lord be merciful to me, a sinner." Why seek shelter in a house of sand, when the mighty fortress stands open to receive you? Why cover yourselves with these vain and worthless disguises, when Christ has provided a robe of pure and spotless righteousness, in which being clothed, you will be presented blameless before the throne of God.

## A CAMP MEETING.

To the Editor of the Christian Examiner.

SIR:—Among other peculiarities of American manners and customs described by such writers as Mrs. Trollope, I had read of those burlesques upon devotion called Camp Meetings. This was in Europe. A short residence on this continent convinced me that, in a great many instances, the pictures drawn by these travellers are caricatures; and though I had not seen a Camp Meeting, I began to suspect that in this also they had been guilty of exaggeration. My hope of finding the reality less extravagant than the picture, was strengthened by sometimes attending the ordinary public services of the Methodists, among whom, I believe, chiefly, if not solely, Camp Meetings are countenanced. There I saw nothing extravagant; reason, order, and decency pervaded the whole.

But I had been calculating too hastily. That rule of charity which bids hope the best, had, for once, led me to form an incorrect opinion. I have now seen a Camp Meeting, and, as the Queen of Sheba said of the magnificence of Solomon's court, the one-half had not been told me.

I asked myself, why are such scenes enacted so near us without being more heard of? They must do either good or evil. In either case, let attention be drawn to them. If they appear to do good, they will gain ground; if, on the contrary, their tendency is mischievous, they will thus meet with reprobation and be checked.

With this view, I have given as faithful a pic-

ture as I could, of that part of the scene which I witnessed. I have not confined myself to general terms expressive either of approval or of disapproval; because that might be to convey only my impressions. I have given the exact words and actions as well as I could recollect; and I can appeal to many present for the substantial accuracy of the account. I make this expose with no intention of bringing ridicule upon the body of professing christians among whom the practice prevails. My motive is very different. I consider that I myself am a member of that universal Church, of which, they also form a distinguished part; and that any thing which disgraces one part, disgraces, in some respects, the whole. The reason why I would call public attention to these scenes is this: *the credit of Christianity is concerned.*

The scoffer points triumphantly to such outrages against reason and decency, and asks, what we would have him to think of a religion that can put on such a guise; can it come from Him who put a spirit in man and gave him *understanding*? Some, I am aware, have a ready answer; they disclaim the connection. They deny that *their* religion is at all implicated; they even seem secretly to rejoice at such things, as furnishing a set-off to the superior excellence of *their* persuasion. This answer but ill satisfies a truly catholic mind. I wish I could reply to such taunts, that the Gospel—that Protestantism even—is not answerable for these extravagances; for that no considerable denomination of christians acknowledges them as a part of its forms, or even, as a body, approves of them. I am inclined to believe that it is so. I believe that the enlightened and respectable part of the Methodist community do not approve of the disgraceful proceedings to which I allude; if so, let them come forward and publicly disclaim them: they will be performing a duty which they owe to their own community and to religion at large.

The Camp Meeting which I witnessed was held in the neighbourhood of Hallowell or Picton, U. C. It began on Thursday and was kept up to the Monday morning following. Sunday was of course the principal day. That morning, the waggons and horsemen continued to pass the house where I was residing in rapid succession. At one time, I was informed, there could not be fewer than from six to eight hundred waggons on the ground, and from five to six thousand people. I could not help watching their appearance as they passed, and the words of Burns suggested themselves:—

'Some are thinkin' on their sins,  
An' some upo' their claes'—

Those who frequent these meetings for strictly devotional purposes, stay there night and day. The Sunday visitors, if I might judge from their appearance, were going on the spree—the young men to show themselves and their horses, the young women to show themselves and their finery. It was in fact, a regular fair; and the demand for refreshments must have been very great, for I learned that one booth-keeper received upwards of £25 in the course of two or three hours of Sunday forenoon.

It was in the evening of that day that I visited the camp in company with some friends. We arrived about nine o'clock. The night was very fine, though a little cold; and the effect of the lights among the trees, as we approached, was striking. The encampment was made in a spot which had apparently been once cleared, but it was now covered with young trees, so wide apart as to allow their tops to spread and form, as it were, a canopy supported on pillars. Around the sides were the tents and wigwags of those who remained day and night, and the tents where refreshments were sold; the middle space was occupied by rude forms, ranged in front of the stand where the preachers held forth. Fires were interspersed in various places, elevated on platforms to the height of six or seven feet; being fed with pine knots, they give a brilliant light. The groups surrounding the doors of the tents, some standing, some squatting on the ground, forcibly reminded me of gipsy scenes.

When we arrived, one of the preachers had already commenced his discourse. What the text was, I never discovered; but he was endeavouring to impress upon his auditors this very logical proposition, that, if he should succeed in proving the premises which he had laid down, there would be no escaping from the declaration of the text. This was at least a novelty in the art of reasoning: to make the truth of the text depend upon premises laid down by the preacher, and moreover upon premises that required to be proved. However, so important did this appear to Mr. —, that he repeated it at least half a dozen times, backing it with the assertion, that Jehovah is a God of equity.

What he seemed to be aiming at in the rest of his discourse—if he had any particular aim besides producing effect—was to show that 'God in wrath sends men from time into the eternal world.' For this purpose, he began at the beginning, and took a glance of history down to the present time; and the events to which he appeared chiefly to have an eye, were those in which horror was, or might be made, the chief element.

Among the first was the deluge. After a long parallel between Noah and many a "poor minister of the gospel now a-days," he finished with a graphic picture of the way in which the people ran from one flat of their houses to another, until at last, they were all sent from time into the eternal world.

Next followed the destruction of Sodom and Gomorrah. Here we were treated to a travestie of the dialogue between Jehovah and Abraham. The 'crack atween twa cronies' could not be more familiar than what we were given to understand passed between the Almighty and 'good ould Abraham,' as the preacher styled him. What was something new to me, 'good ould Abraham' actually ran through the whole of Sodom, on the instant, to see if he could find the requisite number of good men. How he thought to distinguish the good from the bad by such a flying inspection, we were not informed. While the orator was describing at the top of his voice the horror of 'good ould Abraham' at the wickedness of the Sodomites and his solicitude about their salvation, all of a sudden he lowered it to that hollow solemnity which prognosticates something of overwhelming importance. It was to assure us—and he laid his hand on his heart in testimony—that he possessed the same sentiments and feelings as 'good ould Abraham.' (*Groans, and 'we believe it! we believe it!'*) He then went on to describe all the horrors of that 'brimstone shower' which 'sent the Sodomites from time into the eternal world.'

To quench this fiery horror, we were led with the Egyptians into the Red Sea, to behold them engulfed in the returning waves, and 'sent from time into the eternal world.' I do not recollect what other death's feasts were described, until he came to the destruction of Jerusalem by the Romans. Here he evidently intended to make a dead set at the feelings of his auditory. The miseries and barbarities of the siege, the horrors of the carnage when the city was taken, all were depicted with the minuteness of an eye-witness. Yet it was a failure. Though he capered from one end of the stand to the other, like a wild beast in a cage; though he raged, and thumped, and bawled, and screamed, returning upon the words as in the repetitions of music; though he continued this till his voice was gone, and you could hear only something like the blast of a broken-winded pair of bellows—all that was called forth was a few groans, evidently rather because the good folks thought that they *should* feel terrified, than because they felt any emotion whatever. Here the orator must have been suffering from heat, for he threw off his coat. He also apolo-

gized for his voice, but thanked God that his lungs were sound—quite sound. He then proceeded.

He treated modern history much in the same way as he had treated ancient sacred history, selecting for edification some great calamities, devastations of war, in short, whatever sent a shroud of people at once 'from time into the eternal world.' I could not help suspecting that he was not very well versed in the actual horrors of the French revolution, else he might have made something more of that than he did. The late ravages of the cholera in the Canadas was a capital subject. This he had seen, and, of course, could paint to the life. Faithfully did he give us the contortions, and groans, and warnings of those he had seen in the agonies of the disease, and their exclamations as they were seized in different parts of the body, which he particularized most minutely.

And now having exhausted the horrors of history, he must needs treat us to a specimen of prophecy. It was declared that an awful visitation was about to come upon mankind, which would send the greater part of them, in less than no time, 'from time into the eternal world.' To establish this announcement, he quoted the 19th and 20th verses of the 2d chapter of the Acts: "And I will show wonders in the heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: The sun shall be turned into darkness and the moon into blood, before that great day of the Lord come." These wonders and signs he averred had been shown; and he particularized times and places, when and where they had been seen. He referred to what he spoke of as a well-known night in that quarter, when, as he phrased it, 'the whole of the stars seemed to leave their orbits and roll towards the earth.' I found, upon enquiry, that an extraordinary shower of *meteors* had actually been seen by many at the time he referred to. For another proof, he appealed to some appearances seen by a number of the brethren and sisters at a prayer meeting. But the most convincing of all was a wonder in the heavens seen by the preacher himself. He described particularly how he was employed, when he was called upon by his eldest boy to come and see a strange sight. And when he went to the door, there, to be sure, he did see a strange sight; for 'lo! in the east, a great fiery dragon, and a great chain from his head to his foot.' It being no longer doubtful, then, that we were all going to be 'sent from time into the eternal world,' our duty to fall into a fit of terror, was clear. The sermon, he said, was 'just going to judgment,' and if it had not the desired effect upon us, our case would be a dreadful one.

