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ARTICLE IV.

ON THE SANCTIFICATION OF THE SABBATH.

The sanctification of the Sabbath is a subject of great importance. There is no duty of which mankind are more apt to come short or which they are more liable to neglect. A degree of indolence natural to man, or a want of spiritual mindedness, or the pernicious influence of bad example, is the reason why even members of the church become indifferent to the performance of this duty. The obligation to keep the Sabbath, and the manner of keeping it, should, therefore, be frequently inculcated.

I. Why ought the Sabbath to be kept? Because God has commanded it. All moral obligation resolves itself into the will of God. His will made known either in the fitness of things or by express revelation is the rule of duty; the standard of obedience or disobedience; the ground of approbation or condemnation and of reward and punishment. It has been shown that God's will is clearly intimated, respecting the Sabbath, in the Scriptures; the fourth commandment is so express that no cavil can be urged against it; it is the last precept of the first table, which contains our duty to God; and the place which it occupies shews that it is on an equal footing with all the precepts of the Decalogue in respect of moral obligation. Nor can any distinction be made between the obligation arising from a moral and from a positive precept; no Divine precept is exclusively *positive* and not *moral*; that part of the fourth commandment which fixes the *time* of the Sabbath may be considered positive, like the precepts of the ceremonial law; but this does not weaken the obligation to keep the Sabbath or render the violation of the day a smaller offence, than the breach of any other of the ten commandments; the right view is, that the will of God is never capricious but always the result of infinite wisdom, therefore a positive precept is also moral, and its obligation not inferior to that of any precept in the Decalogue.

The obligation to keep the Sabbath is permanent; it will last as long as the present constitution of society in this world continues; the obligation is also universal, extending to every age and every country, and to every man; whilst God's command is a sufficient reason for the observance of the Sabbath, there are other considerations which may be viewed both as reasons for the duty and as inducements to the performance of it.

These may be simply mentioned, because the illustration of them would require much space. 1. The time of the Sabbath is not man's but God's, the profanation of the day is therefore one of the ways in which men rob God. Mal. 3, 8. 2. The whole tendency of the employments suited to the Sabbath is moral, eminently fitted to promote personal and family piety, and social order. 3. The duty of sanctifying the Sabbath is enforced by the highest example, viz. that of God himself. God rested on the Sabbath, blessed and sanctified it : he therefore looks to that day as the season when he shall receive the united tribute of grateful hearts. 4. There is a special blessing annexed to the observance of that day. Spiritual blessings are communicated to God's people, and their experience tells them, that their worldly business prospers, the more diligent they are in the observance of the Sabbath. 5. The Sabbath is a festival to the Church, commemorating the greatest and most interesting event that ever happened in our world, viz. the Resurrection of Christ.

II. How is the Sabbath to be sanctified? 1. By anticipating it, and by preparing for it. The Sabbath is invested with an interest that does not belong to any other day of the week. As a day of rest from labour it is desired and anticipated by every one ; as a day of moral restraint it is forgotten by many ; but as a day of *spiritual* enjoyment the Sabbath is anticipated with peculiar delight by the christian ; to him it is the best day of the seven. On it God receives the united tribute of grateful hearts ; he bestows his blessing : and the Resurrection of Christ is commemorated. Owing to the peculiar interest which belongs to the Sabbath, it must be frequently in his thoughts, and as it approaches, he must desire and anticipate it. Nor is it unusual for mankind to make preparations for the celebration of any day set apart for the commemoration of an important event ; why not prepare for the Sabbath when it is drawing near ? Some may say that this would be doing more than is required ; it would be an infringement upon the previous day ; would it not be quite right to be employed in the duties of the ordinary calling or of the family, until the very last moment before the Sabbath has arrived ? This would be no violation of the Sabbath ; but it would not be the wisest course to follow. The man who goes to sleep just as the Sabbath begins, with his mind filled with the anxieties and carking cares of this world or of the family, will awake in the morning in the same state of mind ; and he will find it difficult to make his feelings chime in with the sacredness of the day and of its duties ; whereas the man who winds up his secular affairs early on the evening preceding the Sabbath, and employs himself in reading a portion of God's word, meditating upon it and in devotion, uses the means of tranquilising his mind, and he will awake in the morning with that placid serenity of mind which is the effect of the religious exercises of the previous evening, and which is so favorable for engaging in the employments of the Sabbath. Some who read this article will remember with what carefulness preparation was made for the approach of the Sabbath in their

father's house. About thirty years ago a great proportion of the religious population of Scotland hailed the Sabbath and prepared for it in the way above described ; why should it be otherwise now ? why should it be otherwise in Canada ?

2. By setting entirely aside for the day all secular business and all recreations harmless on other days but sinful on the Sabbath.

The term Sabbath denotes rest or cessation from labour, and in the fourth commandment this idea is very fully brought out ; *in it thou shall not do any work*. It is much to be regretted that the term Sunday which conveys no idea characteristic of the day has obtained general use amongst christians. The peculiar employments of the Sabbath are evidently incompatible with secular concerns ; if the attention is given for but a short time to worldly pursuits, then the reverential and spiritual frame of mind which becomes the day is broken and dissipated. Let but one act of unnecessary labour be performed, and a sense of guilt fastens upon the conscience, mental tranquility is banished, and the thought of God becomes unwelcome during the remainder of the day.

But there are some works which cannot be omitted without incurring the charge of inhumanity ; such as the milking of cows, feeding of cattle during winter, preparing and taking victuals to prevent langour, in the services of religious attendance on the sick, the rescuing of cattle that have been mired or have fallen into a pit ; in such instances the path of duty is easily discernible. But many are apt to extend the plea of necessity and mercy beyond its proper limits ; this is done when extraordinary preparations for the table are made, when visitors are received, tea parties or feasts held, which make the Sabbath to differ little from another day. There is also much unnecessary attendance given to the sick ; a multitude of visitors are an annoyance rather than a comfort. To continue for a long time by the sick bed is irksome to the patient ; besides, the conversation of Sabbath visitors is generally unprofitable, containing no medicine for the soul, administering no cordial to the heart. What should be thought of those who complain of distance from the church, and yet can employ the Sabbath in hunting up their cattle in the woods ? In this country the feelings of the better part of the community are frequently shocked by open violators of the Sabbath ; travelling and conveying merchant goods from one place to another are frequent ; in spring some gather the sap of the maple tree and boil it, under the plea that the goodness of God would otherwise be allowed to run to waste ; the appearance of a little rain in hay or wheat harvest induces some to work in the fields under the same pretext. It is, however, a mistaken opinion to suppose that the goodness of God, although it does not flow in the channel into which man would direct it, goes to waste. God makes nothing in vain ; nor is it a very becoming attitude, in a dependent being, to appear to tear out of the hands of the Almighty what he does not see meet to give. Man has no right to that which the sanctification of the Sabbath keeps from him ; such con-

duct implies distrust of Providence and impatience under those trials of man's faith and obedience which God is pleased to employ. In general, there is sufficient opportunity given in the course of the season, for securing the fruits of the earth. Scarcity results more frequently from the improvidence of man, than from the unkindness of Providence; and it is often, very manifest, that no blessing attends that which is iniquitously gotten. Seldom does the Lord of the Sabbath break in upon the tranquility of his people by Providential calls to labour. It may happen that the sudden swelling of a river over its banks and sweeping away the produce of the season, upon which many depend for subsistence, for paying their debts, and carrying on their secular operations, or a sudden conflagration threatening life and property, may require immediate and active effort to preserve property on the Sabbath; but the rare occurrence of these events should teach man the lesson that God blesses the Sabbath, and exercises a special care over it.

