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THE CANADIAN

CHRISTIAN EXAMINER,

AND

PRESBYTERIAN MAGAZINE.

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FOR THE CHRISTIAN EXAMINER.

THE EFFECTS OF THE CHRISTIAN RELIGION AN EVIDENCE OF ITS DIVINE ORIGIN.

In order to the right illustration of this argument it is necessary to premise that the Christian religion has substantially existed, and does substantially exist, under a variety of distinctive systems, differing from each other on some important points, yet agreeing in the doctrines that essentially constitute the christian faith. Christianity is a system comprehending a great variety of truth. Although we were sure therefore that we could point out one denomination in the Christian Church that holds all revealed truth without any mixture of error, we would be very much disinclined to call this the only church, or to affirm that other denominations, less enlightened and less pure, were not comprehended within the pale of the Church Catholic. The utmost, perhaps, that we could affirm, would be, that those who departed from this standard had admitted in various degrees some portion of error into their respective systems, which counteract in various degrees the moral efficacy of a pure gospel. But in so far as they adhere to what the gospel teaches, they will be efficient instruments for regenerating the world.

In this view of the case we separate the gospel from those who profess it; we view it abstractedly as it is in itself; we behold different classes of men drawing from its pure treasure-house in different quantities; we discover what is pure producing its proper effect under the various encumbrances with which it is loaded; and of the combined result we are able to say—this has been effected by the christian religion.

In tracing out the proper effects of christianity, it seems essential that we should keep this in view; for it enables us to explain the causes of success and failure in different communities, and to refute objections alleged against its beneficial influence on account of certain abuses which have grown up under its venerated name. It has sometimes been alleged, for example, that christianity has promoted persecution, and what have been termed religious wars. It is perfectly evident to those acquainted with the genuine spirit of the christian religion, that it is opposed to both; and if under its hallowed name persecution and wars have arisen, this could only be from the darkness and corruption which its professors had contrived to mix up with it. After it had gained an extensive footing in the world, worldly men began to

ply their ambitious schemes under the mask of its name; and to this cause mainly is to be attributed all the calamities which have arisen under the pretence of promoting it. As to the other disorders still existing in christian countries which it has failed to rectify, they have arisen not from christianity, but in opposition to it; and where they have not been fully extirpated, they have been much counteracted in their baneful effect. It is the design of this article to trace all that is good in christian society to the operation of christian principles, and to demonstrate that the evil can in no sense be attributed to it, since it is its natural and professed design to remove it.

This subject may properly be divided into two parts.

First, A view of what christianity has actually done.

Secondly, What it shall accomplish by its ultimate triumph.

I. It is upon individuals in the private walk of life, that the efficacy of the christian system has been first practically felt, in reclaiming the profane and immoral to sobriety, justice and devotion. Having been made free from sin, and become the servants of God, they have their fruit unto holiness; and after a patient continuance in well doing, they are cheered in death with the hope of eternal life.

It extends its blessed influence to the individual in every rank and station of life. Is the christian favoured with temporal blessings?—he is instructed to enjoy them, and to distribute to the necessities of those who are in want. Are his circumstances contracted?—it preserves him from repining. It not only produces contentment, but it confers a certain dignity and authority which the greatest can never acquire without it. The christian is enabled to glory even in tribulation, and cordially to approve all the divine dispensations towards him. He knows that he is the object of a divine love, and what trouble can overwhelm, or fear discompose him who is the object of such a love? What earthly power can make such a man unhappy? Will you take away his riches?—his treasure is in heaven. Will you banish him from home?—his country is above. Will you bind him in chains?—his conscience, his spirit, his affections, are all free. Will you destroy his body?—his body shall be raised incorruptible at the last day, and his soul will immediately return unto God who gave it.

This is the natural effect of christian principles; and we may appeal to history and experience for the actual results of their operation upon mankind. What does sacred history record? Paul thus

speaks "What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness; and the end, everlasting life,"* "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God."† and Peter thus alludes to the reformation wrought among the Jewish convicts in Pontus, Gallatia, and other places:—"For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you."‡

And how does this correspond with our own observation and experience of the effects of christian principles upon the individual? Is it not matter of familiar remark among us, when we see a person who professes christianity acting immorally, that he is a hypocrite and insincere in his profession? Thus our condemnation of his inconsistency is an acknowledgement of the holiness of his creed, and we do not simply condemn his conduct as immoral, but our reprobation is the more severe, because we try the inconsistent christian by that holy law which he professes to believe and obey. When, on the other hand, we behold one whose deportment is worthy of his christian profession—a man of humility, devotion, integrity, whose pure and dignified demeanor befits one whose hopes rise to immortality, and whose right of citizenship is in heaven—do we not at once acknowledge that it is Christ's gospel which has transformed his character, and is the very life-spring of all his virtues? And even when we meet with a man in society of unimpeachable integrity, and of unstained honour, who has not founded these qualities on christian principles, we feel less secure in their genuineness and stability. We can see no very strong motives for their continuance, where dereliction might bring gain without exposure. When we look on his amiable or honest character, we feel

* Rom. 6. 21. 22.

† 1 Cor. vi. 9, 10, 11.

‡ 1 Peter, iv. 3. 4.

as if we looked on a house fair enough it, may be, but founded on a quicksand, and concerning which fall and trial are inseparably associated in our thoughts. Or to illustrate by another scripture allusion; the seeming virtues of a man careless of christianity, are like vegetation upon the rock—the rain washes it away, or the sun withers it, and at best it spreads its short lived verdure over a surface that cannot nourish it to perfection. It is not so with the real christian. His virtuous qualities spring naturally out of his principles; and his principles are the same in every condition—in public life, and in private. In his actions he has only a subordinate reference to man's judgment; for he bears about with him a habitual consciousness of the omniscient inspection of Deity, and a habitual desire to please him—sentiments than which none can be more powerful in counteracting all temptations to sin. We have only to be assured, therefore, that a man is a christian, to enable us to predict what his conduct shall be when the line of duty is plain; for of him who loves Christ, it may ever be said, that in the habitual tenor of his conduct he will keep his commandments.

On this point too we might appeal not merely to every individual's observation, but to his own personal experience. At what period, and in what circumstances of your life, has your love of goodness been most ardent? Was it not when you applied most humbly and devoutly to the book of God, that you might imbibe its pure and heavenly spirit? Did you ever feel more inclined to abstain from all sinful indulgences, more disposed to fulfil all righteousness than in those periods of your life when the private and public exercises of religion were most solemnly regarded, and when your mind in this spiritual communion, lived as it were in the presence of Deity, and enjoyed a fellowship with his pure worshippers both in heaven and earth? Ah! who is there that knows not well the spiritual insensibility that steals over the heart, when the truth and the ordinances of religion are neglected, and how ineffectual all other means are to kindle and preserve alive in the bosom that love of moral excellence which can alone guide to its attainment. And I am sure that I carry with me the assent of every heart when I affirm on the other hand, that we know no other or more effectual means for producing in the soul, that moral perfection of which it is naturally destitute, than those pointed out in the gospel—the belief of its doctrines, the observance of its duties, the cultivation of its spirit, the anticipations of that pure and blessed world which it discovers to the view of faith—these have pro-

duced upon the character of myriads of our fellow-men, such a moral transformation as evidently demonstrates the divine origin of a system possessing such moral power. Hence it is that we consider the effects of the christian religion upon the individual as a manifest proof that it comes from God.

Consider next the effects of the christian religion on society as a corroborative proof of its divine excellence.

When we look at the means that are at present employed in christian communities to promote their improvement, we discover a number of agencies at work, which are not strictly speaking religious. There are seminaries of education, and schools of science—there is the diffusion of knowledge by that mighty engine, the press, by which the labours of those who have leisure and talent, are rendered serviceable to those who have less; and through their agencies, an impulse is given to men's intellectual and moral improvement. These agencies, we say, are not strictly speaking religious, but we ask what has chiefly brought them into play? We can have no hesitation in answering—the christian religion has called them into existence. To the demand for Bibles in the 15th century, we are mainly indebted for the art of printing. The more the scriptures are known in any country, the more is education desired. It is the consequence of the dissemination of sacred truth, that christian nations have so far surpassed others in the march of civilization and intellectual refinement. Christianity alone has planted a school in every village and hamlet of most protestant countries, and rendered their population superior to others in intelligence and morality. Christianity alone, of all forms of religion, enjoins upon its followers to devote the seventh day to intellectual and spiritual improvement, to meditation on the works, ways, and word of God, to the worship of the Deity, and preparation for a world that is purely spiritual. The influence which such institutions must exert upon a community can only be estimated by comparing it with another community where these are not enjoyed. And were we to bring a village of our native land into juxtaposition with one in a heathen country, the contrast as to intelligence and moral feeling alone, would strikingly impress us with a sense of our infinite obligations to the gospel.

Besides promoting intellectual and moral improvement in communities, the gospel serves as a bond of union between independent nations—it has moderated the ferocity of war—it has checked pride and revenge, and promoted humility

and forgiveness. It has descended into families, and carried with it peace and happiness. It has banished polygamy, and guarded the nuptial contract from the effects of levity, caprice, or profligacy. It has raised the female sex from a state of degradation and oppression to a rank and influence in society, which they possess only in christian countries; where their interest and happiness are consulted in every important concern of life. Its just and gentle spirit has banished in a great measure the infamous traffic in human beings, and will ultimately triumph by the abrogation of slavery in every form. It has raised and maintained hospitals for the sick and the infirm—has erected asylums for almost every form of human misery—for the poor, the widow, the orphan, the sick, and the insane. Its beneficence has extended itself even to the abodes of guilt and crime—to prisons and penitentiaries, to ameliorate and reclaim their miserable victims. Christianity alone has produced in the most refined nations of the world, all that honourably distinguish them; and what contributes so nobly to the improvement of human society, to its moral regeneration, to its felicity, is surely a gift worthy of God who bestowed it.