Such was the substance of the sermon, if substance it can be called; but this can give but little idea of the quantity of *sound* expended upon the occasion. Of this as much as possible was belched forth with every idea; the orator thus hoping, doubtless, to send his terrors farther home, as we give more velocity to a ball, by increasing the charge of gunpowder. Certain ready-made expressions were always at hand to fill up a vacancy, and keep up a continuity of sound. Many a time were his 'dearly beloved' told that they would 'observe,' and, doubtless, lest evil minded persons should have room to say, that it was the particular attention of any one beloved sister or brother that he was soliciting, the word was generally pluralized into *beloveds*. This was but one of several grammatical beauties which I heard for the first time.

The expression, *eternal world*, did good service that night. It gave a sonorous ending, I am safe to say, to every third sentence. The use made of the names of the Deity was absolutely shocking. He was never spoken of without employing two or three of his most august epithets. The most common assemblage was, 'The Great, Eternal, Jehovah, God.' This was often employed to give weight to a sentence which the preacher felt was next to nonsense.

This first orator having, as he supposed, driven a nail into the consciences of his hearers, two others stood up in succession to clinch it. One spoke chiefly of himself, and declared what 'wrestlings' he would perform for their 'poor souls,' when he returned home, naming the spot, township, and district of his abode. In announcing this, he suited the action to the word, and gave us a specimen of his groans and contortions; and certainly they could hardly have been excelled in vigour, had he been on the rack or under a fit of cholick.

Notwithstanding all this blowing, the iron was manifestly cooling, and it was thought best to strike with the heat it had got. The 'penitents' were now accordingly invited to come forward into the enclosure appropriated for them. This was a space surrounded by a rough fence, and furnished with two forms to lean against in kneeling. One of these was appropriated to the men and the other to the women. The number of those whom I saw in the enclosure might be about fifty of either sex. The lead was taken by one evidently no novice in the exercise. He commenced his prayer at the top of his stentorian voice, and vociferated so loud as to stun all ears, that under cover of his fire, others might have courage to

begin; in short, he acted precentor. Another kept clapping his hands, and exhorting the sisters to 'pray with all their might! Don't listen to anybody else; every one pray aloud for herself!' Accordingly, one struck in after another, until they were in full chorus. Such yells! I was fain to stop my ears. I heard them distinctly after returning home, at a distance of about two miles.

The way in which they addressed the Deity was revolting. They called to the different persons of the Godhead in the same familiar, imperative style that they would use to their door neighbour. 'Jesus, Jesus! come this way! Nearer, nearer! a little nearer yet! I wish to feel the fire of sanctification! I'll not be satisfied till I feel it as I used to do!' All the time I looked upon this *devotional scene*, which I should say was about twenty minutes, one man kept rocking backwards and forwards and rubbing his hands; as if he intended to get up spiritual heat by friction.

In some, the spirit would not move at first; they kept their heads down on the form, and a few of the 'gifted' went round kneeling down and whispering into their ear. On a sudden one would 'get religion,' as they term it; and then he would sit up and clap his hands, and call 'glory! glory!' for five minutes on end. Some continued unmoved as long as I remained. Two or three of the females were becoming quite frantic, and had nearly exhausted themselves. I was told by a gentleman who remained longer than I did, that the greater part fainted and were carried out. This is, I believe, the consummation at which they aim; as they consider it a falling into a trance, during which they visit heaven.

Of all the spectacles I ever looked on, this which I have endeavoured to describe was the most revolting; it made me absolutely shudder. When the leader whom I mentioned—a coarse, iron-visaged, old fellow, squirting tobacco juice through his teeth every half minute—went about stirring up the flagging spirits of the sisters, whispering in their ear and patting them, I felt myself involuntarily grasping my cane; and, I believe, had I been inside the enclosure, I could not have resisted applying it to his ears and making him howl to another tune. One cannot suppress his indignation when he sees religion burlesqued, and the name of God desecrated in such a manner. It gives a tremendous vantage ground to the infidel; it is apt to prejudice many a mind not altogether sceptical but of a rational and sober turn. It would be taking this weapon out of the hands of the enemies of Christianity, if we could say, that no body of Christians recognize such outrages against reason

and decency, and that they are only the aberrations of ignorant and fanatical *individuals*. Let the rational among the Methodists, therefore, come forward and disclaim such proceedings, if they are not an approved part of their system. I would rather that Christianity should be delivered from the opprobrium, than that *my* religion should be able to set off its own superior reasonableness, in contrast with such fouleries.

SPECTATOR.

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IT IS THE DUTY OF A CHRISTIAN PEOPLE TO PRAY FOR, MAINTAIN, AND ASSIST THE CHRISTIAN MINISTRY.

It is the duty of a christian people to *pray* for those that labour among them. An apostle, distinguished above all others for the zeal and energy of his mind and the abundant gifts which God had bestowed on him, once made this earnest request, "Brethren pray for us"; and in another epistle to the same church he thus writes, "Finally brethren pray for us that the word of God may have free course and be glorified, even as it is with you; and that we may be delivered from unreasonable and wicked men; for all men have not faith"; and again the same apostle writes, "Continue in prayer, and watch in the same with thanksgiving; withal *praying also for us*, that God would open unto us a door of utterance to speak the mystery of Christ, that I may make it manifest as I ought to speak." It was the difficult and arduous nature of the pastoral office which led even an apostle to crave an interest in the intercessions of his flock. How much more needful and desirable must these intercessions be to men who have not the apostle's supernatural gifts, and who stand immeasurably beneath him in natural acquirements! Subject to languor and sickness, encumbered with their portion of those cares which are inseparable from this earthly life, participating in those fluctuations and depressions of spiritual temperament inherent in a nature not yet perfected, and oftentimes surrounded with discouragements from the indifference or opposition of those whose welfare they are anxious to promote, how apt are these labourers in God's husbandry to become enfeebled and remiss in a work which ought to know no remission of study and exertion till the clouds of the valley are sweet about them! Is not then the prayerful in-

fluence of a christian people more especially needed for those who labour among them in spiritual things, "lest they be wearied and faint in their minds?" Were supplication poured forth with humble fervency to Him who hath the residue of the spirit, it would not waste unheeded in the winds. He who hath access to the minds of all men might visit his mind for whom prayer is made, with brighter discoveries of truth and a holier ardour of devotion, and bring him forth from his retirement fraught with all the blessings of the gospel of peace, and might impart an unction to premeditated truth which would cause it to come with saving power to those hearts which he has prepared to receive it. For besides the blessing which God has promised to effectual fervent prayer to him on whose behalf it is made, it brings a concomitant blessing to those who engage in it; and were each member of a christian audience to intercede in his retirement or with his family, for a blessing on the ministrations of the gospel, he would enter the sanctuary of his God with a solemn composedness of spirit becoming one who seeks to "dwell in the house of the Lord all the days of his life, to behold the beauty of the Lord, and to inquire in his temple." Cold-hearted and barren formality would disappear from among the worshippers; and Mount Zion would become an asylum and a house of prayer. Her priests would be clothed with salvation, and her people would shout aloud for joy.

It is a duty of a christian people to make a suitable *temporal provision* for the ministry established among them. Upon this point we need not enlarge, since its obligation will at once be admitted. "Who goeth a warfare any time at his own charges? Who planteth a vineyard and eateth not of the fruit thereof? Or who feedeth a flock and eateth not of the milk of the flock?" And after appealing to the Mosaic law as affording a principle whereon to found this equitable claim, the apostle comes to the conclusion, "If we have sown unto you *spiritual things*, is it a great thing if we shall reap your carnal things? do ye not know that they which minister about holy things, live of the things of the temple; and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." How many are there in every christian community who while they appear to attach some value to its institutions, would gladly evade the duty of maintaining it which God hath here enjoined! How many without the slightest misgiving would enjoy its ministrations, year after year, in succession, without lending their aid in relieving that burden under which their brethren are borne down! They will spend as much for

the luxurious entertainment of an evening, or for one article of unnecessary decoration to gratify their pride, as during their whole life-time they have bestowed on the maintenance of religion in their own neighbourhood, or for its advancement in the world. And were the question proposed to them, whether they would retrench in some matter of useless expenditure, or permit God's temple to be silent and desolate, the likelihood is, that they would choose the latter alternative. Alas, alas! had christianity been joined only with adherents such as these, its name and its blessings would long ago have been forgotten among men, and myriads who are now before the throne of God, might not have obtained a place there! On such we refrain from making any remark, except that when they have learned what christianity is, by a knowledge of its effect upon their own hearts, they will estimate and treat it differently. But to a christian people, in reference to this part of their duty, we would say, let it not content you that the burden of supporting the gospel is actually borne; see that you bear your part. No man can fulfil your duty; and it is as ignominious as it is ungenerous in you to imagine that your niggardliness can be atoned for by another's liberality. It is as manifestly a branch of your duty as christians, to render unto God a portion of your temporal possessions, according to your ability, and for this especial object, as it is to love and pray to Him who hath declared, "Let him that is taught in the word, communicate to him that teacheth in all good things." Nor let it ever enter a christian's mind, that by so doing he confers a favour on the community to which he has attached himself. It is not conferring a favour; it is discharging a duty. It is not rendering an equivalent for a benefit received; it is only an act of obedience to God's positive command, and a grateful testimony of regard for services which can receive no suitable recompense save from God alone. Let worldly-mindedness employ its ignoble artifices to drive as good a bargain as possible with those who conduct the temporal affairs of the church. But let all who have been taught to value the distinction which true religion confers—who prize its unsearchable riches far beyond the perishable goods of time—who are desirous that from age to age, its institutions may be perpetuated in the world—who, little moved by the partial judgments of men, look forward in faith to the day when a cup of cold water given to a disciple in the name of a disciple shall by no means lose its reward—let such in every act of duty for the support of the gospel among themselves, or of liberality for diffusing it throughout the world, remember the words of inspiration,

“He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in himself so let him give; not grudgingly or of necessity: for God loveth a cheerful giver.”