Recreations or amusements whether of a more ordinary or of a literary kind are evidently improper on the Sabbath, and tend to destroy that frame of mind which is necessary to the right observance of the day.

Thoughts and conversations about worldly things, upon scientific or literary subjects are also inconsistent with that spiritual frame of mind which ought to be cherished. It is to be feared, that a false delicacy prevents Christians from that freedom of discourse on religious subjects which is suitable for the Sabbath and conducive to a devout frame of mind. What advantage would result to a family, if free discourse on religious subjects were preferred on the evening of the Sabbath, to conversation about the occurrences of the past week? Some may object, that too rigid an observance of the Sabbath is here inculcated. The more scrupulously the Sabbath is observed, the greater a blessing will it prove. It is said of the celebrated Judge Hale, that he never indulged in worldly conversation on Sabbath, nor even thought about his secular affairs; and that if about to set out on a journey early on Monday morning, he would make no preliminary preparations to facilitate his departure, nor even think, on Sabbath evening, about what preparations were necessary; when he did so he always met with some hindrance which detained him as long as the time gained; and when he did not, he found every thing went smoothly and his journey was prosperous.

But is the *whole* day required to be kept equally holy? There is nothing in the precept which warrants a different opinion. The Sabbath day should be of equal length with another day; some indeed, teach that the sacredness of the day is over when the hours of Divine service have elapsed; but they substitute an act of the British Parliament for the law of the Church's lawgiver. The Secession Church has always inculcated a scrupulous observance of the Sabbath. And if it should be objected, that men will be made to dislike the day if too much strictness is required,

it may be replied, that there is a sufficient variety in the exercises of the Sabbath to prevent irksomeness.

III. By spending the whole day in the private and public services of Religion. What are these? The space allotted for this article admits of *no more than a bare enumeration of them.* 1. Reading the word of God. That this exercise may become profitable, the book of God should be read with a profound regard for His authority, with prayer for the illumination of the Divine spirit, with sincere endeavour to understand it, and with self application God speaks to man in his word. 2. Meditation accompanied with self examination; retirement should be sought, then let the mind fix itself upon some one doctrine, or perfection of Deity, or promise, or passage of Scripture; let the mind dwell upon it: clearer and more accurate ideas will be gained, and the truth will exert a greater influence on the heart. The christian will be able to say with David, "thy testimonies have I chosen for a heritage forever: I love them exceedingly." He may experience enlargement of heart, and delight in the way of God's commandments. Know thyself, was the maxim of an ancient heathen; this is the most important branch of knowledge. Self examination is essential to spiritual health. It should be conducted impartially. 3. In order to promote an enlarged acquaintance with Divine truth, read such books as treat of religious subjects, sermons, catechisms, treatises on particular doctrines, christian biography, christian experience, commentaries on the Bible and such like; but books of another description are evidently inconsistent with that devout frame of mind which the Sabbath requires. 4. Prayer, secret, personal and family prayer accompanied with praise and the reading of God's word. These duties should be more frequently performed on Sabbath than on other days; like the Psalmist, men should set themselves or prepare themselves to pray; they should perform these duties with increased fervour, sincerity, importunity and perseverance. In the best times of the church the heads of families were in the habit of calling their families together three times, and frequently four times for worship when opportunity was given. 5. Attendance on public worship, Care should be taken to preserve a serious docile state of mind; and if the morning has been spent aright, the mind will be tranquil and disposed for hearing. A censorious or captious or wordly frame of mind is hostile to edification. 6. Family catechising. This is an excellent means of instruction for youth, and if managed in good temper, extremely interesting. Many parents render this exercise irksome by exerting too much authority and expecting too much from their children; whilst some err on the other side in requiring too little; but if parents would endeavour to simplify and explain gospel truth to their children, it would become a very improving exercise for themselves as well as instructive and interesting to their children. 7. Religious conversation. Why should a false delicacy prevent christians from talking about their common Lord, their common hopes and their diversified experience? Such an exercise, conducted

with humility, would be very improving, and might to some afford much relief in cases of perplexity.

To conclude. That the Sabbath is not sanctified as it ought to be, even by the families of the church, requires no proof. It is an important enquiry, what are the best means of promoting Sabbath sanctification? Some would say, petition the magistrate to enforce the laws regarding the Sabbath. But all that he could do would reach only to external decorum. The church of Christ is the light of the world. The example of the members and families of the Church would have a powerful influence on society. How great would be the combined moral influence of the whole church on society, if the Sabbath were more strictly observed! The example of members of the church in keeping the Sabbath aright would do more to diffuse correct views of the Sabbath, and to induce men to sanctify it than all that the authority of the magistrate could accomplish.

B. B.

ON MUSIC.

ITS BENEFICIAL EFFECTS, AND THE DUTY OF CULTIVATING IT IN
RELATION TO THE WORSHIP OF GOD.

For the Presbyterian Magazine.

Music is a sound, or a succession of sounds so modulated as to please the ear, and may consist of the melody of a single voice or instrument, or of the harmony of two or more voices or instruments in concert.

That music has a powerful influence on the mind of man, has long been felt and acknowledged. It is capable of raising its energies, or of producing despondency and melancholy. Some of the ancients asserted that it owed its discovery to the sound of the wind among the reeds on the banks of the Nile. Others, impressed with its sublime nature, were induced to suppose it to be of divine origin. That it belongs to the human constitution is obvious from the agreeable sensations manifested by the infant on hearing the sweet soothing tones of the mother's voice, chanting her lullabies. Its effects have also been strikingly manifested in savage life—it has even arrested the hand of the murderer.