If we take a more extended view of the effects of the gospel on the political governments of nations, its claim to a divine excellence and origin will be still farther strengthened. Wherever it prevails, polytheism and idolatry and all their attendant cruelties and profligate immoralities, have been abolished. As soon as nations and governments became christian, they were actuated by its mild, benevolent and generous spirit. Rulers blended the christian morality with their civil institutes, and transcribed into their political codes the humanity and benevolence inspired by religion; they learned from it that the proper object of their appointment was to promote the welfare of society, and preserve the moral interests of the community over which they presided. It has not yet indeed always been successful in blotting out every unjust law from the civil code of christian nations, but in proportion as its influence is extended, this reformation shall be perfect. Nor has it always been successful in repressing unjust wars. How could it? It has never yet been cordially embraced by the majority, nor perhaps by the preponderating part of any nation. Nevertheless it has had great influence, and that influence has been of the most beneficial kind for the happiness of man. For it has banished in a great degree the cold inhumanity which considered war, not as the greatest scourge of the human race, but as the prime business and most exquisite gratification of life;

it has checked the restless ambition, the passion for martial achievements, and the ferocious rapacity which produced aggressions the most unprovoked; it has restrained the implacable and vindictive spirit with which wars were carried on, and which for many ages overwhelmed the world with bloodshed, ruin, and desolation; it has restrained that relentless cruelty which condemned the unhappy captive to perpetual slavery, to torture, to an ignominious death by the hand of the executioner; it has banished from the practice of war the desolation of whole countries, and that relentless cruelty which spared not from massacre and extermination the unoffending female, the helpless infant, and the decrepitude of age. These outrages are seldom heard of in wars carried on by nations professing christianity, though nothing was more frequent among the most polished and humane of the nations of antiquity. Thus has christianity restrained evils which, from its as yet partial influence, it has not finally extirpated, and it has communicated so much good to the political governments of nations as warrants us to call it the best blessing ever conferred on the world, and evidently in a special sense the gift of God.—Thus have I stated briefly and generally some of the blessed effects which the christian religion has produced on individuals, communities, and political institutions.

II. But let us inquire what the christian scheme is, from its very nature, calculated to do when its influence shall be universal and supreme. It must prompt to the most vigorous exertion for the improvement of mankind.—There are some kinds of improvement which it will continue to promote indirectly. Science and literature are of this class. It is not the professed design of religion to promote these; but they owe their present advancement mainly to its influence. It has been so, and it must be so in future. Christianity discovers to man how high he stands in the scale of intelligence, and that an endless career of existence and improvement is before him. This discovery must direct him to the cultivation of his mind as his noblest part. Besides the christian religion unfolds more clearly to him his obligations to love and worship the Deity, and consequently it must create the desire to know more of his nature and his works. Now science is just another name for the knowledge of these, and therefore it will be cultivated by all christians to whom leisure and ability are given, with such a zealous and affectionate disposition as shall be most likely to ensure success. Every new discovery will in the christian's eye appear as a new ray of glory from the Creator's attributes. He will cast a look over the wide field of nature to examine

every object ; and every manifestation of wise and benevolent design will rivet his thoughts and affections more securely on its almighty contriver. Besides, christian principle may lead to the cultivation of such branches of knowledge from their great utility to man. Knowledge is power, and such power a good man will be ambitious to attain because it may be exerted for good ends. Such exalted motives as these cannot fail to inspire enthusiasm and diligence in the studies of science, and in their application to the benefit of man; and when the minds of philosophers are more deeply imbued with the spirit of the gospel, it will not only withdraw them from the vain dreams and visionary pursuits in which too many of them now uselessly consume their days, but it will concentrate their energies upon the pursuit of useful inquiries with a zeal and vigor which no other motives could exert, and with a view not to mere personal gratification, but to the advantage of the world. They will labor not to discover the useless art of transmuting other bodies into gold, but the better art of applying the various properties of bodies to the real comfort of man, and of deriving from all such food for devout contemplation as may aid in a higher degree that regenerating influence which the gospel is destined to exert on the human character. Philosophy will then take her proper status as the handmaid of religion, and under the combined and full influence of both, the moral regeneration and happiness of the world will increase with a rapidity as yet unknown and unexperienced. In like manner shall literature be pressed into the service of this great cause of promoting the improvement of mankind, by rendering more efficacious the methods of instruction, and extending the knowledge of Christ's gospel over the many tongued earth, and hastening onward its ultimate triumph. True religion, while it thus indirectly tends to the promotion of science and literature, will render them a blessing by their most beneficial application.

But more directly the christian religion will operate on the moral improvement of the world. This is its proper and main design—to establish a kingdom of universal righteousness. This is not an utopian or visionary speculation. The perfectibility of man has been advocated by writers not christian; and certainly when we consider the advancement already made, away from the ignorance and demoralization of former ages, we discover favorable prognostics of the future, and can set in our imagination no limits to his probable improvement. The christian, far more than the mere philosopher, has reason to rejoice in the approach of a better order of things—a millenium or golden age restored;

because he believes that such an era is predicted, and that a series of means are set in operation to usher it in. It is predicted in such language as this—“In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth;”—“Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession;”—“For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace;”—“He must reign till he hath put all enemies under his feet. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him that God may be all in all;”—“The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field: which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof;”—and again, “The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened.” These passages declare the purpose of God, that the gospel shall ultimately prevail throughout the world. The instrumentality by which this is to be effected is, the exertions of those who have themselves experienced its saving efficacy. This renders the real christian desirous of imparting to others the blessings he enjoys; and it is truly amazing what an amount of benevolent enterprise has sprung from this principle within the last half century. Not fewer, it is probable, than five millions of copies of the Sacred Scriptures have been issued by Bible Societies alone. Numerous missionaries bearing the tidings of the everlasting gospel, have planted the standard of the cross in many countries where a Saviour's name had never been heard of. The poor Greenlanders, though dwelling in the most inhospitable climate, have felt the blessed influence of the gospel, and now exhibit the cheering prospect of a christian population, rising in the comforts and arts of civilized life, and taking their station within the pale of the christian commonwealth. The degraded inhabitants of Southern Africa, concerning whom some men pretended to dispute whether they belonged to the family of rational beings, have proved their title to the rank of men by their capacity for religion, and amidst their scattered villages, schools are established to train them to reason, and sanctuaries are erected to lead them to God. Proceeding onward to British India, we be-

hold a heathen population of one hundred millions subjected to the dominion of a christian power—a power operating, we trust, silently and gradually in undermining that degrading superstition by which they are enthralled. The burning of widows on the funeral pile of their dead husbands and the crime of infanticide are now abolished. Under the superintendence of christian missionaries a regular system of education for the young is in operation in numerous villages of British India, the knowledge of scripture truth is being diffused among them, converts are made to the christian faith, and success dawns through the darkness and opposition arising from long established superstition. By the labors of christian missionaries among the Islands of the Pacific Ocean, whole tribes have embraced the christian faith, and exhibit one of the most pleasing triumphs of christianity which the human mind can contemplate. These and innumerable other facts that might be mentioned, show what the gospel in the present day is accomplishing; they demonstrate that it has lost none of its moral power, and confirm our belief that its predictions of universal dominion will yet be verified. We may form some conception of the general blessedness of this triumph, from tracing its results from individuals to societies and nations. The effect of christian principle upon the individual is matter of daily observation. It regulates his appetite, it leads to integrity, it exalts his reason; implanting the love of God, it fosters piety; implanting the love of man, it confirms justice and benevolence. No man doubts that the true christian will prove the best child, the best parent, the best subject, the best magistrate. It is obvious that a community of such individuals would be free from envious pride and dishonorable rivalships, would dwell together as brethren, would bear each other's burden, and would escape many of those disorders that embroil society in its present corrupted state. Without claiming therefore for christianity the power of making men perfect, in an imperfect world, it is not too much to affirm that a system which confers moral purity upon the individual, would also, if universally adopted, diffuse moral purity over the community, and that when each individual composing it, is raised to a participation of the divine nature, the aggregate will be a kingdom consisting of righteousness, of peace, and joy in the Holy Ghost.

From this brief statement of what christianity has already accomplished in the world, and what from its very nature it must yet achieve, we are warranted, I think, to draw the following conclusion in corroboration of its divine origin, that its

design to reclaim the whole human family from that condition of moral disorder and misery in which they are evidently plunged, is worthy of a beneficent and Holy God;—that the comprehensiveness of the design bespeaks the same high origin—it reaches from the beginning to the end of time, and is destined to embrace every family of Adam;—that the means are most fitly adapted to the end—it employs no compulsion, for mind cannot be forced; it enlightens, persuades, sanctifies, by the application of truth to the soul of man; it brings into play the energies of those who embrace it, and renders them the instruments of transmitting it to their fellow-men. Where utility and happiness are thus identified with activity, the moving power of activity can never fail. Farther, that neither in the composition nor execution of this plan is there any admixture of evil. Christianity aspires after universal dominion, but its name is not preceded by fear, nor its path tracked by desolation—terror and the sword are none of its weapons of conversion. No portentous signs of disastrous revolution or sudden change heralds its approach. It overthrows error; but it does not upbraid the erring. It does not meet opposition with violence; but in meekness instructs those who oppose themselves, and brings them to an acknowledgment of the truth. The kingdom of God like the airs of summer stealing softly over the world, or rather like the mighty silent processes of material nature, cometh not with observation. It may find intolerance and strife, disorder and misery, in its path, but it does not create them—these are among the number of evils it comes to rectify by diffusing charity, and peace, order and joy throughout the whole family of man.

