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ON THE DUTY OF GIVING CHILDREN A RELIGIOUS EDUCATION.

PROV. XXII. 6. Train up a child in the way that he should go, and when he is old he will not depart from it.

THIS text contains two distinct propositions, the one, a statement of duty ; and the other, an encouragement to discharge that duty.

The duty is, to train up children in the way that they should go. In every view which we can take of this, it will appear to be a most important one. Whether we regard the influence which education will have on the child when he arrives at maturity, on the part he is to act in life, or on his circumstances in a future world, it will manifestly appear that there is scarcely any duty on which more depends than the right training of the rising generation.

That this duty be rightly discharged, it is necessary that we have a correct knowledge of the subject on which we are to work ; and also, a certain point towards which, all our doings are to tend. The children committed to our care are shortly to occupy the place which we now fill, to follow out our plans and to carry onward the great business of society : and their actings upon the stage of life will influence many succeeding generations for weal or woe. We are moreover to remember, that these youths will one day be capable of intense pleasure and intense pain ; that there are lying dormant in them the germs of strong passions which, if rightly controlled and directed, will make them blessed, and make them a blessing ; or if allowed to grow up wild and irregular, will make in their own breasts a hell, and their lives a curse to their fellows. We are farther to bear in mind that these youths are destined to immortality,—that that immortality is a state of perfect blessedness or a state of unalloyed misery,—and that, the character which is acquired in the present life is intimately connected with the place which they are to occupy in all futurity. If these be unknown or imperfectly understood, we can do nothing properly and efficiently to advance the great ends of education.

Next to a knowledge of what nature children are, we must have, in all that we do to them, a certain definite object in view, to the attainment of which, all our efforts are to be directed. Without this all our actings will be desultory and ineffective. Though the character which it is desirable they should possess be composed of many parts, yet all of these are to be based upon one general principle which is to influence all their thoughts and actions. “Man is an unity,” and all that he has to do, as an individual—as a member of society—as a christian, is but the working of one grand master principle. It is this which gives him his character. Nor is this peculiar to man. It is so with God in whose image man was cre-

ated. Whatever He does, whether he govern angels or men or devils,—whether he work in creation or providence,—whether he operate upon mind or matter; there is in all a certain mannerism expressive of his own peculiar character.

Now in educating a child, the great object should be to foster and strengthen that which ought to form his character, so that, in whatever situation he may afterwards be placed, he may act under its influence. Minute directions go but a short way in forming the character. The implanting and bringing into action of one predominating principle will do more than whole volumes of advice. The statement now made will enable us to account for the failure of those attempts to train up children, which consisted in a multitude of minute directions. The advices were probably very good, but because they proceeded from no common centre, they wanted unity, and consequently wanted power. The mode of incessantly dictating desultory good advices is objectionable on this account also, that it prevents what ought to be the leading principle of the character, from acquiring strength by its own developements. A person educated in this way will never acquire a character of much use to himself or others. He will never be eminent. A man who spends his life in learning prescriptions without understanding their connexion with a general theory, will never become a physician. His lameness may not be much observed in simple diseases, but when a case occurs for which he remembers no recipe he is completely non-plussed;—he cannot act; and if he should attempt to act, the probability is, that he will injure his patient. Whereas, a man who is acquainted with the science of healing can fall back with comparative safety on general principles in new cases for which no prescription has ever been written. Besides, a constant dictating of merely good advices, keeps up a perpetual irritation in the mind without furnishing a general notion of what a good life is. The child finds that he is ever in danger of acting in opposition to some “wise saw,” and he is apt to lose that confidence in the rectitude of his doings which is necessary to his acting with decision and freedom.

It is now time to enquire what that general, that commanding principle is, what is to give to the child and the man, that character which he is thought to possess. The answer is; it is the *Fear of God*. This is the first step in the acquisition of wisdom,—the foundation on which the life of man ought to be erected. A sound education must have a religious basis. Whatever a man does, has by the very constitution of his being, a religious character. He is responsible to God for all that he does, whether his actions refer to himself, to society, or to God, who will estimate and judge them all by one universal rule. As, then, there is one law by which all actions are to be tried, and one God by whom that law is to be administered; it follows, that “the way in which” the youth and the man “ought to go,” is *conformity to the will of God*. To the instil-

ling and maturing of this essential principle in the minds of children, every effort of parents and guardians ought to be directed.

The following, it is hoped, may be found useful in directing how this duty is to be discharged.

1. The first thing to be done is to make children acquainted with the character of God. They are to be told that he is the Creator and Preserver of all beings,—that he is perfectly holy and just,—that his will is the law of the universe,—and that to think as he thinks,—to approve of what he approves and to hate what he hates, is to be like Him; and that this is the highest duty, the highest dignity, and the highest blessedness; and moreover that, no one can ever be happy who is not like God.

To bring all this home to the young mind, and to make him feel that he has an interest in making the will of God the rule of his life, he is to be told that God, though unseen, is ever present with him; that he provides for his wants and watches over him by night and by day,—that God loves them that love him, and that he is a never-failing, an all-sufficient friend. Now all this, and much of the same kind, is to be told, and told often and told simply and plainly. But, moreover, there should be an *object* in view in telling it, and there should be a *manner* of telling it. The object is to awaken emotions of reverence, esteem and love for God; to habituate children to regard God as their Father and Friend, and in this way to lead them, by means of their affections, to obey the will of God. When this is the *object*, a proper shape will be given to the *manner*. If to generate confidence in God, and love to him, be the design in communicating instruction, then it will be given so as not to present him as a being to be dreaded, but as a being to be loved. When a parent shews that he delights in talking of God; when he speaks of him as his Saviour and friend, when he tells what God has done for him, and of the confidence with which he relies on his faithfulness and goodness, the child will learn to love Him as his "Father's God:" and when, as years increase, his own experience shall confirm—as it certainly will—the account which he received in his childhood, he will love God for what he has done for himself, and will hope in his mercy as others have hoped.

There is reason to fear that much of the information given to children, even by those who think they are doing their duty, has, from the manner in which it is communicated, a mischievous tendency. If young persons are never spoken to about God but to frighten them, and if the occasions on which they hear of him be those on which their parents are displeased with them; and when, to augment the terror of the child, he is told that God will punish more terribly than his father can do; then, there are sentiments associated with the name of God, which, introduced into minds naturally at enmity with him, will produce such a dislike of him, as no means in our power will ever be able to overcome. It is admitted that all this ought to be told; for it is all true; but if this be the *only* thing told, and the above, the *only* circumstances in which it is told, then a one-sided

view of the character of God is given; and unfortunately that very side is presented which will deepen the repugnance to him which is natural to our race. The remarks now made are in accordance with the genius of the gospel. When Jesus would induce sinners to turn to God, he tells them that, God so loved the world that he gave his only begotten Son, that, whosoever believeth in him should not perish but have everlasting life—that God sent not his son into the world to condemn the world, but that through him the world might be saved. There is a moral sore in the soul of man which nothing but love can cure—that love, which, coming from God produces love in return.

With the object already stated kept steadily in view, great breadth ought to be given to the all-interesting fact, that God who wills not that we should commit sin, hath provided a remedy for the guilt which sinners have already contracted,—that he has sent his Son to die for sinners that they might not die. In stating this, the object should be, not only to give the hope of escaping condemnation, but to awaken admiration and love in the soul, to God. As this should ever be the leading design, those seasons in which the mind may be supposed most inclined to receive such statements ought to be chosen for making them; those in which the mind is cheerful, not those, in which it is gloomy. By not adverting to the truth now stated, a truth plainly founded on the principles of our nature, subjects of a religious kind are approached with reluctance, the introduction of them into conversation, throws a damp on the spirits; and persons who have been accustomed to associate them with fear and gloom, do not feel comfortably till they be decently got quit of. It can scarcely be expected that love to God will be produced by such a mode of treating religious matters.