The last duty to which we shall advert as incumbent on a christian people in relation to those who labour among them, is a cordial *co-operation* with them in every scheme which may promote the success of pastoral ministrations.

It is an ill sign of a man's personal christianity when he takes little or no interest in the means which are employed for promoting the gospel in his neighbourhood, in his country, and in the world. It is indeed a pretty clear proof that his heart has not been melted by its charity, nor expanded by its benevolence; that he cares as little for the glory of Him who died for him as for the misery and danger of his fellow-creatures involved in that condemnation which rests upon the guilty. Whenever the gospel has produced its proper influence upon the soul it leads to the inquiry, how shall I best express the gratitude I feel for its inestimable blessings, and make others partakers of those blessings which divine grace has bestowed on me? To give free scope to the operation of this principle of a renewed nature, the commands of God run in this uniform tenor:—“Ye are the light of the world;” “let your light so shine before men that they seeing your good works, may glorify your Father which is in heaven;” “as you have freely received, *freely give*;” abound in the fruits of righteousness; “shew forth the praises of him who hath called you out of darkness into his marvellous light.” Obedient to these injunctions, we find many of the private christians of the Church at Rome had united themselves to the apostle, and were each in their own sphere his fellow-labourers. Among those who had obtained this honourable distinction we find the name of Phebe, servant of the Church at Cenchrea, who had been a succourer of many, and in whose kind offices the apostle himself had shared. We find in this honourable catalogue, the names of Tryphena and Tryphosa, two pious females who engaged in the same work and labour of love; and Urban, also, the apostle's helper in Christ; and many whose names, now unknown among men, are written in the book of life. Christianity still leads its genuine disciples to this union and co-operation with those who labour in its promulgation; and where there is the zealous and hearty disposition, opportunities of promoting the efficiency of christian ministrations will not be wanting to the humblest member of the community. As he pass-

es the door of a neighbour who has scarcely a remembrance that there is a God to be worshipped, or a Sabbath to be hallowed, he may call to him in the accents of persuasive kindness, “Come with us, and we will do thee good.” As he retires with his friend from the temple of God, or sits with his family around him on the evening of the hallowed day, he can review with sweet interchange of thought what God may have spoken by his ministering servant; and the lessons of his friendly expostulation may thus be again applied to their own comfort and government of life. He may engage, as providence shall call him, and as his own principles of christian activity shall discover the way, in some of those offices which are necessary to the existence of every christian community, and without whose active agency, the exertions of the most faithful pastor would only be as water spilt upon the ground. Oh! were the spirit of heavenly wisdom and grace thus to animate pastor and people, Christ's spiritual temple would arise in the majesty of silence, and the sound of the hammer would not be heard. While the ordained master-builders are labouring in that special vocation which the divine Architect of the spiritual edifice hath assigned, every member also of the Church will find his appropriate place in the scene of activity: and by the peaceful and unostentatious instrumentality, of all in whose hearts the love of God is shed abroad, the tabernacle of God among men will be reared up in ordained and beautiful proportions, and, defiled and desecrated no more, God, even our God, will inhabit it for ever!

N.

M.

A CATECHISM ON THE GOVERNMENT AND DISCIPLINE  
OF THE PRESBYTERIAN CHURCH.

(Concluded.)

CHAPTER IV.

*Objections to other Churches.*

I. Is not the Presbyterian Church properly denominated Protestant?

It is. Because, in common with the other Reformed Churches, it professes to adhere to the solemn protest which was taken by the Reformers of the sixteenth century, against the errors and corruptions of the Church of Rome.

II. What are some of those errors in that Church, against which the Reformed Churches protest?

They protest, among many other things, against the doctrine of the Pope's supremacy. Matt. xxiii, 8, 11; Eph. ii. 19, 20. They protest against the doctrine of

the infallibility of the Church. Acts xvii. 11; 2 Cor. i. 24. Against the doctrine of transubstantiation, and the sacrifice of the mass. Acts iii. 20, 21, Heb. ix. 24—25; x. 12—14. Against the doctrine, that the good works of the saints are meritorious in the sight of God. Isa. lxiv. 6; Eph. ii. 8, 9; Rom. xi. 6. Against the doctrine of purgatory, and that prayers ought to be offered for the dead. Luke xvi. 22, 23; xxiii. 43; 2 Cor. v. 8; 1 John i. 7, Rev. xiv. 13. Against the doctrine, that saints, images, and relics ought to be worshipped. Ex. xx. 4, 5; Rev. xix. 10; xxii. 8, 9. Against the doctrine, that the Scriptures ought not to be read by the laity. Deut. vi. 6, 7; Matt. xxii. 29, John v. 39. Against the doctrine, that celibacy, and abstinence from certain kinds of meats, are connected with exalted piety, and superior sanctity of character. Lev. xxi. 10, 13; 1 Cor. vii. 2; 1 Tim. iv. 3; iii. 2, 1 Cor. viii. 8. The Presbyterian Reformed Churches bear their testimony against these and many other errors of the Church of Rome, as being anti-Christian and destructive to the souls of men.

III. In what do Presbyterians view the Protestant Establishments of England and Ireland?

They regard them as Churches of Christ, but at the same time, so unscriptural in their constitution and administration, as to oblige them to maintain a separate communion.

IV. What is their view in the constitution and administration of these Churches, to which Presbyterians object?

1. They object to the power and authority, in spiritual matters, which these Churches declare to be vested in the supreme magistracy, whether male or female;—(See Act 26, of Henry VIII., chap. 1.) by which it is enacted, 'that the king hath full power and authority to hear and determine all manner of causes ecclesiastical, and reform and correct all vice, sins, errors, heresies, and whatsoever?' And see, also, in the 34th article, in which it is asserted, that, 'whosoever doth openly break the traditions and ceremonies of the Church, hurteth the authority of the magistrate.' Matt. xxiii. 10; Eph. i. 22.

2. They object to these Churches, that, according to their constitution, the Parliament of the nation, consisting of Episcopalians, Presbyterians, Independents, Quakers, Papists, and Infidels, have the power of determining how many prelates and pastors they shall have; as exemplified in late Acts of the Legislature, in diminishing, to a great extent, the number of their Bishops in Ireland.

3. They object, that, in consequence of this control and authority, which these Churches concede to the civil government in religious things, they are rendered incapable of reforming, purifying, or extending themselves, or correcting any errors or abuses in their system.

4. Holding, as Presbyterians do, that Christ has ordained, in his Word, all the institutions which his infinite wisdom judged necessary for the edification of his spiritual body, and has taught the best possible manner in which they are to be administered and observed, they object to the power claimed by these Churches to decree rites and ceremonies in the worship of God, (see article 20,) and to alter the mode in which he has appointed his own institutions to be observed. Prov. xxx. 6; Rev. xxii. 18.

5. They object to such ceremonies as the following, which these Churches have decreed, and which have no warrant in Scripture:—The numerous festivals appointed and observed by these Churches,—sponsors in baptism,—the absurd and sinful practice of sponsors making vows in the name of the child, and of taking on them obligations which are not intended to be fulfilled, and which parents alone can fulfil,—using the

sign of the cross in baptism,—confirmation by a prelate,—bowing at the name *Jesus*,—kneeling at the Lord's Supper,—consecration of Churches, burying-grounds, and the sacred mental elements,—the superstitious use made of the bread and wine remaining after the communion,—and the absolution of the sick. Matt. xv. 9.

As some of these ceremonies appear unimportant in themselves, why is the observance of them a ground of serious objection?

Because such observance encourages superstition and 'will-worship;' is opposed to the sufficiency of the Scriptures, as the only rule of faith and practice; and upholds the unscriptural and pernicious principle, that men may innocently and profitably add to the institutions of Christ, and the terms of communion in his Church. Col. ii. 20, 23.

6. They object to 'The Book of Common Prayer,' considering that the use of it tends to prevent the exercise of spiritual gifts, and induce formality and deadness in devotion, and that, in its general form and construction, it is imperfect and erroneous, containing useless repetitions,—unsuitable petitions,—lessons from the Apocrypha,—a confused and irregular arrangement of the prayers,—and bears so general a resemblance to the mass-book, from which many of its prayers are taken.

7. They object to the exercise of Church government, and the power of ordination being vested exclusively in the unscriptural order of prelates. 1 Tim. iv. 14.

8. They object to the numerous unscriptural offices in those Churches,—as of archbishop, diocesan bishop, abbot, deacon, dean, prebendary, canon, vicar, commissary, chancellor, surrogate, and proctor,—offices never appointed by Christ, and first created by the Pope of Rome.