That music was early cultivated as an art admits not of any doubt, for we find that musical instruments were invented, and introduced as an accompaniment to the human voice, in little more than three centuries after the first pair of the human race were called into existence. In the history of every nation, since the time of Jubal, the inventor of musical instruments, there are traces of its having been studied and practised. The Nethenims formed a regular choir in the Jewish worship. The Bards of

Greece and Rome seem to have been inspired with the spirit of music—and the Bards, among the Druids of the ancient Britons, composed verses in praise of their heroes, and other eminent persons, which verses they set to music, and sung to the accompaniment of their harps. The same spirit has been manifested, at a later period, in the poems of Ossian, and the modern Italians and Germans are literally nations of singers. Nor has the study of this sublime art been confined to professional musicians and common people. The Royal Psalmist, who was skilled to play well on the harp, alleviated the cares of the monarch with sweet songs of praise. The ancient philosophers studied and admired it. Luther, under the cares, embarrassments and irritations naturally accompanying the Reformation, soothed his mind with sweet strains of melody. The ancient physicians, too, studied music as a part of knowledge necessary for their profession. In former times many diseases were attributed to the influence of evil spirits, and it was believed that harmonious sounds drove them away. Nor is this idea inconsistent with the sacred scriptures—there we read that the evil spirit of Saul yielded to the harp of David. We naturally infer from the sacred record that music not only tends to expel evil propensities, but that it also conduces to divine consolation, “when the minstrel played, the hand of the Lord came upon him.” (*The prophet Elisha.*) Well then might Luther say, “that music is one of the most beautiful and glorious of the gifts of God, to which Satan is a bitter enemy.”

Advancement in music and civilization have always gone hand in hand. Wherever this science has been neglected the people have uniformly been, in a greater or less degree, rude and uncultivated. The Cynæthians, who paid no attention to it were the most barbarous people in Greece—and Polybius assures us that it was necessary to soften the manners of the Arcadians whose climate was heavy and impure. Therefore, judging from the past, we are led to conclude, that wherever music is brought to a high degree of perfection, and applied to its legitimate purposes, it is accompanied with a high state of mental cultivation, and a fine moral feeling, and we may add, that it is inseparably connected with deep toned piety. In support of this we might refer to the enraptured sentiments of the sweet singer of Israel in many of his beautiful Psalms, both in reference to himself and the chosen people of God. We might also refer to Luther, Ralph Erskine, and many others.

If, then, music belongs to the human constitution—if it conduces to health of body—if it tends to revive the drooping spirit, and dispel evil thoughts—to elevate and refine the human character—to promote social order and happiness in families and communities—if it has an aptitude for promoting divine consolation, what is the duty of Christians individually and of the Christian Church collectively, in reference to this delightful science?

All the mental faculties, being the gifts of God, should be consecrated to his service. To neglect their cultivation must be to live in the delibe-

rate omission of a moral and religious duty. True, there may be individuals who from some malformation of the drum of the ear may have no relish for musical sounds. There may be others who from some defect in the vocal organs may fail in producing melody—but it is the universal testimony of all who have had sufficient experience to judge, that, as a general fact, all have organs adapted to produce musical sounds. There are scarcely any who cannot somewhat vary the tones of the voice, and if early and systematic instruction is given, it is as easy, and as natural, to learn to sing a page of music as to learn to read a page of letter press. It must certainly then be the bounden duty of Christians to cultivate this heaven-born science to a much higher degree of perfection than it has hitherto been.

Many individuals and also sections of the church have been miserably deficient in this respect. It is surely as much the duty of the christian to praise the author of his being and the preserver of his life, as to pray to him. Yet while the thoughtless and the profane exert their musical powers to give effect to vain songs and immoral sentiments, many praying christians, virtually, wrap up their talents for melody, and hide them in the earth. In many of our places of worship the praises of God are sung in such a spiritless manner, and in such discordant tones that it is difficult for the intellect to appreciate the sentiment, and impossible for a musical ear to be pleased with the sound—hence edification is marred, and some of our finest feelings offended. Where this part of the worship is so conducted, its end cannot be attained. Sacred music was certainly introduced into the service of the sanctuary for the purpose of aiding the piety and devotional feeling of the worshiper—and when properly performed, it singularly affects the soul, and raises the feelings of the devout, in adoration of their Father and their God. But it is far otherwise when it is executed in a careless, slovenly manner. He, who would perform this service, so as to produce the proper effect, must feel in order to make his associates feel,—he must sing with the heart, as well as with the understanding.

T.

TO BE CONTINUED.

Bicentenary of the Westminster Assembly.

THE meetings to commemorate the Assembly of Divines which was held at Westminster two hundred years ago, commenced on Tuesday evening, (11th July,) when Dr. William Symington of the Reformed Presbyterian Church, Glasgow, preached in Cannonmills Hall, from John 3: 30, "He must increase." The audience was numerous and attentive.

On Wednesday the second meeting was held in the same place. Ministers from all the Dissenting Presbyterian Churches in Scotland were

present. Dr. Symington, Professor of Divinity to the Reformed Presbyterian Church, took the chair, *pro tem.*, and opened the meeting with prayer.

Dr. Thomson of Coldstream, (United Secession,) in name of the Committee of arrangement, proposed, that Dr. Chalmers, Moderator of the Free Church in Scotland; Rev. Mr. Elliot, of Ford, Moderator of the United Secession Church; Professor Symington, of the Reformed Presbyterian Church; Rev. Mr. Muir, of Leith, of the Relief Church; and the Rev. Mr. Shaw, of Whitburn, of the original Seceders; should be named Chairmen of the different diets of this commemoration.

Dr. Chalmers being absent, the chairman called upon the Rev. Mr. Elliot of Ford, who took the chair. He read out part of a Psalm, which was sung, and read the 17th chapter of John; and then called upon the Rev. Dr. Drown, of Edinburgh, who engaged in prayer.

The Rev. Messrs. Pitcarn, of Cockpen; Smart, of Leith; and Crawford, of Portobello, were appointed Clerks.

The Chairman said,—You all know the purpose for which we are met, and the order of business for to-day. If it is the privilege and duty of us all to look back and to remember all the way that the Lord our God has led us—if churches as well as individuals are to call to remembrance the former days—if it is the duty of all to consider and keep in mind the works of the Lord and the operations of his hands—then I think we must all feel that there is a propriety in commemorating an event which is important in itself, and which has had a powerful influence upon religion in this land, and even beyond the Atlantic; and which has especially had an important bearing upon Presbyterianism. They were eminent men that were then assembled, though it has been the cant of latter years to speak of them as unenlightened, ignorant and weak. Their works praise them; and if we are to judge of them by their works, and by the events of history, they were the first men of their age, and few ages have produced greater men. The excellent standards which they have drawn up—the Confession of Faith which they produced—and I had almost said, that if nothing more had been left us than the Shorter Catechism—that book which has formed the minds of our young—that book which has raised Scotland to a height of Scriptural and theological knowledge, which no other nation has yet reached, far as we are yet behind what we ought to be—had they left us no other legacy than this Shorter Catechism, they would have well deserved our gratitude, and there would have been a propriety in our meeting, as we have now met, to bear them in our grateful recollection. I beg now to call on the Rev. Mr. McCrie, who comes before us loaded with ancestral honours, higher far than those of many in this land who are most proud of their ancestors.