These are conclusions which cannot well be gainsayed concerning the influence actual and attainable, of the christian religion on political communities and individuals. The only point concerning which any question can be made is the *origin* of that blessed economy, which has produced a part, and shall accomplish the whole. Shall we say with the unbeliever, that it is a cunningly devised fable? A strange fable it must be, which has produced such magnificent, such beneficent results!—strange that the humble fishermen of Galilee should invent a moral engine more potent in its power of reformation and production of happiness, than any that the wit of the most renowned philosophers ever dreamed of!—stranger still that a Book which, if the sceptic's suspicion be true, is nothing else than a forgery, should yet in a world over which God rules, achieve more advantage to mankind than all the truths that have ever been told! But surely with the evidence which has now been presented to

our minds we are prepared to dismiss suspicion, and to say of the gospel, it is the power of God and the wisdom of God; it is the divinely appointed antidote to man's depravity and wretchedness; it is the lever by which a redeemed world is to be raised from earth to heaven; it is a manifestation of the love and mercy of God which shall engage the thought and the love of the universe of intelligent beings for ever. Oh then! beware of permitting the objections of the caviller to prejudice you against its excellence, or check its moral influence upon your own heart. Study it more, and practise it more; and it will rise before your mind in a more glorious magnificence, and proclaim its Author as plainly to the eye of faith, as this material universe that surrounds us proclaims his Godhead to the eye of reason.

N.

M.

THE RISE OF THE PAPAL HIERARCHY, BY THE REV. ROBERT LEE, MINISTER OF CAMPSIE, SCOTLAND.
From the Church of Scotland Magazine.

(Continued from page 181.)

CHAP. IV

Pretexts of Succession from the Apostles.

125. The ambition of the clergy was doubtless the chief primary cause of the rise of the papal hierarchy. The history of the Popes presents one continued illustration of this great ruling principle, by which, since the first century, the Roman bishops have, almost without exception, been actuated.

In the political events with which a former chapter was occupied, the Popes appeared in general as secondary agents, as turning to their own advantage resolutions over which they had little or no control. In the transactions now to be enumerated, the pontiffs were under no constraint, and these, therefore, afford a less fallacious index to the motives by which they were influenced.

126. As their succession from the apostle Peter was very early a favourite topic with the pontiffs, which they advanced successively as the ground, first, of the *superiority*, then of the *supremacy*, and lastly, of the *infallibility* of their see, it will be necessary, before proceeding to the proper subject of this chapter, to examine the *validity* of an argument of which so much use has been made.

127. That St. Peter was at Rome, and that, together with St. Paul, he preached the gospel, and suffered martyrdom in the imperial city, are affirmed by *tradition alone*, unsupported by any historical evidence. Not only so, the story is loaded with circumstances manifestly fabulous,* which, notwithstanding are supported by the same *traditional* authority as the ministry of Peter in the capital.

128. To the silence of ancient writers may be added that of the New Testament. In the Acts of the

Apostles, Peter is said to have visited Samaria, Lydia, Joppa, Casaria, Antioch, Corinth, Babylon, but of his presence in Rome no mention is made. This is the *negative* evidence against the fact in question; what may be called the *positive*, arises from the silence of Paul on the subject, when occasions of introducing it presented themselves. From Rome, the apostle of the Gentiles addressed letters to the Galatians, to the Ephesians, to the Philippians, to the Colossians, to Timothy, and to Philemon. In such a multiplicity of correspondence, it is inconceivable that, if Peter were at Rome no occasion should occur of mentioning a person so celebrated in the church; and particularly, that Paul should omit to send his salutation to those churches to which his own letters were addressed.

That Peter was *not* in Rome when the Epistle to the Colossians was written, appears *demonstrably*, from the following passage, in which, after the enumeration of "Tychicus, Onesimus, Aristarchus, and Justus," there follows this express declaration:—"These *alone* are my fellow-workers unto the kingdom of God, who have been a comfort unto me."

129. The same tradition on which the ministry of Peter at Rome is founded, asserts that the two apostles already mentioned, were bound in the same prison, and together suffered the pains of martyrdom. In Paul's second Epistle to Timothy, however, written, as himself assures us, when "the time of his departure was at hand," it is stated that, "at his first answer *no man* stood by him," but that, "all men forsook him;"[†] and, in the same chapter, he informs Timothy, that "*all* the brethren did salute him," namely, Eubulus, Pudens, Linus, and Claudia." The omission of Peter in a list containing *all* the principal Christians then at Rome, proves that that apostle was not there.

130. The only scriptural argument, which the Romanists have been able to offer in opposition to those now adduced, arises from a *conjecture* by some of the fathers, that "Babylon," in 1 Peter v. 13, is intended to denote the *Roman city*, other ancient writers, it may be objected, inferior to the former neither in number nor authority, suppose, that by Babylon the apostle meant *Jerusalem*, the scene of our Lord's sufferings and death.

But both of these opinions depend *wholly on conjecture*, there being not the least reason to imagine, that in a didactic letter, the apostle would confound his readers by employing the name of one city to signify another. The ancient Babylon, too, not only *existed* at the period in question, but was a place of considerable importance, and contained multitudes of Jews. In whatever degree, therefore, it is probable that Peter, to whom the apostleship of the circumcision was peculiarly entrusted, should resort to a city, in which the greatest number of his dispersed countrymen was to be found, in the same degree it is probable, that the letter under discussion was written from that place.

A considerable city of Egypt called also Babylon, existed at the time of which we are speaking, and from it the apostle might send his Second General Epistle.

131. If, finally, St. Peter were really in Rome, or suffered martyrdom there, these events must have happened posterior to the period embraced by the Book of Acts, and to the writing of St. Paul's epistles; and if so, Peter could neither be the founder, *nor* one of the founders of the Romish Church.

132. But should we concede the point in dispute,

* The story of the destruction of Simon Magus by Peter, is probably founded on a fact related by Suetonius, Vit. Ner. c. xli. of a person who was killed attempting to fly in presence of the emperor.

Colos. iv. 11.
[†] 2 Tim. iv. 6.

it will not follow as a consequence, that Peter was the *Bishop of Rome*, much less that the popes derived from him the supreme authority, to which they afterwards laid claim.

To a bishop is committed the care of *one particular flock*. The commission, on the contrary, with which our Lord intrusted his disciples was "Go throughout all the world," "Convert all nations," "Preach the gospel to every creature." If any, therefore, to whom this command was addressed, should undertake a fixed charge he would, by the act, forfeit the character and office of an apostle. "To suppose that one who had received this express commission, as the last orders from the mouth of his master, should be confined to the charge of a particular flock, is to suppose him either voluntarily to resign his important commission, or to be deprived of it, and thus to undergo a real degradation. For besides the difference in respect of extent between the two commissions, the department of an apostle is chiefly among *infidels*, whom he is commanded "to convert," *matheteuon* the department of a bishop is chiefly among believers, whom he is appointed *diaksein*, "to teach."

133. That Peter could not be bishop of Rome, may be evinced from the Epistle to the Galatians,† in which he is termed "the Apostle of the circumcision," in contradistinction to Paul, who was pre-eminently intrusted with the conversion of the Gentiles. It is inconceivable, therefore, that, appointed to endeavour the salvation of "his brethren according to the flesh," Peter should undertake the fixed superintendence of a church, composed almost entirely of converts from heathenism.

134. Irenæus in the second century, Rufinus, Epiphanius, Eusebius, in the fourth, and the apostolic constitutions, referred to the beginning of the fifth century, concur in stating that *both Peter and Paul* were founders of the Roman church, and that Linus was ordained by them as first bishop. At the end of the fourth century, therefore, though both the above mentioned apostles were regarded as *founders* of the church at Rome, neither was believed to have been its bishop.

135. The argument founded on the application of the epithet, "apostolic," to the see, and of "pope" to the bishop of Rome, is confuted by the fact, that during the first three centuries, these terms were unappropriated. All the churches planted by the apostles were, for that reason, denominated "*apostolical*;" and *papa* or *father*, was common, perhaps to all bishops, certainly to all metropolitans and patriarchs. The titles as well as the power, which had originally been vested in many, were, by successive encroachments, finally engrossed by the Pontiffs.

136. The opinion which we are endeavouring to refute, seems to have arisen from an inaccurate application of the word "bishop." The same historians, among others Epiphanius and Eusebius, who assert, that "Linus first exercised at Rome the episcopal office," with which he was intrusted during their life-time by Peter and Paul, term these apostles also "bishops of the church of Rome." Recourse must be had, therefore, to one of the two following suppositions; either there was a *plurality* of bishops in the Romish church, or though Linus was the *fixed overseer*, the apostles Peter and Paul exercised, while in the city, a general inspection over those who by their means had been brought to a knowledge of the Gospel.

This supposition is confirmed by the New Testament, and is consistent with the office of an apostle.

The advocates of the hierarchy will feel equally disinclined to admit either alternative. The former would subvert their whole system. By the latter it appears, that the apostles took the same interest in the spiritual prosperity of the church of Rome, as their letters testify they entertained for all the Christian societies which they planted.

137. The same arguments, it may be added, by which it is attempted to be shown that Peter was *bishop of Rome*, would prove him to have been bishop of other churches, particularly of that of Antioch.

138. "But, it will be objected, "if James was bishop of Jerusalem why might not Peter be bishop of Rome?" If the premises were certain, the *possibility* of the fact for which Papists contend, and not the *certainty* of it would be established. But that *James the Just*, bishop of Jerusalem, was an apostle, is by no means ascertained. The contrary was held by Eusebius, Hegesippus, Epiphanius, Jerome, Gregory of Nyse, Chrysostom and others, all of whom considered the individual in question to be one of the seventy disciples. When the premises are determined, we shall, without hesitation, admit the conclusion, which, however, will be found altogether insufficient for determining the question at issue.

139. We have endeavoured to show that Peter was neither a *bishop*, nor the *bishop of Rome*; but even conceding these points, it were not difficult to refute the claims which the popes have founded upon their supposed succession to that apostle.