9. They object to the doctrine, that by water-baptism an infant is 'regenerated,' 'made a member of Christ,' and 'the child of God.' Jam. i. 18; 1 Pet. i. 23.

10. They object to the extreme laxity of these Churches, in reference to the characters whom they admit to their communion and privileges; and to the circumstance, that any of her godly ministers, attempting to exercise a Scriptural discipline, are exposed to legal prosecution, and civil penalties.

11. They object to the power of inflicting and removing ecclesiastical censures being vested in, and exercised by, laymen, in what are termed bishop's courts.

12. They object to the depriving the members of the Church of the right of choosing their own Pastors; and to presentation to Churches by patrons of all descriptions of character and opinion.

V. In what light do Presbyterians view those Churches, called Independent, or Congregational?

They regard all of them who profess what are termed the doctrines of grace, as being also Churches of Christ; but object to their peculiar constitution,—the principle of which is, that particular congregations are Churches independent of each other, and not subordinate to superior courts, and that all the members of the Church have authority to exercise government, and to vote in every case of discipline on which the Church is called to decide.

VI. Why do they object to this system of Church government?

1. It is inconsistent with the oneness of the Church, as founded on the oneness of her Divine Head,—her law,—her baptism, and the whole system of her laws and ordinances; and with the description given of her in Scripture, by allusion to the human body, 1 Cor. xii. 12, 26, 27; to a kingdom, John xvii. 36; and to an army under one commander, Rev. xx. 9.



2. It is opposed to the constitution of the primitive Church. (See chapter 1, question 3, section 4.)

3. It confounds the distinction plainly expressed in Scripture, between the rulers of the Church, and those who are ruled. Heb. xiii. 17, 24.

4. Because of the disadvantages to which it is liable.

*First.* From the undue contract which the people have in their power to exercise over their Pastor. Should he, by faithfully preaching some truth disliked by them, or by reproofing some sin to which they were addicted, give any offence or should the people, at any time, take a fancy for another preacher, he is liable at once to be expelled from his office.

*Second.* From the want of any Court of Review, to which an individual might appeal, in case of being aggrieved in judgment, through prejudice, or party feeling, or improper influence in the congregation of which he is Pastor or member. Acts xv. 2.

*Third.* From the inability of separate congregations to accomplish one of the most important purposes for which the Church has been established on earth,—that is, to extend the kingdom of Christ. Independents, when making efforts to propagate the Gospel are obliged to act, not in the character of a Church, but as members of promiscuous societies.

*Fourth.* Because it is a system which, in some points, it is very inconvenient, if not wholly impracticable, to follow out. For example, in certain cases of gross offences, which are brought before the Church, such as fornication or adultery, the female members cannot, without *great indelicacy and impropriety*, take a part in *hearing and judging*, as must be their duty, on the principles of Independency.

#### CONCLUSION.

VII. What, then, are the general considerations which should attach Presbyterians, with zealous affection, to their own Church?

Its Scriptural character, its freedom from those many and weighty objections which lie against other systems, and the religious privileges and advantages which its members enjoy.

What are these privileges and advantages? Having the right of choosing their own Pastors and rulers,—freedom from despotic power on the one hand, and anarchy on the other, in the government of their Church,—the means and opportunities of bringing before the rulers of the Church for investigation and judgment, unfaithfulness in Ministers and Elders, offences of Church members, and errors in doctrine,—the privilege and power of appeal from one Church Court to another, when their rights, as citizens of Zion, are injured or assailed; and such an ecclesiastical constitution and arrangement of their Church, that it contains within itself the capacity of reforming abuses and errors, and has the best machinery for extending the boundaries of the Redeemer's kingdom, and perfecting the body of Christ.

How should Presbyterians employ and improve these privileges? They should use them thankfully and faithfully for their own edification,—the bringing other Churches to conformity to the laws of Christ's house, and for prosecuting Missionary labours in their own land, and throughout the world, until all the ends of the earth shall see the salvation of God.

From the *Scottish Christian Herald*,  
SUPERSTITION IN INDIA.

BY HINDLAY ANDERSON, ESQ.,

H. E. I. C., Madras Civil Service.

Nothing in India grieves more the mind of the Christian than the worship so generally, and on the coast of Malabar universally, paid by all the lower castes of Hindoos to evil spirits. Nor will this appear surprising, when we consider the dark mazes of ignorance in which, in absence of the light of Revelation, the heathen of India are walking. In the physical and natural world, they behold sickness invading their family circle, afflicting and carrying off the young as well as the old. They see pestilence destroying their cattle, on whose labour, in the cultivation of their fields, depends their subsistence. It may be, that a poor cultivator has a single pair of bullocks, with which he ploughs a small piece of ground, and maintains himself and family. It may be, that one or both sicken and die, and by their loss are destroyed the stay and support of himself and his children. Again, he sees the seed which he has sown spring up under the fostering influence of abundant rain, and his heart rejoices at the prospect of a fruitful harvest; but the destroying insect fastens unseen on the young blade, and blights at once his crops and his hopes.

In the moral world, he beholds, perhaps, the members of his own family, his connections or his friends, giving themselves up to drunkenness or dissipation, squandering their estate and property, ruining their characters by associating with evil companions, and following their steps in view. He beholds, perhaps, the reason of one of those who are most dear to him, and of whom he has entertained the most promising hopes, become gradually or suddenly clouded, and insanity assuming sway over him.

When contemplating these calamities, is it surprising that he should attribute them to the agency of evil spirits, and deeming those spirits to be actuated by anger, in consequence of their worship being neglected, that he should seek to appease them by offerings and devotion? He attributes to them an independent authority, and pays to them that homage which is due to the Almighty Being, who has created and rules over evil spirits as well as men.

In the district of Canara, on the coast of Malabar, these evil spirits are worshipped by all classes of Hindoos except the Brahmins. Some of the Soodras make offerings also to the temples of the Hindoo gods, but their worship is chiefly directed to the evil spirits, those called *Suktis*, which are to be found in every village, nay, almost in every field. To the case of slaves, which, in the estimation of their countrymen, is the lowest and most degraded of all cases, is attributed the power of causing an evil spirit to enter into a man, or, as it is expressed in the language of the country, to "let loose an evil spirit" upon him. On

the occurrence of any misfortune, they frequently attribute it to this, and suppose that it has been at the instigation of some enemy that the evil spirit has visited them, to preserve their houses and persons from which charms are in general use. Petitions are frequently lodged before the magistrates, soliciting them to issue orders for the withdrawing of these evil spirits, and to punish the persons charged with having instigated and procured their visitation. The ordinary method used to remove the active cause of their calamities, is to employ an exorcist, who also generally belongs to the slave caste. The exorcist having come to the house from which he is employed to expel the evil spirit, accompanied by musicians beating tom-toms, or native drums, commences his operations with groans, sighs, and mutterings, followed by low moanings. He gradually raises his voice, and utters with rapidity, and in a peculiar unearthly tone of voice, certain charms, trembling violently all the while, and moving his body backwards and forwards. The drum-beaters act in harmony with the motions of the exorcist, beating more loudly and rapidly as his excitement increases. In consequence of the supposed power of sorcery in the slaves, they frequently inspire the superior castes with terror; and it is a singular retribution, that these degraded beings thus central, by the terrors of superstition, those who hold their persons in bondage. A case of great atrocity occurred a few years ago in the district of Malabar, in which some Nairs, who are the landholders and gentry of that country, conspired and murdered a number of slaves, whom they suspected of sorcery. After much laborious investigation, the crime was brought home to them, and they were tried and convicted.

The evil spirits are worshipped under the form of, and the idols represent, sometimes the simple figure of a man or woman clothed in coloured garments; at others, under the horrible looking form of a man, from whose mouth issue two large tusks, whose head is covered with snakes instead of hair, and who holds a sword in his hand, at others, under the form of a hog or a bullock, or a man with a bullock's head.

Such are the demons to whom, in that unhappy country, is given the worship and honour due to the Eternal. The district of Malabar was ceded to the British government by Tipoo Sultan in 1792. Since then forty-five years have passed, and no attempt has yet been made to dispel the moral darkness in which it is involved. A generation of men born since that time, under a Christian government and dominion, have already advanced far on the road to eternity, yet no voice is to be heard proclaiming to them the glad tidings of great joy, and calling them to repentance. In every place the cry of "Rama, Rama!" "Nairain, Nairain!" is openly and loudly repeated; but no where is to be heard the glorious name of Jesus, the only name given unto men whereby we must be saved.

The offerings made by the people to the evil spirits, consist of boiled rice, plantains, and cocoa-nuts. The management of the devil temples is generally vested in the head of the principal Soodra family in the village. The jewels of the idol are kept in his possession, and he arranges and directs the performance of the feasts, which are held on stated occasions. The temple is considered village property; each family claims an interest in it, and five or six of the chief families have a hereditary right in superintending its concerns.

On the feast days cocoa-nuts, betel-nut, and flowers taken from before the idol, and which are therefore considered to be consecrated, are presented by the officiating priest to the heads of those families in succession, according to their rank, and on these occasions their family pride is exhibited in a remarkable manner, by the frequent disputes that occur regarding their rank. Actions of damage are often filed in the courts of law on account of alleged injuries on this head. There is a hereditary office of priest attached to these temples, the holder of which is supposed to be possessed by the evil spirit on the day of the feast. On these occasions he holds in his hand a drawn sword, which he waves about in all directions; his hair is long and loose; he becomes convulsed, trembles, and shakes, and jumps about, and at times is held by the bystanders by a rope like an infuriated wild beast.