2. Still farther to induce children to love God and to have confidence in him, they should be taught at an early age, to pray to him; to thank him in simple language for all that he has done for them; and to ask of Him to guide and protect them during their whole life. It is a great mistake to suppose that the prayers of children must be mere forms. They are capable, at a very early age, of being made to understand that all good comes from God; that their life and their health, their food and their raiment; their safety by night and by day, are all given to them by God. They can be taught to connect all that they delight in, with the good will of Him who gave it; and they can be taught to thank God devoutly for his goodness and to pray to Him for all that they need. A little pains-taking on the part of the parents will accomplish this with ease.

To teach children to repeat prayers which they do not understand is to train them to a bad habit productive of bad consequences. The habit is bad, because, it accustoms them to act insincerely with God; to say to him that they wish what they do not wish, and that they feel towards him what they do not feel; than which nothing can be more offensive to Him.

who "searcheth the heart" and who "requireth truth in the inward parts." The consequences of such a habit formed in early youth are formalism, insincerity and hypocrisy; a character formed on a false basis, which neither feels the influence of moral obligations nor can readily be brought under the power of religion. But if they be reminded from day to day of the goodness of their heavenly father, and be accustomed to thank him for it—if they be taught to believe that every good thing comes from God, and that they ought to ask him for what they need, there will be generated in their minds a habit of perpetual thankfulness and confidence; and where this habit is formed, obedience will be yielded without a grudge and without an effort. A mind thus trained in early youth, is in the best possible state for receiving the account which the Spirit of God gives of man's natural condition, and for accepting the remedy which a merciful God has provided for the guilt and misery of sinners.

3. Children should farther be trained to do whatever God commands, so far as these commands are applicable to them. They should be habituated to reverence and obey their parents, to keep the Sabbath day holy, and to speak the truth. They should be taught to master their passions and to be gentle; to be generous, kind and obliging; to be ever ready to do good to others and not to be selfish.

When we look at the things which the child may learn, and which he ought to be taught to do, we see in the list the rudiments of every virtue which ought to be found in the man. The right training of a child, therefore, consists in habituating him, so far as his years will permit, to think and to act, as he ought to do when he arrives at maturity. The child should be a wise and good man in miniature.

It does not follow from what has now been stated, that under such a process of training, the vivacity, the buoyancy of spirits, the happy playfulness which give to youth such a charm, must be forced down, and an unnatural dullness and gloominess substituted in their place. The supposition that it will do so, arrives from having imbibed wrong ideas of religion. When we hear persons remark, that "we must not break the spirits of the young," we at once see that they have altogether mistaken the nature of religion, and consequently, are ignorant of the effects which it has on the minds of either the old or the young. Under the influence of this mistake, they will allow the children to take their own will, lest a constant obedience to parents should break their independence, they will allow them to be idle on the Sabbath, lest the observance of it should make them dull and gloomy. They will not burden them with religious teachings lest they should become weary. Now do such persons really think that, gratitude to God, that love to him, that obedience to his will are dull and cheerless matters? Can young persons not be cheerful unless they are neglecting their duty and laying in a stock of bad habits? Is it so that they can be happy only when they are serving the devil? And is it grown

up men that say so? And is it christian parents who countenance such notions by their example?

Verily, according to them, religion is a matter to which no man would attend, were he not afraid of hell; a thing that he would not love for its own sake, and for His sake who is the author of it. If there is any thing which can remove that unhappiness which man is born an heir to; if there is any thing which can bring back his lost peace of mind; if there is any thing which can restore the original happy balance amongst his passions and affections, it is giving to God his proper place in the heart: and that doing so will make either man or child dull and cheerless is what every christian knows to be false.

The training up of children in the way they should go is a duty which requires much care and long perseverance, but as a compensation for all this, there is every reason to believe that wise measures, judiciously followed up will be successful. Solomon says, "train up a child in the way he should go, and when he is old he will not depart from it." This may be regarded as a statement which will turn out true in the great majority of instances. Upon the word of the wisest of men the greatest dependance may confidently be placed. The implanting of a right principle sufficient to control the whole man, and commending itself to his judgment and his conscience—and that principle strengthened by habit and recommended by the happiness with which it is invariably attended, is doing all that can be done to ensure success in the training of children.

To say that such an education will be generally successful, is saying, perhaps, all that can be said. But there is certain ground for believing that it may be carried much nearer to *universally* successful than most persons seem to be aware. While it is admitted that there are some natures so crossgrained as to bid defiance to the best directed efforts, yet it is believed that the number of these is by no means great. Those who are usually ranked amongst the *untameable* ought, in most instances, to be classed amongst the *peculiar*; and if, instead of rigidly adhering to one uniform mode, such variations were resorted to as might meet their peculiar case, it is believed that, very few would be found who would remain unaffected by a judicious and discriminating training. Parents are very apt to lay upon their children the blame, which is due only to their own want of judgment and perseverance. Were the great business of rightly training children duly attended to, such a reformation would soon be effected in society, as would make, what now appears to many the dreamings of enthusiasm, fall short of the reality.

But while the heart warms in contemplating such results, we must be careful not to expect from training, effects that do not belong to it. Some have carried their views so far, as to maintain that, every parent may have his children become pious if he pleases. Piety, in the true sense of the word is the work of God. It exists in those minds only that are regenerated by the spirit of God. The power and the value of training

may be shewn to be sufficiently high, to induce those who have the care of children committed to them, to embark in the work with their whole soul, without running into the extravagance of saying, that it can do that which nothing but the grace of God can do. By right training, just views of God's character are given, habits of thinking and acting in conformity to the will of God are formed. The young are kept from those practices which harden the heart, and which, by accumulating guilt, alienate it still farther from God. In a word, the mind is put into that state in which there exist the greatest facilities for the entrance of the word of God, and the fewest and least hindrances. These are means by which the grace of God operates upon the soul, and when to the employment of these, there are added the fervent prayers of christian parents, there is that done to which God has promised his blessing; and there it may safely be left.

Parents ought to be aware that immortal minds are committed to their care, that the educating of them for occupying a useful station in society—that the training them for eternity is a solemn duty devolving upon them by the appointment of God—that they are to a very great extent responsible for the character which their offspring shall maintain, and that so far as the use of means is concerned, the children will be happy or miserable according as they are faithful or negligent in the discharge of their duties.

“Fathers, bring up your children in the nurture and admonition of the Lord.” Eph. 6: 4.

ARTICLE II.

ON THE *Time* OF THE SABBATH.

In the first Article, the necessity of such an institution as the Sabbath was discussed. The next that invites attention, is the *Time* of the Sabbath: and here two questions suggest themselves; viz. the quantity of the *Time* and the frequency of its recurrence: these must be fixed and known in order to the due observance of the Sabbath. It is evident, that the determination of these questions, cannot be left to the caprice of man, however correct might be the judgment formed in a state of unimpaired vigour and innocence; it is evident that nothing like unanimity can be expected now on this subject: besides upon what principles could an attempt to settle these questions be made? If the importance of the duties is considered, it might be supposed that the whole of man's time ought to be spent in them: what employments more delightful and improving than the social exercises of religion? how desirable, that the life of man, like that of angels, were a perpetual Sabbath? But since the concerns of the present life occupy so large a portion of man's time and care, it would be difficult, perhaps impossible, to appropriate a due proportion of time for them, and leave a sufficient space for the Sabbath. Nor could the magistrate be expected to fix upon a proper time: he has no better data to go upon than others, and is therefore equally incompetent to settle these questions. None, but the Author of the Universe, is able to determine the due

proportion of time which is requisite for the secular business of life, and that which is necessary for the Sabbath; he, whose wisdom appears conspicuous in every part of his works, and he only is able to make an arrangement suitable to the circumstances of man and worthy of his own perfections. That his will on this subject must be the law of the Sabbath, will further appear from the consideration that He is the supreme object of the services performed. His name is adored, his perfections and his works are celebrated; and therefore the right of appointing the time of the Sabbath must be His. Hence the Sabbath is not a human invention, but a Divine institution; and mankind may not either amend or alter it, to suit their taste or convenience. God's appointment alone can fix the time, the particular day, and the frequency of its recurrence.