MR. MCCRIE read a lengthened paper, on the leading characters and incidents of the Westminster Assembly, replete with graphic details, and rendered interesting from the copious quotations of quaint and amusing sketches from Baillie, Fuller, and other contemporary historians. For a

fuller account of the history of these times, he referred to the history of the Westminster Assembly, by Mr. Hetherington, who had reaped the field to such purpose that but little was left to others to glean. But they must not suppose that the whole time of the Assembly was taken up in debates and in controversies. The preparation of the confession and of the catechisms, gave rise to much prayer, and to deep feeling; but the Assembly were too much united in the essentials of Christianity, to allow of these affording room for debate. He mentioned, that great part of the Catechism, and especially of the admirable exposition of the commandments, was the work of Dr. Anthony Tuckney. The versions of the Psalms at present in use was made by Mr. Francis Rouse, a member of the House of Commons, and one of the lay assessors of the Assembly. The Assembly met on the 1st July, 1643, and was dissolved, with the long Parliament, in 1649; having sat, five years, six months, and twenty-two days.

After singing a Psalm, the Chairman introduced

MR. HETHERINGTON, the historian of the Westminster Assembly, who addressed the meeting, on the character and bearing of that Assembly, and refuted several of the calumnies that had been brought against it. The Westminster Assembly was held at a formidable conjuncture of times. And had *they* not now arrived at a formidable juncture,—at a period when there was greater need than ever for ecclesiastical union? Popery was every where reviving,—and the Laudean Prelacy, under the new name Puseyism, was making rapid advances to power. Infidelity was spreading its dark venom over the dark masses of the population, and the Scottish Church was overthrown,—no, not overthrown,—it was persecuted, but not forsaken; cast down, but not destroyed; driven into the wilderness, but God, and God's people were speaking comfortable things unto her. And had there not been promulgated an idea, at which the Westminster Divines aimed, though they had but a faint and dim perception of it,—an idea briefly but emphatically expressed in the words, “co-operation without incorporation;”—an idea, which avoided the fatal rock on which their ancestors split, of entire uniformity. With regard to the calumnies which had been brought against the Assembly, he said, they had been called rebellious, because they were called by a Parliament that was in rebellion against the King. Now, he maintained, that the Parliament was resisting despotism; and that they had a perfect right to do so. It was through their resistance that we had obtained all the blessings of the British Constitution. They had also been accused of being bigoted, and intolerant. Now, it was not for prelatists to produce these accusations. The Westminster Assembly sent no man to prison; put no man in the pillory; slit no man's nose; grubbed out no man's ears; and the very allusion to their grand idea of a world-wide Protestant union, should, of itself refute the calumnious charge of bigotry.

Professor Symington, and Mr. Garrie of the Relief Church, Kettle, afterward addressed the meeting.—Adjourned till the evening.

Wednesday Evening Sederunt.

The meeting was resumed in the evening.—Professor Symington, of the Reformed Presbyterian Church, Paisley, in the Chair. Devotional exercises having been engaged in,

DR. CUNNINGHAM proceeded to address the meeting. The subject was, the opposition of the Westminster Assembly to Popery, Prelacy, and Erastianism,—very great and weighty topics; any one of them quite sufficient to occupy the whole of his time. He need hardly tell his brethren there assembled, that Popery was represented in the sacred Scriptures, and ought therefore to be always regarded by them, as the grand enemy of the Lord Jesus Christ;—of Christ's Church;—and of Christ's cause on the earth. The friends of Christ ought therefore to be ever observing what Popery was doing;—they ought to be seeking to fathom her schemes and machinations; and they ought to be apprehending danger from that quarter. The Westminster Assembly did not come fully and formally into direct collision with Popery; for, on examining the documents prepared by that Assembly, the subordinate standards which it left, they found less there of Popery being formally adverted to, and condemned by name, than they found in the Thirty-nine Articles of the Church of England; and in the First Confession of the Church of Scotland; although it ought at the same time to be remembered, that very many statements are set forth, which were directed against the errors of the Church of Rome, and the true meaning of which could only be understood by keeping in view the doctrines of that Church.

Dr. C. then adverted to the modified form of Popery, countenanced by Archbishop Land, which, he said, appeared under the same form and features as it did now under the form of Puseyism. He also alluded to the Address made to the evangelical clergy in England at that time, to denounce the errors of Laudism; and said they might well feel themselves constrained now to address the evangelical clergy in England, to rise up and maintain a decided testimony against Puseyism.—He then proceeded to the subject of Prelacy. For his own part he would not be easily led to engage in any controversy again, unless it was against Popery, against Prelacy, or against Erastianism. When he spoke of Prelacy, he referred, of course, to High Church Prelacy; because one could very easily conceive of a modified Episcopacy, which would prove no more an obstacle to cordial co-operation than other points of Church government.

The Rev. Dr. King (United Secession), Glasgow, then addressed the meeting on—The influence and advantages of Presbyterianism, especially on the education of youth, and the extension of the Kingdom of Christ. He disclaimed any disrespect to other bodies who did not entertain the Principle of Presbyterianism, by the discussion on which he was about to enter.—The Doctor then proceeded to vindicate at great length the Presbyterian system of appointing Elders who rule but do not

teach, and Elders who teach as well as rule, maintaining its scriptural authority, and its accordance with reason as well as with the dictates of revelation. On the subject of the advantages of Presbyterianism in reference to education, he remarked that if they compared generally the intelligence of the people of England and Scotland, and if they allowed any influence at all to their different ecclesiastical systems, then beyond all doubt the Presbyterian form of Church government must recommend itself by its working. The survey of other countries would lead to the same conclusion.

He also contended, that, with reference to the advantage of Presbyterianism for the extension of the Kingdom of Christ, missions could only be effectively conducted by co-operation, and that in respect of popular and official co-operation, Presbyterianism presented great advantages, which he illustrated by reference to the missionary operations of the Church to which he belonged. He confessed, however, with shame and sorrow, the deficiency which Presbyterianism has practically exhibited in this respect; and concluded by strongly urging upon his hearers the necessity of increased exertion in the cause of missions.

Thursday, July 13.

Same place—Dr. Chalmers in the chair.

After some preliminary business, the Chairman rose and addressed the meeting in reference to the speeches which had just been delivered. He was rejoiced to find that there was no real difference of sentiment among the different denominations. There might be a complexional, but assuredly there was no substantial difference. In reference to the sentiment which had been so often quoted, "co-operation without incorporation," it had in many cases been fathered upon himself; but it was not a motto which he would choose to emblazon on his family escutcheon. He would rather say co-operation now, with a view to incorporation afterwards. After some remarks on this subject, he continued—Though some may think I am exceedingly adventurous, I wish to make an experiment. I wish to bring above board a matter which I think may operate as a bar in the way of a cordial and good understanding, so long as it remains an object of sensitive and fearful reliance. I have no sympathy with the care and caution of those people who look so alarmed and wary, and tell us that nothing should be said about Voluntaryism. I confess that my anxiety is to say something about it, and that because of the conviction which I labour under, that while it is suffered to abide within the cells of one's own thoughts, the very irksomeness of its confinement will trouble us in the form of an unexplained grudge, and that if suffered to remain in that position, it will operate injuriously to prevent that full union of soul, with soul, which is so indispensable to co-operation between those who are met to accomplish a purpose where they may eye to eye. I therefore bring it above board, and place it in the sight of all men, not only that we may recognise the real topic of difference, but that we may at once discover it

