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THE
CANADIAN CHRISTIAN EXAMINER,

AND
PRESBYTERIAN MAGAZINE.

VOL. IV.

JUNE, 1840.

No. VI.

DISCOURSE DELIVERED TO THE 93d HIGHLANDERS, ON THE NATURE AND DUTIES OF THE MILITARY PROFESSION.

BY THE REVEREND W. T. LEACH, A. M., TORONTO.

2 SAM. 23, 35.—“He teacheth my hands to war.”

As it is probable, that in the course of Providence, you will soon depart from this to another station in the province, I have thought proper, with a view to present to you, the moral and religious bearing of the matter, to address to you, while the opportunity lasts, a few observations on the nature and the duties of your calling. It is not unknown to me, that in this country where any foolish opinion may have its advocate, that the profession of a soldier has been represented to some of you as inconsistent with the religion of Christ. There is a sort of plausibility and glittering in the arguments usually adduced, and it is desirable that you should be warned against them, that no ignorant and talking person should have any influence upon your convictions. As to the duties of your profession, you have long had the reputation of an exemplary correctness in the discharge of them—a reputation that has not diminished since the time you were quartered here, and which I trust in God *never will* be diminished by any conduct of yours, either in the sunshine of peace or in the tempest of war; and in alluding to those duties, I am moved by a warrantable jealousy of the honorable conduct of my kinsmen according to the flesh, the willing subjects and defenders of the British Crown, rather than any particular necessity, that requires your being admonished of them.

The profession of a soldier is one which the soldier has no reason to be ashamed of. He may always *give* if he pleases, a sufficient reason for his adoption of the calling. He may engage in it without scruple. He may

continue in it innocently and with the approbation of his conscience, and he may discharge the severest duties of it with a perfect confidence that he is acting a part honorable in the eyes of men, and well pleasing in the sight of God. There is no objection of the ignorant and disaffected, no objection of the fanatical or spuriously religious person, but may be fairly obviated and proven absurd. You may always render a reason for the faith that is in you, and proclaim with the boldness of a servant of Christ, and with the courage which naturally belongs to the race of the British islands, that your cause is unexceptionable, the cause of *mankind* and the cause of God.

But in order to proceed with some regularity in the observations I shall address to you, we may first advert to the *nature* of the military profession, and in the second place to the *duties* of it.

Now, as to the nature of the military profession, we say, it is a lawful one. We say, it is has the sanction of God. There are many cases in which war had the *command*, the positive injunction and command of God, for the undertaking of it. Moses, by the instructions of God, said to the Israelites, “Avenge the Lord of Midian, and Samuel gave orders to Saul, to smite Amalek and utterly to destroy all that they had.” For the lawfulness of war, we have besides, the example of holy men, of Abraham, of Moses, of Joshua, of David, and others, all unquestionably guided in every important action and conjuncture by the Spirit of God. You remember that the approbation of the Most High was remarkably expressed, when

Melchisedec, a priest of God, blessed Abraham, as he returned from the slaughter of the kings. The reign of Jehu was continued unto the fourth generation for slaying the stock of Ahab, and Nebuchadnezer was rewarded for the destruction of Tyre. And we find David, king of Israel, declaring in the text, that his hands were taught to war by the instructions of God. Cases of the same description might be multiplied without number, and some instances might be given in which the actual vengeance of God descended upon those who refused to slay the enemies that ought to have been slain.

We know in point of fact, that there was war even in heaven, and it might naturally be inferred from this, that there *would* be war on earth. If Michael and the angels fought against the dragon; if they who formerly rebelled against the authority of God, were tumbled in the press of war from the ramparts of heaven, and if we are actually satisfied, from the closest and most extensive observation, that every lower species of created animals on earth, live in a state of occasional hostility, in a state subject to contention and war; then it certainly would be *singular* indeed, a single case in the history of angels above, and all other creatures of God's making below, if men alone were exempted from the necessity of war.

It is objected against the lawfulness of war, that Christ has declared that all they who take the sword shall perish by the sword. Yes, but that is declared in the case of those who employ it for the purpose of private revenge, and doubtless, had a special reference to the hour then present, *when*, if any one had used the sword, each and all of them who did so, would have perished. Again, it is objected against the lawfulness of war, that we are commanded to have peace with all men. Yes, but the precept is properly qualified and limited by St. Paul, *if it be possible as much as lieth in you, to live peaceably with all men*—if it be possible, *i. e.* it may be possible and it may *not* be possible. Again, it is objected, that the time shall be when men shall beat their swords into plough-shares, and their spears into pruning hooks, and that nation shall not lift up a sword against nation, nor learn war any more; that time *may* come and certainly will come, but it has not yet come, and to all appearances is far enough distant. These are some of the common objections against the profession of arms, all susceptible of an answer of the clearest and flattest kind; objections against a practice, which, as was before shown, has the warrant of the command of God himself, the warrant of the practice of the holy and great men who lived in days of old, which has had the approbation and the reward of God publicly bestowed upon it.

These things may serve to show the lawfulness of your profession, but it is not only lawful—it is *also* necessary. The profession of a soldier is necessary to the *very* existence of mankind; *force* must be opposed to *force*, vio-

lence must be *opposed* to violence. For true things to their consequences only a few simple steps. If every man that lives on the face of this green and breathing world, were to sell his birthright in it and come to this resolution, I will use no violence, I will neither hurt nor destroy a single creature of God's, whether it be a beast or a bird of prey,—suppose all men were to act upon a resolution of this kind, and what might be expected as the result? Why, if man destroyed not them, they would destroy *him*. If every man made up his mind not to *fight* against them, every man must make up his mind to perish at their jaws. You must either oppose them or be devoured by them. Now, what is true with regard to man and the beasts of prey, is equally true in regard of one class of men and another. If a barbarous and savage race of men make a hostile descent upon a civilized and orderly community, is it the duty of this community to hang their useless arms by their sides, like the tuneless harps of the Jews on the willows of Babylon, and with a patient spirit of martyrdom suffer themselves to be scalped and devoured by a savage and infuriated band? No such thing, it is their duty and a matter of absolute necessity, using the better means and intelligence which God has given them, to frustrate the purposes of their enemy; to muzzle them if possible, and if that be impossible, unquestionably to destroy them. The same thing holds with regard to nations. If a cultivated, a prosperous and religious people, are to maintain their advantages or preserve their existence as a people, they must be able to protect themselves from the violence of others. There is no intelligible principle of duty that requires them to suffer themselves to be smashed and destroyed—that requires them to permit themselves to be insulted or plundered.

The best nations, generally speaking, are the strongest; and they ought to be so in order to fulfil the final purposes of God. The purposes of God are the present and future happiness of his intelligent creatures, and in every nation where the truth in Christ has been made known, there is certainly to be found a much greater measure of happiness than in those countries that have not been favoured with the knowledge of it, and in addition to this, the happiness that arises from the confident expectation of a future happiness even when the present life shall have been passed and over. But in order that the present possession and the future enjoyment of an eternal and heavenly blessedness may be possessed and maintained by any people, that people must have the means and the power of protecting itself from violence. In such a world as this, they can only live by opposing the force of their enemies. They can neither maintain their moral nor intellectual ascendancy by any other means. Their safety from external violence must be secured, and if it were a law of nature that the barbarian should always in the course of time, tread

down into the dust the most cultivated, holy and religious people, the stream of things would be running backwards, and all the received and acknowledged purposes of God made vain and void. As therefore it is necessary that a good man, when attacked by a murderer, must defend himself to the best of his ability; as every cultivated and intelligent race of human creatures are justly called upon to protect themselves against the furious invasions of rude and barbarous savages, so is every intelligent, and prosperous, and religious community required to repel the aggressions of those nations, who in the course of human passions, may act unjustly and violently against its safety and interests. It is a law of self defence. It is a necessity which God himself has established. If a good nation is to exist—to live and breathe on the face of God's earth, how can they exist unless they arm themselves with the might which lies in you, against the ambitious, the selfish and half-savage powers that seek to crush and destroy us, that envy and fear us. There has been war in heaven and there must be war on earth. The thing is necessary—a justifiable and proper thing, more especially when you know that in supporting the cause of the British Government you are supporting the cause of Christ among the nations of the earth. There is no doubt of this, that if this good world of God's is to be peopled with men, men must fight, if it is to be peopled with good men, good men must fight and contend for their well-being.

War is a lawful and a necessary practice, and therefore the military profession is both lawful and necessary. But more than that, it is a useful and honorable profession. It may be regarded as the executive or administration of public justice, as the means of maintaining right in a world where human passions create a constant temptation to perpetrate what is wrong. Men are not to be restrained by mere advices and persuasions, by mere threatenings or any ordinary course of law. Some are so insufferably ambitious that no power or jurisdiction will content them and some so insatiably covetous that no revenue or profit will satisfy their hungering and thirsting after wealth. Were there no strong restraint, no means of suppressing by force such men's inordinate appetites, who could live in quiet, who could possess or enjoy anything but themselves. Human iniquity creates the necessity of war, and the most pious and righteous of men may engage in it, for the benefits arising from the correction of that iniquity; a free and quiet possession of the true faith is maintained by it, peace is settled by it, kingdoms and commonwealths are secured by it, property and inheritances are held under the shield and defence of the military profession. All lawful callings are freely exercised, good laws are put in execution, and due justice is distributed, the wicked are bridled and all the benefits of social life, preserved by the maintenance of a public power sufficient to

compel what measures may have been determined upon for the public good.

It is honorable to be instrumental in procuring or preserving these benefits. The profession of a soldier may be regarded as an institution the object of which is the promotion of other men's happiness and prosperity. The vast system of commercial enterprise proceeds upon the probability and assumption that the army is sufficient and willing to defend it. But for this conviction it would break to pieces and decline in a moment. The army is the great wall of fire that protects every department of human life from the ungrateful and ignorant huckster that accumulates money under the shadow of its wings to be noble in his old and well stored palace,—yea to the Queen on Britain's majestic throne. What is it but the army that has so long prevented and that still prevents the flood of invading hosts, from rolling in destruction into the very heart of the Island? What is it but the devoted and disciplined forces that muster under the banners of the same royal power, that prevents the wolf from descending on the sheep-fold of Canada. Ah, men are mean and ungrateful creatures when they refuse to honour and reward the soldier. They would never have been what they are, if many thousands of heroic souls had not fought and died for them. Their pleasant ease, their fruitful speculations, their added heaps of gain, all the advantages of their luxurious and glorious state, have been secured for them and bought for them by the heroism and good conduct of the British Soldier. It is one consolation for the soldier to know, that there is no great and worthy man within the compass of the empire that does not honour every one that bears arms in its cause; and I trust in God that the time will never come when a scripp, mistaken, and wretched policy will withhold from the good soldier, the honour which he deserves and the reward which is his due. There was a time in Israel when neither shield nor spear was to be found among forty thousand of the children of Israel. Then was the time for the choosing of new Gods, then rolled the thunder of war against the very gates of the city, till there arose a mighty princess, another in Israel and a Judge in Israel. "The inhabitants of the villages ceased, they ceased in Israel until that I Deborah arose, that I arose a mother in Israel." She honoured the soldier, she gave encouragement to the profession. "My heart is toward them, she said, my heart is toward the Governors (or leaders) of Israel. that offered themselves willingly among the people," and had the mother of our Israel, the Queen who wears the crown, defended by the strong hearts and willing hands of you and such as you, had her tongue the liberty of speaking the thoughts of her mind, I know not what the exact words might be, but I am sure their meaning would be that of Deborah's, "My heart is toward you that offer yourselves willingly among the people."

These observations may suffice for the present, as to the nature of the profession of arms, and we have arrived at the second, and by far the most important part of the subject, the duties that belong more particularly to that profession. It is of course only those *moral* duties that are implied in it that I can be called upon to advert to. The military *art* is no province of mine, and were I to speak of it here, I should only be acting the part of Phormio before Hannibal. The old philosopher discoursing on the duties of a commander, mixed up his discourse with observations on the art of war, to the great delight, as Cicero says, of a great part of his audience. But when Hannibal was asked his opinion of the matter, Hannibal one of the greatest generals that ever has appeared, "I have seen many silly old men," he said, "but a sillier old man than Phormio, I have never seen in my life." But the moral duties are quite distinct from the art, and among the first of these duties required in a soldier is an *inviolable loyalty*. He is to serve the cause which he professes to serve. To the good faith and allegiance of the British soldier, the crown and nation at large have entrusted their best interests and their very existence. The trust is a *great* one, comprehending all that is reckoned most valuable among men, all that we believe to be most holy and best pleasing in the eye of God—the religion of Christ which you hold to be sacred, to be the source of your heavenly hopes, the most rational liberty that is enjoyed by any nation on the earth, the largest measure of human happiness that is any where experienced, the security and happiness of your kindred that live and breathe in peace, beside the waters and green hills where rest their ancient and happy habitations—the defence of these is entrusted to your faith; and a viler treachery there cannot be imagined than for a soldier to violate that sacred trust, and invite the enemy of his country and of his country's God, to rifle the house of his fathers, and profane the sanctuary beside which their bones were laid in the dust till the day of their resurrection to the blessedness of heaven; and what do they do, but violate that *trust*, who like skulking hypocrites, put off the honourable ensigns of their profession, and fly in disguise under the shades of night into a strange country and beyond the reach of those laws which they have sworn to defend. Can they expect the blessing of God to follow them in the future course of their lives? Can it be a consolation to them on the day of their death, to know that they broke the sacred obligation of an oath? Can they be happy—can life itself be very desirable to them, carrying about within their spirits the sense of their own dishonour? No, the dark suspicion of their unworthiness will always attend them. No just motive, no manly consideration of duty, can afterwards support them in the business and trials of life. They will know and feel that no God can vindicate their conduct, and they will probably find in their sorrowful expe-

rience that they have made a bad exchange and have found a harder service than the service they abandoned. It is out of the course of nature to suppose that the people to whom they have betaken themselves can ever respect them if they know their character. They may shake them by the hand but they will put nothing *into* it. Even though they praise them they will never *trust* them. The disloyal and unfaithful soldier go where he may, will probably have more fast days in his almanack than any church on earth ever wrote in its calendar. Before he can thrive and succeed in the business of life among a strange people, he must long borrow of his back and long borrow of his belly. He must be obedient to the will of men for whom he can have no respect, and undergo a service harder and more degrading than that of an Indian slave. It is always *best* for a man at the long run, to be honest and true. Let his conduct be open, and public and justifiable, then he may leave the consequences to God. God the preserver and guardian of the pious and faithful man, will reward him in some way. No man can be happy that does not keep within his breast the rich treasure of a clear and quiet conscience, and by this, if he possesses it, the soul of the soldier will always be soothed to rest. That *itself*, will be worth the value of his pay. What would any man not give however high his rank, to have a soul that has made its peace with God in Christ, a soul so strongly fortified, so walled with brass and founded on such a rock? He may have the continual feast of a good conscience and may warrantably derive from the faithful discharge of his duties, the just expectation of the approval of God.