How then shall we ascertain his appointment on this subject? Is there any express and formal institution of the Sabbath? There is none. To learn the Divine appointment, we must peruse the history of the institution itself.

The first intimation of the Sabbath is in Genesis ii. 2, 3, where we are informed, that God rested on the seventh day from all his works, and that he blessed and sanctified that day. Some suppose, that the sacred historian adds this notice of the Sabbath to the account given of the Creation, merely from its connection with the works of Creation; and by way of anticipating a law that was to be given 2500 years afterwards. This view, however, is more specious than solid. No one reading the narrative of Moses would suppose that he had mentioned the Sabbath by way of anticipation. The idea which the passage naturally suggests is, that the employment of the seventh day is related after the account given of the works of the other days; each day was distinguished by its particular display of Divine power, and the seventh day is distinguished from them as a day of rest, of blessing and of consecration; it is called the seventh day, because its employment was the celebration of the finished work of Creation: and it is called Sabbath, because it was a day of cessation from work: it is a day set apart for rest and praise. The sacred historian does not relate the precise form in which the consecration was made; but his language evidently implies that the Sabbath was then instituted: had he related the manner or form in which the consideration of the day took place, there could have been no dispute about the origin of the Sabbath: he simply tells us that the day was consecrated as a day of rest and blessing; this then must be the origin of the Sabbath: to put any other sense upon the passage, will require laboured and ingenious thoughts, which none will bestow, unless there is a favourite hypothesis to maintain.

The Sabbath, instituted immediately after the Creation, continued to be observed as such. An indication of this appears in Gen. iv. 3, 4, "And it came to pass *in process of time*:" literally *at the end of days*, that is, at the termination of a period of time; at the end of the week, when men met to worship and to present their offerings; that Cain brought an offering, &c. In Gen. viii. 6, 10, 12, there seems to be an allusion to the division of time into weeks, "*Noah waited yet seven days*;" if so, it implies that the Sabbath was known and observed as the last day of the week during the whole time before the flood. That the Sabbath was observed from this time onward until the time of Abraham is evident from the continual practice of Job whose religious opinions, property and manners seem to place him as contemporary with Abraham; Job had seven sons who visited each others houses and feasted alternately; Scripture says that when the days of their feasting were gone about, that is, when the cycle of their feasts was completed; he called them together and sanctified them; this he did continually; every seventh day or Sabbath there was a family sacrifice offered up. Thus it appears that from the Creation to the flood,

and from the time of Noah to the days of Abraham, the Sabbath was known and kept. The next notice of the Sabbath is in Exodus xvi. 23. The Israelites are commanded to gather a double portion of manna on the sixth day because they would not find it on the seventh; that being the Holy Sabbath of the Lord their God. Some take this to be the origin and institution of the Sabbath. But there is nothing in the context to confirm the opinion; what was there *new* in the circumstances of mankind *now*, that rendered a Sabbath more imperative than formerly? The language implies evidently, that the Sabbath was known and observed previous to the sojourning of the Israelites in the wilderness: and if it is enquired why the Sabbath is mentioned here, the answer is at hand, viz. the Israelites required to be reminded of the great reverence due to the Sabbath which they had been prevented from sanctifying aright in the land of Egypt.

But the most satisfactory instruction respecting the Sabbath is contained in the fourth commandment of the Decalogue; there the quantity of time and the particular day of the week are specified; and the reasons for the Sabbath are given. *Remember the Sabbath day to keep it holy*, clearly implies that the Sabbath was known and observed before this; "*Six days shalt thou labour and do all thy work, but the seventh day is the Sabbath of the Lord thy God,*" teacheth a seventh part of man's time is not at his own disposal, but is the exclusive property of his Maker and to be employed in the way that he directs; for in six days, &c. and rested the seventh, &c. evidently connects the origin of the Sabbath with the completion of the work of creation.

From the giving of the law, onward, frequent allusions are made to the Sabbath in the history of the Church: sometimes the prophets speak of the blessedness of the Sabbath as a day sacred to the Lord; at other times they demonstrate against the neglect and profanation of the day; the xcii. Psalm is a psalm or song for the Sabbath day; the cxviii. Psalm alludes to it as the day which God hath made or appointed: onward until our Saviour's time, it appears that the Jews observed the day and assembled in their synagogues on the seventh day of the week; and from our Saviour's time down to the present day, a Sabbath, either on the seventh or on the first day of the week, has been observed in the Christian church.

The history of the Sabbath then shews, that it has existed from the beginning of Time; and that over a seventh portion of his time man has not the same control which he has over the rest of his time; that portion of it is sacred to his God; to infringe upon it or to employ it to purposes different from those appointed by God must be very sinful.

But why is there no formal institution accurately describing the time given, so as to prevent the possibility of doubt on this subject? It may be replied, that the argument for the Sabbath is stronger without this. Because, 1. If it be true that wherever intelligent and moral beings exist, there must be institutions similar to the Sabbath, then it must be sufficient to state, that the work of Creation was completed by the consecration of the seventh day as a Sabbath. 2. It was not necessary during the first ages of the world to give directions as to the time and meeting of the Sabbath; the common parent of mankind would be acknowledged as a competent authority in this matter. 3. Every doctrine of religion is not laid down explicitly in the Bible; the Scriptures nowhere demonstrate the existence of God and that worship is due to him: these are assumed, and if proved from Scripture, must be proved by inference. The being of God, that worship is due to him, and that a time should be set apart for this purpose, are dictates of common sense, and universally admitted; so that, if the Scriptures refer to them, and furnish such hints as are necessary to direct mankind in their duty, it is *sufficient*.

The arrangement of *one* day in seven, is evidently the wisest, the best,

and the fittest that could be adopted ; this is proved by its universal reception even amongst the heathen. One attempt was made in France to alter the Sabbath, and to substitute every tenth for every seventh day ; the consequence was, that society became unhinged ; a state of things occurred, that rendered the common intercourse of life impracticable ; and the only remedy was a return to the original, the Divine institution. The readiness with which all nations have adopted this arrangement, proves that it must be peculiarly adapted to mankind ; the most ancient writers whose works have come down to the present age, speak of the Sabbath as an holy day. Josephus informs us, that there is no city, whether among Greeks or Barbarians, that does not acknowledge the seventh day as a day of rest ; numerous testimonies, later than his, could be adduced, to show that amongst the heathen nations the Sabbath was known and observed : and even at the present day, although all nations do not agree respecting the day of the week, yet they concur respecting the quantity of time, viz. a seventh part ; for whilst the Christians observe the Lord's day, (very properly called Sunday by some,) and the Jews observe Saturday ; it is well known that the Turks observe Friday ; the Egyptians, Thursday ; the Assyrians, Wednesday ; the Persians, Tuesday, and the Greeks, Monday ; the universal concurrence of mankind in this arrangement, proves that it is peculiarly adapted to mankind, and that it must have originated in Divine wisdom.

B. B.

What Connexion has the Church with the World ?

THE whole human race is divided between the Church and the World. The Church consists of all who make a credible profession of the true religion ; the World consists of all who are without the pale of the Church. To one or other of these divisions every human being must belong ; secession from both is absolutely impossible. There is no neutral ground upon which any person can stand in a state of separation from both ; no neutral society to which he can possibly join himself.