as a topic of Christian discussion. How does the matter stand? Here are two parties, honestly bent on the adoption of such measures as will conduce to the religious welfare of their fellow men, but the one party thinks that the State ought to endow the Church, without interfering in her internal constitution, and the other party thinks the opposite. I ask, then, in the name of common sense, if these two parties are to suspend a duty common to both, because they choose to differ as to the duty of a third party which has no connection with either. We of the Free Church stand hopelessly dis severed from the party in question; and we have as little hope of restoring the connection as if there had sprung up between us an immoveable wall of brass a thousand cubits high. We can enter into no terms with a Government which thinks, because it endows us, it has therefore a claim to govern. On this subject I agree perfectly with D'Aubigne; and I think if I had five minutes conversation with him, he and I would be perfectly at one, at least if I rightly interpret a letter which recently appeared in one of your periodicals. We can enter, as I said, into no terms with a Government, which claims to govern, because she chooses to endow; and they, on the other hand, have allowed that Erastian resolution to get such a hold on their imagination as if they would never let it go; nor do I believe they will ever let it go till the kingdoms of this world become the kingdoms of our Lord and of his Christ. Let us look then at the question in another form. The question resolves itself into this—Will there, or will there not, be religious establishments at the time of the millenium? Several pamphlets I have seen, written with extraordinary ability, to show that the millenium will put an end to that—while others, written also with great ability, say no, as the kingdoms of the world are then to become the kingdoms of Christ, the Church will then have a connection with the State. Very well then; let others fight out this question as they may, it seems to me clear that the path of wisdom and of duty is to leave this question to the millenium itself. Leave the question of religious establishments in the millenium to be settled when the millenium comes; and in the meantime to do all we can to speed forward the millennial days, when the din of controversy shall be no longer heard, and the charity of the gospel shall shed its dewy influence over the whole earth, which shall then be turned into a harmonious and a universal Christendom. I am so delighted with this question, that I take a kind of scientific interest in it. I am quite on edge about it. Voluntaryism is now upon its trial; and I want to give it a fair trial; and I am sure I shall give it all the justice in my power, by drawing forth its resources and its capacities to the utmost. The way to give it a fair trial, is to try how much it will yield, when all full influences are brought to bear upon it; and in justice to the question, in justice to Voluntaryism, I must say that for a good many years we knocked at the door of the Government, with a view to receive aid from them to carry the gospel to the humblest and lowest classes of the country; and were there exposed

to all the higgings with which we are so familiar in the market. We were cheapened down to the lowest possible amount. We were asked would £10,000 do you? and the result is that we got nothing at all. We have since tried the Voluntary principle, and in as few months as we before negotiated years with the Government, Voluntaryism has made this demonstration, that it has given us £300,000, so that she has begun well; and it is my fervent hope that she will end well. We are now in the thick of the experiment; we will do it all the justice we can; and nothing will delight me more. I don't want scholastic phrases,—I might speak of the difference of Voluntaryism *ab extra*, as distinguished from Voluntaryism *ab intra*, and by the help of that definition I might perhaps defend my own consistency. But I don't want to make use of those scholastic distinctions: I write and preach Voluntaryism to open upon us all her fountain-heads, whether *ab extra* or *ab intra*. This reminds me of the story of the well-digger, who succeeded so amply in obtaining water, that he made a narrow escape from drowning in the abundant rushing of the streams which he had evolved from their hiding places—and so I say in perfect honesty, that if my favourite system,—the Established system which I advocate,—if it should occur that it may be the semblance, nay even the reality of defeat, and refutation, I should heartily rejoice. Voluntaryism should play upon us in all directions. I would be heartily glad, even though it should make such a demonstration of its excellence and power as well nigh to submerge myself, and utterly to overwhelm my argument. I say of Voluntaryism, bring it to the test—try if it can overtake the wants of the thousands and tens of thousands who are now utterly beyond the pale of the ordinances of the gospel, and strangers to the habits and decencies of a Christian land. To this test we appeal; and I shall be happy if the appeal prove so successful that you could overtake this destitution. But suppose it could not, and that the Government were to say here is £100,000, do what you like with it; we shall no more meddle with your distribution of it, nor think we have a right to meddle with the *regium donum* of Ireland. What then? I do not mean to make any avowal on the subject: but I am certainly not prepared to say I would refuse it; but I repeat that it is futile to make a question as to what we would say to this offer, which is never likely to be made to us. The subject is now submitted to the evolutions of experience; and my wish and prayer is, that the question may be superseded and anticipated by the liberal supplies of the christian public to carry out the great object of furnishing a sound Christian education to one and all of the community.

The Rev. Dr. HARPER of Leith, one of the Theological Professors of the United Secession Church, then addressed the meeting, on the value and uses of Subordinate Standards, in which he illustrated the subject at great length, and with much learning and research.—The meeting adjourned till the evening.

Evening Sederunt.

Same place,—half-past six o'clock. The Rev. Mr. Muir of Leith, in the chair. After the usual devotional exercises, The Rev. C. J. Brown, read an essay on the features and excellences of the Westminster Standards.

The report of the committee on business having been read by Mr. Jeffrey, a resolution was proposed by Mr. Alex. Dunlop, and seconded by the Rev. Mr. Renton of Kelso, in favour of Union and Co-operation. This resolution having been unanimously adopted, and a committee appointed, the Rev. Dr. Candlish then wound up the proceedings in a lengthened and powerful address.

Missionary Department.

CHRISTIAN MISSIONS.—By a very slight effort of the imagination, we can cause the hosts of evil to pass before us ; and what a spectacle to behold ! First, come the Jews out of all nations under heaven, each with a veil over his heart, and stained with the blood of the Just One. Next, nominal Christians, by myriads, and from all parts of Europe, headed by one who drags a Bible in triumph, as a dangerous book, and embraces an image, or an amulet, instead. Then comes the crescent of imposture, followed by Turkey and Persia, by large tracks of India, the islands of the Eastern Sea, Egypt and Northern Africa, the inhabitants of the largest and fairest portions of the globe. After these the swarthy tribes of Africa, central, western, and southern, with their descendants of the Western Indies, laden with the spells of witchcraft, and covered with the charms of their Fetish worship. Now come the aborigines of the two Americas, and the islanders of the great Pacific, fresh from the scalp-dance, the cannibal feast, or the worship of the snake-god. Next, the selfish Chinese, one-third of the species,—in appearance all Idolaters, in reality all Atheists, to whom all truth is a fable, and all virtue a mystery. Last comes India, the nations of Southern Asia, and the many islands of the Eastern Sea, a thousand tribes, including infanticides, cannibals, and the offerers of human blood, dragging their idol-gods, an endless train, with Juggernaut at their head, worn with the toil of their penances, and marked with the scars of self torture. And who are these that close the train ? The Thugs of India, just discovered,—a vast fraternity of secret murderers,—the votaries of Kallee, who has given one half of the human race to be slaughtered for her honour. Oh God ! and is this thy world ! Are these thy creatures ! Where is thy church ? O ! righteous Father, the world hath not known thee, and thy church, appointed to declare thee, hath neglected to fulfil her trust ! Christians, did you count their numbers as they passed ? Six hundred millions at least. Did you ask yourselves, as they passed, whither they were going ? Follow them and see. Can you do so, even in imagi-

nation, without feeling an impulse to rush and erect the cross between them and ruin.—Harris, *Author of Mammon.*

Medical Missions.