The temples generally consist of an inclosed room in which the idol is placed, surrounded on three sides by verandahs, the walls of which are made of planks of wood, with open spaces between the planks; the whole is covered with a thatched or tiled pent-roof, and sometimes surrounded by an outer wall inclosing a piece of ground round the temple. Attached to some of the larger temples is a painted wooden figure of the demon, riding on a horse, or on a royal tiger, mounted on a platform cart with wheels, which is drawn a short distance by the villagers on the principal feast days. These are honoured as the chiefs of evil spirits, and are represented with a high royal tiara on their head, and a sword in their hand.

Around the temples there are generally some old spreading banian trees, which, to the natural eye gives a pleasing and picturesque appearance to the spot, but, in beholding them, a contemplative Christian mind is pained by the reflection, that their appearance, which denotes their antiquity, declares, at the same time, the length of time Jehovah has been dishonoured, and the firm hold idolatry has over those who practise it there. The evil spirits are frequently worshipped on the top of hills and in dense groves, the trees in which are so high and so closely planted together as to cause a darkness and deep gloom, which creates in the beholder a feeling of awe. There are in the district of Canara altogether four thousand and forty-one temples dedicated to evil spirits, and three thousand six hundred and eighty-two other places of Hindoo worship.

## ECCLIASTICAL AND MISSIONARY INTELLIGENCE.

**THE PRESBYTERY OF HAMILTON.**—The Presbytery of Hamilton held a special meeting at Niagara on Tuesday, the 25th inst. The members present, were Mr. ROBERT MACGILL, Mr. MARK Y. STARK, Mr. ALEXANDER GALE, Mr. ANGUS MCINTOSH, and Mr. JAMES GEORGE, of the Presbytery of Toronto, Ministers, and the Honourable JOHN HAMILTON, Ruling Elder. The Presbytery having been consulted with prayer by the Rev. M. Y. Stark, Moderator *pro tem.*, he stated that this Meeting of Presbytery had been called in consequence of a letter received by the Clerk from the Rev. Robert Macgill, intimating that he had received a presentation to the Hutchesontown Church, parish of Gorbals, Glasgow, and requesting that the Presbytery should meet as soon as possible to take this presentation into consideration, and determine in regard to his release from his present pastoral charge. The Presbytery approved of the conduct of the Clerk in calling this meeting, and proceeded to the consideration of the business specially before them. On enquiry, it was found that due intimation had been given to the congregation of St. Andrew's Church, Niagara, of this meeting of Presbytery, and of the object thereof, and that the congregation was in attendance accordingly.

The letter of presentation, signed by William Collins, Esq., in behalf of the Glasgow Church-Building Society, was then given in and read, and Mr. Macgill was requested to state his views in regard to accepting the same. Mr. Macgill addressed the Presbytery at considerable length, stating in affecting terms the difficulties in which he found himself placed on this occasion—feeling as he did on one hand, the tender and sacred ties by which he was connected with his people in Niagara, and on the other hand, being not insensible to the attractions which were presented by his native land, and the prospect of a wider field of usefulness there. Mr. Macgill concluded by expressing his wish to leave the matter wholly with his brethren of the Presbytery, and his readiness to acquiesce in such decision as they might think most conducive to the glory of God and the advancement of the Redeemer's kingdom.

Mr. Macgill was allowed to retire at his own request.

The Moderator then intimated to the congregation that it was the desire of the Presbytery to be further acquainted with their views, in regard to the removal of their present pastor—Whitcup James Cooper, Esq. one of the Elders, stated to the Presbytery that in consequence of the intimation they had received, a meeting of the Congregation called by the Elders, had been held in the church yesterday, for the purpose of considering what course it became them to pursue on the present occasion, and that they had drawn up a memorial which contained their unanimous sentiments in regard to Mr. Macgill's proposed translation to Glasgow. This memorial was given in by Mr. Cooper and read; and the congregation assembled being interrogated, intimated their unanimous concurrence in the terms of the memorial. This memorial was ordered to stand as a part of the minutes, and is as follows:—

**UNTO THE REVEREND, THE PRESBYTERY OF HAMILTON—**  
The Memorial of the Members of St. Andrew's Church, Niagara *Sheweth*—

That your Memorialists have learned with min-

gled feelings of pleasure and regret, that their honoured and esteemed pastor, the Rev. Robert Macgill, has received a call from a congregation in the city of Glasgow, and that in consequence thereof, there is a probability that his valuable labours may be discontinued in this place.—With pleasure, because they rejoice that his eminent piety, distinguished talents, and unwearied assiduity in labours of love in this remote corner of the christian vineyard, should be so highly appreciated by a christian community in a distant land,—with exceeding regret, as they cannot but fear that his removal at this time would be a too evident token that the candlestick of the Lord is to be withdrawn from the Zion of their ancient father-land in this place.

In accordance with this view, but without presuming to dictate to you, Reverend Sirs, your Memorialists beg leave to lay before you a few considerations, in the hope that you may be induced to interpose your good offices on their behalf; if, in the exercise of your important duty as rulers and fathers in the Church, you should deem it compatible with that duty to advise your venerated and esteemed brother in the ministry, to remain as the guardian of this outpost of the Church—an outpost so perilled and beset by the withering influences of worldliness and infidelity, that there is strong reason to fear that a watchman of ordinary abilities—of ordinary vigilance—would but lift his voice in vain to prevent the dismemberment of the little flock, which for nine years, he has, by the blessing of God, been enabled to keep together.

It is not for themselves alone, that your Memorialists feel on this deeply interesting and solemn occasion. Many of them have rising families to whom it is of vital importance that in the progress of their intellectual and spiritual improvement, no interval of idleness or seductive relaxation from salutary discipline should be allowed. Independently altogether of the difficulty of adequately supplying the place of their present pastor at some future time, your Memorialists most deeply feel the danger to the well-being of their families, and that of many young men not under parental guardianship, who are now members of the Church—yea, even to the preservation of that Church itself in this place—which would arise from an uncertain and desultory administration of the ordinances of religion, consequent on a vacancy in the office of the ministry.

Your Memorialists would respectfully suggest that there is no comparison between the relative claims of the rival congregations in this case. In Scotland there are very many worthy and able ministers from among whom the Glasgow congregation may select one to be their guide and counsellor in spiritual things. With your Memorialists, it is far otherwise. Here the harvest is abundant and the labourers are few. Besides, it is not piety, worth and talent alone, that would render a minister acceptable and useful to a congregation so peculiarly situated as this is. A stranger, however highly gifted in these respects, would still labour under many disadvantages, which years of experience alone could remove. Your Memorialists deem that a minister would be beset with many more difficulties in accommodating himself to the established habits and associations of a congregation already formed, than in forming a new congregation; and they again repeat their solemn conviction, that the removal of their present minister at this inauspicious time would be, humanly speaking, a heavy, if not a fatal blow to the existence of the Church of Scotland in Niagara.

Your Memorialists need not remind you, Reverend

Sirs, of the critical situation in which the Church is now placed in this agitated and unhappy land; nor is it necessary that they should place before you the eminent services of their minister in behalf of her interests. These services are well known to you, and appreciated accordingly. There are, no doubt, many other able champions of the Church's rights in the country, but it is for you, Reverend Sirs, to say if any of them can be spared at this eventful period of the Church's history. Your Memorialists leave in your hands the consideration of the momentous question—in what way the interests of the whole Church, which of course, are not to be sacrificed for the sake of those of an integral part, are to be best promoted. Whatever may be the result of your deliberations, your Memorialists trust that God who tempers the wind to the shorn lamb, and suffers not a sparrow to fall unheeded to the ground, will not permit them, unworthy as they are, to be deprived of the regular administration of ordinances in the sanctuary of God.

Finally, Reverend Sirs, your Memorialists cannot part with this subject without expressing their deep sense of the warm and unceasing interest which their minister has always taken in their welfare, of their heartfelt gratitude for all his labours of love, and of their sincerest prayers for the happiness, both here and hereafter, of himself and family. If in your and his judgment, it shall seem that his usefulness, and, of course, his happiness will be best promoted by his removal from among them, they would ill discharge their duty as christians, if they were to throw an obstacle in his way. Your Memorialists are well aware that your and his decision will be the result of much anxiety and prayer; and therefore they leave their case in the hands of Him who is able to bring good out of evil.

Signed in name, and by appointment of the Memorialists.

JAMES COOPER, *Chairman.*

Niagara, September 25, 1838.

The Presbytery had long reasoning on the case, and resolved that, inasmuch as there may be in this matter considerations and motives of the purest and most legitimate nature, operating on Mr. Macgill's mind, which it may yet be difficult for him to specify and for them fully to appreciate, and inasmuch as they desire to avoid offering violence to the personal views and inclinations of a brother in whom they have entire confidence both as to the soundness of his judgment, and the rectitude of his principles and motives—Mr. Macgill be called upon to give a full and unreserved declaration of his views and feelings in regard to his proposed translation.