The willing and perfect obedience which the soldier is required to render to the command of those under whose authority he is placed, is obviously a duty of the greatest importance. It lies as the basis or substratum of *all* the advantages that arise from his profession. Without it there could be neither efficiency nor order. It would serve no end, because no duties would be performed. Lawful authority is the command of those whom God has set over us, and this command may reach us either *immediately* from the ruler of the people, or *immediately* from those whom he has appointed over us. "I am a man under authority," says the centurion, "and have soldiers under me, and I say to one, go and he goeth, and to another come and he cometh." If a soldier should refuse to go, if the command of his officer should be disobeyed, it is evident he is no longer a soldier, but a rebel; no longer a blameless person, but absolutely a criminal. The command of his officer is a sufficient warrant for any soldier to fight; even though the cause should be a doubtful one, he is in no way responsible for it; he has no concern in it. If there be any sin in the matter, neither the soldier nor the officer who keeps the order of civil peace, acting under the regular and received authority

has any thing to do with it. The sin, if sin there be, must lie at the door of those who have the highest, the supreme and first authority in the direction of public affairs. It must always be referred to the source and origin of the service, to the first promoters and authors of it, if we take for granted that any particular service is sinful. If the criminality is not referred to the prime movers and authors, it must be partaken of by each and all who have any part in the accomplishment of the business. Every private soldier would require to be a casuist, to decide beforehand, upon the justice of a military expedition. He would require a priest at his elbow to satisfy his every doubt, and it might be possible that even then, his doubts would remain. As there is no imaginable service, against which some objection or other might be opposed, the plea of conscience would become synonymous with the mere dictate of inclination, and therefore nothing could be done with combination and consistency. Every man would think a duty to be right only when he liked it, and would always be opposed to it most conscientiously, when he happened to be averse to it. But the truth is the duty of a soldier, the duty which he owes to God in the way of his profession, is perfectly plain. He serves God when he obeys the commands of his officer. His course is most happily and clearly marked out to him. He can do what he is told, and is thereby saved from the trouble and anxiety of canvassing and investigating the moral relations and remote consequences of his actions professionally. He is very much mistaken, if he supposes that God requires him to be a philosopher or a political economist; that he requires from him any such thing as a condition, to the faithful and zealous discharge of his duty. There is always a naturalness about the duties which God requires. The mother, who in the devotedness of her natural affection, patiently sings to rest the soul of her child, is a shining angel in comparison to a bigotted hypocrite and narrow-minded wretch, who would send a million souls to hell, because they did not hold exactly his views and opinions of things. God does not ask us to dive into mysteries. Let a man only discharge the duties that are before his eyes. Let him mind his own garden. He has no business to seek uncommanded occupations, and roam about after the wild flowers on the mountains, unless it be his vocation. Every soldier then may know, that in discharging the duties of his profession, and in rendering a just obedience to the authority of those who have been appointed over him, he may for any thing in the nature of his profession, serve his God as truly and acceptably as if he were preaching the gospel of Christ with all the zeal and learning of a bishop. He holds not his life dear, and if his obedience is rendered with a view to the well-pleasing of God, his work is sanctified and his reward is certain. It ought to be observed too, that obedience is by no means

a duty peculiar to soldiers. They require, as rigorously as others, the compliance and obedience of their children. They exact the same from the beast that carries them on its back. There is no occupation or business in the various departments of human life, in which a strict acquiescence in the received practice is not generally expected. The person whom one employs is under obligation to obey in the matter which he undertakes. It is a law of life from which there is none who can entirely escape. We seek it universally and universally stand in need of it from one another.

Again, there is the respect with which the soldier is called upon to regard those whom providence has placed over him. He is to say nothing and to do nothing which may injure their reputation or diminish their professional usefulness. Even where they may be defective in their duty or perverse in their manner of discharging it, there is always some proper and authorized channel through which the redress may be had if the object be deserving of any serious consideration. But to disparage them privately and behind their backs, is one of the meanest and most dishonourable practices. It is the vice of a sullen and malicious character, or of an ignorant and self-conceited person, and is generally witnessed with contempt by every sensible individual to whom such complaints are addressed.

Again, there is the necessity of a bold and vigorous discharge of his office, that is required from the soldier in the day of danger. In the actual encounter which he may be called to, he must exemplify the steadiness and courage which are proper to a devoted sense of duty. He is to have no misgivings nor suspense when commanded to act out the just end of his profession. If he encounters a danger he must make up his mind to meet it with force and determination. By restiveness and backwardness the danger will only be made greater and a calamity is only complete when it is accompanied with shame and the sense of degradation. Since the end of his profession is as lawful and as necessary as any other which men can engage in, the soldier may go forth in faith, with confidence and cheerfulness. He may justly invoke the assistance and the blessing of God, he may meet death in the charge with the sanctified courage of a christian and commend his soul with the most comfortable hope into the hands of God. A soldier who dies in the field of battle, is like a high priest struck dead upon the stairs of the altar. He is a martyr if he falls in the cause of his country's good, because the good of his country is no doubt an object most dear to God. It is there that his name is most held in reverence it is there that his will has been most plainly and most generally made known—and it is there that the hope of immortality has most deeply penetrated the souls of men. If anywhere on earth, surely in the British Isles the ancient correspondence between earth and heaven is

preserved. It is not only preserved there, but in the providence of God, that land has been made the bright centre whence the light of sacred truth has been and is now most strongly radiated. Other lands have their defence in the numbers and courage of their armies, and shall this land have no walls of fire round about it—shall it be left a prey to the boar of the woods, and every wild beast that would break down its fence and destroy its pasture. Can it be the wish or desire of God, that a sacrilege should be committed on this the most glorious of his earthly temples—surely not if in a British army there be men left who are not ashamed of their country's glory, and of their father's God. If they have any delight or any love and reverence for either, they are then inspired with courage invincible, their might is sustained, we may well believe, by the providence of heaven, and while they fulfil like all other day-labourers of God, his eternal purposes, their vocation in a peculiar degree is a high and honourable one, successful in the past, and likely to be successful and triumphant in the future history of man.

Another, and perhaps the chief obligation of a soldier, is by the constant exercise of a pious spirit, to be able to commit his cause cheerfully to God, that fearing God he may have no other fear. There is no reason why the piety of a soldier should render him scrupulous in the duties required from him. That piety, though it tend to the production of a spirit of good-will to men, must be spurious indeed, and by no means adapted to the latitudes of this lower world, if it produce an indiscriminating benevolence destructive of the sense of necessary obligations. The service of a soldier is conservative of the most sacred and most valuable interests of mankind, and it will be the office of his piety to connect the end with the means, to relieve him from the suspense which might invade the mind of the weak and unthinking, and give determination to his conduct corresponding with the strength of conviction by which he holds his principles. His spiritual life may thus grow in conjunction with his natural duties. He may find pleasure in the hardest services, because he will thus be enabled to view them as the commandments of God. He will find pleasure in submitting to the disposal of his providence. He will have hopes and aspirations that will cheer him on his course of duty and trial, and when the day shall come, as come it must to all, in which the angel of death shall call him away, whether gently or violently, from his present cares and occupations, he may believe, as he has reason enough to expect, that the rod and the staff of God will support and comfort him.

Besides these, there is the duty of suppressing all private revenge and of abstaining from all private quarrels. One can hardly imagine any thing more destructive of the discipline of a regiment, than the love of brawling and contention.

Another special duty of the soldier is temperance. "He that striveth for masteries," says St. Paul, "must be temperate in all things." If a man had it in his power to curse his enemy, he could wish him no greater calamity—than to be the slave of a vice whose effects are nothing less pernicious, than a madness in the brain and a fever in the heart. All sins are unprofitable, but scarcely any is so unprofitable to the sinner as drunkenness. It is attended with more sorrows than could be numbered in all the tracts of all the societies in the world. The person is in possession of a terrible disease, who is afflicted with the torment of this hellish thirst. He must bid farewell to every honourable hope he has ever entertained of a useful and prosperous life.—He becomes disqualified for the duties, a steady attention to which would be certain to render him a respectable member of society. More especially is he rendered unfit for a service which requires strictness of discipline, accuracy and regularity, together with a buoyant heart and the strength and mettle of vigorous health.

But there are other forms of intemperance not less pernicious, perhaps, though not equally offensive, others whose silent approach is calculated to make invasion into the unguarded spirit. In this world, of trial there are various points from which the attacks of our spiritual enemies may be made, innumerable ills that beset a human soul to lead it daily astray.—Even where no brutish vice can venture to go, there are others of a subtler nature that may invade the bosom of the best, and make them mean, selfish and wicked, or render them weary and distracted. It were in vain attempting here to subject them to a minute description. Every intemperate passion would be a history, every disproportioned and immature virtue a volume of disturbances and sorrows. They form the annals of the book of man, who is born to trouble as the sparks fly upward.—There is the less danger perhaps, to those who have already experienced and given battle to the ills and temptations of our mysterious existence, but with young, whose life and hopes have being in the future, who spread a prospect of after-life for themselves gilded and fashioned by their own imaginations, their security, their usefulness and happiness depend upon the provision they have made for the resistance of sin and for the endurance of sorrow. Let them learn early to submit themselves to the yoke of duty, to overcome every reluctance and weariness of the flesh that indisposes them to the discharge of every acknowledged obligation. Their sense of duty will thus grow stronger with every measure of perseverance, and their capacity to perform it become firm and vigorous. Let them suppress the flight of every favourite and wandering fancy, and be sure that they will *live*, if they live at least in *this* world of God's not amidst fancies but realities that will ask fortitude and patience, constancy and some determinate principle of act-

ing. Let them keep their spirits pure by shunning the first promptings and indications of wickedness. Let them seek strength from the sanctuary of God, and let them refer constantly to the *will* of God for the sanction and authority of their course of conduct. Let no consideration, no false shame nor persuasion induce them to abandon a course which they are certain to be right, and which they have once determined to pursue. But when an intemperate passion takes possession of the soul, its effects are always dangerous and unhappy, sometimes betraying not only into acts but into habits of sin; sometimes prostrating the power of the strongest natural conscience, and rendering the light of religious truth as dark as the shadows of night. The history of intemperate or inordinate affections would present, if drawn at full length, a melancholy picture of woes in which a natural feebleness of mind bending before the force of every new motive, in which a light wandering and ill-balanced imagination, in which obscure and ill-defined views of the path of duty, and in which the contest of rival passions would constitute the prominent individual figures of the piece.

These, and several other duties that belong more especially to the office of a soldier, it

surely behooves you to contemplate with care, and in doing so, fail not to ask assistance from God who giveth to all men liberally and unbraideth not. He can inspire us with wise purposes and holy resolutions. He can shew us the way in which we ought to walk, endure us with counsel and discernment, and grant us power to pursue what is good. Let us therefore apply to him with earnestness, to support us when exposed to temptation, and amidst all the trials of life, to preserve us steadfast and immoveable in the discharge of every duty; then, though called upon in the course of providence, to struggle and contend, while others enjoy their rest, and to encounter many difficulties which others escape from, you may have faith to believe that the grace and strength of God will not be withdrawn from you, but supplied abundantly in the day of need, enabling you to endure hardships as good soldiers of Christ in that department of human life, in which it has pleased God to assign you your share of duty and trial. And may the blessing of that God, in whom we live and dwell, be upon you in all your wanderings, and in every stage of the present life,—may His goodness and mercy follow you into the ages of eternity.

REMARKS ON THE BISHOP OF EXETER'S SPEECH IN THE HOUSE OF LORDS ON THE CLERGY RESERVE BILL.

In a note, annexed to our last number, we intimated, that since writing the article on the debate in the House of Lords, concerning the Clergy Reserves, we had received farther accounts, that would render a second notice of the subject necessary. The Bishop of Exeter took the lead in this discussion, and as his speech is manifestly an elaborate one, and has been published at great length in the province, we shall now examine, with some attention, the arguments by which he attempts to shew that the Presbyterian Ministers, in connexion with the Church of Scotland, are not entitled to a share in the Reserves. And we would just make this general remark, before examining them separately, that it has seldom been our lot to peruse a speech manifesting more of the special pleader, than the one now under our consideration. The Bishop of Exeter is a personage of high pretensions. He cannot, in conscience, call the Church of Scotland a church, so deep is his reverence for truth, and yet, in a

matter where temporalities alone are at stake, he so far forgets what is due to the office he holds in the House of Lords, that instead of acting the part of an unbiased legislator, we find only the sophistry of the lawyer. In saying this much, we speak what was the first impression that his speech made on our minds after a careful perusal, and we shall now proceed to establish what we allege, by examining his arguments in detail. The first argument we shall notice, on which the Bishop lays much stress, as showing, that the words in the treaty of union, that there shall be "*a communication of all other rights, privileges, and advantages, which do, or may belong to the subjects of either kingdom,*" do not give the Ministers of the Church of Scotland any share in the lands allotted for the support of religion in this colony, is, that the English law and not the Scot's law is established in the province. And so he infers, that the English clergy and not the Scots are exclusively entitled to a legal maintenance.

Now, to use the Bishop's own words, "if this proves any thing at all, it proves too much," for it will go to prove, that inasmuch as there is no other than English law, so likewise there is no other religion in the province, save that of the Church of England. And we appeal to our readers, "Can there be any thing a more complete *reductio ad absurdum* than that?" We would tell the Bishop, that law and religion are not in all respects homogeneous, and no inference can be deduced from what holds in the one must necessarily hold in the other. It would lead to inextricable confusion were two codes of laws established in the same country; the administration of them would be impossible.—Suppose an English creditor prosecutes a Scots debtor, what law is to be applied in the case, on the supposition that there were two codes?—Or a Scotsman marries an English woman, or *vice versa*, what law is to be applied to the children? Or in enforcing payment of bonds, where the parties belong severally to the two kingdoms, the same document would require to be at one and the same time in two separate courts. These, and other cases that might be mentioned, demonstrate the folly of supposing that there should be two codes of laws in the province for Scots and Englishmen. But there is no conceivable reason for applying this to the churches. They are separate and distinct establishments; their discipline is different, and in the administration of it there is no possibility of mixture or confusion. It is true, the English law is preferred, but both cannot co-exist; while the churches may, and in point of fact do exist together; and, therefore, the preference given to the English law is a speciality which applies not to religion, and cannot warrant the conclusion, that such a preference is to be given to the English Church over the Scot's, that the one is to receive all the funds allocated for the support of the Protestant religion, while the latter is to receive nothing.