The Church is the device of infinite wisdom and love, and the fruits of Christ's mediation ; the World is the device of Satan, and the fruit of man's rebellion against his Maker and Sovereign Lord. The latter became visible with man's first transgression ; the former became visible on the first announcement of a Saviour to man. These two great divisions or kingdoms of men have therefore been cotemporaries since the days of Adam and Eve ; and they will continue to be so, until time shall conclude its period and be no more.

The Church is, indeed, divided into many congregational and denominational sections ; but they are all united together in the bonds of love and devotion to Christ. Their profession of faith in Christ and their obedience to his revealed will, make them "one body," and "members one of another." The World is divided into empires, kingdoms, and states ; but, in relation to the Church, all these subdivisions make only one body, and that body is the World. The subjects of both kingdoms are the natural descendants of one common parentage, and the inheritors, by nature, of guilt and corruption. They have the same natural faculties of mind and body, and are equally the heirs of dissolution and the bondage of corruption in the grave. They have to use the same means in procuring temporal sustenance, and are, generally, indiscriminate sharers of the same temporal prosperity and adversity. They have a common interest in the peace and prosperity of the nation to which they belong : and have necessarily

to commingle, more or less, in the affairs of this life. But although they may thus have some things common,—they have no affinity. They are essentially distinct kingdoms; and every attempt to affianc them is daring presumption.

There is no affinity between the Head of the Church and the Head of the World. The Church is the kingdom of the Lord Jesus Christ. He purchased it with his blood; consequently it is his own peculiar property. Before the worlds were made, the Eternal Father did choose and appoint Him to be enthroned on his “holy hill of Zion;” and as the recompense of his humiliation and sufferings, the Father hath exalted him to the throne of his kingdom—“set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the Church which is his body, the fulness of him that filleth all in all.” He therefore reigns King of his Church, and from the fulness of his grace he is ever dispensing royal gifts to his people. He is also the king of kings, supreme in the government of the world, and, therefore, directs and overrules all the events of time to the advancement of his glory in the Church. There is nothing exempted from his authority, for the Father “hath put all things under him.” “Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father.”

But although he is as truly king of the World as of the kingdom which the Father hath given him, yet he, in holy sovereignty, permits Satan to usurp more or less dominion over the world. The world is therefore the visible kingdom of Satan; and he is declared to be its god and prince, and “the spirit that now worketh in the children of disobedience.” This greatest of all the enemies of God, and the arch-deceiver of men has also by the agency of men, frequently attempted to usurp dominion over the Church, and dethrone him to whom only the right of dominion belongs. In many of the old countries, the reigning Monarchs claim, as their divine right, the Headship of the Church in their own particular dominions; and the Roman Pontiff in the assumed character of Christ’s Vicar, or substitute, claims supremacy over all the churches; but assuredly Christ never gave them a right to this Headship over the Church which they presumptuously claim, nor will he ever permit any created being to share with himself the throne of his kingdom and his glory. The professedly christian kings of the earth, and the Roman Pontiffs have, to say the least of it, more frequently ruled over their kingdoms and their churches, as the viceregents of the prince of darkness, than as the followers of the meek and lowly Jesus. The Queen of England may, and does, claim to be the Head of that sect of religionists which is, in the statute book of Britain, called the Church of England, and that sect may and does glory in having such a virtuous Head; but no such Head of the Church of Christ is recognized in the statute book of Heaven—the Scriptures of the Old and New Testament; consequently this sect cannot be the Church which is “built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone.” The priests of this sect may, from their mitred chief to the lowest of his subalterns, iterate that they are the true successors of the Apostles, to the end of time; but assuredly they cannot produce from Scripture the slightest evidence to prove that they are *even a part* of the visible church which was founded by Christ and his Apostles. There may be, and we believe there are many members

of the Church of Christ connected with this sect; but the fact that their Church has an earthly Sovereign for its Head, and its affairs conducted according to acts of Parliament, reduces it to a secular institution and one of the cities of nations—destined to fall with Babylon the great. The Roman Catholic Church is, at least, in one point more consistent than the Church of England;—the former has professedly at all times a spiritual head,—the latter has always a layman, or a laywoman for its head. In either case, however, the supremacy claimed over the church is an invasion of Christ's royal prerogative; consequently, all such churches clearly rank with the denomination called Antichrist.

To be continued.

STATE OF RELIGIOUS LIBERTY IN FRANCE.

FREQUENT attempts are made to depress religious liberty in France. One judicial trial is scarcely ended when another is begun. The constitutional charter promises equal protection to all sects in religion, but this fundamental law is either constantly violated or evaded in practice. The courts of law are chiefly composed of Roman Catholics, and are influenced by the ambition of popery, and the intrigues of priests.

Two public prosecutions have lately been instituted:—one against the Protestants of Serres, a village in the department of Ariège, the other against those of Senneville, a village near Paris. Mr. Maurette, the curate of Serres, and several of his parishioners, abandoned the Church of Rome, embraced the doctrines of the Reformation, and formed a Protestant congregation. Others designed to imitate their example. The bishop, and his subordinates, were enraged, and complained to the civil magistrate, and demanded that the church should be shut up. The matter was carried before the civil court of Foix. The counsel for the Protestants in vain appealed to the great principles of liberty of conscience guaranteed by the charter. The court directed, that the church be shut up, and imposed a fine upon these poor people. The church court interfered; but were told, that these persons, were not under their jurisdiction. These peaceable and respectable converts to Protestantism, were moreover traduced as immoral, and unworthy of regard. Before they submit, they are resolved to exhaust all the forms of law. They still hope to obtain justice. An appeal has been made to the Royal Court at Toulouse.

The Protestants of Senneville—whose pastor Mr. Roussel had been forbidden the exercise of any of his pastoral duties—prevented from conducting religious ordinances, or even entering his church, by soldiers guarding the doors—employed as their council, the celebrated Mr. Odilon Barrot, leader of the Opposition in the Chamber of Deputies. The cause was pleaded at Mantes on the 24th November last. The accused at the bar claimed, in the name of the Charter, the sacred right of performing the worship of God, in the manner which they believe to be agreeable to His word.

The complaint of the King's attorney consisted chiefly in ridiculing the Protestants of Senneville, for capriciously changing their religion; taunting them with silly pride, or hatred to the Romish Church. He appealed to articles 291 and 292, of the penal code, which forbid more than twenty

persons to meet, without permission from government—but which Protestants contend are abolished by the Charter. He appealed also to a law of 1834 against political associations, of which, at the time of its discussion, in the Chambers, a minister formally declared it should never be applied to religious meetings.

With much force and dignity Mr. Odilon-Barrot argued, that it is not necessary for those who intend to open a new church, to ask leave of the government: it is sufficient to notify the magistrate, that they shall open their church, at such an hour, on such a day. He distinguished also between churches maintained from the public treasury, and those who are not. He thought it quite natural, that an endowed church should be subjected to certain conditions, or even restrictions; but the church, which has not exchanged her independence for temporal emolument, ought to enjoy full liberty, so far as consists with good order, or decorum, or the general laws of the country.

The cause was lost at Mantes. Protestants in France watch with deep interest the progress of these cases; but they must wait, till the Royal Court at Paris, and then the Court of Errors, shall decide, before the ultimate result shall be known.

It appears that at present the mayor of a village, or a prefect, or a minister of state, may prevent the rise of new Protestant congregations, or from ever having a pastor, or from having the gospel preached. Can ever both liberty and popery prevail? The French little know in what true liberty consists.—*Abridged from N. Y. Observer.*

HOW INFANTS ARE SAVED.