That Peter was honoured to be the president of the apostolic college, appears evidently from the epithet—*protos*, applied to him by Matthew.

That this title did not refer to the time of his conversion is rendered certain by the fact, that Andrew was called before him, and that it has no reference to the order in which the names are enumerated, appears from the word itself, which is not *protos*, but *protos*, an epithet, "the first."

The same is also apparent from the language employed by Luke in the Acts of the Apostles. "Peter and the eleven," "Peter and the rest of the apostles," "Peter with the rest," are expressions which appear to indicate that, on some ground or other, this apostle was considered the *first of his order*. This honour was doubtless conferred as a reward for the important confession first made by him.

140. The observations formerly applied to the relative dignity of bishop and presbyter in the early church, may, without impropriety, be transferred to the case now before us. Peter was "*the first*" of the apostles; but neither in dignity nor authority superior to them; though the first he was *one* of the order.

To prove that no power was possessed by Peter, with which the other apostles were not equally invested, it may not be improper to instance the very words from which the popes, by a species of reasoning, the singularity of which has been equalled only by its success—have deduced their possession of all power, in heaven and on earth. "Thou art Peter," said our Lord, "and upon this rock I will build my church," &c. But Paul informs the saints at Ephesus, that they were "built on the foundation of the apostles"† in general.

141. The power of *binding* and *loosing*, whatever meaning we attach to these words, was first conferred on Peter; but our Lord shortly after addressed the following language to *all* the disciples:—"Whosoever ye shall bind on earth shall be bound in

* Campb. Lect. xii.

† Ch. ii. 7. & seq.

* Math. xvi. 18.

† Eph. ii. 20.

heaven; and whatsoever ye shall loose on earth shall be loosed in heaven:" and the power so arrogantly claimed by the popes, is thus expressly delegated to all the apostles: "Whosoever sins ye remit they are remitted unto them; and whose soever sins ye retain they are retained."†

142. As the apostleship, it may be added, was incommunicable, so no person could claim, on the ground of succession, the privileges or powers which it involved. He only was an apostle who had been sent by Christ himself to preach the Gospel, nor could either the character or the office be transferred or descend to others. So that, could the Romanists demonstrate both the supremacy of Peter, and his establishment as bishop of Rome, their argument would not have advanced a step, as no power, either spiritual or temporal, would in consequence accrue to the popes.

143. The superiority to which the Roman bishops very early aspired, and to which by dexterous management of a fortunate concurrence of circumstances, they at last attained, was arrogated and accounted for at different periods, on very different grounds. During the first four centuries, it is notorious, the advocates of the Roman see, resorted to the dignity and importance of the city, to the imperial edicts and rescripts, and to the decrees of councils—particularly those of the obscure council of Sardica.

144. Their succession from Peter began first to be noticed by the popes shortly before the accession of Constantine to the government of the empire; but the peculiar privileges which it was supposed to confer were altogether unknown till the fifth century, and were gradually increased in number, and amplified in extent, during many succeeding ages.

In his letter to Cyprian, Stephen First comments on the dignity of his see, and his succession from St. Peter, but founds no definite claim on either. The ingenious argument, which contributed so powerfully not only to rear, but, during many ages, to support the hierarchy, was first seriously urged by Innocent. The dulness which the popes had shown in arriving at this important discovery was amply compensated by the zeal with which they employed it after it was made. The authority which before they willingly referred to the emperors and Councils, was now boldly demanded as the gift of heaven. They naturally ceased to allege the wealth of their see, and the splendour of the capital, as the grounds of superiority, when they could evince a positive warrant, through Peter, from the great Founder of Christianity himself. What, before, men might attack as improper or inconvenient, was now raised above such hazards by the sublimity of a divine appointment and to attempt the demolition of an edifice so reared, were "to fight against God."

The power moreover, which had rested on the uncertain foundation of rescripts and decrees, might, by the removal of them, fall to the ground. No such instability could attach to the Papal dominion, when it was discovered to stand on the immutable basis of a *jus divinum*.

145. The kind and degree of power, also conferred by the rescripts of the emperors, and the decrees of councils, were perfectly ascertained. It would, for example, have required no common ingenuity to show that the "liberty of judging bishops," bestowed on the papal chair by Valentinian, included the right of deposing kings; or that a "superiority as to the rights of the apostolic see, and an equality as to

the ministry" comprehended an absolute power to forgive sins.

There was, on the contrary no species or extent of power which the *divine right* might not easily include. An unlimited jurisdiction in heaven, in earth, and under the earth, was conferred by the custody of the keys which could with equal facility unlock the gates of paradise and of purgatory.

146. The ancient mode, however, of asserting the superiority of the Roman see, was not relinquished immediately on the discovery of another and a more effective method. Time was required, during which the new argument might acquire weight, if not by its *intrinsic validity*, at least by the effect of continual reiteration. Zosimus, accordingly, the successor of Innocent, deigned to imitate former popes, in founding his right of interference with other churches, on the vulgar grounds of decrees, rescripts, and his residence in the capital,

147. But the necessity of a change in the grounds on which the popes should raise their see to a supremacy in the church, became, after the commencement of the fifth century, every day more apparent. "The city of Constantinople was now superior in dignity to that of Rome. It was the sole imperial city in the whole christian world, and Rome only the metropolis of a small kingdom; the kingdom of Italy. The councils had all founded the pre eminence, honours, and privileges, granted by them to the see of Rome, on the dignity of the city, and the regard and respect that were due to the metropolis, and seat of the empire. That foundation was not withdrawn, and Gelasius did not know but as two œcumenical councils, of Constantinople and Chalcedon, had placed the rival see next in dignity to that of Rome, a third might upon the same principle, raise it above the see of Rome, as it had been already raised above that of Alexandria and Antioch. To prevent this, and lay a new foundation that could not be removed, and at the same time might support the primacy, whatever became of the city; he, Pope Gelasius, enacted a decree, boldly declaring, as if all records had been destroyed, and men knew nothing of what happened but a few years before, that "it was not to any councils, or the decrees of any, that the Roman Catholic and Apostolic Church owed her primacy, but to the words of our Saviour, 'Thou art Peter, &c.' and thereby building the church upon him as upon a rock, that nothing could shake; that the Roman church, not having spot or wrinkle, was consecrated above all other churches, by the presence, as well as the death, and martyrdom, and glorious triumph of the two chief apostles, Peter and Paul, who suffered at Rome, under Nero, not at different, as the heretics say, but at the same time and on the same day; and that the Roman church is the first church, because founded by the first † Apostle," &c

This event, one of the most audacious in the history of the hierarchy, happened in the conclusion of the fifth century.

148. When first the claim of succession from Peter was set up, the persons themselves by whom it was made did not probably foresee its consequences. The only purpose which Innocent appears to have had in view, was to refer the power he then possessed, not to those sources from which it was undoubtedly derived, but to a divine right. But the plea which would justify the degree of superiority already attained, might be equally urged for the purpose of arrogating and justifying any greater degree. The important advantage which he conferred upon the successors

* The words of a letter addressed by an Italian synod to Gratian, A. D. 275.

† Bow. Hist. of Popes, vol. ii. p. 223.

* Math. xviii. 18.
† John xx. 23.

himself of and St. Peter, was far from being fully understood either by Innocent himself, or by any who immediately followed him.

149. That in the times of Gregory the Great, than whom none of the Popes laboured more diligently for the aggrandisement of his see, not even an *ecclesiastical supremacy* had been deduced from the divine right, appears incontrovertibly from the declaration of that prelate himself who denounces as "*antichrist*," whoever should assume the title of "*universal bishop*." This designation it is well-known, was, shortly afterwards, conferred on the pontiffs, and justified by the never-failing argument of their succession from Peter.

150 Their encroachments on the authority, not only of their own order, but on that of the civil magistrate, were doubtless prompted by the unbounded ambition of those aspiring churchmen, for the exercise of which, the total ignorance and consequent credulity of the times afforded ample scope; and the scriptural argument, "*Thou art Peter*," &c., quoted on all occasion by the favourers of the hierarchy, served as a convenient pretext, under which their usurpations were attempted to be concealed.

The plea was perhaps considered by a great majority of the popes, as a sort of pious fraud, which, though it had no foundation, yet subserved the laudable purpose of blinding the laity, and of exalting the church; and that "*the end sanctifies the means*," probably passed from a principle acted upon, rather than avowed, into a speculative dogma in the Romish communion.

To proceed further on this subject were to repeat what has been already said. The argument now spoken of became gradually more popular, till it sanctioned all the measures which it suited the interest of the popes to pursue, or the crimes they felt disposed to commit. Under its ample authority, they loosed subjects from their allegiance to their lawful sovereigns, deposed kings, pardoned sins, and finally sold indulgences for crimes, which, to the honour of human nature, are almost unknown, and could suggest themselves only to the impure imagination of a Romish casuist.

MIR JAMES GRAHAM'S OPINIONS ON SCRIPTURAL
EDUCATION.

(From *Inaugural Address on being installed Lord Rector of the University of Glasgow*.)