2. The Bishop draws an argument from the condition of the Church of Scotland in Ireland as unfavourable to our present claim. We do not share in the tithes set apart for the support of the Protestant religion in Ireland, and therefore it seems our argument for an equal share of the Clergy reserves in Canada is brought to a "*reductio ad absurdum*." We think the bishop might have been somewhat cautious how he touched upon church matters in Ireland, more especially when the Divine right of tithes has been brought somewhat to the pass of a "*reductio ad absurdum*," by the acknowledged necessity of a commutation bill. Yes, we think

he might have been cautious in speaking of this matter. The Church of England drew her tithes from the poor and ignorant Romanists, but the clergy would not be at the trouble of preaching to them, and giving the children education in their own language. She took their bread, and when they murmured she gave them a lead bullet to silence them, or she pierced them with the bayonets that accompanied her tithe proctors. We have known the drapers in Ireland learn the native language to enable them to traffic more efficiently with the peasantry, but the Church of England, though professing to distribute the word of life over the land, felt the trouble too great. No wonder that the Church of Scotland should be slow to fraternize with such folly, or to be a participator in such guilt. But we tell the Bishop of Exeter the Church of Scotland has a daughter in Ireland, and one of whom she needs not be ashamed. Yes, and one moreover from whom in the hour of civil commotion, Britain has received the most efficient aid. She too has her state allowance as well as the Archbishop of Dublin, and we believe it to be as worthily earned, and on the part of the government as gratefully bestowed. Ireland might have been gently touched upon by a bishop, for it has been through the culpable neglect of bishops and their clergy who draw the tithes, that an ignorant population has arisen whose leaders bid fair to inflict an injury on the Protestantism of Europe. We are aware they will tell us that the doctrine of the Divine Sovereignty must be allowed to influence our judgment in speaking of the spread of the gospel, but while we believe in this doctrine, we tell them it is not to be referred to as the cause of the want of success of ordinances in Ireland, when there are other causes more open to investigation, and these are the negligence for a century and upwards of the episcopal clergy. But the Bishop of Exeter is not consistent with himself in this matter, for in his reply in the summing up of the debate, he changes his ground, and admits (what in his opening speech he seemed to deny,) that the ministers of the Church of Scotland have a constitutional right to a maintenance in the colonies from the government. This is strange, but though at this distance, we can perceive the Bishop's tactics. He found that the lords would not go along with his sophisticated interpretation of the treaty of union in 1707. He saw he had gone a little too far in his attack upon the national independence of Scotland, in the presence of Scotch peers, and now he will conciliate them by an admission which befools his own argu-

ment. To use his own words he began to consider "where he spoke, and before whom he spoke," and the result is an admission of the justness of our claim under the treaty of Union. We give his *ipsissima verba*. "NOW IN AS FAR AS THE PRESBYTERIANS IN CONNECTION WITH THE CHURCH OF SCOTLAND WERE CONCERNED, HE SHOULD BE GLAD TO SEE ASSISTANCE GIVEN, and he only implored their Lordships not to put their hands into the pockets of the Clergy of the Church of England in order to provide that assistance." Here is arguing with a vengeance. We pass over the moral obliquity in a member of the Legislature giving up a grave argument which went to shew that constitutionally we were entitled to nothing, and yet, when it will serve an end, making an exception in our favour—we allude here to the Bishop's flippancy, as if our claim had no foundation in equity. What! the wild lands of Upper Canada, not worth in themselves one York shilling an acre, and deriving all their value from the joint labour of the Presbyterians as much as of the Episcopalians, forsooth! when the Provincial Parliament, taking a constitutional and righteous view of the matter has given us that share in the reserve lands, which has, in truth been excavated by the hands of our people, to say this is putting our hands in their pockets, is atrocious arrogance. Why even supposing they were in their pockets, this is no valid plea why the Parliament should allow them to remain; an equitable division is required, both constitutionally and to meet the exigencies of the country. From the eastern shores of Lake Ontario to the Western of Lake Superior, there is one deep and earnest supplication of thousands of families, saying, "We are immersed in forests. We are a poor people, but though poor we would not our children should be ignorant. Give us means to educate them—give us sanctuaries wherein to worship the God of our fathers." What is the answer of the Bishop of Exeter, we have given it above; and we say it smells of iniquity. The Bishop has good reason for making it a technical question to be settled by lawyers. But unless the lawyers have the power of converting a matter accessible to the common understandings of men into a legal subtlety, even a favourable verdict must be void of authority.

3. The Bishop of Exeter attempts to draw an argument against us from the fact that Scotch members of Parliament, in former times, were required to receive the sacrament according to the form of the Church of Eng-

land before taking their seats in the house—and this proves the Church of England is the established church and alone entitled to the reserves. We say it only proves this, that for the time being, a presbyterian member of parliament, and an episcopal priest, for reasons of a peculiar kind, waived their distinctive characters, and commemorated the death of the Saviour. It no more proved that the presbyterian member gave up his presbyterianism, than it proved that the episcopal minister gave up his episcopacy. If an episcopal minister admits me, a presbyterian, to the Lord's table, it is as rational to say that he for the time being admits my principles, as that I admit his. And yet the Bishop of Exeter talks as if the concession had been all on one side. Had the union to which the two kingdoms agreed, in the reign of Queen Anne, required a second Parliament in Edinburgh, composed of English and Scots, and supposing a test act needed, we cannot doubt, seeing that episcopalians there are only dissenters, and nothing more, that their members of Parliament would have been required to receive the sacrament from the ministers of the established presbyterian church, just as an episcopalian professor when admitted to any of our colleges must subscribe the confession of faith.

4. The next argument of the Bishop is founded on the state of the marriage law in Canada. The Church of England has the power of marrying, while the Church of Scotland has the power on implementing a condition specified by the law—therefore the Church of England is the established church, and she is entitled to the whole of the reserves. Now let us attend to the consistency of this statement of the Bishop of Exeter, with another made by the Bishop of London. The Bishop of Exeter rests his claim to the whole of the reserve lands on the fact that the Church of England is the established church in this province—obviously supposing, that if she is not the established church here she has no such claim. Now the other Bishop, who must be supposed to understand the state of his own church fully as well as Dr. Philpotts, in plain terms gives up the ground occupied by his brother, that the Church of England is the established church in Canada. "Was there any man," he asks, "who claimed for the Church of England in the colonies the same ascendancy as that which it enjoyed in this country? Was it not positively excluded from such ascendancy in Upper Canada, by an act of the Imperial Parliament—by that act which gave rectories to the clergy, but with the express proviso, that they were not to exercise the same

rights which were attached to rectories in this country? Moreover, was there in Upper Canada a single office under the government from which a dissenter, as a dissenter, was excluded? The ascendancy which he asked for the Church of England was simply this, that it should be permitted to remain in possession of the property which had been assigned to it by the legislature." So we say also—let her remain satisfied with what the provincial legislature assigned her at their last session. It appears from this, that she has not the legal ascendancy here which she has in the mother country—that is, in other words, she is not the established church, and, therefore, the argument of the Bishop of Exeter to prove, from the state of the marriage law, that she is an established church, and on this ground to set aside the act of the provincial legislature, as compromising her constitutional rights, goes for nothing. But let us attend to the test which the Bishop of Exeter puts forth to prove her the established church. She can perform the ceremony of marriage of her own right, in the colony. Well, so can the Church of Rome; and yet the latter is admitted on all hands not to be the established church of the colony; therefore, we say it is clear that the matter of the law of marriage cannot be conceived as having entered into the mind of the legislature in any way in giving an endowment to a Protestant clergy, seeing that the Romish clergy, though on the same footing with the Church of England in respect to the law of marriage, are not recognised by the Imperial

Parliament as entitled to a share of the reserves. Had the circumstance of the marriage law influenced the legislature in the passing of this act, so as to afford the ground of a selection what church was to be preferred to the reserves, then assuredly the Romish church had been entitled to some share in the reserves, seeing that in this matter at least they stood exactly on the same footing with the Church of England, but they are excluded by the words, "Protestant clergy," shewing that the state of the marriage law was overlooked altogether by the legislature. The conclusion, therefore, which we draw from all this is, that the power of marrying of their own right is not such an element as will prove that the Church of England is the established church; seeing that the Romish church, which is not established, has this power. It is the doctrine of the Protestant faith, therefore, which determines who are meant by "Protestant clergy," and inasmuch as this is a descriptive term of modern date, the truth of its application to the ministers of the Church of Scotland is to be found in her Protestant articles. We might add that this test set up to discover the established church in Canada, is falsified by its application even at home. In virtue of an act passed during the reign of his late gracious Majesty William the Fourth, the dissenters in England have the power of marrying, and in Scotland they have the same, therefore there is no established church in either kingdom, and we just ask, "can there be any thing a more complete *reductio ad absurdum* than that?"

OPINIONS OF THE JUDGES ON THE CLERGY RESERVE QUESTION.

While the remarks in a preceding article, on the Bishop of Exeter's speech, were passing through the press, the opinions of the twelve Judges reached the province, and we rejoice to find that the fears which the speech of the bishop excited in our minds, are happily dissipated; and that the claims of the Church of Scotland to be recognized, in the colonies, as a co-ordinate Church with that of England, have been sanctioned by the highest judicial authority, in the United Kingdom. It will now be seen how unjust was the imputation, which the Bishop of Exeter, in his place, urged against the moderator of our Synod, for tendering, two years

ago, a formal protest to the Provincial Government, against the doctrine, that the Church of Scotland was to be treated as a dissenting body in the colony. This was "insulting," and so many a man has been grievously insulted by an importunate creditor crossing his threshold; but the repetition of the insult is easily avoided by paying down what is due. Waiving, however all such topics, we sincerely congratulate our friends and brethren in Canada, that this matter is now set at rest, and though the dignitary who moved for the opinion of the Judges, confidently anticipated a very different decision, still we are indebted to him for the satisfactory

result to which this long agitated controversy has been brought. And while we cling to the privileges purchased for us by the blood of our martyred fathers, let us seek to cultivate that wisdom which is first pure, and then peaceable:—

Lord Chief Justice Tindal then proceeded to read the opinions of the Judges. He said that on behalf of her Majesty's Judges he had to represent to their Lordships that all the Judges of England, except Lord Denman and Lord Abinger, had met at Serjeants' Inn, for the purpose of taking into their consideration several questions which their Lordships had been pleased to propose to them, with reference to the clergy reserves in Canada, and after discussion and deliberation they had unanimously agreed upon the answers to be returned to the several questions.—In answer to the first question, they were all of opinion that the words "Protestant clergy," in the statute of the 31st Geo. III. chap. 31, must be understood to include, and that they do include, other clergy than those of the Church of England. They thought that the words of the statute were meant principally to refer to the doctrines of the Church of Rome, and that their aim was to encourage Protestant doctrines, in opposition to the Romish Church.

They considered also, that the established Church of Scotland constituted one instance of a clergy included in the act as persons to be benefited by the clergy reserves. They had come to that opinion as the expressions "established Church of Scotland" were to be found in the statute book. Although, in answer to their Lordships' question, they specified no other church than the Church of Scotland, they did not mean to decide that the ministers of other churches might not be included in the term "Protestant clergy." At the same time, as they did not find in the statute-book any other denomination of christians to which the statute 31st Geo. III. could apply, they were unable to specify any others to their Lordships as falling within the statute.

In answer to the second question, they were all of opinion that the 41st section of the statute was prospective only, and that the power given by it to the Legislative Council and House of Assembly of either province could not be extended so as to affect lands allotted and appropriated under former grants. In answer to the last question, they were all agreed in opinion that the Legislative Council and House of Assembly in Upper Canada had exceeded their authority in passing an act to provide for the sale of Clergy Reserves and the distribution of the proceeds, in respect of both the enactments specified in their Lordships' questions.—The Judges then retired.

No. III.

THE MEANS OF A REVIVAL OF RELIGION.

[FOR THE CANADIAN CHRISTIAN EXAMINER.]

A revival of religion is properly the work of the spirit of God in the church, recovering her members to a state of spiritual health and vigour from one of declension and decay. This is probably in all cases of its occurrence followed by an awakening and conversion of the ungodly; and, as this latter work is more fitted to draw observation; some are ready to suppose that it constitutes the revival. It should be kept in mind however that it is rather the consequence of a revival. God has deposited with his church the means for the advancement of his truth in the world, and has appointed her to employ those means, so that the agency of the ministers and members of the church forms a part of the instrumentality by which His kingdom is to be established in the world. Nor can the means with which the church is entrusted be exerted in a way to produce a salutary effect in the hearts of unrepented men except by an enlightened and holy co-operation with God. That is, the church herself must be in a state of spiritual health and vigour, what in

reference to a state of decay may be called a *revived* state—in order to gain herself converts from the world. How desirable soever then the conversion of the careless and ungodly is, it must be sought through the church, and when she is in a state of declension, through her renewal to a state of scriptural holiness, zeal and devotedness to her master. This consideration should be kept in view in any discussion of the means for promoting a revival of religion.—We tender to the reader of the Examiner a few thoughts on this topic.

I. *The Ministers and Members of a Church should cultivate a deep conviction of the vast importance and the practicability of having religion revived amongst them—supposing it to be in a declining state—or elevated up even to the apostolical standard.*

The security of ignorance and the pride of self-righteousness are baneful alike to individuals and to churches. The Church of the Lacedaemonians was nigh utter excision—the Son of God threatened to spue them out of his mouth,

and his great controversy with them was, that, "they said they were rich and increased with goods and had need of nothing, and knew not, that they were wretched, and miserable, and poor and blind and naked." And every church in a similar condition whether it be reposing in "the form of knowledge," or "the form of godliness," is while it continues so, in a hopeless state, even though the judgments of God should slumber—hopeless we mean as to improvement or revival. Christ will pass by such a church when he sends the comforter to enlighten and cheer and sanctify those who have been mourning over their sins and provocations—"I came not," said he "to call the righteous but sinners to repentance." And again he said "The spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." This is in entire accordance with that sublime and condescending description of Jehovah by the Prophet Isaiah, (chap. lvii. 15,) "Thus saith the high and lofty One that inhabiteth eternity whose name is holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble and to revive the spirit of the contrite ones." These and many similar passages describe the state of mind which precedes alike the first experience of salvation and the renewed sense of it, where it may have been lost through declension or backsliding. And, as a church in a sound or revived state, is just an assemblage of believers who are realizing the power of the Gospel, it follows, that a church to be revived from a state of declension, must be brought to feel its necessities. Its members must be convinced of the defects of their characters and lives in view of the standard of the renewed nature which the word of God exhibits, and must mourn over these at once as ruinous to their comfort and safety, and as baneful to the interests of their master's kingdom. The pastors and other rulers in the church must lay the declension of the church still more closely to heart, as in every case it is greatly referable to their slothfulness and unfaithfulness. They must try the motives which actuate them in their several functions by the high standard of devotedness which Christ prescribes to his people. They must ascertain what they lack of sincerity and fervour in their love to him, and in compassion for the souls of those whom they are appointed as his instruments to save from perish-

ing. They should know wherein they fall short of the example of their blessed master, or even of his devoted Apostle Paul, in prayers, watchfulness and labours for the souls of men. Ah! what humbling and overwhelming views of unworthiness, defections, and iniquities would open on all of us. Ministers, elders and people in the honest and earnest prosecution of the inquiry into the state of religion amongst us. And yet, unless we are made sensible of our defects in the view of the scriptural standard, a conformity to that standard is impossible, the unchanging laws of the spiritual government of God forbid it. Spiritual blessings are never forced upon men, nor are they in any way bestowed on them irrespective of their own convictions of the need of them.

But a revival must be seen to be *attainable* as well as *necessary*, in order to its being actually realized. If the sense of want originates desire, the emotion of hope sustains exertion, while that of despair paralyzes it. The husbandman relying on the regularity of the course of the seasons, without, it may be, any reference to the gracious appointment and promise of God, prepares the ground for the seed as soon as it is unbound from the grasp of winter, and in due time casts the seed into its bosom, nor are his labours greatly suspended, as his hopes of a harvest are not destroyed, even though a scowling storm seems for a time to bring back the winter. And thus it is, in God's spiritual kingdom. Where God's people see a connexion between a result desired and their own exertions, they will ply those exertions in all circumstances with alacrity, and even under trials and disappointments with patience and perseverance; whereas, if such result seem to have no kind of dependence on themselves, then they cannot have any hope of attaining to it.—Now, in regard to a revival of piety, we must see that this is properly and absolutely the work of the Holy Spirit—that his operations are not limited, as some seem to think, to particular areas of the church—that, though in point of fact, his influences have been restrained through many ages, so that much of the visible church, like the deserts that are unvisited with the rains of heaven, have been given up to barrenness; yet, that there are no lets or hinderances on God's part to the copious communication of his reviving spirit, to all those who truly seek it.—Those views of human depravity, which tend to impair the sense of personal demerit and accountableness, as well as those views of Divine Sovereignty, in the bestowment of salvation, which are adverse to any exertions on the part

of sinners, as they are unscriptural—so are they also detrimental to the spiritual interests of those who entertain them. All such views, therefore, must be discarded from us, if we would realize the gracious influences of the Spirit of God. True it is, God solemnly declares, “I will have mercy on whom I will have mercy,” and the right impression of this will dispose us to abase ourselves before him in utter despair of deliverance from any other quarter. Yet, so long as the spirit of grace addresses men in the many invitations and exhortations that are found in the scriptures, and seals them up, as it were, with these words in the very close of the sacred volume: “And the spirit and the bride say, come. And let him that heareth say come. And let him that is athirst come. And whosoever will, let him take the water of life freely.” Wherefore should any despair of help and salvation in God? Let us then feel deeply our need of being quickened by the good Spirit of God in order to our possessing, as a church, something of the holiness and love and meekness and devotedness to Christ which he requires and expects in us. And let us at the same time cultivate the assurance, that God is, as it were, waiting upon us to come unto us and bless us. He would have us know and feel our guilt and sin, our poverty, impotence and wretchedness, and to mourn over these; and this mainly is required to our being cheered and revived by the Holy Spirit.