"Infants have never done evil and yet they die. They are treated as Adam merited to be treated. Though guiltless in themselves, they sinned in their great public head. Adam acted not personally but for his whole posterity. His was a probation not of private virtue, but of the virtue of his species. Whatever he did had the same effect upon the Divine Law and bore the same relation to the Divine government, as if done by all his offspring. His fall was not the fall of ADAM, but the fall of MAN. In him all die for in him all have sinned—infants as well as adults; persons who never come to years of understanding, as well as persons who live to hoary hairs and in much iniquity. But as the offence was, so is the free gift. Just as death was entailed by the guilt of Adam, so is life conferred by the obedience of Christ. Infants never did evil and yet they die; they also never did good and yet they are saved. Condemnation comes upon them, none otherwise from Adam, than Justification comes upon them from Christ. Their bodies return to the dust merely because the former violated God's law: and their souls are carried to glory merely because the latter "magnified the law and made it honourable." Explain to us the system of things in virtue of which they are mortal and you explain the system of things in virtue of which they are saved. Adam was the figure of him that was to come. He was the public head of *his* posterity, just as Christ is the public head of *the redeemed*. Our Lord like our first Father acted not personally, but as a representative. Whatever he did had the same effect on the Divine law, and bore the same relation to the Divine government, as if done by all persons who shall eventually be saved,

Infants passing into heaven, are treated simply as he merited to be treated. They first sinned in Adam and became mortal, and they next were crucified with Christ, and are in consequence raised up with him and made to sit together with him in the heavenly places."

Now our Lord declares "except ye receive the kingdom of heaven as a little child, ye shall in no case enter therein." We must be saved as infants are, or not be saved at all. The method of deliverance is the same for us as for them. Christ is head over all for every member of his body, for all the portions of his church, and all the subjects of his kingdom. We differ from infants in our condition, chiefly by adding personal sins, and we must differ from them in the mode of our deliverance, chiefly by adding active faith, that faith "which works by love, which purifies the heart and overcomes the world." Their and our grounds of safety are the same. Their treatment and ours on the part of God consists alike in imputing the merits of the Saviour. We receive salvation in the same sovereign or rather representative manner, in which we have received mortality. We owe our mortal condition all to Adam, and we must owe pardon, heavenly influence, and eternal glory all to Christ. "Neither is there salvation in any other, for there is none other name under heaven given among men by which we must be saved."—*The Christian Teacher.*

THE DYING CHRISTIAN.

Thus speaks the dying Christian: When I consider the awful symptoms of death, and the violent agonies of dissolving nature, they appear to me as medical preparations, sharp but salutary; they are necessary to detach me from life, and to separate the remains of inward depravity from me. Besides, I shall not be abandoned to my own frailty; but my patience and constancy will be proportional to my sufferings—and that powerful arm which hath supported me through Life will uphold me under the pressure of Death. If I consider my sins many as they are, I am invulnerable, for I go to a tribunal of mercy where God is reconciled and Justice is satisfied. If I consider my body, I perceive I am putting off a mean and corruptible habit, and putting on robes of glory. Fall, fall ye imperfect senses, ye frail organs of body, fall, house of clay into your original dust: "you will be sown in corruption, but raised in incorruption: sown in dishonour but raised in glory; sown in weakness but raised in power." If I consider my soul it is passing, I see from slavery to freedom, I shall carry with me that which thinks and reflects. I shall carry with me the delicacy of taste, the harmony of sounds, the beauty of colours, the fragrance of odoriferous smells; I shall surmount heaven and earth, nature and all terrestrial things, and my ideas of all their beauties will multiply and expand. If I consider the future economy to which I go, I have, I own, very inadequate notions of it; but my incapacity is the ground of my expectation: could I perfectly comprehend it, it would argue its resemblance to some of the present operations of my mind. If worldly dignities and grandeurs, if accumulated treasures, if the enjoyment of the most refined voluptuousness—were to represent to me celestial felicity, I should suppose, that, partaking of their nature they partook of their vanity. But if nothing here can represent the future state, it is because that state surpasseth every other; my ardour is increased by my impar-

fect knowledge of it. My knowledge and virtue I am certain will be perfected; I know I shall comprehend truth and obey order; I know I shall be free from all evil, and in the possession of all good. I shall be present with God I know, and with all the happy spirits that surround his throne; and this perfect state I am sure will continue for ever and ever. Such are the all-sufficient supports which revealed religion affords against the fear of death.—Such are the meditations of a dying Christian.—*Sanim.*

A LETTER.

Every incident about a letter has something connected with the past, the future, the unseen, the unknown, things the most simple and natural that touch the tenderest, the sweetest: sympathies of our common souls; and things the most awful, mysterious, and sublime, which awaken the "thoughts that travel through eternity," and "the feelings that lie too deep for tears." To a letter belong—taking it under the most usual circumstances which give birth to documents of this kind—a *name*, a *place*, an *occasion*, and a *date*. What is the *name*? That by which an insulated individual (the writer) was known on earth from all his contemporaries; and that by which (speaking after the manner of men) he shall be summoned to appear at the bar of God on the day of Judgment, to give an account of the deeds done in the body. What is the *place*? The locality where he dwelt for a season, where generations had died before and generations shall live after him to the end of time. What is the *occasion*? One of those daily occurrences, the things which happen to all, of which in the bulk we think almost nothing, but which to each in turn, when the particular application falls upon himself, his family, his friends, his countrymen or any class of persons to whom he is affectionately allied, or generously attached, may be of more pressing importance while it lasts, than any thing else in the world. What is the *date*? A visible memorial of one of the days of the years of man on earth, perhaps the only existing register of that particular day, which came in its course, and went when its errand was accomplished, whither all the days and years and ages of time depart in peace—to await the arrival of that day, when its account must be given in before the tribunal of the judge of quick and dead. The date of such an undistinguished day is also a visible memorial of all that happened within its course of twenty-four hours—the very living man including whatever he did, or said, or thought, or felt, or suffered.

It is more than this, it is a memorial of all that was enjoyed in heaven, endured in hell, or transacted throughout the whole universe of God, in his providence and in his grace, by himself or by his creatures: and it is the memorial of a day, which has left on every day that has succeeded, or shall follow it to the end, eternal influences which however unappreciably small or great to finite minds, are yet distinctly estimated by Him to whom all things are known in their beginnings, connections, and issues. This may be deemed reverie and hallucination by "economists and calculators" who busy themselves wholly with things present and passing, but that man has within him powers and faculties unawakened and unapprehended, who cannot thus by association connect himself with all created beings and intelligences, of whom he can gain any knowledge by research on earth or revelation from heaven: through all the things that are seen,

discerning tokens and traces, of things that are not seen, feeling, meanwhile, that the dignity and value of the former must be precisely in proportion to the relationship which they bear to the latter; "for the things which are seen are temporal, but the things which are not seen are eternal."—*James Montgomery.*

MILLENNARIAN ERROR.