The Moderator was instructed to communicate this resolution to Mr. Macgill, together with the Memorial presented by the congregation, and the Presbytery had a recess in order that the Moderator might do so forthwith.

On the call of the Moderator the Presbytery resumed.

The Moderator stated that he had communicated the resolution of the Presbytery and the Memorial of the congregation to Mr. Macgill and that Mr. Macgill had declared that his mind was free from any decided bias or preference in the matter—that in existing circumstances, it would give him far greater pain to be separated from his present pastoral charge than to relinquish prospects of usefulness in an untried sphere—that in so far as his feelings were concerned, he desired to have them altogether subordinate to his duties as a minister of Christ; and that, in so far as duty

was concerned, he would cast himself wholly on the judgment of the Presbytery.

The Presbytery having maturely considered this statement, together with the whole circumstances of the case, unanimously found that there are no adequate reasons for translating Mr. Macgill to Glasgow, and they, therefore, decline loosing him from his present pastoral charge in Niagara. and they farther unanimously resolved to record it as their opinion that Mr. Macgill's translation would be attended, under existing circumstances, with very serious injury to the spiritual interests of the people, among whom he has so long ministered, and who have this day manifested so earnest a desire for the continuance of his ministrations; and that his removal from Canada would be an irreparable loss to this Church at the present crisis, when she peculiarly requires the services of one who is so thoroughly acquainted with her condition, and who has ever manifested the greatest zeal and ability in defending her rights and advancing her interests. The deliverance of the Presbytery was intimated to Mr. Macgill and the congregation, and the clerk was instructed to transmit a copy of this minute to William Collins, Esq., Glasgow, without delay.

From the London Record.

THE QUEEN'S PREACHERS.—We find, as we suspected, that it was the Honourable and Rev. Arthur Perceval who preached before her Majesty on Sabbath the 22d ult.

Very recently, our readers would remark, the Rev. Dr. Hook, of Leeds, had the same honour.

The fact is somewhat remarkable, and is indicative of an influence subsisting among those who regulate these matters fitted to excite painful suspicions in the minds of this Protestant people.

The religious principles of the Hon. and Rev. Arthur Perceval we have on various occasions brought under the notice of our readers. He is the elaborate and zealous apologist of Rome; while the Rev. Dr. Hook, resting on Romish principles, excludes from the pale of the Christian Church all who are not Episcopalian, or cannot glory in the Apostolic succession. According to these men, "who err, not knowing the Scriptures and the power of God," and in opposition to the distinct impressions conveyed by the formularies of our Apostolic Church, Dr. Chalmers and all the clergy of the Scottish Church, with the bulk of the continental Protestant Churches, and the entire body of the Dissenting ministers in this country, are unauthorized and false teachers—do not belong to the Church of Christ, and are given over to the uncovenanted mercies of God.

Now, it is somewhat singular that two men of this stamp should be selected, and that so close on each other, to give spiritual instruction to her Majesty. The regulation of these matters must finally rest with her Majesty's Government; and however Lord Melbourne or Lord John Russell may be disposed to gratify their Popish supporters by having doctrines pressed on her Majesty's attention having a far stronger affinity to Popery than to Protestantism, surely they cannot be disposed that our youthful Queen should be instructed to regard her subjects of the Scottish Church and of the Dissenting folds as mere usurpers of the Christian name—as being, in truth, without God and without hope in the world.

Perhaps they will condescend to look a little into this matter. We are happy to learn that the Instruc-

tions of the Rev. Dr. Hook gave anything rather than satisfaction to the Queen; and yet she is very soon after subjected to the teachings of an individual whom we verily consider to be in all fundamental points a sound Papist. This surely ought not to be.

But we look on the circumstance with painful interest chiefly as indicating the existence of an anti-Protestant influence near the Throne. The Papists and Jesuits, working with revived zeal everywhere in this kingdom for the furtherance of their soul-destroying dogmas, are labouring, unquestionably, in the highest and most important sphere of all, and are endeavouring with all the assiduity and art which distinguish "the Society of Jesus" to entangle our youthful Sovereign in their ruinous snares. To facilitate this object there could not appear a scheme better conceived than to accuse her Majesty to the instructions of such men as those whom we have named. Whatever they and their friends may think of their principles, the true Papist, equally with the true Protestant, perceives distinctly their affinity, and, in all fundamental particulars, their identity with his own. Not long since a Papish priest, in conversation with an individual than whom none is better known or more highly esteemed by the Christian community, pointed to the principles in question (now germinating in the Church of England,) as essentially those of "the Catholic Church." And so in truth they are. And to the malediction of them ought our youthful Queen to be exposed?

From the Scottish Guardian.

**COLONIAL CHURCHES.**—An extract of the minutes of a meeting of the General Assembly's Committee on Colonial Churches, held on Tuesday, was laid on the table, and the advice of the Commission on this matter was craved.

The Commission of the General Assembly having heard the Report of the Assembly's Standing Committee on Colonial Churches, and having considered the documents therewith transmitted, approve of the Report and of the resolutions of the Committee.

The following are the resolutions agreed to by the Committee:—

"The Committee having taken into consideration the letter from Sir George Grey to the Convener, of date 10th July, 1838, and accompanying documents, resolve—

"1. That the Presbytery of New South Wales constitute the only Ecclesiastical Judicatory in that Colony recognized by the Church of Scotland.

"2. That the Church of Scotland gave no authority or sanction to Dr. Lang, or the other persons uniting with him, to assist in re-constituting or re-organizing the Presbyterian Church in New South Wales, which Church they held to be validly constituted in the Presbytery; but, on the contrary, the understanding of the Committee, and of the Assembly, was, that Dr. Lang and the persons who went out with him were to unite with, and submit themselves to, the said Presbytery.

"3. That this Committee strongly condemn the proceedings of Dr. Lang, and those who have united with him in forming the so called Synod of New South Wales, as in violation of Presbyterian order and of the duty incumbent on them, and that while they persevere therein, this Committee must recall and withhold any recommendation formerly given in their favour to Her Majesty's Government.

"4. That with reference to the measures which may be necessary for remedying the grievous evils likely to arise from the proceedings of Dr. Lang and his adherents, the Committee agree to refer the whole matter to the meeting of Commission."

The Commission have learnt, with the deepest sorrow, the proceedings which have recently been adopted in New South Wales by the Rev. Dr. Lang and others, who have most unwarrantably attempted to assume to themselves the character of a Church Judicatory, self-constituted, in disregard of the subsisting ecclesiastical authority in that colony recognized by the Church of Scotland. The Commission find, that the representation which appears to have led to this measure, viz., that this Church had considered the Presbytery of New South Wales to be in a state of disorganization, and had authorized the said Rev. Dr. Lang, and those ministers who accompanied him to that colony, to assist in re-organizing and re-constituting the Presbyterian Church there—is altogether at variance with the fact. They farther find, that if this measure were otherwise justifiable, it would have imported an abandonment, on the part of those adopting it, of the means in their power to correct the very evils of which they complain, and which they allege in vindication of their conduct; but the Commission unanimously condemn these proceedings as in all respects unjustifiable, unwarranted—in violation of Presbyterian discipline and order, and of the duty incumbent on those who have taken part in them, and calculated to be most injurious to the character of the Presbyterian Church, and to the interests of religion, in a colony most important in itself, and in its position, with reference to the multitudes of unconverted heathens in that quarter of the world. The Commission feel confident that those individuals who have been misled into a concurrence in these proceedings will, on due deliberation, see the error of their course, and the Commission expect that the Presbytery of New South Wales—the only judicatory recognized by this Church—while they with all faithfulness follow out those steps which may be necessary for the due enforcement of discipline and strict investigation of all alleged evils within their own body, whereby alone they can maintain their proper character as the judicatory of a Church of Christ, will, with tenderness and affection, readily receive such of their separating brethren as, convinced of their error, may desire to retrace their steps. With a view, in the meantime, to impress upon all parties their duty in this matter, the Commission resolve that a pastoral address to the ministers, elders, and people of the Presbyterian Church in New South Wales, in connection with the Church of Scotland, be immediately transmitted; and with reference to those farther measures which may be necessary to redress the evils and heal the differences which have arisen in that colony, and, in particular, in regard to the steps which may require to be taken with respect to those individuals who, holding the status and character of licentiates or ordained ministers of the Church of Scotland, may persevere in refusing to submit themselves to the Church judicatory recognized by this Church, and to which this Church is willing to commit the oversight of such of her ministers and licentiates as may be settled in New South Wales, the Commission resolve to appoint a Committee to report thereon to the meeting of Commission in November, and to make such preparation as they may see fit for enabling the Commission to carry into immediate execution the measures recommended by them, should these then be approved. In conclusion, the Commission express their high satisfaction at observing the resolution of the Colonial Government of New South Wales, to enforce the condition adopted by the Legislature of that colony in regard to the provision for

Presbyterian ministers there settled, and they earnestly and confidently trust, that they, or that her Majesty's Government at home, may persevere in that course by which the discipline of the Presbyterian Church, and the subordination of its members to the recognized judicatories thereof, may be most effectually secured.