II. *The Ministers and Members of a Church must be earnest in prayer, for the outpouring of the Holy Spirit, in order to the revival and enlargement of the Church.*

If a sense of want must always go before the enjoyment of spiritual blessings, it seems as though no such sense could be entertained without being expressed in prayer; for in the word of God, prayer is made an indispensable condition to the obtaining of the blessings of salvation. The weary and heavy laden sinner must come to Christ, and tell him of his sorrows, and plead for deliverance, and with every renewed consciousness of guilt, and infirmity he must repair to the throne of grace to “obtain mercy, and find grace to help in time of need.” There is no receiving in any other condition, so long as men sorrow under their spiritual wretchedness, without going unto God, through the Mediator, they only “pine away in their iniquities.” “I will be inquired of by the house of Israel to do it for them,” (Ezek. 36, 57,) is the declaration which God makes in connection with the promises of the

new covenant to Israel. And blessed be his name, the connection between asking and receiving is sure and stable: “Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you.” Such was the gracious declaration of the Saviour, and he followed it up with a parable, the scope of which is to shew that our Heavenly Father is more ready to bestow the Holy Spirit on those who ask him, than any parent is to grant the necessaries of life to the craving desires of his own child. Surely then we must honor God’s own appointed way, for our receiving the blessings that we require. Yea, we should rejoice that they are to be obtained on terms so gracious. A way to the throne of grace, for us guilty and polluted creatures, has been opened up by God himself; through a sacrifice of ineffable value—the shedding of the blood of his own Son, and, he has exalted that Son in our nature, to be an advocate and intercessor with himself—while promises, invitations and commands allure and urge us to ask even to the full extent of what our souls can receive, or God himself can bestow. His very language to us is: “Openly mouth wide and I will fill it.” With what urgency and perseverance then, ought we to implore God, to give us his quickening spirit. Necessity, the absolute necessity of our being sanctified by his influence, and the certainty of our obtaining him by patient waiting on God should constrain us to plead with God. Yea, “to give him no rest” until he send down his reviving spirit upon us. Those who have thus sought unto God have never sought in vain.—Those, who pressed with an anxious concern for the glory of God and the salvation of immortal souls, have wrestled and prayed for the outpouring of the Divine Spirit and the conversion of sinners, have been privileged to receive answers to their prayers, even beyond all that they had anticipated. Daniel, as we read, knowing from the prophetic record, that the period of Israel’s captivity was drawing to its close, “set his face unto the Lord God to seek by prayer and supplications with fasting, and sackcloth and ashes.” And soon the edict of Cyrus goes forth for re-building the Lord’s house at Jerusalem, and permitting the exiled Jews to return to their beloved land. This was strictly a national revival, a fulfilment in one respect of the promise which Ezekiel had before uttered: “Thus saith the Lord God: Behold O my people, I will open your graves, and bring you into the land of Israel!”—Ch. xxxvii. 12.

The great effusion of the Holy Spirit which followed on the ascension of the Son of God,

was in one respect a direct result of his exaltation, was yet also connected with the patient and persevering supplications of the handful of his followers on earth. Wondrous, but true! that glorious event which is in all respects parallel in importance with the incarnation of the Son of God, could not have taken place had not the disciples been employed just as they were. And, as the Penticostal outpouring of the blessed spirit is the grand type or exemplar of all subsequent manifestations of the power of God, for reviving and enlarging the church, so it will be found that every such manifestation has been preceded by earnest and united prayer on the part of the people of God. To refer only, to the well attested revival which took place at Cambuslang in Scotland, nearly a century ago, we read, that the first great awakening of the people to a concern for salvation under the ministry of Mr. McCulloch, was preceded by frequent meetings of the pious part of the congregation for prayer and supplication.*—The revivals in our own day which are happily occurring in the very places in our native land, which God had in other days watered with showers of divine influence, and in many parts of the United States, and other countries, do all alike shew that the spirit of prayer amongst a people is the very earnest of a work of conviction and conversion. As we then in this land would see a divine power going forth through the word and ordinances to our own hearts, and the hearts of all who attend on

them, as we would see christians magnifying the Saviour by their profession, and by holy and consistent lives—as we would see formalists and ungodly men mourning over their hypocrisy and sins, and seeking a deliverance from the wrath to come—then, must all the people of God earnestly and perseveringly implore him to send down his good spirit. The prayers of ministers themselves for wisdom to divide the word aright, and for power to apprehend it, and exhibit it to their hearers, shall be abundantly answered. They shall be brought to feel that the weapons they wield “are mighty through God to the pulling down of strongholds.” And if, with the prayers of ministers, there be at the same time presented to the Divine Throne through the Great High Priest of the Church, the prayers of the members of the church for the spirit of life and power to descend upon themselves, and on others around them, who are strangers to his influence, if such prayers are poured out in the closet and family, and if under the strong convictions of a common necessity, ministers and people unite together to seek the Lord “by prayer and supplication with fasting,”—then doubtless, God will be overcome, as by Jacob of old, when he wrestled for the blessing—the suppliant people will be found “to have power with God and to prevail.”

III. *A faithful and energetic Ministry of the word is a principal means for promoting a Revival of Religion.*

The Divine Spirit operates in men to quicken and sanctify them only through the truth of the gospel, and as preaching is one of the principal modes of exhibiting the truth, it is to be expected that it should be a grand instrument for accomplishing all those glorious results which constitute a revival. The descent of the Holy Ghost on the day of Pentecost was, as we have said, directly connected with the prayers of the small band of disciples who assembled in an upper room in Jerusalem. Yet their continuing in prayer was itself a result of the instructions which they had received from their Master. And then, the going forth of the Divine Spirit to the conviction and conversion of multitudes of Jews and Gentiles, was in connexion with their preaching. Peter's first address to his countrymen, after the Holy Spirit had descended on the day of Pentecost, was effectual to the conversion of three thousand souls. And honoured as the same apostle was to open the kingdom of God to the heathen, it was through his preaching that Cornelius and his household the first fruits of the

* NOTE.—The following account of the commencement of the revival at Cambuslang, is from a tract recently published:—

“Mr. McCulloch in his ordinary course of sermons, for nearly a year before the work began, had been preaching on those subjects which tend most directly to explain the nature and prove the necessity of regeneration; and for some months before the remarkable events now about to be mentioned, a more than ordinary concern about religion appeared among his flock; as an evidence of which, a petition was given in to him, subscribed by about ninety heads of families, desiring a weekly lecture, which was readily granted. This was in the beginning of February, 1742. On the 15th of that month, the different prayer meetings in the parish assembled at his house, and next day they again met for solemn prayer, relative to the interests of the gospel. Although this second meeting was of a more private description, others getting notice of it, desired to join, and were admitted; and on the day following they met a third time for the same purpose. At this period, though several persons had come to the minister under deep concern about their salvation, there had been no great number; but on Thursday the 18th, after sermon, about fifty came to him under alarming apprehensions about the state of their souls; and such was their anxiety, that he had to pass the night in conversing with them.”

Gentile world, were gathered into the Christian Church. Paul, who had the highest honour that is connected with success in disciplining men to the Saviour, speaks of the preaching of the gospel as though it had been the only means that was employed in that rapid extension of the church which he saw in progress: "We preach Christ crucified," said he, 1 Cor. 1, 23, 24, "unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called both Jews and Greeks, Christ the power of God, and the wisdom of God." "Thanks be unto God which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place."—11 Cor. 1, 14. And so it has always been in every subsequent revival or enlargement of the Church of Christ, whether on a great scale as in the Reformation from Popery, or on a less scale as in the case of local or congregational awakenings—the preaching of the word has been a principal instrument.

We are indeed, so familiar with such a ministry of the word as is almost powerless, and know, we may say by observation, and experience scarcely any other kind of ministry, that we are very ready to think that some new instrumentality must be introduced into the church before the kingdom of the Saviour can obtain an ascendancy in the world. And in point of fact, some men in recent times of some notoriety in the church, have plainly avowed it as their belief, that it is in vain to look for the conversion of the world through the preaching of the gospel, and the other means of a kindred nature that are now employed. They have told us to be content with publishing the gospel to men for a testimony, and to look for the conversion of the world only at the Lord's glorious coming to consume his impenitent enemies. But, those who have thus spoken, do not appear to have enquired whether there has not been good reason for the Lord's withholding his blessing from the ordinary means of grace as they have been generally used—and whether a copious outpouring of the Divine Spirit may not still be expected by those christians and churches who wait on the Lord in earnest supplication for it?

To the efficiency of any means, it is required not simply that they be used, but that they be used in the very way that God has appointed. Hence, his word must be spoken with fidelity; the aim of preachers in respect both to the substance and the manner of their addresses to men should be to convey to them a fair impress of the truth. They must themselves feel the

weight and importance of the truth they declare,—they must enter into the very spirit of their message in respect both to the holiness and benevolence which characterise it, they must have holy zeal for the glory of God, and a tender compassion for the souls of men.—And so, they must speak the word with all wisdom, dividing it to their people as their wants require and their capacities will admit.—And, withal they must be laborious, improving every opportunity, of addressing the word to men, and at the same time they must maintain an absolute dependence on the Redeemer for his blessing to render their ministry effectual. And, do the records of the church attest that such a ministry of the word is often met with, and found too in connection with a church where a scriptural profession is maintained and where prayer is made without ceasing for the outpouring of the Divine Spirit; while yet the ministry is barren, and no visible enlargement of the church takes place? We unhesitatingly answer No. Of barrenness in the ministry and declension in the church, alas, alas, we have seen abundance—and these are unequivocal indications of the absence of the Holy Spirit,—but for his absence from the professing people of God, "Is there not a cause?"—a cause that may always be found in their unfaithfulness, and not in the introduction of any new principles into the administration of the gospel dispensation since the Apostolic age. Find the ministry in which the law is held forth as the very transcript of the majesty, the holiness, and righteousness of God, in which, the tremendous necessities of fallen men as condemned by that law are faithfully depicted, in which, also, the glorious provisions of the gospel as the perfect manifestation of the boundless love and compassion of God are fully and affectionately urged on sinners—the ministry, which at the same time, is regarded by him who exercises it as the very instrument of the Divine Spirit for the regeneration of immortal souls,—and you find a ministry which God will honour for this great object, would that the ministry of all of us who call ourselves ministers of the gospel were of such a kind. Would that we with our gifts and talents, such as they are, were devoting ourselves to the service of Christ in the salvation of men with such earnestness and simplicity as did Peter, and John, and Paul, and the other apostles and first ministers of the gospel. Then indeed, should we see a universal revival of religion. The purity and power of apostolical christianity should again appear in the church. The Millenium should be begun.

DR. LANG'S STATEMENTS.

From the Presbyterian.

MR. EDITOR:—In the extracts which you published in your paper of April 13th, from a pamphlet by the Rev. Dr. Lang, there are the following statements: "As I had no hope," says the Doctor, "of exciting any interest in my native land for so important an object, I confess I did not make the attempt." The important object mentioned here is the establishing a Theological Seminary in New South Wales, of which country the Doctor is a minister. And the attempt which he conceives to be hopeless, is the raising of funds for this Institution in Scotland. He then goes on to say: "there is an idea prevalent among the Scottish clergy, as I have experienced again and again, that a young man who is notoriously destitute of the qualifications held requisite for the ministerial office in the mother country, may nevertheless be fit enough for the colonies. It is an equally prevalent idea, that the colonies constitute a good field for such young men as have been educated for the holy ministry in the mother country, but cannot obtain appointments at home, and that that field ought by no means to be narrowed." On these statements, or, as the Doctor calls them, ideas, I would beg leave to make a few remarks.

That there may be individuals among the Scottish clergy, who, from an ignorance of what is required in a preacher in the colonies, or who from an indifference to missionary efforts, may entertain the notion, that those who are incapable of being acceptable at home may be useful abroad, is what I am not inclined to dispute. But that this opinion is at present prevalent among the intelligent and pious in Scotland, is obviously contrary to fact. It is one of the peculiar advantages of our form of church government, that *opinions that are prevalent* among the clergy, are soon made known in an official form. This is especially the case, when the Church is engaged in great and laborious undertakings. The notion, however, to which reference is made, has never, as far as I know, been put forth as a prevalent idea among the clergy in Scotland.

I presume it is pretty generally known that the Mother Church has, in her ecclesiastical capacity, been for some years engaged in certain great missionary undertakings. One of these schemes, as they are called, is the scheme of Colonial Missions. A committee, called the Assembly's Committee, superintends this great branch of Christian effort. The business of this Board is to obtain funds, select missionaries, and appoint them to suitable fields of labour in the colonies. I cannot, nor is it necessary, to give a list of the members of the

Assembly's Committee on Colonial Churches. I would merely state, that men more respectable for their talents, or more distinguished for their ardent and enlightened piety, it would not be easy to find in any part of the world, than those are, to whom is entrusted the special management of this great missionary enterprise. Such men as Chalmers and Burns are not likely to remain ignorant of the moral and spiritual condition of the colonies; nor ought it to be hastily admitted that such men, with all the requisite information before them, would suppose that the mere refuse of the Divinity Halls in Scotland could ever furnish an efficient supply of ministerial labour for the multitudes who have never enjoyed, or have been long destitute of the public means of grace. It is indeed preposterous, not to say uncharitable, to suppose that those men who have mainly the appointment of missionaries to the colonies, would ever be accessory to sending forth such preachers, as are "notoriously destitute" of the qualifications necessary for the sacred office in the mother country. This is the inference which every man of sense would draw. Now what is the fact? and Dr. Lang ought to have known this—it is, that the greatest care is taken by the Assembly's Committee in the selection of missionaries for the colonies. The preacher applying to this Board, or to the Glasgow Society, has not only to furnish the most unexceptionable testimonials of his literary and theological acquirements, but also such testimonials, as may give good evidence of his piety, habits of diligence, self-denial, and zeal in the service of the Lord Jesus. And so far are those who have the direction of Colonial Missions in their hands, from accepting of every applicant, that although the cry for help from the colonies has often been very great, they have nevertheless refused several preachers, whose scholarship and moral character were respectable, simply because, to use their own words, the discourses delivered in their hearing were not sufficiently scriptural and edifying. That no injudicious selection has ever been made, is what I will not take upon me to say. In our times, the gift of discerning spirits is not possessed by the best of men, or but possessed to a very limited degree. But that the Scottish Church is at the greatest pains to find men of talents and genuine piety to occupy the missionary fields in the colonies, can only be questioned by those, who are ignorant of her fidelity and zeal, or by such, as do not care to acknowledge these prominent characteristics of her ministers and people at the present day. Nor will it be easy to point

out, (all boasting apart,) any church, which, since the revival of the missionary spirit, has made a more happy selection of labourers for distant and important fields. The names of not a few might be mentioned, alike distinguished for high talents and the most primitive piety.— But to speak in general, I do not fear to affirm, that the missionaries, who have been sent forth by the Church of Scotland of late years, would be an honor and a blessing to any christian community in the world. Nothing indeed can be more incorrect, than to say, that it is a “prevalent idea among the Scottish clergy, that men of humble talents or questionable piety, may do well enough as missionaries for the colonies.” The notion is not held in theory by any respectable portion in Scotland, while the practice of the Church just establishes an opinion the very reverse.