It cannot be necessary to stimulate you to the constant study of the classics. Who, with a pure mind and good understanding, has tasted this pleasure, and is willing to renounce it? This admission, not to the learning only of the great men of antiquity, but to the inmost recesses of their thoughts, this participation in their noble sentiments, this knowledge of their heroic deeds, this communion, as it were, with their struggles for freedom, their love of glory, their passion for the arts, their taste in poetry,

their matchless eloquence, all this is a continual feast, which never cloy; on the contrary, as age advances, the appetite for it is more keen, the relish of it more refined. The knowledge of the classics is the knowledge of the noblest sentiments the human mind can conceive, conveyed in the purest language the human tongue can utter. This is the perpetual fountain of pure water, the "*Fons Blandissimæ splendoris vitro*," from which I would advise you constantly to draw—this is the seed-plot for every garland which taste may cull for the chaste ornament of the brightest verse, or most impassioned eloquence—

"*Juvat integros accedere fontes
Atque haurire; juvatque novas excerpere flores,
Insiznemque meo capiti petere inde coronam.*"

Yet you may be the most profound mathematician, the most accomplished scholar, you may possess all knowledge, you may be blessed with the finest understanding; but all this availeth you nothing, if you gain the whole world, and lose your own soul. Learning, if it be not based on true religion, is worthless and unsound; it is the compass without its polarity, the watch without its regulator, the steam-engine without its safety-valve. I have ever cordially embraced the beautiful declaration with which Junius concludes his letters:—

"I am grateful to the Supreme Being who has given me this reasoning faculty, whatever it is: and I hold myself proportionably indebted to him from whose enlightened understanding another ray of knowledge is communicated to mine; but neither should I think the most exalted faculties of the human mind a gift worthy of the Deity, nor any assistance in the cultivation of them a subject of gratitude to my fellow-creatures, if I were not convinced that really to improve the understanding, corrects and enlarges the heart."

God himself has provided the means for this happy end; you may improve the understanding, and, at the same time, correct the heart; but without the use of the appointed means the end cannot be attained. You are just beginning to look forth on this dreary world you are about to enter. Think what it would be, not earth but hell, if unbridled license were given to the dark passions of the human heart; if lust, and malice, and hatred, and selfishness, reigned triumphant, without the balance of the compensating virtues; yet, these evil affections have taken such root in our nature, that nothing but the hope of an eternal reward, nothing but the fear of an eternal punishment, can bring them into subjection. I have used the expression, true religion; we are accustomed often to ask, in a light and easy manner, "*and what is truth?*" But it was not until Paul reasoned of righteousness, temperance, and judgment to come, that Felix trembled. Even so now, we hear the truths of God's Word unmoved and unreformed; but we tremble at his judgments, and anticipate with awe the terrors of his vengeance. Where, then, is the saving doc-

trine to be found which can enlighten our understanding, and amend our corrupted nature ?

Search the Scriptures, and you will find it in every page—search the Scriptures, which alone are able to make you wise unto salvation.

Doubtless, in this search, you will find many things hard to be understood ; but these things were written, not so much for our learning as for our edification, since we must approach divine truth with the simplicity of children ; we must crucify the pride of intellect as well as the corrupt affections, and submit even the understanding itself to the perfect law of God.

In thus searching the Scriptures, learning is useful to overcome the difficulty of the dead languages in which they are written ; reason is useful to weigh the evidence of the authenticity of the Divine Record ; but the purity of the text, and the authenticity of the Holy Writ, once established on evidence, which no candid mind can resist, faith, humble implicit faith, alone is necessary to embrace the blessed doctrines therein contained.

The grand fundamental declaration is set forth by our Lord himself with remarkable brevity—"Thy Word is truth." Make but this declaration in honest sincerity, with a pious and heart-felt conviction, purifying your thoughts, your tempers, your conversation, and your manners, and yours is the promise of eternal life ; for, in the context, we are assured that "this is life eternal to know thee, the only true God, and Jesus Christ, whom thou hast sent "

It is a remark, I think, made by Bishop Warburton—"that of the immense intellectual system disclosed in the Bible, an extremely small portion lies within our reach ; the infinitely larger part resides near the source of light itself, whose effulgence becomes darkness to the dazzled eye of the impotent intruder."

Yet, what a cloud of witnesses can I bring before you, of men pre-eminent in their day, and searching in their philosophy, who rejoiced to testify their belief in the divine dispensation. The time would fail me if I enumerated them ; but I cannot neglect to bring before you some striking examples.

I will begin with Bacon, at once the pride and the shame of poor human nature ; a god-like genius, debased by gnawing avarice and restless ambition ; as he himself said of another, "scientia tanquam angeli salus : cupiditatis, tanquam serpens, qui humi reptat." the author of the *Novum Organum* ; the improver, if not the inventor, of that power of induction, which enlarged the bounds of human knowledge, which reasons up to first principles and general laws, and down to just consequences and practical results : "ascendendo ad axiomata, descendendo ad opera,"—a strict enquirer by nature, fond of demonstration, and delighting to bring truth itself to the test of experiment. Now, mark his observation—*"It is the fool alone who hath said in his heart*

there is no God ;" and he remarks—"It is not said the fool hath *thought* in his heart ; he rather saith it by vote to himself as that he would have, than that he can thoroughly believe it, or be persuaded of it." Again, he says—"None deny there is a God, but those for whom it maketh, that there were no God." And, again—"Man, when he resteth, and assureth himself on the Divine protection and favour, gathereth a force and faith which human nature in itself cannot obtain. Therefore, as atheism is in all respects hateful, so especially in this, that it depriveth human nature of the means to exalt itself above human frailty."

Shall I speak to you of Newton, who discovered the law on which the harmony of the spheres depends, who pushed the extreme boundary of human knowledge to the confines of the divine, and who penetrated farther than the human eye had ever reached into the counsels of the most high ? Yet he too searched the Scriptures ; he commented upon them ; and, by his example, he has taught the philosophic world to believe and tremble.

Need I remind you of Locke, the great guide in the conduct of the human understanding, the most acute logician, the most profound philosopher ? When asked, in a letter, by Mr. King—"What is the surest way to obtain a true knowledge of the Christian religion ?" Mr. Locke replies—"I have a short and plain answer to your question. Study the Holy Scriptures, especially the New Testament ; therein are contained the words of eternal life. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter." A noble testimony, worthy of being remembered by every one who would give an account of the hope that is in him !

Herschel, in our own day, no unworthy follower of Bacon and of Newton, in his beautiful discourse on the study of Natural Philosophy, wherein he illustrates the power of induction over truth, has declared that "the character of the true philosopher is to hope all things not impossible, and to believe all things not unreasonable ;" and he adds this assurance in favour of revelation—"Sound philosophy does not teach men to doubt the immortality of the soul, or to scoff at revealed religion. Revelation places the existence and principle attributes of the Deity on such grounds as to render doubt absurd, and atheism ridiculous.

Nor can I forget our own Chalmers, once the pride of Glasgow, now the ornament and bulwark of the sister University, who, rising to the height of this great argument, has assested eternal Providence, and proved, in the noblest strain, that "the heavens declare the glory of God, and the firmament showeth his handy-work."

I have called to your recollection some of the greatest of mankind, who were true and sincere believers. I cannot omit to mention a remarkable testimony

borne to the danger of living without God in the world, by the worst man at the worst moment of the French Revolution.

In that blood-stained scene of horror and of crime, the impious attempt had been made to exalt Reason on the altar of the Most High, and to dethrone the King of kings, and the Lord of lords. Robespierre, whom no vice disgusted, and no crime appalled, saw at once the madness of the project of reducing a great people to the sink of atheism. He reasoned against it; the idea of an all-powerful Being, who watches over innocence oppressed, and is the avenger of wickedness triumphant, is so popular, as he termed it, so congenial to the feelings and the wants of the poor and the unfortunate, alas! the great majority of mankind, that opposition to it might be expected from the rich and the criminal—not from the honest and the destitute. In his own words he exclaimed—"Si Dieu n'existait pas, il faudrait l'inventer;"—if we had no God, we must have made one.

Be not deceived; there is nothing servile or degrading in the reformed religion which we profess; on the contrary, to humble human reason, but to elevate human nature, is the work of genuine piety and of sound philosophy; to exalt human pride, and to debase human nature, is the low aim of unbelief—the sad effect of vicious scepticism.

It is the religion of freedom; where the Spirit of the Lord is, there is liberty; liberty of conscience; right of individual judgment; freedom of will; freedom of reading and interpreting the Scriptures, limited always by conformity with the articles of faith, and regulated and controlled by the supreme governing authority of the Church to which we belong; and as to civil rights, I will use the magnificent words of an English Prelate, in which even a Scottish Covenanter might rejoice:—"There is a grandeur and elevation of mind, a sublimity of sentiment, a conscious dignity of nature, redeemed at so great a price, which true religion keeps alive, which holy Scripture dictates, and which the Spirit of the Lord inspires, that will be pushing us on to the attainment and preservation of those civil rights which we are taught, by reason, to know are ours, and of all that we possess, are most indispensable to human happiness."

It is the religion of reason. "Though now we see through a glass darkly, though many things be hidden from our view; though truth, no more than its Divine Author, can sink to the level of our ignorance, yet we, by the proper cultivation of our reason, may rise to truth, may reach its sublime heights, its place near the footstool of the Almighty."

It is the religion of hope. the balm of hurt minds, the comforter in death; it has the promise of the life which now is, and of that which is to come.

It is the religion of peace. If I could for a moment doubt its divine origin, I should be convinced by this single precept, which breathes an air from Heaven:—"Be ye kind one to another, tender-hearted,

forgiving one another, as God for Christ's sake hath forgiven you."

It is the religion of your forefathers. The question is not, shall it now be established? but having been established, shall it now be overthrown?

Where am I addressing you? In Glasgow, which flourished by the preaching of the word. Whom am I addressing? The youth of Scotland; the descendants of those pious and gallant men who sought emancipation from Popery, and found it in the desert; who worshipped on the mountain top and under the canopy of heaven—regarding home, and kindred, and property, and life itself as worthless, compared with the hope of establishing, in their native land, the pure religion which their hearts embraced. The youth of Scotland, the immediate offspring of more happy parents, who, inheriting the religion thus established, have cultivated their land in peace, and by the exercise of the domestic and social virtues—the sure and certain fruits of that religion—have converted this island, which was a howling wilderness, into a pleasant garden.

"But this is a day of darkness and of gloominess, of clouds and of thick darkness, as the morning spread on the mountains."