The Commission direct copies of the above deliverance to be transmitted to Her Majesty's Secretary of State for the Colonies, and to the Moderator of the Presbytery of New South Wales; and they also direct a copy of the same, and of the resolutions of the Assembly's Committee, and of the documents transmitted from the Colonial Office, to be transmitted to the Moderator of the Synod of Ulster, expressing their hope and expectation that said Synod will cordially co-operate with them so far as in their power for the restoration of subordination, unity, and order in the Presbyterian Church of New South Wales.

The commission cannot pass from the subject without expressing their strongest condemnation of the unwarrantable imputation cast on the Rev. Principal Macfarlan, Convener of the General Assembly's Colonial Committee, and other members of the Committee, to whose zealous, able, and effective labours, the cause of the Colonial Churches is, under God, so greatly indebted.

The Commission appointed a Committee to prepare an address, and authorize their Moderator to sign and transmit the same as speedily as possible. Dr. Muir to be Convener.

From the Dublin Warder.

**GROSS IMPOSITION!—THE BONES OF ST. VALENTINE AGAIN!**—From that able and well-conducted journal, Dr. Brownlee's *American Protestant Vindicator*, we find that the impostors of the Church of Rome have been practising on the credulity of their deluded votaries in the United States, and pocketing their hard cash, by pretending to exhibit to them the bones of "St. Valentinus;" though the Carmelites of Whitefriar Street assure "the faithful" that the rotten skeleton is in our good city of Dublin, at this moment, boxed up in a case, with full authority from the Pope to grant "plenary indulgences" to all who duly visit and worship at the shrine of this catch-penny concern. The *Vindicator* says—

"The body of the celebrated St. Valentine was translated under lock and seal to Dublin, for the inflaming of the piety of the faithful in that city. There lies the entire body, even all the bones of St. Valentine in that highly favoured city.

"But lo! it now turns out, by the most satisfactory evidence, that the self same body and bones of the same St. Valentine, is actually in our republic! Our country actually possesses the self same body that now lies in Dublin! The entire bones of the entire St. Valentine were actually imported in a box, by our friend Mr. S. B. Smith, late a Romish priest, now a Christian among us. He actually brought it from France in a box from the Pope Pius VII. as a gift to Bishop Dubourg."

After quoting the Dublin hand-bill with regard to the pretended exhibition of the self same relic in this metropolis, the *Vindicator* adds—

"It is unnecessary to comment on the superstition and gross idolatry here exhibited. But as to the bones,

it is rather unfortunate that the entire skeleton of this identical saint were presented by Pius VII., "of happy memory," to Bishop Dubourg, for the Diocese of Missouri, in 1823. S. B. Smith, late a Popish priest, and now editor of the *Downfall of Babylon*, declares that it was brought over by him from France to Kentucky—that it was carefully picked up in a box, 2½ feet long, and about a foot wide—then he delivered that sacred treasure to Bishop Flaget of Bardstow, who sent it to its destination. He gives the following account of his superstitious feelings in regard to the bones during a storm on the ocean:—

"When I was on the ocean, on my way from France, which was in the month of November, 23, a violent storm arose in the night, and all on board expected to be wrecked on the breakers off the Western Islands called the Azores. It was then, being in all the fervour of Popish devotion, that I poured forth my prayers, that God and the Virgin might save the ship for the sake of the precious relics I had on board. I prayed also to St. Valentinus, and implored him to look down with compassion on me; and for the sake of his precious bones, to intercede in our behalf. I felt encouraged, and almost sure that the vessel would ride through the storm. I thought it morally impossible that God would allow such sacred relics to be lost—relics that were intended for the holy purpose of being worshipped by the faithful, who stood so much in need, in the wilds of America, of such auxiliaries to devotion. The storm passed, and I attributed it to these holy bones."

Will not the above open the eyes of our poor deluded Romanists to the swindling practices to which they are subjected by their ecclesiastics? They should hurl from them such impious pickpockets, who not only rob them of their money, but also lead them into the most palpable idolatry, and thus endanger their immortal souls.

From the Scottish Guardian.

The following circular, from the Presbytery of Lancashire, was sent some time ago to all the ministers in Scotland. We publish it, and invite particular attention to it, as we have heard it has done much good:—

We, the undersigned, members of the Presbytery of Lancashire, in connection with the Established Church of Scotland, beg leave respectfully to address you on a subject in which, we have no doubt in common with ourselves, you feel a deep interest.

Situated in districts of England in which Scotsmen are continually coming to settle from their native land, we have had occasion deeply to deplore the number who, either on their arrival or afterwards, become careless of the ordinances of religion, or attach themselves to bodies of Christians differing widely from the Church with which they had previously been connected. In this way, we conceive, are many alienated from our Church, who were, before they left Scotland its professed friends, to the injury of themselves, of the Scottish Church in England, and also of the Church in their own country, so many of whose inhabitants leave it for England but to return with views hostile or indifferent to it, or to exert themselves in this country in furthering the designs of its enemies.

We humbly believe that one great means of preventing an evil of such magnitude, would be the ministers and elders of the different parishes in Scotland

making themselves acquainted with the Scotch churches which are in England, directing those parishioners to these churches who may be coming to settle here, giving them letters to the respective ministers, and pains-takingly enforcing on them the propriety and importance of their continuing to maintain the principles and attend on the ordinances to which they were attached in their native country. We have seen the good effects of such supervision where it has been exercised; but, we fear, with all due respect, that from inadvertency to the consequences, it has not been so generally attended to as it ought to have been, though required certainly over those whose interests ministers and elders must have the more deeply at heart, that they are leaving them for a land of strangers: and we feel persuaded that a respectful suggestion of its necessity will be received with kindness and acted upon with vigour.

Offering this suggestion with all respect, and hoping our fathers and brethren in Scotland will, in time coming, do their endeavours to promote the important object we have in view, as their wishes may devise.

We are, their servants for Christ's sake.

HUGH RALPH, LL. D., Minister of the Scotch Church, Oldham Street, Liverpool, Moderator;

THOMAS BOYD, Elder.

JOHN PARK, Minister of the Scotch Church, Rodney Street, Liverpool;

HARRY GORDON, Elder.

ANDREW M'LEAN, M. A., Minister of the Scotch Church, Nuttall;

WILLIAM GRANT, Elder.

WALTER M'LEAN, Minister of the Scots Church, Douglas, Isle of Man;

JAMES M'CRONE, Elder.

ALEXANDER MUNRO, Minister of the Scots Church, Manchester, Presbytery Clerk;

ROBERT BARBOUR, Elder.

HUGH CAMPBELL, Minister of the Scotch Church, Ancots, Manchester.

From the Edinburgh Christian Instructor.

NEW BRUNSWICK.—COLLEGE AT FREDERICKTON.—At Frederickton, the capital of the province of New Brunswick, there is a College erected some time ago, under the name of King's College. It embraces a good many branches of liberal education, and it has also a Chair of Theology; but like the Colleges of England, it is *thruled* to Episcopacy, and rendered almost entirely useless to the members of the Church of Scotland. In January last, the Synod of New Brunswick presented a respectful petition to his excellency Sir John Harvey, Lieut.-Governor of the province, to the Legislative Council, and the House of Assembly, stating, that by the Act of Union between the Kingdoms of England and Scotland, the reigning sovereign is bound to maintain unimpaired, all the rights and privileges of the Church of Scotland, equally with those of the Church of England; that in the province of New Brunswick, the two churches are upon an equality in point of Ecclesiastical status; while a very large proportion of its inhabitants are Presbyterian in principle; that by the present constitution of King's College, Frederickton, Clergymen of the Church of

Scotland are excluded from the Chair of Theology, as well as prevented from obtaining degrees in divinity; that the presbyterian youth of the province, desirous of obtaining a theological education, with a view to the ministry, are compelled at great expense and hazard, to repair to Scotland for that purpose; and therefore, they pray, that it may be recommended to her Most Gracious Majesty, to order such alterations in the charter of the College, as shall remove its restrictive clauses.

Similar petitions from particular congregations to the same effect were presented, and they were received respectfully by the parties to whom they were addressed; the subject seems to be open for consideration, and let us hope, although we cannot be very sanguine in it, that liberal principles may prevail. We are satisfied that the time is now come, when the friends of the Colonists, and of the expanding interests of the Church of Scotland, must seriously consider the duty of providing for the supply of the Colonial Churches by means of Theological Institutions of their own. As time, however, must elapse before these Institutions, though they were in existence, could produce to any extent the desired results, the Colonial Churches must, for an indefinite period, look to their mother Church for their requisite supplies. Might not the laws regarding the period of College study, wisely required for the holders of benefices at home, be somewhat modified in favour of young men who may come from the Colonies for education, or who may at an early period of their study, devote themselves to Colonial service? And might not our learned Theological Professors advert occasionally in their prelections to the rising interests of the Church of Scotland abroad? A missionary spirit might thus be cherished, while the hopes of the unfriended emigrant would be powerfully sustained by the kindly recognition of enlightened and patriotic men at home.