Most of our readers are probably aware that there are now, in several parts of the world, Christian physicians engaged in making their professional labours subservient to the promotion of the spread of the gospel.—These have been already acknowledged as valuable fellow-laborers in the missionary enterprise; and it is satisfactory to learn that the attention of medical students in this country (Britain) is now directed to the wide field which is opening for the consecration of their talents and acquirements to the service of the best of Masters. At present we would direct the attention of our readers to the operations of the medical missionaries stationed in the Holy Land. One of these, Dr. Macgowan, was sent out to Jerusalem by the London Society for promoting Christianity amongst the Jews; the other, Dr. Kerns, is the agent of the Syrian Medical-aid Society of London. The object of both is to extend gratuitously to the poor and miserable inhabitants (in Jerusalem, chiefly Jews) all the relief which it is in the power of modern medicine and surgery to supply, of which they were previously entirely destitute: and so to give a practical and intelligible expression of that charity which fills the hearts of all true Christians, especially towards those, “of whom, according to the flesh,” our great Master himself came. By the kindness and attention shown to them the crowds of patients who are the subjects of treatment, have their hearts softened, and so are induced the more readily to listen and to attend to the lessons of heavenly wisdom which are addressed to them.

The great influence which is speedily acquired by the medical missionary in these circumstances was exhibited in a very striking light a few years ago, while Dr. Gerstmann (Dr. Macgowan's predecessor) was practising in Jerusalem. On the occasion of a rabbi of distinction declaring himself a convert to Christianity, a *herem*, or ban of excommunication, was pronounced in all the synagogues against the missionaries, and those who held any intercourse with them. This had the effect of greatly diminishing the number of visitors at the mission-house, until Dr. Gerstmann came, when the people would not be prevented, even by another *herem*, from applying to him; and one of the chief rabbies declared that he could no longer throw any impediment in the way of his poor and sick brethren going to be healed even by the Christian physician. Dr. Macgowan is now fully established in the confidence and esteem of the Jewish population of Jerusalem; and he finds that his professional character has placed him on such a footing of intimacy with them as enables him to become acquainted with their habits, opinions, and mode of life, to an extent wholly unattainable in any other way. It is not wonderful, therefore, that during a commotion which occurred lately, in consequence of three rabbies attaching themselves to the missionaries as inquirers, the attend-

ance of patients at Dr. Macgowan's dispensary continued uninterrupted. Another kind of testimony to the value of these medical labors has very recently been given in the circumstance of Sir Moses Montefiore, along with some other Jews, having established a dispensary of their own for the benefit of the poor inhabitants of Jerusalem. There is now in the course of being built a small hospital in connection with the English mission.

At Beyrout, also, the same kind of success has been accorded to the labors of Dr. Kerns. He sees patients at the "British Dispensary," at the rate of nearly 6000 *per annum*. "At first," he writes, "very few Turks or Mohammedans came to me—such was their bigotted hatred of the Christian name. But *now*, in applying for medical relief, religious prejudices do not appear to have much, if any, influence. My patients consist not only of every Christian sect in the country, but also of Mohammedans, Jews, and the Druses of Lebanon; and, as a pleasing evidence that the people appreciate the advantages which British benevolence has placed within their reach, I may notice the fact, that, even under the seclusion which custom has imposed upon the *females* of these countries, and the reluctance with which they approach strangers, among the applicants at the dispensary we have had a larger proportion of females than males!" The London Syrian Medical-aid Society, whose agent Dr. Kerns is, has an auxiliary in Scotland, the Edinburgh Association for sending medical aid to foreign countries, instituted in 1841; which, in the first instance, proposes to divide the funds it may collect between the Syrian Society and a similar institution in China. The Edinburgh Association is also engaged in diffusing information on the subject amongst the rising generation of medical students; some of whom, (at the University of Edinburgh,) it is most gratifying to learn, are so far alive to the importance of the cause, as to have formed themselves into an association for promoting it, and for stirring up one another to prepare themselves for missionary work.

The field for the medical missionary in China is very large, and now very open. It cannot but be regarded as evidently the duty of this Christian nation to avail ourselves of the wide doors now set before us, and to enter in that we may do good, as we have opportunity, alike to the bodies and the souls of the benighted millions who are so far, in the course of God's providence, subjected to our influence. About ten years ago, the American Board of Foreign Missions sent missionary physicians to Canton; and ever since, there have been two, three, or four devoted labourers at work, some of them agents of the London Missionary Society. They have proved eminently serviceable in showing how much may be done, by the aid of medical practice, to facilitate amicable intercourse with the Chinese of all ranks, and so to prepare the way for the preachers of the gospel. But what are these amongst the 300,000,000 idolaters? We may regard it as not unlikely that our Government may see it to be its interest, in every point of view, to encourage young medical men to settle

in the Chinese ports now open to us ; how important it is that those should all be "thoroughly furnished unto all good words and works"—having the same mind that was in their Divine Master, yearning over lost souls, and ready to communicate the pearl of great price to all with whom they may hold intercourse. We are happy to learn that a society was formed in Glasgow, a few months ago, for the purpose of sending pecuniary aid to the Medical Missionary Society in China, for the support of its hospitals at Hong Kong, Macao, and Canton. We shall only farther add at present, that we shall be happy to forward any small sums that may be collected amongst our readers, to the treasurers of either the Edinburgh or Glasgow Society for the promotion of this object.

American Board for Foreign Missions.

An abstract of the thirty-fourth Annual Report of this very active and very successful Missionary Association has just been published. Its missionary stations are to be found in every quarter of the Heathen world ; and God has crowned the labours of its missionaries with much of his countenance and blessing. At present we can afford room for only the "General Summary."

"Having in the preceding pages taken a survey of the several departments of labor, both at home and abroad, and given the particulars relating to each of the missions, the following is presented as a summary view of what, through the divine favour, has been accomplished. The amount received into the treasury of the Board during the year ending on the 31st of July last was \$244,224 43 ; and the amount of payments was \$257,247 25 ; leaving the treasury indebted to the amount of \$13,022 82.

The number of missions sustained during the year is 26 ; connected with which are 86 stations, at which are laboring 131 ordained missionaries, eight of whom are physicians, eight other physicians, 15 teachers, 10 printers and bookbinders six other male and 178 female assistant missionaries—making the whole number of missionary laborers sent from this country and sustained by the Board, 348, which is eight less than last year. If to these be added 14 native preachers and 116 other native helpers, the whole number of missionary laborers connected with the missions and sustained from the treasury of the Board, will be 478, which is 10 less than were reported last year. Of these missionary laborers, four ordained missionaries, and two male and nine female assistant missionaries, in all 15, have been sent forth during the last year, being the least number of preachers, and the least number, including all classes of laborers, that has been sent forth during any year since 1831.