But the Doctor's other charge against the Scottish clergy, “that they wish to retain the colonies as a field for those who cannot obtain appointments at home,” is more serious; and as I shall show, equally groundless as that already noticed. The import of what he says, is plainly, that the church at home is utterly forgetful of the spiritual wants of the colonies, or only remembers these portions of the world, when she requires room for her supernumerary licentiates, or such as are unworthy of a place within her own pale, and that hence she has no wish to encourage theological institutions, by which native talent and piety may be brought into the field. If Dr. Lang's statement means any thing, it means this. But this is a grievous charge. The charge however is without a shadow of foundation, and can be easily put down by a few plain facts.

It is a fact then, that the church of Scotland, while she has been averse to the licensing of young men who had not possessed means for the requisite literary and theological training which she demands in her ministers, has nevertheless been most anxious that seminaries might be established in every colony, in which young men might be qualified for cultivating the moral wastes of their native land. Does Dr. Lang need to be told, that the General Assembly's Mission in India, is mainly a mission of schools and colleges, the grand object of which is to prepare the natives of that country for becoming efficient heralds of the cross. Again, how has the church acted towards the Canadas? They sent out able and zealous ministers to the utmost extent of their means. And when they could not find a sufficient number of suitable men, their language to the Synod of Canada was: Try and find pious young men among yourselves, and inasmuch as you have not yet the means of educating them in the country, send them to Scotland. We will pay their expenses; we will educate them for you. The Synod, for good reasons, declined the generous offer, and proposed to establish a college in Canada. The church at home, on learning this, agreed to endow a professorship,

or in other words, stands pledged to somewhat over 25,000 dollars in order to furnish the means for training up young men in the colonies to preach the gospel. I could easily adduce similar facts. And now, I just put it to any man of candor, to say if these facts look as if the Scottish church wished to retain the colonies as a field for preachers who are incapable of being useful at home. The plain truth is, the church at home manifests the utmost anxiety to find able men for the colonies. She aids them in going forth—she aids them in their field of labor, by liberal grants; and she has ever shown the utmost readiness to assist all prudent efforts for establishing schools of the prophets among her scattered children.

The Americans are a liberal people, but they are also shrewd, and are very apt to ask questions. It was therefore very natural for Dr. Lang to infer that christians in America would ask; why did you not appeal to your brethren in Scotland, for support to a cause so noble before crossing the Atlantic. The Doctor's answer is: It was hopeless to do so. And then he gives his reasons. I have attempted to show that these reasons are groundless charges or uncharitable surmises against the Scottish church. Every one knows that there is no secession of the protestant church, which in proportion to the amount of number and means, is doing more for the extension of the Redeemer's kingdoms, both at home and abroad than the church of Scotland. True, there was a time—alas, too long, when, to use her own language she was culpably negligent of the claims of those who were sitting in darkness and in the shadow of death. We fondly hope that time is past. “The spirit of the Lord hath been breathing on the dry bones, and an exceeding great army now stand up” for Christ's crown and cause in Scotland. It is hardly necessary to remark, that among the precious fruits of the revival which has taken place there, of late years, an uncommon liberality for the support and extension of the Saviour's truth in the world, has been manifested by all ranks of men. It is indeed surprising that any one should conceive it hopeless, to plead such a cause before the Scottish people, as that which Dr. Lang professes to advocate.

There are few things more desirable than that the Presbyterian churches of Scotland and the United States continue to cultivate those feelings and sentiments of respect, by which the different members of Christ's body are knit more closely together. The writer of this has good reasons for saying, that this community is very much desired by not a few of these great men who are at present the guides and ornaments of the Scottish church. But it is easy to see that much as this may be desired, it may be greatly hindered by misrepresentations on either side of the Atlantic. And I cannot help thinking, that Dr. Lang's pamphlet contains sentiments by no means conducive to the growth of that sympathy and love, which is so much to

be desired betwixt the faithful adherents of truth in the United States, and those who are at this moment fighting the battles of the Lord in Scotland.

It is pretty generally known that there has been for several years past a serious misunderstanding betwixt Dr. Lang and the Scottish church. Perhaps the Doctor has told American christians all about it. If so, they will be able to judge in the matter, in case they deem

such a subject at all entitled to a hearing on this side of the water. In the meantime even candid and charitable men will be apt to infer that this misunderstanding may be the true reason why application is made in America, rather than in Scotland, for funds for the establishment of a Theological Seminary in New South Wales. J. G.

Scarborough, Upper Canada, }
May 13, 1830. }

CONVERSION OF THE JEWS.

Mr. M'Cheyne and Mr. Bonar arrived in Edinburgh on the 14th of November. The Committee met on the 16th, and having, with solemn thanksgiving to Almighty God, welcomed the travellers to their home again, agreed to hold a public meeting in the West Church on the following Tuesday. The meeting was attended by a crowded and deeply impressed and interested audience. On Wednesday, at the stated diet of the General Assembly, the Commission met in the evening for the special purpose of receiving the brethren. On that occasion, Mr. M'Cheyne and Mr. Bonar submitted several most important views regarding the opportunities of access every where to the Jews, the qualifications of a Jewish Missionary, and the duty of the Church to engage in this work.

Mr. M'Cheyne, in addressing the Commission, commenced by stating, that he had hoped his reverend fathers, Dr. Black and Dr. Keith, would have arrived in this country long before himself and his friend Mr. Bonar. He was grieved, on coming home, to learn they had been detained by sickness. It would be obviously improper to give a full report of the mission till they arrived; but when they did, they would be in a situation to lay before the Church a full statement of all they had seen and heard, in the mean time, he would lay before them a slight sketch of the work they had been engaged in, with a fact or two as encouragements to undertake the great and godlike work of seeking for "the lost sheep of the house of Israel." The only deviation which they had made from the rule laid down for their guidance by the Committee was, that they did not pass through Russian Poland; the reason was, that the Russian Ambassador at Constantinople positively refused to sign their passports for that country, because they were ecclesiastics, and the Russian Government had determined that no ecclesiastics should pass through Poland without leave obtained of the Emperor at St. Petersburg. They could not afford to wait for the arrival of this passport, and therefore they gave up the idea. Soon after they arrived in Syria the Deputation

was obliged to separate, because Dr. Black felt the heat of the climate was too much for his constitution; and he and Dr. Keith therefore departed for a colder climate, while Mr. Bonar and he proceeded to visit the cities in the north of Syria. They had engaged Mr. Calmer, a converted Israelite, to go with them to these places, (to the cities of Tyre and Sydon,) and to return with them to the continent of Europe. They did so because he was skilled in all the languages necessary to make use of in conversing with the Jews; and being a Jew himself, they had obtained information in that way which he (Mr. M'Cheyne) was satisfied they would not have obtained otherwise. They met with many dangers and difficulties in their journey, which were not met with by ordinary travellers. In Egypt the plague broke out on the very day of their arrival. When they came to Gaza they found the plague there. At Jerusalem the plague was also raging; and during the ten days of their stay in that city, five persons, on an average, died daily,—these were for the most part Jews, because they are so poor, and are in such a wretched condition, that the plague makes the greatest ravages among them. While they were in quarantine at the foot of Mount Carmel, the plague broke out in the second tent from them; yet in all these dangers they were mercifully preserved; no evil befell them, nor did any plague come near their dwellings. He might also mention that on account of the war that was raging between Egypt and Turkey, the Egyptian army was withdrawn from Syria, in consequence of which the Bedouins and other tribes, who live by rapine and plunder, were spread all over the country, and, as the Deputation rode unarmed, they might easily have been made their prey. Their servant was once robbed and stripped of every thing; yet from this danger also the Lord delivered them. Indeed, throughout their whole journey they felt that there was One going before them to prepare their way. They found kind friends in every country, and they were delivered from all the dangers which beset them. He would state a

striking fact, for the encouragement of the Church in carrying the Gospel to the Jews. It was simply this, that there was at this moment peculiar access to them in preaching the Gospel. In all the countries they had visited, the only people to whom a christian minister could go was to the lost sheep of the house of Israel. For instance they spent more than a week in Leghorn, in Tuscany; Leghorn was a free port, and Tuscany was the freest state in Italy, and yet in this free port and free State, a Protestant minister dare not preach the gospel to the Roman Catholic population. If you give a tract or a Bible to a Roman Catholic, he carries it to the priest, who takes it to the magistrate, and you would be immediately banished from the country; and yet in the same place, you may go freely and preach to the Jews the fact is, that no man cares for their souls. The same fact is true, though not in the same degree, in Egypt and in Palestine. They dared not preach the Gospel to the Mahomedans; he believed the attempt would be followed by banishment or death; yet in these same countries they might fully and freely preach the Gospel to the Jews. The same fact was true throughout all Syria and at Constantinople, where there were 30,000 Jews, and where a missionary, who had attempted to preach to the Mahomedan, had been sent away by the first vessel that sailed out of the harbour. In Moldavia and Wallachia, the Greek Church was established in a most superstitious degree, and the worship of pictures was carried to an offensive extent.— If a missionary preached the gospel to them, he would draw down upon his head the vengeance of the Holy Synod and of the Government. They were told that if a missionary were sent to the Jews in these principalities, and attempted, through over-zeal, to convert a single Greek, that act would prove fatal to the mission, so that the door there also is shut to all but the Jews. They had an interview with the prince, who asked their object in coming, and they distinctly stated that they had been sent by the Church of Scotland out of love to the Jews, and that they had come to inquire into the state of that people with a view to their conversion, so that the Government knew their object perfectly, and yet no man forbade them. They also visited Austria, the Government of which will allow no man to enter their dominions. They had been treated with great severity, on suspicion that they were missionaries; their Bibles and papers were taken from them, on purpose to discover whether they were missionaries or not. The Government would not allow a minister even to preach the gospel to the Jews. But the encouraging fact was, that the Jews were ready to receive them; and though they knew that if they betrayed them they would be sent out of the country, yet they al-

ways found the synagogue a sanctuary. He once gave a bible to a young Jew, who wrapping it up in his mantle, said in his own language, "No one shall know of it." The Deputation then left Austria, and came into Cracow, where they found matters very interesting. There are 22,000 Jews in that city, and a single missionary labouring among them; that missionary dared not preach the gospel to the Popish population. Popery was little known in this country, else it would be little favoured. Idolatry was there carried to a hideous length, and if he preached the gospel to them he would be stoned to death before reaching his own door. Still that missionary was engaged day and night in preaching to the Jews. In Prussian Poland even, though Prussia is a Protestant Government, and though the king was a contributor to missions, and he believed at heart a good man, yet even there a christian missionary dared not preach the gospel to the poor deluded rationalists; but, by a law of the land, every pulpit in the country would be opened to a Jewish missionary if he preached to the Jews. One missionary told him that he had often preached in a Lutheran church to three and four hundred Jews. Another remarkable fact was, that there were in that country seven missionary schools, where the Jewish children were trained up in the Christian religion. The Jews in Prussia were in a most interesting state; they were so far enlightened that they had thrown away the Talmud; but they had not, like their German brethren, thrown away the Bible also. They were half-way between Judaism and infidelity, and were at present perfectly open to receive the gospel. Twelve years ago they would not enter a Protestant place of worship. He was persuaded that, twelve years hence, if no effort was made to rescue them, they would be sunk in the deepest infidelity. There were 74,000 Jews in the Grand Duchy of Posen alone. He concluded by exhorting the church to persevere in the attempt to carry the gospel to the Jews, on the ground that if they did so they would not go unrewarded. He believed that the prediction of Balaam was still in force—"Blessed is he that blesseth thee; and cursed is every one that curseth thee." They had seen the curse which had fallen on unhappy Poland because she had cursed Israel; and they would yet see the blessing fall on happy Scotland if she blessed Israel. If they carried the gospel to the Jews, all their parishes would be revived and refreshed as Kilsyth had been. The elements of controversy that now disfigured the Church would be swept away; the jarrings and jealousies in the Church Courts would give place to the harmony of prayer and praise; and their own hearts would become as a well-watered garden which the Lord had blessed.

No. III.

A BRIEF VIEW OF ECCLESIASTICAL HISTORY.

The next person of whom we shall speak is Justin Martyr. He was born in Palestine about the year 100, of Gentile lineage. It is not usual in ancient history to find any of that country, save the children of Abraham, zealous for the worship of the true God, but they had now been cast out for their unfaithfulness, and the prophecy ran, "I will provoke them to jealousy by them that are no people," which we see fulfilled in Justin, the son of a despised Gentile, being raised up to be a teacher of those things which Abraham saw afar off and was glad. Justin it appears received a liberal education, and to perfect the same by converse with learned men, he travelled into other countries. He accordingly went into Egypt, and it was while in Alexandria that his mind was first directed in the search after truth. He had made many enquiries among the different sects of philosophers, but without success, and appears almost to have given up all hopes of finding it, until meeting casually with an aged christian, he received instruction which set him on the right path. The following is his own account of this meeting: "As I was walking near the sea, I was met by an aged person of a venerable appearance, whom I beheld with much attention. We soon entered into conversation, and upon my professing a love for private meditation, the venerable old man hinted at the absurdity of mere speculation, abstracted from practice. "This" continues Justin "gave occasion to me to express my ardent desire of knowing God, and to expatiate on the praises of philosophy. The stranger by degrees endeavored to cure me of my unmeaning admiration of Plato and Pythagoras. He pointed out the writings of the Hebrew prophets as much more ancient than any of those called philosophers; and he led me to some view of the nature and of the evidences of christianity. He added, "above all things, pray that the gates of light may be opened to you; for they are not discernible, nor to be understood by any one, except God and his Christ enable a man to understand." He said many other things to the same effect. He then directed me to follow his advice, and he left me. I saw him no more; but immediately a fire was kindled in my soul, and I had a strong affection for the prophets and

for those men who are the friends of Christ; I weighed within myself the arguments of the aged stranger, and in the end I found the divine scriptures to be the only sure philosophy."⁴⁴ Justin appears to have retained his profession as a philosopher, for he wore the dress peculiar to that class of men. He possibly thought this a matter of indifference, or he might wish to conciliate the regard of the learned to the system of truths unfolded in scripture, which at this time it was a fashion with them, to ridicule and oppose. He published about the year 150, an apology in behalf of the christians, which he addressed to the Emperor and Senate of Rome, a tract, which at the time must have been reasonable, as the men in power joined the multitude in persecuting the christians unto death. The object of the writer appears to be two-fold—*first*, to shew the groundlessness of the persecution carried on against the christians, and he does this with some effect, by shewing the superiority of the doctrines of scripture over those of paganism, which were borrowed from them; and yet, though a corruption of the truth, and fraught with absurdities, they tolerated. He accordingly testifies that the doctrines of christianity were harmless and gave no occasion for their hatred. *Secondly*, he proves the truth of christianity, and the consequent misery persecutors would bring upon themselves when the Lord came to judgment, for they would then be consigned to everlasting punishment in hell. He does not follow much method in the discussion of these topics, and persons in love with declamation, would say they are feebly discussed; nevertheless, the truthfulness and sincerity of the writer are manifest throughout the whole discourse. The following, among other things, is his testimony to the change wrought upon them by the gospel: "For we have forewarned you," he says, "to beware lest those demons, whom we have before accused should deceive you, and prevent you from reading and understanding what we say. For they strive to retain you as their slaves and servants, and sometimes by revelations in dreams, and other times again by magical tricks, enslave those who strive not at all