GREENOCK AND PORT-GLASGOW AUXILIARY COLONIAL SOCIETY.—Its Report has been published. It contains an excellently condensed account of the Glasgow Society, and of the General Assembly's Colonial Committee. We insert with great pleasure the following extract:—

"The Committee of the Greenock and Port-Glasgow Auxiliary Colonial Society continue to hold the opinion that the existence of the General Assembly's Committee, and its operation on the same field of spiritual labour, does not supersede the exertions of the Glasgow Colonial Society. The Glasgow Colonial Society has chosen British North America as its peculiar province. It has established its correspondences in that interesting country—the Scottish Churches there look up to the Directors of the Society as their best friends. In many of them they recognise intelligent merchants, connected with North America by commercial transactions, and some of them once resident among them; and whilst they rejoice that their cause has been espoused with her Majesty's Government by a Committee of the General Assembly, and that they are under the maternal eye of the Church which they revere, they have a confidence in the Glasgow Society, which length of time and sympathy with its directors have created and strengthened, and which they will not find it easy to transfer to another body of men with whom they are less generally and less intimately acquainted. The Assembly's Committee on the other hand, interest themselves equal-

ly in the spiritual condition of all the Colonies—The secular concerns of our foreign Churches have necessarily engaged much of their attention, and the remainder of their time has been occupied in providing Ministers for the Scottish Churches in Australia and the West Indies. It is the opinion of your Committee, that it would be exceedingly unwise were the Glasgow Society to dissolve itself, or even to relax its exertions on behalf of our countrymen abroad, until it shall be seen whether the General Assembly's Committee be able to occupy the whole of the widely extended field which lies before us, and until it be ascertained that it can operate as efficiently on our North American Colonies as the Glasgow Society has done. Hitherto there has been no collision between the Society and the Committee, but on the contrary, the most cordial co-operation; and there is no reason to apprehend that circumstances will occur to create a different state of feeling and action. Add to these the considerations suggested in last year's Report of this Society, and the large addition which has been made under the present arrangement, to the funds for Colonial purposes, and your Committee are of opinion, that it will not be easy to resist the conclusion, that the exertions of the Assembly's Committee ought not to supersede, but rather to quicken those of the Colonial Society."

From the Halifax Guardian.

CAPE-BRETON. We are happy to learn that the Rev. JOHN GUNN, one of the Missionaries lately appointed by the Ladies Association in Edinburgh, for Cape-Breton, has arrived safely at Pictou in the *Isabella*, on his way to the field of his labours. Mr. Gunn is the fifth Missionary sent out within the last few years by this active and patriotic association, to preach the Gospel among the spiritually destitute inhabitants of that large and populous Island, his predecessors in the Mission Mr. *Farquharson*, Mr. *Stewart*, Mr. *Fraser*, and Mr. *McLean*, having all already obtained and accepted of fixed charges, after completing agreeably to the terms of their appointment, the period of twelve months as travelling Missionaries in the new settlements. He has still a very wide and promising field of usefulness before him in this extensive Island, beyond the districts which are now occupied by the congregations lately formed in Cape-Breton, and we have no doubt that he will meet with a most cordial welcome from his Brethren in the Ministry, who are so desirous to obtain the assistance of fellow labourers in this part of the vineyard, and that his public and private ministrations will be eminently instrumental, by the Divine blessing, in promoting the conversion, edification and comfort of multitudes of precious and immortal souls. This is the chief design of the Christian Ministry, this is the great end which the enlightened and pious Ladies in Edinburgh have in view, in supporting this Mission, and we are happy to add from personal knowledge, that this is the high and important object which the devoted Missionaries hitherto sent to that island have uniformly and laboriously, and patiently, sought to accomplish, among their scattered and neglected countrymen in that moral wilderness.

FREDERICTON.—The Sacrament of the Lord's supper was administered to above 70 communicants in St. Paul's (Church of Scotland) Fredericton, on Sunday the 2d inst. The Rev. Mr. Birkmire, the highly esteemed minister of the congregation, preached an ex-

cellent and appropriate sermon in the forenoon, from 1st Epistle general of Peter, 1st chap. 12th ver. "Which things the angels desire to look into" in his usual eloquent and impressive manner, and the Rev. Mr. McLean, (of St. Andrews,) delivered an excellent and affecting discourse in the evening, from 1st Samuel, 20th chap. 3d ver. "There is but a step between me and death."

We have never, on any similar occasion, either in this or any other country, witnessed the dispensation of this Holy Ordinance with more delight and satisfaction, or before an audience so particularly attentive and seemingly interested. To the great credit of the Congregation, there was not (so far as we could observe,) an individual who left the church until the whole sacramental service had been gone through with, until nearly half past 2 o'clock. And we felt particularly delighted in observing that a part of the 65th Regt. who regularly attend this church, remained in their seats until the conclusion of this solemn ordinance.

We fervently hope that the important truths then proclaimed will not soon be forgotten, and that the serious impressions then produced on the minds of the numerous congregation assembled on that solemn occasion will have a deep, a lasting, and a salutary influence.—*Id.*

RELIGIOUS STATISTICS OF VAN DIEMAN'S LAND FOR 1837.\*

Church of England,	- - -	15,228
Church of Scotland,	- - -	2,352
Church of Rome,	- - -	1,833
Wesleyans,	- - -	1,399
Baptists,	- - -	91
Independents,	- - -	553
Quakers,	- - -	69
Jews,	- - -	124

Total of Free Inhabitants 21,649

The above is an official return most carefully compiled, and is extracted from the *Hobart Town Courier*.

\* Of doubtful authority.

The Rev. Colin Stewart, schoolmaster of Coull, was ordained to the ministry by the Presbytery of Kincardine O'Neil, on Tuesday, August 14th. Mr. Stewart proceeds to Australia in course of this month, in charge of a body of Highland emigrants sent out by Government.—*Scottish Guardian*.

On Thursday week, the Presbytery of Kirkaldy met at Thornton for the purpose of ordaining the Rev. John L. Adamson to the pastoral charge of the *quoad sacra* parish, lately annexed to the church of that place. The Rev. Mr. Alexander, Kirkaldy, presided on the occasion, and conducted the services of the day in a very able and satisfactory manner. Mr. Robert Coltart, schoolmaster of Abbotshall, was at the same time ordained to be minister of the Scottish church of St. Mark's Demerara. On the following Sabbath Mr. Adamson was introduced by the Rev. Mr. M'Laglan of Wemyss.—*Id.*



## POETRY.

## HOURS WITH CHRIST.

Saviour slain, and slain for me,  
While thy mercy I implore,  
While I humbly bend the knee,  
While my prayer is gushing o'er,  
Speak refreshment to my soul,  
Great physician make me whole.

Though abased and full of shame,  
Shrinking with well-founded fear;  
All my trust is in thy name,  
Bid thy love to me appear;  
Bursting like a day of light,  
Through the stormy cloud of night.

Not the lightning's deadly blaze  
Bursting wheresoe'er it flies;  
But the summer morning's rays,  
As the healing beam doth rise;  
Bidding night and terror cease,  
Bringing glory, bringing peace.

Oh! to tread life's weary way  
Cheered by my Redeemer's smile;  
Sun of righteousness, thy ray  
Will its weariness beguile;  
Making life a happy road  
To a happier abode.

EDMESTON.

## THERE IS A STAR.

There is a star no gloom can shroud,  
A hope no woe can sever,  
A ray that through the darkest cloud,  
Shines smilingly for ever!

When nature spreads the shades of night,  
With scarce one hope of morrow,  
That star shall shed serenest light  
To gild the tear of sorrow.

When melancholy's silent gloom  
Enshrouds the earth with sadness;  
That ray will issue from the tomb,  
To fill the heart with gladness.

Then humble christian fearless go,  
Though darkest woes assail thee,  
Though dangers press and troubles flow,  
This hope shall never fail thee.

PHILADELPHIA PRESBYTERIAN.

## TWILIGHT.

I have roamed in the twilight, when evening was still,  
And the zephyrs of day lay asleep on the hill—  
When the herd of the mountain had hied to the shade,  
And repose on the eyelids of nature was laid.

And oh! 'twas an hour gave my feelings release—  
Hush'd the tumult of care to the slumbers of peace—  
Gave my soul an ascension to soar to its God,  
And leave the encumbered and spiritless clod.

I gazed on the star of the rapturous hour,  
And holy and clear were the rays of its power:  
It beamed on my soul like the empress of night,  
And oh! but the torch of its glory was bright.

And why did the twilight effulgence impart?  
And why shone the radiance of peace in my heart?  
Say, was it I felt as estranged from the crowd?  
Far away from the worldling, the false, and the proud.

'Twas the dew that embalmed sensibility's hour,  
Besprinkled each plant, and reposed in each flower:  
'Twas the vespers of twilight at parting of day,  
And the radiance were angels that bore them away!

I love thee, O twilight! thy shadows impart  
A calm to my bosom—a peace to my heart.  
Methinks on thy dark clouds I ever could gaze,  
Nor care for one sunbeam to lighten my days.

If e'er there's an hour when the soul can ascend  
In the spirit of prayer, to its Father and Friend,  
'Tis when the gray twilight has lengthened its shade,  
And nature reposes in valley and glade.

Ye sons of creation! ye mortals of earth!  
In the morning of youth, give religion her birth;  
In the noon of your manhood your comfort she'll prove,  
And the twilight of age shall ensure you her love.

W. M'COMB.

Belfast.

ERRATA—in the REVIEW OF MR. LORIMER'S LECTURES  
in the September number:—

In page 258, col. 2, line 14, for *treaties*, read *treatises*.

Page 259, col. 1, line 1, for *established* read, ex-  
hibited.

line 12, for *Church of God*, read  
character of God.

col. 2, line 19, for *characters*, read *cha-  
racter*.