"A dim eclipse disastrous twilight sheds
O'er half the nations, and with fear of change
Perplexes monarchs."

Men's hearts are failing them for fear, and for looking after those things which are coming on our land. But in the midst of danger and of doubt, of change and of uncertainty, I bid you take your stand on the Rock of Ages, and be true to the Church of your forefathers.

LETTER ON SOME POINTS CONNECTED WITH THE RELIGIOUS TRAINING OF CHILDREN.

BY A PARENT.

CHRISTIAN PARENTS,—

The most interesting and endearing relation in nature is that of parent and child; and to be without the affection proper to the relation, is one of the characteristics given by the Apostle Paul, of the very lowest state of moral degradation. Children are a sacred trust, committed to parents by God—immortal souls to be trained up to glorify Him in the present life, and to enjoy in his presence and communion hereafter, the highest privileges and the greatest blessing, which can be enjoyed by creatures. And are not

the consequences of the neglect of this duty, if rightly brought before the mind, sufficient to appal every negligent parent? Yet, alas, by how few parents comparatively is this responsibility felt, and how few, in consequence, faithfully perform the duties to which it calls them! And it is especially one of the besetting sins of this country that so little control and superintendence is exercised by parents over their children, and so little is done to forward either their intellectual or religious education. We find that those who, on immigrating to the country complain loudly at first of the want of schools and of churches, too soon fall into the prevailing apathy and indifference. Nor are the causes which afford but too plausible excuses for the neglect of the duty very difficult to discover. In many cases the hardships and privations of a new settler are great. The whole labour of himself and family is often required to secure even the necessaries of life; and after the work of the day, both parent and child feel averse from the task of communicating and receiving instruction; the habit of indifference grows upon them, and when circumstances afterwards might enable them to spare the time, and schools may afford the opportunity, they have become less able to appreciate the value of education, and are consequently more indisposed to exert themselves in affording it to their children, or to sacrifice either their time or their profits for an object which they see so generally disregarded by the community around them. But even the worldly advantages of a good education—and I include in this, not merely intellectual education, but the moral training and religious instruction of the young—are so great and manifest that every possible sacrifice ought to be made to afford it; and, if this ought to be done even from worldly considerations, how much greater are the motives afforded from its connection with the spiritual and eternal interests of those who are most near and dear to us by every tie of nature and of duty! Much as the advantages of moral and religious, as well as intellectual, education may depend upon the aid of other teachers, the most sacred, the most important duties of an instructor must devolve upon parents and guardians. The education of a child may be said to commence at the very earliest period at which it begins to observe or imitate the conduct of those around it. Long before it acquires the power of speech may the seeds of moral principle be sown in the mind. If the good seed be not sown, noxious weeds, which it will cost much trouble afterwards to eradicate, will take its place. Principles of truth, of honesty, of justice, of generosity, of kindness, may be infused long before the tongue

can utter the words which express them; and this first beginning of education, the most important in the whole process, from the advantage of early preparing and occupying the soul, necessarily devolves upon parents and guardians of the infant years. The mother of a family, especially, from being most exclusively occupied, and most constantly present, with the youthful members of the family, has most influence and opportunity for promoting this early training of the heart. Observation and imitation are the principal faculties developed in children; and but very few weeks elapse before these are in active operation. The great object, therefore, of the parent ought to be to direct them into proper channels. For instance, if a child find its importunity and its tears always yielded to, and its wishes indulged, it will soon learn to know its power; and thus a spirit of self-will and of self-indulgence will be fostered and gradually matured, while by an opposite line of conduct the habit of self-command and self-denial may be engendered. If parents are careless about adhering to the truth, or in fulfilling their promises to their children, even in regard to the most trifling matters, it cannot be expected that they should consider as important what they see thus practically despised; but they will naturally imitate the example. The idea of property is very soon formed in the minds of children; they very soon begin to regard their toys in the light of a possession, and thus by judicious management on the one hand, principles of honesty, of justice, of generosity, may be implanted, or by injudicious conduct on the other, a disregard of these virtues may be allowed to spring up to the fostering of the opposite vices. By these examples it will be seen how important a part of education may be accomplished by the parents, especially by the mother of a family, even before a child acquires the power of receiving instruction in words; and a child will understand much of what may be said to it, even before it can itself speak. What an important trust is thus committed to parents and guardians, which cannot otherwise be fulfilled! In place of seeking to rid themselves of the charge of their children, and devolve it as much as possible upon servants, how ought they to feel bound to study the duties of their office, and carefully and zealously to fulfil them—to leave so important a duty as little as possible to others, and to feel and to assume all its responsibility! It is a blessed dispensation of God that this most momentous part of education which can best be fulfilled by a parent, requires no extent of mental acquirement, and may be performed under any circumstances. It requires

merely a heart under the direction of good principles, affection, and zeal for the welfare of the child, and discernment and steadiness of purpose in all the intercourse which takes place between the parent and child, and a care that the conduct of the former towards the latter should be such as to teach good principles by affording good example. The duty of the parent in this respect may be fulfilled by all who are heartily interested in the object. It requires no additional time, it requires no peculiar faculty of communicating knowledge, it requires no more than a strict observance of principle in all the transactions of life which may come under the observation of the child, that it may be led to the formation of similar habits.

The importance of this early culture may be exemplified by what is often exhibited in this country in the cultivation of the earth. The infant mind may be compared to the soil just cleared of the original forest. Productive crops must be sown at once before the noxious plants of which it contains the seeds have time to vegetate; otherwise an after-growth, not merely useless but hurtful springs up, which is not only with difficulty eradicated afterwards, but leaves the soil vitiated and exhausted. Let me impress this, therefore, upon parents who think that children can learn nothing. Be assured that even at the early age referred to they may learn much that may afterwards prove of infinite importance, and that much trouble, much grief may be saved to the parent in future, by attending to this advice—to occupy while it is yet free and unencumbered by evil, the tendency to which lies dormant there, the soil of the youthful mind with seeds of good things to come. The early instilling of good principles gives the best earnest of a harvest of good. And this part of education, early begun, must be steadily carried on and persevered in. As the mind opens and expands, new exertions will be required to occupy it with what is good, to cultivate what hath been sown, and to weed out and destroy the evil that, notwithstanding every care and attention, will at times spring up; and the great defect in education as far as regards the instilling of habits and of principles is, that the work is not begun early enough. We allow the ground to be pre-occupied with evil. It is astonishing how soon the mind, if properly directed, will begin to apprehend and acquire the habit of exercising good or evil principles, and how soon the impressions of piety and religion may be made upon it. Some children have a greater forwardness and natural capability than others; but far more than is generally believed depends upon the early exertions and endeavours of the parent. How soon do we find the infant

eye directed in wonder and admiration to the mild clear lustre of the unclouded moon, and the infant hand pointed with delight to the silvery stars shining from the blue expanse of heaven, and how easy to impress the mind with the conviction that a great though unseen power made and directs all these glorious works! How appropriate the rising of the sun amid a gushing flood of purple light, or his setting amid a crimson canopy of clouds, to instil the principle of worship, and the expression of gratitude and love to him who ordained for our benefit both the day and the night, and who thus gives evidence of his superintending and ever watchful providence and supreme power! When first the childish step wanders through the garden, or strays along the flowery meadows, every painted blossom, every glittering insect, is an object of delight, and may be made a vehicle of instruction and improvement, evidencing alike the power and the goodness of the beneficent Creator; and to a child trained to regard universal nature in this light as an emanation from a great and good Being who ordains and orders all for the good and happiness of the creatures he has made, and who is thus habituated to regard him as the Author of all our joys, how easy is it to exhibit the ingratitude and guilt of man in disobedience! Disobedience to parents, the first and almost only sin of our early years, comes to be regarded in its true light as sin against the all-good and all-seeing God. The conviction of sin once established, it is an easy task to unfold to the well disciplined, though tender and impressible heart, the great and wondrous love of the gospel scheme. Can the impressions of a heavenly Father's mercy towards his deluded, ungrateful, rebellious creatures, be made deeper than in the heart where filial love glows? Can the sacrifice of God in sending his Son to suffering and to death, and the love of the Son in submitting to these on behalf of guilty and helpless sinners, be impressed on minds more likely to receive and profit by them? It is a very common error to suppose that such views are not suited to the tender years and unexercised understandings of children; but we have a warrant for endeavouring to impress them upon such in the command of our Lord, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven;" and the experience of those who have been conversant with the instruction of the youthful mind, shows how deeply, and how savingly the impressions of divine truth may be made upon it. I have heard it stated, in regard to a Sabbath-school admirably conducted by a most zealous and devoted teacher and servant of the Lord in my native land, by one

advanced in the knowledge and experience of the truth—and I have myself felt fully the force of the remark—that he never visited that school without a feeling of deep humility at his own comparative ignorance, and his own comparative deficiency in the practical experience of religious truth. Where the heart is as yet unhardened by evil, unsophisticated by the world, and where the affections are ardent, sincere and generous, are not the truths that God so loved the world that he sent his only begotten, his beloved Son, to save perishing sinners by enduring the punishment consequent upon their transgressions, and that Christ willingly took upon him this benevolent office, and suffered and died that he might reconcile us to God through his blood, and restore us to happiness, most likely to be apprehended and appreciated? At all events a foundation of such views and impressions will be favourable for the erection of the christian fabric, and to its stability. Parents have the best opportunity of instilling such views; and surely this consideration ought to be a stimulus to them to prepare themselves for fulfilling this duty in the most effectual manner. Mutual regard and affection render the task of the teacher and of the taught more pleasing and efficacious. Instruction is communicated with greater freedom and planness, and received with greater willingness; the task becomes a pleasure to both from the influence of mutual love; and how can the time or the intelligence of a parent be better employed than in implanting and fostering the seeds of early piety in their offspring, or what object of greater interest to the well conditioned mind can be conceived? It is indeed the most appropriate and the most important occupation of the parent. Yet how little are the obligations to the duty felt! To devolve the task on mercenary teachers can never relieve them from the charge. The parent may indeed, from ignorance and from immoral character, be unfit for his office. In such cases it may be fortunate for the child that the charge is devolved upon persons better qualified. Yet ought it ever to be impressed upon the minds of parents that they are responsible to God for the duties incumbent on them in the parental relation. In presenting their children at the baptismal font, they have confessed the ties of nature and the obligations of their christian calling; they have dedicated their offspring to God through the Saviour, and have vowed to use their utmost exertions and endeavours by His grace, to train them up in the nurture and admonition of the Lord. And does the parent delight to behold and foster the increasing stature, the growing intelligence, and ripening affections of his child, and shall he