"Organized by these missions and under their pastoral care are 62 churches, to which have been received during the last year 2,690 ; and which now embrace, in regular standing, 20,797 members.* This number does not include some hundreds of hopeful converts among the Armenians, Nestorians, and other communities in Western Asia.

"The number of printing establishments connected with the missions is 16, with four type foundries, 43 founts of type, and 30 presses. Printing has been executed for the missions in 33 languages, exclusive of the

English, 15 of which were first reduced to a written form by the missionaries of this Board. The copies of works printed at the mission presses during the past year exceed 600,000, and the number of pages is about 56,383,000; making the total number of pages printed for the missions since they commenced, about 442,056,185.

*In the department of education the missionaries have under their care seven seminaries for educating preachers and teachers, in which are 524 pupils; besides 22 other boarding schools, in which are 699 pupils, more than 400 of whom are girls. Of free schools the number is 610, containing 30,778; making the whole number of pupils under the care of the missions, 32,000.

* Allowing for an error in the summary of last year, this is 2,526 more than was then reported.

Miscellanies.

A SET OFF

TO THE REV. MESSRS. LEACH AND RITCHIE JOINING THE EPISCOPALIANS.

Mr. James Coleman, recently a missionary of the Episcopal Church, and in Deacon's orders, has made application, through Messrs. Rintoul and Bell to the Scotch Presbytery of Toronto, to be received as a student of Divinity, and eventually admitted to the ministry of the gospel in the Presbyterian Church. The following are the reasons assigned by Mr. Coleman for this step. The *Reasons* are a specimen of *hard hitting*, richly merited.

" My reasons for withdrawing from the Ministry of the Church of England were, that Diocesan Episcopacy, or Prelacy, is unscriptural, evil in its tendency, and the original cause of the Papacy—that the Queen is not the head of the Church, that dignity belonging to Christ alone—that the admission of the children of nominal Christians to Baptism is unscriptural and evil—that the doctrine of the Spiritual Regeneration of infants in Baptism, as set forth in the public liturgy of the Church, is a figment of Popery, and a dangerous error—that the use of sponsors in Baptism is very wrong, as leading individuals to the making of vows to God they neither intend to fulfil nor can fulfil; as causing them falsely to assert to God that they are doing for another, what they are not doing, what they never mean to do, and what they have never been able to do even for themselves; and as being authorized by no text of God's word—that the indiscriminate use of the burial service, as universally practised, is blasphemous—that the form of thanksgiving for the regeneration of the infant by the Holy Ghost in the baptismal service, causes the Minister to utter a falsehood in the face of God—that that part of the 21st article, which asserts that General Councils may not be gathered together without the commandment and will of Princes, is erroneous—and that the constant repetition of the same prayers day after day, is deadening to devotion. There are a few other reasons I could give, but these will be sufficient. I need not say that when I entered the Ministry of the Church of England,

it was fully under the impression that I was called thereto by the Holy Ghost, under a desire of advancing the glory of God, and being iustrumental to the salvation of mankind. * * * * *

“I am, Dear Sir, yours, most sincerely,

(Signed) “JAMES COLEMAN.

“THE REV. ANDREW BELL.”

—*Banner.*

WAR.

Men's sensibility to the evil of war has been very much blunted by the deceptive show, the costume, the splendour in which war is arrayed. Its horrors are hidden under its dazzling dress. To the multitude, the senses are more convincing reasoners than the conscience. In youth, the period which so often received impressions for life, we cannot detect, in the heart-stirring file and drums, the true music of war, the shriek of the newly wounded, or the faint moan of the dying. Arms glittering in the sunbeam do not remind us of bayonets dripping with blood. To one who reflects there is something shocking in these decorations of war. If men must fight let them wear the badges which become their craft. It would shock us to see a hangman dressed out in scarf and epaulette, and marching with merry music to the place of punishment. The soldier has a sadder work than the hangman. His office is not to dispatch occasionally a single criminal; he goes to the slaughter of thousands as free from crime as himself. The sword is worn as an ornament; and yet its use is to pierce the heart of a fellow-creature. As well might the butcher parade before us his knife, or the executioner his axe or halter. Allow war to be necessary, still it is a horrible necessity, a work to fill a good man with anguish of spirit. Shall it be turned into an occasion of pomp and merriment? To dash out men's brains, to stab them to the heart, to cover the body with gashes, to lop off the limbs, to crush men under the war-horse, to destroy husbands and fathers, to make widows and orphans—all this may be necessary; but to attire men for this work with fantastic trappings, to surround this fearful occupation with all the circumstances of gaiety and pomp, seems as barbarous, as it would be to deck a gallows, or to make a stage for dancing beneath the scaffold. I conceive that the military dress was not open to as much reproach in former times as now. It was then less dazzling, and acted less on the imagination, because it formed less an exception to the habits of the times. The dress of Europe, not many centuries ago, was fashioned very much after what may be called the harlequin style. That is, it affected strong colours and strong contrasts. This taste belongs to rude ages, and has passed away very much with the progress of civilization. The military dress alone has escaped the reform.—The military man is the only harlequin left us from ancient times. It is time that his dazzling finery were gone—that it no longer corrupted the young—that it no longer threw a pernicious glare over his terrible vocation.—*Channing's Lecture on War.*

The Horrors of War.

Description of the arrival at Dresden of a Remnant of Napoleon's Army of Russia.—I was lately an eye-witness of a terrible scene. The regiment of body guard that acquitted itself so manfully at munisk, has, in the retreat from Moscow, been altogether cut up, mostly by the frost. Of the whole regiment, only about seventy remain. Single bodies arrive by degrees, but, in the main, in the most pitiable plight. When they reach

the Saxon border, they are assisted by their compassionate countrymen, who enable them to make the rest of the road in some carriage or wagon. On Sunday forenoon I went to the *Linxe' scen Bad*, and found a crowd collected round a car, in which some soldiers had returned from Russia. No grenade or grape could have disfigured them as I beheld them, the victims of cold. One of them had lost the upper joints of his ten fingers, and he showed us the black stumps. Another looked as if he had been in the hands of the Turks, for he wanted both ears and nose. Most horrible was the look of a third, whose eyes were frozen; the eye-lids hung down, rotting, and the globes of the eyes were burst, and protruded out of the sockets. It was awfully hideous, and yet a more hideous object was to present itself. Out of the straw, in the bottom of the car, I now beheld a figure creep painfully out, which one would scarcely believe to be a human being, so wild and distorted were his features. The lips were rotted away, and the teeth exposed. He pulled the cloak away from before his mouth, and grinned on us like a dead-head. Then he burst into a wild laughter; began to give the command in broken French with a voice more like the bark of a dog than anything human; and we saw that the poor wretch was mad from a frozen brain. Suddenly, a cry was heard, "Henry! my Henry!" and a young girl rushed up to the car. The poor lunatic rubbed his brow, as if trying to recollect where he was; he then stretched out his arms towards the distracted girl and lifted himself up with his whole strength. A shuddering fever-fit came over him. He fell collapsed, and lay breathless on the straw. The girl was removed from the corpse. It was her bridegroom. Her agony found vent in the most horrible imprecations against the French and the Emperor, and her rage communicated itself to the crowd around—especially the women, who were assembled in considerable numbers.