IN the absence of political talent, of piety, of knowledge, of industry, of every virtue, and every motive which might give energy to the human character, in the suppression even of the narrow controversial spirit which enlivens the understanding, however it may sometimes pervert the principles—a very wild and extraordinary delusion arose and spread itself and at length so far prevailed, as not only to subdue the reason, but to actuate the conduct of vast multitudes. It proceeded from the misinterpretation of a well known passage in the Revelation (xx. 2—3) "And he laid hold on the Dragon, that old serpent which is the devil and Satan, and bound him a thousand years," &c. It does not appear that the earlier Divines derived from this prophecy that specific expectation respecting the moment of the world's dissolution which now became general: nor do we learn that the people before this time, much busied themselves about a matter which could not possibly affect their own generation; but about the year 960, A. D. as the season approached nearer—one Bernhard, a hermit of Thuringia, a person not destitute of knowledge, boldly promulgated (on the faith of a particular revelation from God) the certain assurance, that at the end of the thousandth year the fetters of Satan were to be broken; and after the reign of Antichrist should be terminated, the world would be consumed by a sudden conflagration. There was something plausible in this doctrine, and it was peculiarly suited to the gloomy superstition of the age. The clergy adopted it without delay; the pulpits loudly resounded with it; it was diffused in every direction with astonishing rapidity and embraced with an ardour proportioned to the obscurity of the subject, and the greediness of human credulity.—The belief pervaded and possessed every rank of society—not as a cold and indifferent assent, but as a motive for the most important undertakings. Many abandoned their friends and their families and hastened to the shores of Palestine, with the pious persuasion that Mount Sion would be the throne of Christ when he should descend to judge the world; and these, in order to secure a more partial sentence from the God of mercy and charity, usually made over property, before they departed, to some adjacent monastery or church, others whose pecuniary means were thought perhaps insufficient to bribe the justice of heaven, devoted their personal service to the same establishment, and resigned their very liberty to those holy mediators, whose pleadings they doubted not would find favour at the eternal judgment seat. Others permitted their lands to lie waste and their houses to decay, or, terrified by some unusual phenomenon in the heaven, betook themselves in hasty flight to the shelter of rocks and caverns; as if the temples of nature were destined to preservation amidst the wreck of man and his works. The year of terror arrived and passed away without any extraordinary convulsion: and at present it is only remarkable as having terminated the most shameful century in the annals of Christianity.—*Haddington's Church History.*

Extracts from the Journal of a recent Tourist.

HOLLAND.

We landed at Rotterdam on the Sabbath morning; and on our way up the river were presented with many distressing evidences that "the first day of the week," much as it is desecrated in our own country, is to a much more melancholy extent profaned here. Persons were pursuing their ordinary avocations on the banks; and on the river, boats were plying in all directions. When we arrived at the quay, called the Boompjes, the noise of the sailors—the coming aboard of custom-house officers—the bawling of waiters from the different inns, each recommending his own as the best, and almost per force carrying passengers along with him—the bustle and confusion of landing—each striving to get before his fellow—not only drove one stupid, but effaced from the mind all recollection of the Lord's day. The luggage of all on board was carried directly to the custom-house. The passengers, of course, followed; and there, ranged in order, we had to await the examination of the authorities. In a short time we were released from the officers, and found ourselves in the "New Bath Hotel," a comfortable inn near the landing-place, and not very expensive. Having refreshed ourselves, we set out in search of the Scottish Church, which, as we were informed by one of the waiters, was situated in the Hoogh Straat (High Street). We easily found the street, but of the church no one could give us information. Being ignorant of Dutch, I tried "gude brade Scotch," but it would not do. I next attempted French with as little success. At length one genteel looking youth seemed fully to understand me, kindly volunteered his services to conduct us, and landed us in the saloon of a large hotel! By this time it was long past the hour of public worship. We gave up the search, and returned disappointed to the inn. Having, however, got more correct information, we easily found it in the afternoon, and heard a sermon, more remarkable for its ambition in point of style than the solidity of its matter, from Mr. M——, of the Scottish Church, Manchester. It was with very mingled feelings that I worshipped in this church. It cannot but be an object of deep interest to Scotchmen. It has existed in Rotterdam upwards of two hundred years; and the occasion of its erection was the following:

At a very early age, Rotterdam, in consequence of its commercial advantages, was much frequented by foreigners. Among the first settlers were many of our own countrymen. Along with their commercial habits they carried with them a strong attachment to religious ordinances, and especially to the form of church government which prevailed in the land of their fathers. For a series of years they had no stated clergyman, but availed themselves, as opportunity offered, of the ministrations of different individuals who were either established in other towns of the Netherlands, or of chaplains in the army. About the year 1640, however, the Scottish settlers determined to make an effort to obtain a settled ministry; and with this view applied to the authorities for assistance. The magistrates concurred—not only encouraged them, but offered to help them in the matter. Application was accordingly made to the government; and on the 19th of July, 1642, "after mature deliberation, it was found good, that within said city, Rotterdam, there shall be erected and instituted a church for the Scottish nation, and their noble great mightinesses, for carrying on the same, agreed to, and agree by these, that there shall yearly be paid, on behalf of the States, for a salary to the minister of that church, the sum of 550 guilders." The civic authorities were even more liberal than the government, for they not only furnished a place of worship, but granted also, from the city funds, an additional annuity of 650 guilders, thus se-

curing to the person who should be elected as minister, the sum of 1200 guilders a year, (a guilder is equal to 1s. 8d. sterling.) equal to £100 sterling.

The first minister was Mr. Petrie, some time settled at Rhind, in the neighborhood of Perth, who preached his first sermon—in a house in Wine Street, which had been fitted up for the purpose—on the 2d of August, 1643. From that time the church has been supplied by ministers, or licentiates of the Church of Scotland. The present clergymen—for there are now two—are Messrs. McPhail, and Fairweather. Like others of the churches of Holland it was a place of refuge for many of the holy men who were compelled to flee from their native land in those days of persecution, when the Charleses attempted to force "black prelacy" upon Scotland. Trail of Edinburgh, Brown of Wamphray, Carstairs of Glasgow, and many others preached here; and the ashes of not a few of Scotland's choice sons repose near this spot. The church has been rebuilt, but the old one is still standing; and the sight of this little house of God, with its pavement of tomb-stones covering the sainted dead, deeply stirred our hearts. Driven from their native land, they found here a covert and a quiet resting place while they lived; and, when they died, a peaceful grave. One cannot help loving the Dutch for their generosity, and feeling thankful to them for their kindness to our persecuted forefathers. The present church is a neat building, capable of containing about 900 persons. There were nearly 800 members at one time connected with the church; but, alas! they are sadly diminished. On the day we were present there were not 100 persons altogether; and the membership, I believe, does not nearly amount to that number. Besides this there are other British churches in different cities of Holland, some of them connected with the Church of Scotland, others with the Church of England. They are all, however, recognized by the state, and receive a certain support from Government.*

In the evening we worshipped in the Great Church of St. Lawrence—a cathedral of immense size, built in 1472. It is capable of holding many thousand persons. There are only a few pews in the whole area. The audience sit on chairs. At the one end is an enclosed place, which is never entered except at the communion, within which it is celebrated; and at the other is an organ reaching from the floor to the roof, and filling the whole space between the pillars. This organ is reputed the finest in the world, except that at Haarlem, which is considered the best. When we entered the service was begun. The audience was upwards of 2000.—They were engaged in praise. Every individual seemed to join, and the singing was such as we had never heard in our own country. There were a richness, and a fulness, and a unity of tone entirely new to us. The different parts were all being sung, but there was no jarring. The voice of the immense multitude was one; and this, uniting with the solemn tones of the organ, and sounding through the arches, and along the roof of the church; formed the sublimest music I ever listened to, and produced an effect that, for the time, was completely overpowering. When will our congregations be able to sing in such a way?

The services were nearly the same as our own. After prayer the scriptures were read. Prayer again was engaged in; and the sermon followed.

* The following is a list of these churches:—Amsterdam two, one Scottish, the other Episcopalian; Antwerp one, Episcopalian; Bruges one, Episcopalian; Dort one, Presbyterian; Flushing one, Episcopalian; The Hague one, Presbyterian; Middleburg one, Presbyterian; Ostend one, Episcopalian; Rotterdam three, One Presbyterian, one Episcopalian, the third English Presbyterian. There were once many more, but they are now either extinct or have merged into the Dutch establishment.

It was delivered by the bishop, a venerable old man, in a full court dress, with his long mantel* floating behind him. The services being all in Dutch, I understood not a word of the discourse. But the preacher was certainly in earnest; and if a judgment is to be formed from the attention of the people, it was both interesting, and instructive. The apparent devotion of the audience was peculiarly striking, and contrasted strongly, in some particulars, with the conduct of many of our congregations at home. During prayer every head was bent down—every eye was closed—there was not a movement—the stillness of death pervaded the multitude. All stood, and there was no motion towards resuming a seat till some time after Amen had been pronounced by the clergymen. Does not this rebuke the practice of many of our churches; and would it not be a decided improvement were we, in this, to imitate their example?