not more sensibly rejoice to witness and promote his moral and spiritual progress? Can any strange teacher unfold the lessons of gospel knowledge and gospel piety with the same effect as a parent? From whose lips will they flow with so appropriate and so powerful an application? Can any task be more pleasing to the mind, imbued with the doctrine and spirit of christianity, than to rehearse and exhibit to so beloved a charge, the wondrous history of God's dealings with our rebellious race, to watch the varied interest which beams in the countenance while he relates how Adam, the friend of God, walked in the enjoyment of the privileges of an earthly paradise, till disobedience and sin wrought death and all his woe—how God, notwithstanding, proclaimed a covenant of mercy—how wicked Canan, filled with envy at the reward of his brother's righteousness, raised his murderous hand against him, and wandered a fugitive and a vagabond, under the reproach of conscience, and the curse of God—how the wickedness of man increased upon the earth till it called down the wrath of God in almost universal destruction, preserving the family of the righteous Noah amid the waters of the flood, that he might fulfil his covenant and his promise to generations yet to come—how Joseph, sold into bondage, became the deliverer of his brethren and his aged father from the famine—how their posterity became bondmen in Egypt, and were rescued by Moses, the heaven-preserved and heaven-inspired deliverer of his nation—of the wanderings and sufferings, the rebellions and repentance of the people in their journey through the wilderness, and their arrival after forty years of hardship and struggle in the promised land—of Samuel and Daniel, the Shepherd King, and Solomon the powerful and the wise—of the building of the temple—of the rebellion against God of the people, and of their being sent captive to Babylon—of the prophets foretelling the glorious appearance of the Messiah and his eternal reign—of the fulfillment of this event—of the Saviour's lowly birth—of his humble state—of his being amid all his work and labour of love, despised and rejected of men, a man of sorrows and acquainted with grief—of his betrayal, his agony, his death upon the cross, his undying love, his resurrection from the dead, and his ascension to glory, where he ever lives at the right hand of the Majesty on high, the Mediator between God and his offending creatures, our Advocate and Intercessor with the Father.—All these form subjects of pleasing instruction, of warm interest, and of profitable knowledge to the youthful mind; by the very interest which they excite, planting

more deeply the roots of principle, and fostering and nourishing the seeds of piety and virtue. And the impression is mutual: the warm and ardent feelings of the child often give life and vigour to those of his instructor, as a person will never feel the power of the truth more effectually himself than when he feels that he successfully impresses it upon the mind of another; especially where interest in the object of his instructions dictates and animates his efforts.

But while the duty and labours of the parent are paramount, other means are not to be disregarded. For seconding and carrying forward the work begun by them schools are established, and teachers appointed, who by the entire and exclusive devotion of their time and their acquirements to this object, can effect for many pupils what some parents would not do, what many are unable to do, and what many who, though both able and willing, could not, from other avocations and engagements overtake and accomplish. The advantages of intellectual education, as I before said, are great. He who denies his child these, denies him a fair start in the race of life which he will scarcely afterwards make up; and no less does he deny him a fair start in the pursuit of moral excellence. For intellectual attainments, though they may be frequently abused, will always insure, where rightly employed, a higher standard of moral attainment, and a larger capacity of usefulness. The more sound knowledge that a man possesses the firmer will be his principles, the more secure and steadfast the foundation of his faith and hope, the more effectually will he secure the respect and regard of men, and the more efficient, will be his means of promoting the great object of glorifying his Saviour in advancing the cause of his gospel, and promoting the best interests of his fellow-men. As the best inheritance which a man can leave to his children is a good name, so the best gift which he can bestow upon his children, is a good education; by which I mean the means of acquiring knowledge and the principles to improve it. Mere intellectual education without religious principle, carefully inculcated and firmly rooted, may be a curse rather than a blessing. While it leads to the height of worldly eminence it may lead to the ruin of the soul, by putting away in pride the only source of true wisdom which can save the soul. But where intellectual acquirement is united with the spirit of piety, man rises to the noblest eminence of his condition—the highest point of religious attainment, the highest sphere of moral usefulness. And is it not the privilege and the boast of the land of our birth, that the

means of education are so diffused, so open to all, that scope is given to the developement of talents and of piety in the most obscure and humble rank? How many who have been regarded as the ornaments of learning, who have filled the most prominent and useful stations in the church of Christ have had no other advantage than a parent's fostering care, and the teaching of a Parish or Sabbath School, united with their own ardent diligence, excited by the principles and motives instilled into their minds by early admonition and example! And let me, my friends, excite you by the hope that your children may be honoured and useful, to devote yourselves, in as far as your circumstances and capacity will permit, to the faithful fulfilment of your baptismal vows to train up your children in the knowledge and fear of the Lord, as giving the best guarantee and assurance that they will not depart from them. Knowledge and good principles, drawn from and founded upon God's word, will be by his grace the surest defence of the youthful mind against the snares of an evil heart and an ungodly world, and the firmest ground of encouragement and hope throughout all their earthly pilgrimage; and above all, it will prove their best preparation for that eternal and unchangeable state of being, which after the lapse of a few short years, at most, must open upon them.

As an important auxiliary to the exertions of parents, Sabbath-schools for the instruction of the young in the knowledge of divine things, have been very advantageously employed. But let it ever be remembered by parents, that the responsibility is not thus taken off themselves—that Sabbath-school instruction is rather designed to aid and carry forward, than to supersede, parental instruction and discipline. Let it be impressed upon the minds of the teachers in such institutions that they ought in as far as possible to fill the place of the parent both in the objects, and in the manner, of instruction. Their labours must be dictated by devotion to the cause of Christ, a desire to promote his glory by zeal for the salvation of souls, and an anxious wish to be instrumental in raising up a seed among their, as it were, adopted children, to serve the Lord. They must exercise the love, the gentleness, the authority of a parent, in order to be successful, and they must seek to manifest in their own temper and conduct the holy efficacy of the doctrines and precepts which they inculcate. They will find their reward in the consciousness of talents and advantages dedicated to the cause of the Saviour, and to the best interests of their fellow creatures.

Dundas, June 24th, 1839.

BIOGRAPHICAL SKETCH OF THE LATE REV.

ROBERT HALL, A. M.

(From the Scottish Christian Herald.)

THIS distinguished individual, one of the brightest ornaments of his age and country, was born at Arnsby, a small village in the neighbourhood of Leicester. His father, who was pastor of a small Baptist congregation, is well known as the author of the "Help to Zion's Travellers," a work which has been long held in high esteem among Christians of all denominations. Robert, who was the youngest of fourteen children, was, from his childhood of a tender and delicate constitution; so much so indeed, that it was scarcely expected he would reach maturity. At a very early period he began to exhibit proofs of an active and ardent mind. As soon as he had acquired the ability to speak, he was necessarily asking questions, anxious to understand every object around him. The first part of his education, which was received under the care of the village school-mistress, seems to have excited in him an extraordinary thirst for knowledge. In summer, after the school-hours were over, he would steal into the grave yard, where, in fact, by means of the inscriptions on the tomb-stones, his nurse had taught him to read, and there lying upon the grass, would pore over his books until the shades of evening compelled him to return home. At the age of six, he was placed at a school under the charge of a Mr Simmons of Wigston, a village about four miles from Arnsby. While there, Robert seems not merely to have prosecuted his regular studies with diligence, but to have spent his leisure hours in reading. And the books which he selected for perusal, were not such as merely amuse and interest the mind, but such as require deep and serious thought. The works of Jonathan Edwards he particularly esteemed, and was accustomed to peruse them with the greatest relish. Bishop Butler's "Analogy" also he read with the most intense delight. Thus early did the mind of Robert Hall evince a taste for the writings of the most profound and subtle metaphysicians, a taste which continued through life.

When he had reached his eleventh year, Mr. Simmons with a conscientiousness and candour truly remarkable, confessed to Mr. Hall, that he was quite unable to keep pace with his pupil, declaring that he had been often obliged to sit up all night to prepare the lessons for the morning, a practice he could no longer continue, and must therefore, relinquish his favourite scholar. It is gratifying to remark, however, that along with this rapid advancement in knowledge and intellectual power, Robert displayed also a growing relish for spiritual and divine things. In these circumstances, his father was anxious to devote him to the sacred office; but the delicate health of the son, and the scanty income of the father seemed to be almost insuperable obstacles in the way of an object so desirable. Mr. Hall, therefore took, his son to Kettering, that he might avail himself of the advice of

an influential friend, Mr. Beeby Wallis. The interview terminated in the choice of a suitable boarding school, but Mr. Wallis, struck with the sickly appearance of the boy, requested his father to allow him to remain with him for a few weeks, that he might have the benefit of a change of air. While residing there, Robert was often requested to display his powers of oratory before an auditory invited to witness his exhibition. The young orator frequently adverted in after life to the injury resulting from such an injudicious practice. "Mr Wallis," said he, "was one whom every body loved. He belonged to a family in which probity, candour and benevolence, constituted the general likeness; but conceive, Sir, if you can, the egregious impropriety of setting a boy at eleven, to preach to a company of grave gentlemen, full half of whom wore wigs. I never call the circumstance to mind, without grief at the vanity it inspired; nor when I think of such mistakes of good men, am I inclined to question the correctness of Baxter's language, strong as it is, where he says, 'Nor should men turn preachers as the river Nilus breeds frogs, (saith Herodotus,) when one-half moveth before the other is made, and while it is yet but plain mud!'"