* Milner, Vol. I. p. 183.

for their own salvation. In like manner as we also, since we have been obedient to the word, abstain from such things, and through the Son follow the only unbegotten God. We, who once delighted in fornication, now embrace chastity only—we, who once used magical acts, have consecrated ourselves to the good and unbegotten God—we, who loved above all things the gain of money and possessions, now bring all that we have into one common stock, and give a part to every one that needs—we, who hated and killed one another, and permitted not those of another nation, on account of their different customs, to live with us under the same roof, now since the appearing of Christ, live at the same table, and pray for our enemies, and endeavor to persuade those who unjustly hate us; that they also, living after the excellent institutions of Christ, may have good hope with us to obtain the same blessings, with God the Lord of all.* In proof of the truth of christianity, he refers to the fulfilment of the Jewish scriptures long ago translated into the Greek by order of Ptolemy of Egypt, and he illustrates divers of the prophecies as fulfilled in the history of Christ. We give part of what he says concerning Jacob's prophecy as recorded in Genesis 49, 10, 11: "The words binding his colt to a vine, and washing his garment in the blood of the grape," were a sign representing what should be done to Christ, and what he should himself perform. For an ass's colt was standing in a certain village, bound to a vine, which he then commanded his disciples to lead to him, and when it was brought he sat thereon, and entered into Jerusalem where was that most magnificent temple of the Jews, which was afterwards thrown down by you.—And after these things he was crucified, that the rest of the prophecy might be fulfilled.—For the words "washing his garment in the blood of the grape," predicted his passion, which he was to undergo, cleansing by his blood those who believe in him. For that which is called by the prophet in the Holy Spirit his garments, are the men which believe in him, in whom dwells the seed which is from God, even the word. And that which is called "the blood of the grape" indicates that, he who was to appear should have indeed blood, but that he should have it by divine power and not of human seed.** It is to be observed moreover, that Justin knows only two sacraments, baptism and the Lord's Supper, the latter was dispensed in both kinds, namely, bread and wine; a clear proof that the Popish doctrine of

withholding the cup from the laity is of a later date. He mentions also the fact of the christians assembling on the first day of the week—and his intention in all this is, to shew that there was nothing in the truths of christianity, or in the usages of christians, to justify the persecutions of the Roman government. In whatever character we view Justin, whether as a philosopher or as a preacher of the word, he appears to have devoted himself to promoting the knowledge of the pure word of God. It appears at length that he exasperated the philosophers by his steadfastness in abiding by the truth, and all his learning could not save him from their malice; at length he gained the crown of martyrdom along with some other brethren, about the year 163.

The head of the Roman empire at this time was Marcus Antoninus, the philosopher, and although Adrian had issued an edict, that christians were to be punished only on its being proved that they had done something "against the laws;" and Antoninus Pius, his successor, had gone so far as to enact, that the accusers of christians should be punished, and the accused set at liberty. Marcus issued the most persecuting edicts against them, so that the magistrates, in order to carry them into effect, were obliged to suborn witnesses to accuse the christians of the most unnatural crimes, and the consequence was, that "many churches were almost entirely destroyed.* The view which history gives us of the church, is at the best imperfect, as we may see from the incidental circumstances that bring it under our observation. A Canadian forest is of great dimensions, but when the shades of night have come on, we may see only a few of the myriads of its trees irradiated in the distance by the moonlight falling from behind a cloud—but who would suppose these to be the whole of the forest? It is the same with the church of Christ. History is that light which brings her under our view. It is occupied with a part only—and from this we infer the greatness of the heritage. We are led to make this observation by the persecutions of Marcus Antoninus, disclosing to us christians in a quarter where we should not otherwise have expected to find them, in Vienne and Lyons, cities in the south of France.—Whoever they were who first preached the gospel in these places, it is manifest that it had taken deep root in the hearts of many. Nothing more was needful to expose them to the cruelties of their enemies, than the fact that

* Translation by Chevallier p. 190, 223.

* Mosheim, Vol. I. p. 162.

they were christians. In a letter from these churches to their brethren in Asia, preserved by Eusebius, we find a large account of their sufferings. We give one or two passages.— They ascribe all their fortitude to the grace of God. “What was heavy to others, to them (the suffering brethren) was light, while they were hastening to Christ; evincing indeed, that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us. The first trial was from the people at large; shouts, blows, the dragging of their bodies, the plundering of their goods, casting of stones, and the confining of them within their own houses, and all the indignities which may be expected from a fierce and outrageous multitude, these were magnanimously sustained. And now being led into the forum by the tribune and the magistrates, they were examined before all the people whether they were christians; and on pleading guilty, they were shut up in prison till the arrival of the governor.”— The governor when he came joined the multitude in their assault upon the church—women as well as men were tortured and slain. The case of one Blandina is especially worthy of notice: she “was endued with so much fortitude that those who successively tortured her from morning to night were quite worn out with fatigue, and owned themselves conquered and exhausted of their whole apparatus of tortures, and were amazed to see her still breathing, whilst her body was torn and laid open—they confessed that any single species of the torture would have been sufficient to dispatch her, much more, so great a variety as had been applied. But the blessed woman, as a generous wrestler, recovered fresh vigor in the act of confession; and it was an evident refreshment, support, and an annihilation of all her pains to say, “I am a christian, and no evil is committed among us.” After all this she endured stripes, the torture of a hot iron chain, when she was thrown down to a furious bull and breathed her last.

So far it must be admitted that the church appears, in all respects, worthy of her character as a witness for the truth, and divers writers attending only to the noble stand made by the martyrs in behalf of the gospel, have been led to speak of the state of the church, during the first and second centuries, as, in all respects, unexceptionable, as free of all corruptions which disfigured her in after times. It is true that popery had not yet come into being, for, with few exceptions, all professed the greatest reverence for the scriptures of the Old and New

Testaments, as the rule of faith,* and so far the evils of which we are about to speak could not be said to have taken root in the bosom of the church, nevertheless that great departures from the simplicity of the faith preached by the apostles, did exist in these early times, are facts as well authenticated by history as any that have been mentioned. Without entering into particulars, which would carry us beyond our purpose, as well as limits, we may briefly notice a few of the heretical sects that existed in these early ages. There are diverse passages in the writings of the apostles, from which we gather that they discerned in their times, the appearance of this brood which after their departure, so much infested the church, and paved the way for the impositions of Mahomet in the east, and of the Popish apostasy in the west. Thus we find Paul admonishing Timothy to avoid “profane and vain babblings, and the oppositions of science falsely so called, which some professing have erred concerning the faith.” And so also to the Colossians he writes, “beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world and not after Christ.” And so John also writes, “And as ye have heard that anti-christ should come, even so now there are many anti-christs, whereby we know that it is the last time.” He further describes them as denying the coming of Christ in the flesh, 1 John, iv, 3, and as denying more-over his sonship, as equal with the Father, 1 John, ii, 22. So long as the apostles lived these heretics were kept greatly in check—when it was known that those men whom Christ himself had chosen to edify the church, rejected their doctrines, and refused them as faithful teachers of the word, it was scarcely possible that they could obtain any ascendancy among the people. But no sooner were the apostles removed from the scene of their terrestrial labors, than the heresies of which they had spoken, broke in like a flood upon the church. First of all there were the Ebionites, a Judaizing sect, who, though they admitted the divine mission of Christ, denied his divinity, and maintained the obligatory nature of the laws of Moses. This sect as a consequence rejected the writings of Paul, wherein the typical character of the Mosaic laws is fully set forth. There then were the sects of the Gnostics, who denied the humanity of Christ, asserting that he had a body only in appearance; and here from the opposite tenets of these two sects we

* See Moshim vol. 2, p. 185.

may notice a principle common to all heresiarchs of directing their attention only to one class of scriptural passages, to the exclusion of others of equal importance. The Ebionites looking to those passages which declare Christ's humanity are led to deny his divinity, while the Gnostics looking to others which declare his divinity are led to deny his humanity,—a plain proof that both truths are to be found in the Scriptures, and that the doctrine there taught is, that Christ possesses the nature of God, and the nature of man, in one person. It was also a leading doctrine of the Gnostics, that there were two principles of good and evil in the universe, both of which were eternal; and to these they ascribed the order and confusion, the happiness and misery that were in the world.—They inculcated moreover upon their followers that in order to participate in the blessedness of the good divinity, it was needful they should reject all the conveniencies and comforts of life and attenuate their bodies by abstinence and fasting. Celibacy also was one of their favourite doctrines, and hence persons professing great piety were required to retire from the world and pass their lives in seclusion. They believed, moreover, in an endless genealogy of inferior beings possessed of greater or less power, some co-operating with the principle of good, and others of them with the principle of evil in the administration of the concerns of the world, so that the consoling doctrine of God in his providence caring for and preserving his people was wholly subverted. It is to be observed that the authors of these systems of error did not deny the authority of scripture, but then they were men in love with that science, spoken of by Paul as falsely so called, and so

deeply imbued were they with its whole spirit and dogmas, that even the plain discoveries of scripture are only seen through this medium, a striking illustration of the blessedness that belongs to a different class of men from philosophers, filled with the baubles of their own vanity even to the poor in spirit, for theirs is the kingdom of God.

Another sect arose about this time, which it is usual to rank with the heretics above mentioned. They received the name of Montanists from Montanus their leader; the doctrinal part of Scripture which they taught, appears to have been sound and evangelical. Montanus, however, professed himself to have been raised up as a second comforter to the Church, to expound in a more strict sense the moral precepts which were enjoined upon her members. He gave out that Christ had not done this, and that it was reserved for him to give a full exhibition of the preceptary part of scripture, as containing a rule of life. He inculcated frequent fastings, prohibited second marriages, forbade flight in seasons of persecution, though Christ had expressly enjoined upon his people, that when persecuted in one city they should flee into another. He was moreover of opinion that the pursuits of literature and science were unsuitable for christians. Montanus and his followers were cast out of the church, but as self denial is a virtue so rarely exhibited in the world, it of necessity secures to itself a measure of respect, the Montanists accordingly increased, notwithstanding of the excommunication. The first church established by them was in Phrygia of the Lesser Asia, from whence they spread into Africa where they found a learned and able advocate of their principles in the celebrated Tutillian.

REPORT OF THE GENERAL ASSEMBLY'S COMMITTEE, IN REGARD TO THE CANADA COLLEGE.

The committee in entering upon the consideration of the Deliverance of the Commission of the Synod of Canada, of date the 8th October 1839, in regard to the establishment of a college for the education of candidates for the holy ministry, feel themselves called upon at the very commencement, to advert to the cause of gratitude there is to the great Head of the church in the remarkable progress of the Scottish church in Canada. For a long period

scarcely a single minister was to be found in these provinces connected with the church of Scotland. So late as the year 1826, there were only a very few presbyterian ministers, and these confined to one or two of the chief towns, while the great proportion of the Scottish settlers, were obliged to attach themselves to other denominations, or were left altogether without the means of grace,—no one caring for their souls. Even within these ten years,

though the presbyterian worship was considerably extended, it was without the accompanying advantages of the presbyterian discipline, under a duly organized government. But now there is, in entire conformity to the model in the mother country, and fully recognised by the mother church, a Synod composed of several large presbyteries, harmoniously operating towards the fulfilment of all the ends of a christian church. The clergy in their separate and respective spheres, with zeal and fidelity, and in their union, exercising a wholesome discipline, combating error, watching over the interests of education, and exerting themselves to the uttermost towards rendering the services of their church co extensive with the wants of their countrymen. And, with a view to this latter object, in the defect of an adequate supply of preachers from Scotland, they come forward with a proposal for the establishment of a seminary, for raising up native preachers.

It is obvious that this proposal is of a most important nature, and deserving of all countenance and support, if conducted upon sound and enlightened principles, with a reasonable prospect of success. The committee have often urged upon the people of Scotland, the duty of contributing liberally towards sending out well qualified ministers of the gospel to Canada, upon the ground that not only were the individual interests of those among whom they might labor concerned, but that the future character of a territory, whose resources were only beginning to be developed, must, in a great measure be determined by the impress given to the present age. And it is obvious that the argument holds much more strongly in regard to a seminary for the training up of ministers. Such an institution solidly based upon scriptural principles, sufficiently furnished with means for its effective operation and conducted by holy and highly gifted men could not fail by incorporating itself with the habits of the people, to exercise a powerful influence in the formation of the national character, it might be expected to raise up from age to age a sufficient number of ministers of religion, and in the very principles of its foundation, it would stand forth as a witness for the truth from generation to generation.

It is carefully to be observed however that agreeably to the principle so clearly laid down by the Fathers of the Reformation in Scotland and fully recognised by the committee, that the claims of the institution upon the support of the church of Scotland must depend upon its constitution and upon the character and qualifications of its professors. And if the proposed seminary is not to afford means for a full initiation into the various branches of theological science, it would in every respect be better that its establishment should not at all be attempted. The efficiency of the institution must depend upon its embracing by its constitution all the departments of the science of theology, and exacting an attendance upon the

prelections on these subjects for an adequate period; and upon its presenting means that may secure the services of men eminently qualified for the important duties of professors.—The first two depend upon the constitution being framed by individuals competent for the task from their knowledge of the science of divinity in all its extent, and from their acquaintance with the practical partitions made in communicating a knowledge of the science in the Universities where theology has been cultivated with greatest success. The third must in a great measure depend at least in the first instance—upon the endowments for the different chairs.

It is necessary that the committee should have full and satisfactory information in regard to each of these particulars before taking any active measures towards forwarding the design. In regard to the first two particulars, no definite information has as yet reached the committee. There can be little doubt however from the character of the promoters of the scheme, that provision is intended to be made for a full course of theological training and that regular attendance for a sufficient period will be exacted. It appears to the committee that considering the limited number of students likely to attend in the first instance, a commencement may safely be made with only two professors—as various branches may be successfully taught by a separate course of examinations (rendered easy by the small number of students) upon standard works already published. This distribution of the great heads of the vast subject of divinity may in some measure depend upon the character and habits of the individuals appointed as professors—but it would be desirable that some of the greater lines at least defining the limits of the different courses should be determined. And upon all these subjects it would be requisite that a correspondence should be opened with the Commission of the Synod, that the committee may be in possession of such information as may prove satisfactory to them and to their constituents before proceeding farther in the matter.

In regard to the endowments it appears to the committee, that the salary of the different professors (as nothing for a considerable time can arise from fees) should be such as to present an inducement for the acceptance not merely of the ministers within the bounds of the Synod, but also to individuals in this country, who from their talents and learning and general character, might look forward to high preferment in Scotland. The sum of £5000 is mentioned by the Synod as the amount proposed for each. Of the adequacy of this sum the committee are without sufficient information to enable them to form an opinion, and this also may form a topic for correspondence.