Notwithstanding this favourable specimen of the outward devotion of the Dutch, all my inquiries confirm the conclusion, that practical godliness is, generally speaking, in a low state in Rotterdam, and throughout Holland. I sought information on this point from every one who was likely to be able to give it, and the result, together with my own observations, is decidedly unfavourable. The Reformed Church of the Netherlands differs in no very material point from the Presbyterian Church in our own country. Its creed is the same. Its government does not greatly differ. Nearly two-thirds of the population are connected with it. The government provides a minister for every 700 souls belonging to the national communion. Religion is, upon the whole, outwardly respected, and so are its ministers. The majority of the people go at least once to the church on Sabbath; and when the youth come of age, they generally become members of the communion in which they have been brought up. But having said this, it is nearly all. It is well known that the Dutch have departed most lamentably from the belief, and practices of their fathers. Their creed is strictly evangelical; but the clergy of the present day are thoroughly Arminian, and many of them a great deal more. All sign the confession of the church when admitted to the ministry; but they do not hesitate to affirm that this is an idle ceremony, binding them to nothing, imposed by usage, and kept up without any good purpose. Some time ago a small party, who adhere to the testimony of the Synod of Dort, protested against the conduct of the majority; but they were stigmatised as fanatics; and as attempting to bring the people under the influence of a narrow unscriptural creed, fitted only to cramp the mind, destroy its liberty, and render men dull, morose, and melancholy. The book containing these accusations against evangelical truth, is said to express the sentiments of at least two-thirds of the clergy of the Dutch Reformed Church; and yet these are the men who are the successors of Witsius, Maestricht, Viringa, and a host of others, who, in their day, were the glory of the Dutch church, and the light of the world. If such be the clergy, what are the people? The effect of such a ministry may easily be conceived. The faith of the gospel is little cared for. Salvation, through a crucified Saviour, is neglected and despised. Practical godliness is mournfully disregarded. I was informed that family worship is now almost unknown in Holland; and genuine piety is regarded as fanaticism, and superstition. I have said that the people go generally once on Sabbath to the church; but this may be said to be nearly the whole amount of Sabbath observance. All the other portions of it are regarded as a holiday. In Rotterdam, on the Sabbath we spent there, shops were open in every street; many were but half closed. Business was not very openly, but it was, without a question, diligently

* The mantel is simply a piece of silk about six inches broad and three feet long, fastened by a hook to the collar of the coat. It is a badge of office.

pursued. We saw the merchant at his desk busy with his books; the shop-keeper was behind his counter; and the dram-seller was busy plying his vocation. Tents were erected in some of the streets, where wares were openly exposed; and in the vessels in the quays and canal there seemed no appearance of Sabbath. But the evidences of irreligion are even more striking in the country. Thither the people of the cities generally retire on the Sabbath afternoon. In the private gardens of the gentlemen, billiards, dice, cards are played, and music is enjoyed; and if the ministers of the gospel are not calumniated, some even of them can join in these abominations. The common people resort to the tea-gardens in the neighborhood of cities, where music, dancing, and fire-works are the amusements. The local fairs universally begin on the Lord's day, and are continued till the next. These two Sabbaths are the principal days of the fair; and singing, dancing, petty gambling, and even theatrical entertainments, are universal. We saw one of these fairs, and were informed that it was a representation of all the others in the kingdom.

My readers will be disposed to conclude from these statements, that evangelical godliness is entirely banished from Holland. And yet this will be an erroneous conclusion. There are a number of God's genuine people in that country; and they are on the increase. Within these few years there has been an important revival of religion in some of the cities of Holland. On our journey up the Rhine, we became acquainted with a Dr. B. a native of Holland, well known in his own country, a man of enlarged mind, deeply pious, and intimately acquainted with the state of religion in the land.

While he admitted, and deplored the facts stated above, he also informed me that a powerful reaction in favour of evangelical truth had taken place in Amsterdam, and some other places, within these few years. This, he said, was chiefly, under God, owing to the exertions of two men, both of them Jews, one in Amsterdam, the other in the Hague. Both were converts to the faith of the gospel—one a clergyman of the Dutch church, the other a physician, and both men of vast talents, and attainments, and of untiring zeal. They were intimate friends before their conversion; and, unknown to each other, were about the same time led to entertain serious doubts regarding their Judaical notions. The same portion of Scripture had arrested the attention of both. That portion was the fifty-third chapter of Isaiah. Neither could satisfy himself with the Jewish interpretations of that prophecy. They frequently met when their minds were in this unsettled state. But each was afraid to reveal his doubts and fears to the other. Both continued to pursue their inquiries unknown to each other; and the more closely they studied the subject, their doubts, their fears, and distress increased. In this state they one day met in the house of a mutual friend, and the following scene took place. One of them opened a Bible which was lying on the table; the place which he read was the 53rd chapter of Isaiah. "He was oppressed, and he was afflicted; yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken." The reader became greatly agitated; and endeavoured in vain to conceal his emotion. His friend was as much moved as himself; a single remark revealed in a moment the state of mind of both; a full explanation took place. From that time they pursued their inquiries together, and the result was, the abandonment by both of Judaism, and their conversion to the faith of the gospel. D'Acosta is now the most eminent clergyman in Holland; he

has a church in Amsterdam, preaches pure evangelical truth, and that with an eloquence, and fervour which, by the blessing of God, has roused thousands from their lethargy, and constrained them to cry, what shall we do to be saved? The other is a physician at the Hague, and is one of the most eminent in the land. He, too, labours with indefatigable zeal in spreading the knowledge of Christ. Dr. B. assured me, that of his own knowledge, there were at least 5000 true christians in Amsterdam alone. (It contains 202,364 inhabitants). The movement had spread to other cities, and similar effects had, in proportion, been produced. But as in many other instances, the devil had endeavoured to mar the good work. Enraged at his kingdom being so powerfully assailed, and his subjects roused from their indifference, he had assumed a new form of temptation, and spread a spirit of *fanaticism* among the ranks of the godly. Millenarianism, and even Mormonism, had found abettors among them. These broke through all restraint, and committed many follies, which grieved the godly, and opened the mouths of the profane. In this way genuine religion was made to suffer, and the good cause exposed to reproach; but still the work is going on, and who will not pray that it may be blessed a thousand-fold; and that the noble D'Acosta and his band may go on prospering, till evangelical truth pervade the land,

To these observations on the religious condition of Holland, it may not be uninteresting to add a few remarks descriptive of their education. It has been said, "If you wish to know man as he mingles in society, you must know something of the manner of his training in his earlier years." And one of our own poets has sung,

"From education as the leading cause,
The public character its colour draws."