USES OF THE JERUSALEM BISHOP.—(*Extract of a Letter from Jerusalem April 15.*)—Before the Bishop of London indulges in his fancy for sending out Missionary Bishops with large salaries to all parts of the world, it might be advisable in future if he previously ascertained whether there is any probability that they would have any flock to take care of. Even here the congregation of Bishop Alexander consists of but half a dozen converts to the advantages derived from his pocket, whose occasional attendance at the service is only ensured by a system of exclusive dealing; the principal of them is an Italian *ci-devant* Jew, who supplies the Bishop with English porter and bad Cyprus wine; the others are of the same class, who, like most levanters, are not very scrupulous, and have a remarkable facility of adapting their religious notions to suit their worldly interests when money is to be gained, and would "for a consideration" as readily attend mass or the mosque. The erection of the Church finds no support, and is stopped for want of funds. The Bishop has prayers daily in a very small room in his house, which, however, is quite large enough for his congregation, generally consisting only of his own family, and now and then a passing traveller whom he has had to dine. He is inclined to be hospitable, and in so far the establishment of the bishopric is advantageous to travellers; but had the money spent in

the abortive attempt to erect a church which is *not* wanted been laid out in building a decent inn which *is* wanted, travellers would have been benefited and the Jerusalem congregation not damnified.

ERASTIANISM.—The Erastians were named from Erastus, a German physician of the sixteenth century. The name is often used in the present age ignorantly. The fundamental principle of his school was this That, in a commonwealth where the magistrate professes Christianity, it is not convenient that offences against religion and morality should be punished by the censures of the Church. Probably he may have gone further and denied the right of exclusion from Church communion without reference to temporal power; but the limited proposition was sufficient to raise the controversy. The Helvetic divines, Gauthier and Bullinger, strongly concurred with Erastus—"Contendimus disciplinam esse debere in ecclesia, sed satis esse, si ea administratur a magistratu." (We contend that there ought to be discipline in the church, but we hold that it is enough if that be administered by the magistrate.) Calvin and his school held, as is well known, a very opposite tenet. The ecclesiastical constitution of England is nearly Erastian in theory, and almost wholly so in practice. Every sentence of the spiritual judge is liable to be reversed by a civil tribunal; and, practically, what is called Church discipline has gone so much into disuse, not to say contempt, that I believe no one, except those who derive a little profit from it, would regret its abolition.—*Hallam's Constitutional History.*

GOOD MANNERS.—Good manners are the blossom of good sense, and it may be added, of good feeling too; for, if the law of kindness be written in his heart, it will lead to that disinterestedness in little as well as great things—that desire to oblige, and attention to the gratification of others, which is the foundation of good manners.—*Locke.*

PITHY ADVICE.—A Chinese minister presented this instruction to one of the Emperors of his day, who was then about eighteen years of age. It may be considered as an epitome of the art of governing:—"Fear Heaven; love your subjects; employ men of merit; be always ready to listen to good advice; *lessen taxes*; mitigate punishments; banish prodigality; avoid luxury; and give good example."

OBITUARY.

It is our melancholy duty this week to record the death of the Rev. THOMAS McCULLOCH, D. D., President of Dalhousie College, and Professor of Divinity to the Presbyterian Church of Nova Scotia. He departed this life on Saturday last, at his residence in Halifax. We are able this week only to announce the fact. We hope in a week or two to be able to publish a more extended notice.—*Eastern Chronicle.*

CALL.

On the 18th ult., The United Associate Congregation in Rochester (N. Y.,) gave an unanimous call to Mr. James McFadyen to be their minister.

From a venerable member of one of our congregations I have received the following Poetry. Though it cannot claim to belong to the class called *first rate*, it is creditable to the piety of the author.

J. J.

—
Paraphrase on the 12th Chapter of Isaiah.

In that blest day when grace shall shine
 In love and mercy all divine :
 When saints shall sing—for all they've done—
 "His mercy's come, and anger gone."

'They then shall sing, ev'n while they're here
 In midst of all their doubts and fear
 "I taste the grace, the joys I feel
 Of Him who ransom'd me from hell."

I'll trust his word and will not fear
 The dangers I may meet with here,
 His strength and powers shall be my song
 While I am journeying here along.

Altho' I weary be and faint
 I'll be supplied from that great fount
 That is in Christ my Saviour dear
 For travellers, such as I am here.

In that blest day as sung above,
 When Jesus shall appear all love,
 I'll mention then his doings all,
 And also on his name will call.

I'll sing his praise as well's I can,
 I'll tell his glories, every one,
 I'll mention that his name is great,
 That he's exalted high in state.

When I his works each one survey,
 And see them reg'larly obey
 His will, in all the earth throughout,
 In praise to Him I'll cry and shout.

And so should every saint of his
 Whose standing on mount Zion is :
 Because it's there that God doth dwell
 The Holy One of Israel.'

R.

Vanitas Vanitatem—Omnia Vanitas.

Fain would I now repose my head
 Upon thy lap, my mother earth !
 And mingle with the pious dead
 That which thou gavest birth !

Mine be the lot of those, whose night
Of sorrow, melts in calm away,
Like summer clouds, when bathed in light
At close of day.

I'm weary of the world—for me
Its pomp and pleasures ne'er were mete
For I would rather lowly be
Than with the great.

Far in some nook, or quiet glen
My boon companions laughing brooks;
And for the voice of living men
Birds, flowers and books!

What art thou, vain Philosophy!
'To stay the knawing worm at heart,
Or wipe from sorrow's dewy eye
Tears that unbidden start?

Ay, thou art vain! and vain is all
The boasted learning wisdom gives—
The panoply but hides the pall
Which man receiver!

What care we for the palmy days
Which Greece, or Rome, or Athons knew,
Over their dust the voice of praise
Sounds hollow now.

And all the learning—all the lore
Which glory to their ashes gave:—
Their oracles are heard no more,
Or from the grave!

Then I will hie me to some nook—
Some lonely spot and nature woo,
And she shall be my only book
Of wisdom true.

And I will read in every star—
And flower, that gems the earth and sky,
A wisdom holier, heavenlier far
That cannot die.

They'll teach me how to lisp *his* praise
Whose presence fills the earth and air;
Whose might is in the storm, which lays
The mountains bare.

And whose still voice at evening hour
When gathered round some lonely grave,
Whispers of peace, where storms ne'er lour
Nor tempests rave.