Provided that it be ascertained that £5000 is a sufficient endowment for a theological professorship, and that the committee receive sat-

isfactory answers in regard to the other points already referred to, it would obviously be most desirable that means should be immediately afforded for placing such a second professorship on such a footing as might secure the labors of two duly qualified theological teachers. The committee are not however prepared to recommend that £5,000 should at once be advanced for this purpose. Indeed the state of their funds at present would effectually prevent such a large grant of money—and in the circumstances of the committee such an application of funds to the extent referred to, might be more than questionable. The same end however might be attained by granting immediately a salary of £300 a year for a limited number of years, and opening a subscription at the same time for a permanent endowment. If the subscription prospered, the salary being limited to £300, the demand upon the committee would gradually diminish, and would probably in a short time come to an end—and should it be otherwise, and should a small sum still be required—it appears to the committee that the vast importance of the cause would justify a permanent, or at least a long continued annual grant. In no other way indeed, as appears to the committee, could greater good be effected by the same amount. No doubt however it would be desirable that the committee should as soon as possible, be relieved from the claim, by a permanent endowment—and for this purpose a subscription should be immediately entered upon by the Edinburgh sub-committee, and by all the other local sub-committees.—The subject also should be brought under the notice of the Glasgow Colonial Society, who have exhibited a lively interest in it,—preparation might be made for collections in England, and finally, application might be made to Her Majesty's Government.

In regard to the subject of bursaries, the committee sympathize in the feeling that has prevented the Synod of Canada from availing themselves of the offer of the committee.—Though the committee are of opinion, that even after the institution of a college in Canada, instances might from time to time occur in which students might be found to whose advantage it would greatly tend, to embrace the opportunity of varying or extending their course of study and enlarging their experience by spend-

ing one or more sessions in a Scottish University.

The committee in conclusion feel themselves bound to advert to the disinterested zeal manifested by their Canadian brethren for the establishment of a theological institution. In all their proceedings in reference to this subject, in the views by which they have been influenced and in the measures they have adopted, they have shown the most enlightened views as to the duty of the christian church in regard to the community with which they are connected. In these respects their labors are deserving of all praise and of all encouragement, from all those who love the Lord Jesus Christ in sincerity, and especially from the church from which they have sprung and on which their proceedings reflect such honor. It was by the advice and under the sanction of the parent church, that they availed themselves of the full benefit of the presbyterian form of government, the circumstances in which they now find themselves able to propose the establishment of a University, may be considered as one of the most important results of the unity and efficiency given to their movements by their new constitution, and the church at home is bound to assist their efforts in the only department that is now awaiting to complete the apparatus of a religious national establishment.

If any additional consideration were awaiting to stimulate the church of Scotland in this cause it might be found in the proposal of the Synod in reference to the appointment of the first professors. It is difficult to say whether this proposal is more honorable to the Synod of Canada or to the church at home. At all events the evidence thus afforded of their singleness of aim, of the absence of every selfish or partial purpose, of all unworthy jealousy or suspicion, presents the strongest obligation to the church at home, to unite their alms and their prayers as a memorial before the Lord in behalf of her transatlantic children, that their power may become commensurate with their will to prove a blessing to their adopted country.

Extracted on this, and the five preceding pages, from the Records of the General Assembly's Colonial Committee, by

Wm. Young.
Secretary to the Committee.

MEETING OF THE PRESBYTERY OF TORONTO.

The Presbytery of Toronto had an Ordinary Meeting in the City of Toronto, on the 5th and 6th of May. Passing by a considerable amount of ordinary Presbyterial business, which would be uninteresting to general readers, a few of the more interesting subjects which engaged the attention of the Presbytery may be noticed.

The meeting was well attended, and the proceedings characterised by much harmony and good feeling. It has often been the bane of Presbytery meetings that they have been made mere business meetings; and the enjoyment experienced at this meeting, and which it is believed every one felt, was owing in a great measure to the opportunities which were afforded both for religious exercises and social intercourse. The meeting was opened with an excellent sermon by Mr. Galloway, of Markham, from Job xxiii. 12: "I have esteemed the words of his mouth more than my necessary food." On the morning of the second day of the meeting, the whole of the members of the Presbytery breakfasted with Mr. Leach, at his special invitation,—and an opportunity was afforded for much friendly intercourse, and social or family worship together. The condition and prospects of the church in the mother country engaged much of the conversation.

The Presbytery has lately commenced a practice something akin to the old Presbyterial Exercise. An hour or so is spent in an interchange of views on some topic agreed on at a former meeting,—and it has proved exceedingly interesting, instructive, and edifying. The conference at this meeting was concerning the course to be pursued in reference to baptised youth; and previously to commencing, the Presbytery engaged in prayer for divine light and direction. Many of the views expressed concerning the privileges and responsibilities attached to baptism were exceedingly striking, and will no doubt prove useful. The result of the conference, officially, was a deliverance enjoining ministers to deal more pointedly and faithfully with parents to show them their responsibility,—recommending sessions to meet specially for prayer on behalf of the young of their flocks—and appointing a draft of an address to baptised youth, to be prepared by next meeting of Presbytery.

The Rev. David Rintoul, Missionary Minister of the Glasgow Colonial Society, has been

laboring for some considerable time within the bounds,—and in order that his labors may have the greater effect in training and nurturing congregations, he has, at the recommendation of the Presbytery, confined them to a few points. At this meeting he read to the Presbytery a very interesting report of his labors at York Mills and Richmond Hill, on Yonge Street, and in the townships of Whitby, Pickering, and Darlington, since last meeting, besides preaching occasionally at other places. The Presbytery heard the report with much pleasure, and agreed to record their high satisfaction with the great diligence he had displayed.

In view of the extensive destitution of the public ordinances within the bounds, the members of the Presbytery have long been doing what they can themselves for the occasional supply of the more necessitous places,—and according to a standing rule of the Presbytery, each minister is expected to spend one Sabbath out of every three months, and as many week days as possible, in preaching in some destitute place, which is generally fixed by appointment of the Presbytery.

At this meeting, Mr. Tawse reported that he had preached on several occasions at two different stations in West Gwillimbury; and that he and Mr. McNaughton had dispensed the Sacrament of the Supper there in April.

Mr. Ferguson reported having preached at Norval, the upper part of Esquemesing, Erin, and two places in Caledon.

Mr. Rintoul reported having preached at Norval.

A report was received from Mr. Ritchie, that he had spent a Sabbath in the township of Uxbridge.

Mr. Murray reported that he had been preaching once a month at the Sixteen Mile Creek, on Dundas Street, and that the congregation was rapidly increasing.

At a former meeting Mr. McNaughton gave in an interesting report of several weeks missionary labor in the townships around Lake Simcoe.

To show, that destitute congregations are not neglected in the way of having the Sacrament of the Supper dispensed among them, where they are in any way prepared for it, it may just be noticed, that at a former meeting Mr. Murray reported that he had dispensed this ordinance at the Sixteen Mile Creek, on

Dundas Street; and Mr. Bell reported that he had done the same in the congregation of Monno. And some time previously Mr. Rintoul, and Mr. Ferguson reported having administered it to the congregation in Nassagaweya.

The Presbytery agreed to recommend the Local Committees, for collecting funds for the University at Kingston, in the several congregations, to use all possible diligence to get their subscription lists filled up.

Some conversation occurred in the Presbytery in regard to the following statement made in a pamphlet by the Rev. Dr. Lang of New South Wales, at present in the United States, endeavoring to collect funds for a seminary in New South Wales, viz:—"As I had no hope, however, of exciting any interest in my native land for so important an object, I confess I did not make the attempt; for while there is an idea prevalent among the Scottish clergy, as I have experienced again and again, 'that a young man who is notoriously destitute of the qualifications held requisite for the ministerial office in the mother country, may nevertheless be fit enough for the colonies;' it is an equally prevalent idea, 'that the colonies constitute a good field for such young men as have been educated for the holy ministry in the mother country; but cannot obtain appointments at home, and that that field ought by no means to be narrowed.'"

This conversation resulted in some of the brethren being recommended to prepare and publish, in the United States, such a statement of facts as the case seems to warrant. The Presbytery felt themselves impelled to this, in justice to the church at home, as such a statement is calculated to mislead, where the real disposition of the Church of Scotland in regard to encouraging ministerial education in the colonies, is not known. That such ideas, as those mentioned by Dr. Lang, are not prevalent in Scotland, is very evident from the simple fact, that when the proposal was made by the Synod of Canada to establish a University at Kingston, partly for the education of young men for the ministry, in consequence of the inadequate supply of preachers from home, it met with the most hearty encouragement in Scotland; and the General Assembly's Colonial Committee have offered, that as soon as one Professorship is endowed in this country, they will endow another. They have besides, offered all the countenance and encouragement that could possibly be expected. And, over and above all this, a number of splendid subscriptions towards

the endowment of the University have been already received from individuals in the mother country. The support which has been given to the Seminary at Calcutta, in connection with the Church of Scotland, proves the same thing.

In the course of this conversation, several members of Presbytery made honorable mention, from personal acquaintance, of the high learning, piety, talents, and devotedness of many of the ministers of the other colonies.

The Presbytery have agreed to found a Presbyterian Library to be kept in Toronto—and to commence it with such books of reference as may be useful at meetings of Presbytery. A yearly subscription is to be paid towards its support by the members of Presbytery—but it is feared that this will be altogether inadequate to make it what it ought to be. The Synod Library, which will probably be henceforth connected with the University at Kingston, for the benefit of the students, has, so far as it has yet gone, been entirely the fruit of christian liberality. It was originally commenced by a very handsome donation of books from the Rev. Dr. Burns of Paisley,—and the few appeals which have been made on its behalf to the christian public, have not been altogether unanswered by contributions in books and money, both from individuals and congregations. And while the Synod Library, connected with the University, ought undoubtedly to be the prime object of this kind, to which christian liberality should be directed, yet it is hoped that an appeal, on behalf of the Toronto Presbytery Library will not be in vain. However well-furnished individual ministers' libraries may be, and generally they are as well furnished as their incomes will allow, every person at all acquainted with literature knows that there are many works which it might be highly desirable for ministers to have occasional access to, which every minister has not the means to purchase for himself; and, moreover, many works of this kind are so scarce, that every minister cannot obtain them for himself, though he had the means of purchasing. Considering then the inestimable benefits that a public Theological Library would confer, not merely on the individual ministers, but through them, on the wide spread population, among whom these ministers are laboring,—that there will be no such library nearer than Kingston—and that Toronto is a grand central point of resort for a most extensive surrounding country—it is most earnestly hoped that the friends of religion and

literature, particularly within the bounds of the Presbytery, will aid in its advancement.—Works on the different branches of Theology—Biblical Literature—Church History—Missions—Illustrations of Prophecy—Church Law and Polity, &c. &c., would be particularly desirable; and there are, no doubt, many of the friends of the church throughout the country, as well as authors and publishers, who would feel a pleasure in contributing to this library, when once made aware of its existence. This library will also commend itself as a natural

depository for old and rare and curious works, where they will be duly prized and well preserved. Messrs. Bell, Leach, and D. Rintoul, are the Managing Committee appointed by the Presbytery.

The next Ordinary Meeting of the Presbytery is appointed to be held in St. Andrew's Church, in the City of Toronto, on Wednesday the first day of July next, at eleven o'clock, A. M.

A. B.

SOME ACCOUNT OF THE PROCEEDINGS OF THE GENERAL ASSEMBLY.

While going to press we have received a parcel of papers from Scotland containing an account of the proceedings of the General Assembly, and we hasten to lay before our readers some brief notices of the same, reserving more copious extracts from certain of the speeches for our next number. This venerable court met on Thursday the 21st May. Dr. Duncan of Ruthwell preached from Psalm LXXXV. 6, "Wilt thou not revive us again, that thy people may rejoice in thee." After public worship, his Grace the Lord High Commissioner walked in procession to the Tron Church, where the Assembly was constituted with prayer. There was a pretty keen contest in settling the Moderatorship. The candidates for the chair were Dr. Hill and Dr. Makellar. The former would have been preferred, as it was understood he had the nomination of the former Moderators on his side, but he was not sound on one essential principle, to which the Assembly stands pledged, we mean that of non-intrusion, and accordingly when the vote was taken Dr. M. had a majority of 43 in his favour. He took the chair accordingly. On the following day, besides devotional exercises, the chief matter which occupied the attention of the court was the report of the deputation to Palestine. Two members, Dr. Keith and Mr. McCheyne addressed the house, unfolding much important information regarding the Jews, and suggesting six stations for missionary labour among them—one of these is in the town of Saphat in Galilee, which appears in many respects desirable, but on this and other matters in their eloquent addresses we forbear to enter for the present.

We find an intimation that they are preparing for publication, a full account of their travels, which we cannot doubt from the talents and learning of the authors, will rival in point of interest and information the most popular works on Palestine. At the request of the Assembly the Moderator tendered to the members of the deputation present, cordial thanks for their important services. The next important matter which occupied the attention of the Assembly was the Colonial Churches. In this document reference is made to the condition of our church in Canada, and a harmonious and warm approval of the institution of Queen's College at Kingston, for the raising of native ministers in the province. We find a recommendation to send a deputation to Canada. We find also, that the Committee are watchful (as well they may, considering the efforts which the bench of Bishops have been making against us,) of our interests in respect to our just right to a share in the Reserves. It appears moreover that "an important addition has been made to the labours of the Colonial Committee. They have been requested to make inquiries about the Presbyterians scattered on the Continent (of Europe) and elsewhere, and as their funds allow, to supply them with the means of grace, according to the doctrine and discipline of the Church of Scotland." Of like importance with the report of Colonial Churches is the report on India missions which also occupied the attention of the Assembly. We observe in the speech of Dr. McFarlan who moved the approval of the report—a circumstance mentioned showing the zeal of young

men in the cause of missions, that the student's Missionary Association in Edinburgh, have raised funds for the support of a missionary.— Surely all this holds forth the prospect of good. What rendered the proceedings in respect to India missions at this time peculiarly interesting, was the testimony borne to the Assembly's excellent institution in Calcutta by a gentleman from India, G. Snyttan, Esq., M. D., who had associated much with the missionaries and witnessed their labours. The next subject which engaged the attention of the venerable court was the case of Mr. Wright, of Borthwick. It is well known that Mr. W. has published diviners works, insinuating Arminian and Socinian errors, under the mask of a devotional spirit, into the minds of the public. The Presbytery of Dalkeith served him with a libel, and having pronounced a judgement as to the relevancy of the same as inferring deposition; Mr. W. appealed to the Assembly. We are truly happy to find he had received no countenance from the Assembly—the case has been remitted again to the Presbytery to proceed therein according to the rules of the church. The next case brought before the court was that of Strathbogie, brought before them by a petition from the communicants in the parish of Cairney, praying the Assembly to abide by the judgment of the commission (suspending the seven ministers because in the face of the veto by the communicants, they were about to ordain Mr. Edwards as their Minister.) The debate on this case appears to have occupied a large share of the attention of the house, and at length two motions were submitted to vote; *first*, that of Dr. Cook to reverse and rescind the judgment of the commission and to find the same null and void—and *second* that of the procurator, to find that the seven ministers have been duly suspended in terms of the sentence of the commission. The state of the vote stood thus:—

For Dr. Cook's motion 145
 For the Procurator's..... 227

Majority for the motion of the Procurator, 34

The Assembly did not adjourn until eleven o'clock in the evening.