The government of Holland has manifested a deep, and most praiseworthy interest in the cause of education. It has made it thoroughly a national question, and taken it, to a great extent, into its own hands. Its mode of operation is the following. There is a central board, which has its local commissioners, and general inspectors, over certain districts, into which the whole country is divided. To this board every application for a school, or for the enlargement of one already existing, must be made; they also appoint teachers, and no one can instruct publicly unless he has been examined by the board, and appointed to a particular district. There are four distinct grades of schools. The first, which is the lowest, in which the teacher must be able to give instruction in reading, writing, arithmetic, and the geography of the Netherlands; the second embraces all these, with the addition of general geography; the third adds French, the elements of algebra, and mathematics; the fourth, or highest, includes the classics, where youth are prepared for the university. The emoluments of the teacher are drawn partly from the government, and partly from the scholars. In the poorer districts they seem to be miserably paid, in some cases not above £30 or £40 per annum. In the case of paupers, the state provides a teacher solely for their instruction, whose salary is paid by the government, or from the funds of the corporation. The *questio vexata*, shall the Bible be used as a school book? has been answered in the *negative* by the Dutch board of education. It is in none of their schools used as such. There are, however, extracts from it, such as the history of Joseph, passages from the Evangelists, &c. This law has been adopted to prevent sectarian jealousies; the Roman Catholic children being taught promiscuously with those of the Protestants. A teacher, however, is at liberty to explain the Bible stories which are read, and there are some who devote a portion of every week to that object. The peculiarities of religious opinion are left to be communicated by the clergy

of different denominations, who generally meet with the young of their respective flocks once a week for that purpose. The Protestant clergyman meets with the Protestant children, and the Roman Catholic meets with those of his communion. This system has been in operation for several years, and it works well. The board recognizes no creed in the appointment of teachers; the schools are generally opened, and closed, with prayer. The local authorities look so strictly after the education of the children, that they will not give poor's allowance to any whose children are not at school. They have no compulsory power, however, as in Prussia, but the result of the system is, that there are few indeed of the present generation, who are unable either to read or write.—*Secession Magazine for February.*

ST. CATHARINES, April 5th, 1843.

To the Editor of the *Presbyterian Magazine.*

REV. SIR.—The following account of the origin of the Chippawa congregation, must, I am sure, give you and your numerous readers, great satisfaction.

The village of Chippawa is situated at the mouth of the Chippawa Creek, two miles from the falls of Niagara. Steamboats connect it with Buffalo; a railway is laid to Niagara; and its creek opens up the fertile country behind the village. Its present population, including the district within a semicircle of 3 miles, is nearly 3,000. From its various facilities of export and import, not to speak of its situation among scenes of surpassing interest, the expectation of its increase is not at all unreasonable.

In the village there is a congregation of Episcopalians and another of Methodists, neither of which is considerable. But till December last there was no Presbyterian congregation. Yet in, and around, there are many Scotchmen, and many of Scotch descent, of whom not a few were educated Presbyterians, and have strong leanings that way. Nay more, some of them before leaving the land of their fathers, were connected with our own church; and from time to time were making inquiries respecting our operations and resources in Canada. Their inquiries, after being made more or less for years, I believe with little satisfaction or beneficial result, lately assumed an urgent and tangible form. A letter dated at Chippawa, August, 1842, signed by 18 persons in and around the village, was sent to the Rev. Thos. Christie, Flamboro West. This letter stated the Sabbath desecration, the prevalent iniquities, and the spiritual destitution of the place, together with the attachment of the subscribers to our principles and practices, and concluded with a request that he (Mr. Christie) would use all the means in his power to get them supply of sermon.

How readily Mr. Christie acceded to the wish of the petitioners, and what were the results, the following extracts from a letter transmitted from Chippawa to himself will testify. "You promptly responded to our call, and when present with us here at a public meeting on 2nd Sept. last, it was unanimously resolved to petition the Missionary Presbytery of the Canadas, to form us into a congregation at Chippawa in connexion with the United Secession Church. A petition to this effect was prepared and signed by 22 persons, mostly heads of families, and forwarded to yourself, to be presented to the committee at their then first meeting in October last." This petition was accordingly transmitted and presented to the committee at its meeting in Flamboro West, on the 11th October.

It was considered and ultimately met with so favorable a regard that Mr. Christie was appointed to preach in Chippawa on the first Sabbath of December, and to form a congregation, if he should see cause.

On the 6th of the same month a congregation was formed consisting of 39 persons. We heartily respond to the sentiment expressed in the letter already quoted, "May this day be long looked back to, as an important era in the history of the Chippawa congregation! May it be as the beginning of months to our souls! May it be the commencement of blessings invaluable in themselves, and enduring as eternity in their consequences to us, to our children, and to all succeeding generations! Let all the people praise thee O Lord! Let every knee bow and every tongue confess, that Jesus Christ is Lord to the glory of God the father." Such is the very respectable commencement of the Chippawa congregation.

Nor is this all; "at a public meeting held 10th September last, it was unanimously resolved to build for Divine worship, a Church at Chippawa, in connexion with the United Secession Church, and to apply for subscriptions to defray expenses." And their operation commenced immediately. Nor did anything occur to damp their spirits or produce relaxation of effort. James Cummings, Esq., at once with great liberality, subscribed for the building a lot of *half an acre*, and about \$300 stood upon the paper in a few days after. On the 6th December no less than \$600 had been subscribed! Moreover, a frame building, 50 feet by 40, is contracted for, to be completed previous to the 1st day of May next. Such, Mr. Editor, are the facts concerning the origin of this congregation, so far as I can collect them.

Allow me now to say, that the above is creditable to the *spiritedness* of the Chippawa people, having once put their shoulders to the work they labour with determination. I rejoice to see a spirit that is dissatisfied with half measures. Let them prosper is my prayer; and that they may be imitated is my hope. Nor would I forget their *Christian zeal and attachment to principle*. I oppose fanaticism as much as any man; but give me sound common sense, a large basement of Scripture truth, and then, let steady persevering zeal act with all possible intensity. Amidst adverse and deadening influences these people have stood firm, and their Presbyterianism has remained unshaken, while their ardour in the cause of truth is as glowing as I trust it will be permanent.

I, sir, wish them all success. You and the Mission, I feel assured, say Amen. Let me tell them through you, that while we speak as above, we do not forget, and we would beg them to remember, that their work is but begun. They have just buckled on their armour, let them carry it nobly and quit themselves like men. To expect unbroken success would be to forget the troubled course of human events; to yield or even relax should difficulties cross their path, would falsify the pledge they have given and disappoint the hopes we have formed.

I remain, dear sir,
Yours faithfully,

J. P.

PERSIA.—The Rev. William Glen, Missionary of the United Associate Synod to Persia, has returned to Britain to get his translation of the Scriptures into Persian, printed. The expences will be defrayed by subscription.

STANZAS.

How many denizens of heaven I know
 Who once with me walked through this nether world,
 But now beside celestial rivers go—
 And golden streets enclosed by gates o'pearl'd
 Many whom I have loved and love are there.
 And oh! how few the scenes of vanished years—
 Save when in memory's retrospect appears,
 One and another; now a seraph fair;
 It doubts me whether those who yet remain
 To glad life's circle be in number great
 As those I cannot hope to see again
 Till I may meet them in a deathless state,
 That land whenever I its shores may see,
 Can scarcely seem a stranger's land to me.

EDNESTON.

TO THE AGENTS FOR THE PRESBYTERIAN MAGAZINE.

IN the lists returned to the Editor there are a few subscribers for six months. It never was, and is not, intended to admit subscribers for a shorter time than a whole year; though to suit the conveniency of subscribers, payments might be made half yearly in advance.

Agents are respectfully requested to inform the Editor before the end of May, whether the said half yearly subscribers are to be continued on the list for the next six months. As the number printed will correspond with the demand, it will be impossible for those who drop their names, hereafter, to complete the volume.

Our readers will please to notice, that by diminishing the spaces between the lines, an addition of matter has been made to this number, of upwards of four pages.

It is the intention of the Editor to increase each number to 32 pages, whenever the subscription list will warrant it. A little exertion on the part of those friendly to the undertaking is all that is necessary.

TO CORRESPONDENTS.

THE verses copied for the Magazine by J. A., would require too much space. Besides, they can scarcely be called Poetry.

As we have the impression that we have met with the able communication by a "Subscriber," we shall delay the insertion of it till he shall inform us whether it is original or selected,—and if selected,—from whom?

ERRATA.—Page 101, line 31, for arrives read arises.
 " 104, " 35, " condition, " consecration.
 " 106, " 16, " properly, " improperly.
 " 111, " 7, " Sanim, " Saurin.