A kin to the Strathbogie case was the general question of the spiritual independence of the church. The Assembly's clerk having read the report of the non-intrusion committee, a lengthened and highly important discussion followed which was continued till midnight and resumed on the following day. Dr. Chalmers,

at the conclusion of a most convincing address proposed four resolutions as embodying the judgment of the Assembly on the subject of non-intrusion. As we have not space for these we shall only say, that they contain a clear and unequivocal declaration, that the Assembly in the face of all troubles, shall abide by the principle of non-intrusion to which by the testimony of more than a century she stands pledged—that the bill introduced by Lord Aberdeen into the House of Lords, inasmuch as it doth not recognise this principle, cannot be acquiesced in by the church, unless altered; and that a committee be appointed to watch the progress of the bill, and should they deem it fit to bring in another. When the vote was taken Dr. Chalmers' motion was carried by a majority of 37. The attention of the court was occupied for a considerable time as to the way in which the seven ministers in the Presbytery of Strathbogie should be dealt with. It seemed the desire of all parties consistently with a sense of duty to deal with leniency, and a motion made by Mr. Dunlop was carried by a majority of 32, to the effect that the said ministers were censurable and liable to be proceeded against according to the laws of the church, but before pronouncing sentence, a committee was appointed to deal with them and report. The next important object which came before the Court was the report of the education committee. Some discussion here arose as to a certain condition which the Government required in giving new grants in the cause of education—the party usually known as the moderates insisting that this was to compromise the special prerogative of the Church. A large majority however, refused to enter into this view of the matter, and agreed to accept the grant on the condition specified, namely, the right of inspecting the schools in common with the Presbytery.

A report on Sabbath observance was read, entering fully into the subject and recommending to Kirk Sessions and Presbyteries to take cognizance of Sabbath breakers within their bounds and report to the Assembly. The report on church extension was read by Dr. Chalmers. In the conclusion of this document the author complains of the press of business laid upon him which he found to be too much for his strength. His concluding words are worthy of his best days.—“His hand,” he says “was now becoming feeble and less fit for the labour of other days; but sooner would that hand forget its cunning, than he would cease to feel an interest in the prosperity and welfare of the

Church of Scotland." We could have wished to have given a fuller report, but we hasten to a close. The committee appointed to confer with the seven ministers gave in their report. It was worded in language respectful enough, at the same time refusing to abide by the decision of the General Assembly in reference to the great principle of non-intrusion; and accordingly, on the motion of Dr. P. McFarlan, the seven ministers were suspended till next meeting of Assembly, empowering, however, the commission to repose them on their expressing sorrow for their contumacy, but if not to proceed against them by libel, and report to next Assembly.

In addition to what we have above stated, we add the report of the discussion on

COLONIAL CHURCHES.

Principal MACFARLAN said it would be necessary, in order to do justice to this subject, to go at considerable length into it; and he trusted that the results conveyed in the report would be found to produce proper effects on the minds of all. By means of the *Missionary Record*, much information had been already given under the heads of the different colonies; but there was still farther and very interesting information to be given. In Canada there were two subjects which required the close attention of the Committee, as being of the very highest importance to the extension and well-being of the Protestant Presbyterian Church: one was the clergy reserves in Canada; and the other, the right of the ministers of the church of Scotland in Canada to a participation in them.—The government of Canada had directed the sale of these reserves, and divided them into four portions. This result having arrived at home, had given rise to very great and keen debate. The Episcopalian church was not contented with the share which they proposed to give her; and after much discussion the matter was submitted for the consideration of her Majesty's Judges, who had distinctly decided in favor of the right of the clergy of the church of Scotland, and it was to be hoped that that matter would be forthwith carried into full operation, but the committee of Assembly would require to watch narrowly over the proceedings. Another point of very great importance is the proposed establishment of a College in Kingston, for the building of which a large sum had been already obtained; it had also received the Royal sanction to its being called Queen's College, and would receive a Royal charter whenever required. The committee regard this as a most important point in the affairs of the Church in Canada, as it would keep up a sufficient supply of able ministers, which could not be expected if they had all to be brought from the mother country; and the committee most earnestly recommend this part of the subject to the support of the General Assembly, and to the liberality of all who take an interest in the spiritual welfare of our Canadian brethren. It was proposed to place £5000 at the disposal of the Committee for the endowment of a Theological Professor; and having already opened up a correspondence with the Synod, the committee are in hopes to find the Synod will be able to raise a considerable sum towards the support of another; and they propose, therefore, opening up a subscription to add to what the Synod may be able to do; and the committee look with confidence to

the Assembly to use every exertion to promote such a splendid institution. In what are called the eastern districts, two ministers had been appointed, and were now laboring for three years, at the rate of £100 a year, with the prospect of £50 more from their congregations or the Synod. The Presbytery of Barhurst, which was of greater extent than Scotland, south of the Forth and Clyde, had six ministers spread over the district, and the distance between some of the stations was upwards of a hundred miles. At some of the stations, churches had been erected, at others there was none; but the supply was totally inadequate to the wants of such an immense territory, and called loudly for additional aid. The committee would earnestly plead for the means of supplying two more ministers, one of whom should be able to preach in Gaelic. A Mr. Man, from the Presbytery of Aberdeen, had been appointed to a station at a salary of £70 a year; and the committee had granted £500 towards the individual salaries of ministers who, from various circumstances, were not able to recover their stipend. But the committee must again allude to the utter inadequacy of all that has been done to what is actually required. During the last fifteen years much has been done, but much yet remains to be carried into effect; and to enable the Presbyterians of the church of Scotland to take their proper position, something must instantly be done; and it has been suggested that very great good would result from a deputation of the General Assembly, being sent over to Canada.

In Nova Scotia, Cape Breton, and other places, the claims were still greater and more urgent than from Canada. From Pictou they had a most urgent request, and the Committee have sent £100, and are on the outlook for an individual that knows the Gaelic, who may be sent to that quarter. £200 have been sent to some of the districts of Nova Scotia for itinerating missionaries. Mr. Stevenson, belonging to Edinburgh, has been appointed to St. John's, and will soon go out for three years. The committee, in conclusion, as to Canada, propose that, while the Edinburgh committee go on as at present, there should be a division of the committee appointed to sit in Glasgow, and act in concert with the Glasgow Colonial Society. The committee would state generally that they were in communication with the whole British West India Islands, and were anxiously endeavoring to collect statistical information, so as to lead to the means of increasing the number of Presbyterian churches in the colonies, and providing schools for Scotsmen as well as Negroes. For this purpose, the Rev. Mr. M'Vicar had been appointed by the committee, and Government had agreed to give him £500 a year. The committee had also been much occupied on the subject of the Presbyterian churches in New South Wales. Dr. Lang had come over to this country on the subject of the differences, and the committee appointed a small committee to meet with him. He required such an alteration of the Colonial Church Act as would include all the seceding ministers. They agreed with him that, in case of a union, they should endeavor to procure a separate Church Act Amendment Bill, so as to remove the cause of difference. The committee distinctly declared that the church of Scotland disclaimed jurisdiction over the churches of the Colonies; but that she had a right to declare what jurisdictions she shall recognize, and on what terms.—The committee have voted £100 to Hobart Town; and the Government of New South Wales report, that there is now no want of clergymen in that district. On the point of New Zealand, the committee agreed to provide £300 a year for three years for Mr.

McFarlane; and a purchase has been made of a town lot in favor of the Procurator of the church, for the use of Mr. McFarlane and his successors. In conclusion, the committee referred to some differences introduced into the conducting of public worship, which were not sanctioned by the church at home; in particular, the charging a fee on baptism. The report concluded by urging increased exertion and prayer, in order to increase the results which have already been achieved. Only four years ago it was just in its infancy, and it now extended over the whole of British America; and the amount of good done was incalculably great. The labors of the committee had been cheered by the consideration, that they had with them the sympathy and approbation of the church, and the liberality of the country.

Dr. McLeod was sure his motion would be responded to, that the report be approved of and adopted; and that the Moderator present the thanks of the Assembly to the very excellent Convener and the committee for the ability and diligence with which they have discharged their respective duties. The report has brought before them considerations of the most solemnising nature. It spreads its review over the whole of the British Colonies to which emigration had taken place, and was yet daily increasing. Fifty to eighty thousand had emigrated from our own country last year, and it might continue so for years. It was painful to see the removal of those we value, but we could not regret that better prospects were opening up for them, which might promote both their spiritual and temporal welfare. Emigration is the only safety-valve for a redundant population, but the thousands that are going away should be themselves instructed, and ministers sent with them to watch over that instruction. Let them sow the seed in the infant colony, and the benefits of that sowing will be reaped by the parent country perhaps many ages after. Great excitement has prevailed on the subject of emigration of late years, and particularly during last year, and it is still increasing from the great want of employment at home. The tide of emigration is not confined to the poorer classes, even the very richest will tell you that they cannot now find employment for their sons at home; and so general has emigration spread over the country, that very few were left without having some friend or other in the colonies. Such being the extent of emigration, the providing of proper religious instruction to the colonists should be one of the first objects of this country. Even the nobles of the land were turning their eyes to the colonies; and it was therefore important for the church of Scotland to send out laborers to sow the seed of christian light. We should be grateful to providence that such a field has been opened up for our population. We cannot suppose that all the lovely islands of the Pacific were created for nothing beyond being the playthings of the ocean. He believed they were created for the use of man, and that it is the command of God to go out and inhabit. Britain has planted colonies in all parts of the world, in the eastern and in the western hemisphere, and to what extent this might increase it was not easy to conceive; but as it was, millions upon millions, in every quarter of the globe were now speaking our language, and reading our books, and crying to us to come over and help them. It was a great thing to be distinguished of God as a beloved nation, and Britain seemed the chosen instrument of God in spreading Christianity throughout the world. It is for this that providence has raised us high among the nations, and that our ships are found traversing every sea; and though we have cause to be humbled that we have done so little, yet there is hope in the rays of light, of truth, and of

knowledge, which are daily spreading themselves over the earth, that so much has been done as will lead to increased hopes. The labor in which the committee was engaged was partly one of missionary enterprise. And we should feel grateful to God that we have had the honor of being the means of doing so much for New Zealand already; and he urged in the strongest manner, the claims which their expatriated countrymen had upon them, to enable them to enjoy the church and the teachers of their youth. In speaking of the proposed college at Kingston, Dr. McLeod said, he hoped they would supply what was awaiting in the present colleges, a Professor of Gaelic, that ministers might be trained up to teach the tens of thousands, who know no other language than the Gaelic.

Dr. Cook concurred in eulogising the zeal and industry which the report exhibited, besides the amount of labor which the committee seemed to have undergone. It was not necessary he should say anything more than express his gratitude at the prospect of the establishment of a university in Canada; without this the supply of laborers for such a mighty field would have been but scanty; but, with such an institution, the utmost ardor will be disseminated over the country, and pious ministers will be raised up who know the wants and wishes of the people, and who will devote themselves, heart and soul, to the promotion of religion, and the interests of the parent church of Scotland.

After a few remarks, which were inaudible, from Dr. P. McFarlan and Mr. Brown of Largo,

Dr. HENDERSON moved, in addition to Dr. McLeod's motion, that the Committee be empowered to extend the benefits of our instructions to certain places beyond the bounds of our own empire. He was not prepared to refer to all the places which might be adduced, where our countrymen were absolutely excluded from all Christian instruction and from all Christian worship. It was much to be regretted that brethren, who were wont to join in the same worship, were now compelled to see around them the abominations of Paganism, and that no hand was held out to bid them be of good cheer, so that they were left to lapse into ungodliness. How desirable it was that the care of the Church should be extended over such cases, that they might have the principles of their youth recalled, and be again brought to adorn the doctrine of Christ the Saviour, and might be able to communicate the truths of religion to those among whom they may be settled. When they considered the importance of something being done to get rid of such a state of things, he hoped they would leave no means untried under God to recal sinners from the error of their ways. He had been led to make these remarks from his having lately resided for a short time in Madeira, where, though there were about 900 British residents, there was only one Protestant Church, an Episcopalian, which could accommodate from 200 to 300. He learned that the clergyman had driven all our brethren from his church, not merely the worldly-minded or the careless, but the really pious of our brethren, by telling them that the Church of Scotland was no church, that they had no ministers—no sacraments—no grace. They felt their feelings wounded, and therefore kept away altogether. While he (Dr. H.) was there, he dispensed the ordinances according to the Church of Scotland, and had about 120 who were ready to wait daily on the ordinances of religion. They could soon raise a few subscriptions; and if the Colonial Committee could give them some allowance at first, it would soon be liberally supported by the friends of the church there.

After some remarks by Sir Charles Ferguson and the Assembly to Principal Macfarlan in a most affecting manner, the Moderator communicated the thanks of

REGISTER—ANCASTER, 1840.

DATE	Thermometer.		Barometer.		Wind.		WEATHER.
	9 A. M.	9 P. M.	9 A. M.	9 P. M.	A. M.	P. M.	
May 1	51 °	47 °	28.82	28.90	N	W	Partly cloudy, slight thunder shower p.m.
2	55	62	.81	.76	W	W	Fair, partly cloudy, windy.
3	65	48	.81	.39	W	W	Fair a.m., misty, rainy p.m. and night.
4	53	44	.33	.83	N W	N W	Cloudy, windy.
5	47	47	29.07	29.17	W	N W	Fair and clear.
6	46	49	.23	.23	W	W	Ditto, ditto.
7	50	52	.21	.16	W	N W	Ditto, ditto.
8	45	45	.11	28.96	N E	N E	Cloudy, evening rainy.
9	44	44	28.85	.93	E	E	Rainy.
10	52	54	29.01	29.07	N W	N W	Fair and clear.
11	53	55	.17	.16	N W	N W	Ditto, ditto.
12	57	52	.22	.20	W	N W	Ditto, ditto.
13	58	58	.24	.17	N W	N W	Ditto, ditto.
14	64	65	.13	.06	S W	S W	Fair a.m., cloudy p.m., windy.
15	66	62	.02	.10	W	N E	Partly cloudy, thunder shower at noon.
16	59	53	.23	.16	E	E	Fair and clear.
17	73	73	.20	.16	W	S W	Ditto, ditto.
18	78	75	.17	.12	S W	S W	Ditto, ditto.
19	64	63	.14	.05	N E	E	Misty a.m., clear p.m.
20	63	60	28.98	28.88	E	E	Clear a.m., rainy p.m.
21	64	59	.77	.82	S W	S W	Mostly cloudy.
22	58	55	.85	.93	S W	S W	Partly cloudy.
23	58	58	29.08	29.10	S W	S W	Ditto, ditto.
24	56	57	.13	.23	N E	N E	Thunder showers morning and evening.
25	60	58	.38	.38	N E	N E	Fair, somewhat hazy.
26	62	62	.37	.24	N E	N	Fair and clear.
27	69	66	.20	.12	N	N W	Ditto, ditto.
28	73	72	.09	.02	S W	W	Ditto, ditto.
29	69	65	.06	.05	S W	S W	Ditto, ditto.
30	70	70	.05	.04	W	S W	Ditto, ditto.
31	67	63	.12	.02	W	W	Ditto, ditto, thunder storm in the night.
Means.	59.8	57.84	29.06	29.05			

Mean temperature of the month, 58 ° . 82. Highest, 87 ° . Lowest 37 ° .