After having spent a few weeks at Kettering, Robert was placed by his father, as a boarder at the school of the Rev. John Ryland, in the neighbouring town of Northampton. Here he remained for a year and a-half, during which he made great progress in his knowledge of the ancient classics, and in the various departments of elementary science. After studying for some time under his father's care, Robert, now in his fifteenth year, was sent to the Bristol Institution, where young men in connection with the Baptists, were trained for the ministerial office. In this academy, he made rapid progress in the study of theology, but he appears to have estimated intellectual attainments at perhaps too high a value. And hence he was subjected to a salutary mortification. Having been appointed to deliver an address in the vestry of Broadmead Chapel, founded on a passage of Scripture, he suddenly paused in the course of it, covered his face with his hands, exclaiming, "Oh! I have lost all my ideas," and sat down abashed and confounded. On the following week, the same subject was prescribed to him, but his second failure was if possible still more humiliating. He rushed from the vestry, and on returning to his room, exclaimed "If this does not humble me, the devil must have me!" Such were the early efforts of one, who, for nearly half a century, was held in the highest estimation as one of the most distinguished preachers of the age.

While attending the Bristol Academy, he usually spent the summer vacation at Arnsby, under his father's roof. It was on his return home in the summer of 1780, that Mr. Hall resolved to examine his son, with the view of setting him apart, if found qualified, to the sacred office of a minister of the Gospel of Christ. Afraid lest his own partiality might warp his judgment, he conducted the examination in the

presence of the congregation over which he himself was pastor, and accordingly, having acquitted himself to their entire satisfaction, Robert Hall was set apart "by lifting up their right hand and by prayer." Though thus nominated to the ministry of the Gospel by his father, and the congregation at Arnsby, he still continued to pursue his studies at the Bristol Institution, and was at length appointed to King's College, Aberdeen, on Dr. Ward's foundation. On his way to the north, having received a letter of introduction, he waited upon the late venerable Dr. Erskine of Edinburgh, by whom again he was supplied with introductions to two distinguished ornaments of Marischal College, Drs. Campbell and Beattie. For many years afterwards, Mr. Hall used often to speak of the kindness shown him by Dr. Erskine on that occasion, and of his own feelings when, on taking leave, "the venerable man of God exhorted him to self-vigilance, kissed him, laid his hand upon his head, blessing him, and commending him to the care of the great Head of the Church."

It was while attending College at Aberdeen, that Mr. Hall first became acquainted with the late Sir James Mackintosh. They were fellow-students, and though in many points they did not coincide in sentiment, they were inseparable companions. "They read together; they sat together at lecture, if possible; they walked together." They read the ancient classics together, and so well was their intimacy known to their fellow-students, that it was not unusual to hear the remark made concerning them as they went along, "There go Plato and Herodotus." Though destined afterwards to move in far different spheres, these two distinguished individuals continued through life to entertain towards each other sentiments of the strongest esteem and respect. Sir James alleged that to his intercourse with Mr. Hall he could trace more of his knowledge, in so far as principles were concerned, than to any other quarter. Mr. Hall, on the other hand, declared again and again, that he considered his early friend as possessing an intellect more analogous to that of Bacon, than any person of modern times.

In 1783, while Mr. Hall was still pursuing his studies at Aberdeen, he received an invitation from the Baptist congregation of Broadmead, Bristol, to become assistant to Dr. Caleb Evans, their pastor. This invitation he accepted, with the express understanding, that while he should reside at Bristol during the summer, he should be permitted to finish his theological course at College during the winter. At length, after having completed his studies, he commenced his pastoral duties at Broadmead, with every prospect of extensive usefulness. His preaching was much admired. Crowds flocked to hear him, and many of the most distinguished men in Bristol, including several clergymen, were his occasional hearers. Amid all this popularity, however, Mr. Hall, as he often used to remark at an after period, was yet unacquainted with the grand peculiarities of the Gospel scheme.

In his discourses he dwelt much on generalities, and seldom, if ever, adverted to the cardinal doctrine of justification by free grace, or the equally important truth, that we are renewed by the operation of the Spirit of God. Nor was it favourable to Mr. Hall's progress in the knowledge of the truth, that in three months after he settled in Bristol, he was appointed classical tutor in the Bristol Academy. This combination of two offices in a young man of twenty-one years of age, could not fail to prove injurious in every point of view, yet he endeavoured for five years to discharge the duties of both with conscientiousness and fidelity. The sentiments of the young pastor of Broadmead, however, appear at this time to have been characterized by a tendency to free and daring speculation, which betrayed a mind not duly exercised in spiritual communion with his great Lord and Master.

At length, in 1788, a serious trial awaited Mr. Hall from a quarter the most unexpected. A misunderstanding unfortunately took place between him and his colleague, Dr. Evans. The congregation, of course, split into two parties, each becoming the partizan of its favourite minister. For nearly two years this dispute continued, and feeling his situation becoming every day more uncomfortable, not only from the quarrel now referred to, but also from some alleged difference of opinion between him and his people, as to the necessity of re-baptizing adults who had been baptized in infancy, he came to the resolution of relinquishing a charge which he could no longer retain, either with honour to himself, or advantage to the congregation.

While matters were in this state of uncertainty and suspense, an event occurred, which in the course of providence, opened up to Mr. Hall a new and very important sphere of ministerial usefulness. Mr. Robinson, the pastor of the Baptist Church of Cambridge, who had adopted sentiments bordering on infidelity, died suddenly while on a visit to Dr. Priestley at Birmingham. From the heretical and semi-infidel views inculcated upon them for a long time previous to Mr. Robinson's death, the congregation at Cambridge had unhappily imbibed a similar spirit. In these circumstances, Mr. Hall, who had already acquired a high reputation as a preacher, was invited to preach for one month, and afterwards for a longer term. At length, in July 1791, he was invited to take the pastoral charge, and readily accepted. The death of Mr. Hall's father, which occurred about this time, impressed his mind with feelings of peculiar solemnity in entering upon his new charge. Often had his affectionate parent urged him to avoid barren and profitless speculation, and the recollection of the precepts, as well as example of his now glorified father, exerted a most salutary influence upon his mind. At this period, particularly, he renounced his belief in materialism, which he often declared he "buried in his father's grave."

His first sermon at Cambridge, was on the doctrine of atonement, and its practical tendencies. Accustomed as the congregation had been to the worse than Socinian views of their late pastor, the subject selected was one which could not fail to give offence to many of the hearers. "Immediately after the conclusion of the service," accordingly, "One of the congregation, who had followed poor Mr. Robinson through all his changes of sentiment, went into the vestry and said, 'Mr. Hall, this preaching won't do for us; it will only suit a congregation of old women.' 'Do you mean my sermon, Sir, or the doctrine?' 'Your doctrine.' Why is it that the doctrine is fit only for old women?' 'Because it may suit the musings of people tottering upon the brink of the grave, and who are eagerly seeking comfort.' 'Thank you, Sir, for your concession. The doctrine will not suit people of any age, unless it be true; and if it be true, it is not fitted for the old women alone, but is equally important at every age.'"

The ministerial labours of Mr. Hall, were becoming every day more successful, and the people increasing in attachment to the evangelical truth, when unfortunately he was dragged into keen political discussion. The French Revolution which occurred about this time, threw the minds of all classes of society into the most intense anxiety, and Mr. Hall was prevailed upon to take a prominent part, by the publication of his well known "Apology for the Freedom of the Press." His political celebrity, however, soon led him to be classed by multitudes with the adherents of Dr. Priestley, and, more especially, as in the course of his first pamphlet, he had pronounced a warm eulogium upon that noted individual. And yet, whatever might be Mr. Hall's personal respect for Dr. Priestley, no two individuals could be more opposed in religious sentiments. For Socinianism Mr. Hall had the utmost horror, and could never speak of it but with evident detestation.

In his pastoral duties, Mr. Hall was remarkably exemplary. For some years he visited every member of his Church once a quarter. These were not calls but visits, and paid usually in the evening, that he might meet the whole assembled family. Among the lower classes, to make them quite at ease, he would sit down with them at supper, and that this might involve them in no extra expense, he took care that they should all know that he preferred a basin of milk. In visiting the poorer widows, it was his practice to carry tea and sugar with him, taking especial care that there should be more than was needed, and requesting permission to leave the remainder behind him. He persuaded the poorer members of his flock to form little meetings, for reading, religious conversation and prayer, going from house to house. These meetings he himself frequently attended.

While thus exerting himself for the benefit of his people, Mr. Hall was anxiously seeking also his own improvement. He devoted six, and sometimes even eight hours a-day to reading. The classics, both

Greek and Roman, engaged his peculiar attention, and his theological studies were conducted with the utmost ardour and zeal. About this time, he commenced the study of the Hebrew language, which he had neglected at College, and such was his assiduity and diligence, that he soon became a thorough proficient in it. His intellectual acquirements, however, he did not permit to entrench upon his devotional habits. His discourses, on the contrary, evinced a growing seriousness and spirituality of thought and feeling. His usefulness and popularity rapidly increased, and in 1795, it was found necessary to enlarge his place of worship, so as to accommodate two hundred more persons.

The usual effect of his discourses, while at Cambridge, is thus graphically described by his biographer, Dr. Gregory. "From the commencement of his discourse an almost breathless silence prevailed, deeply impressive and solemnizing from its singular intensity. Not a sound was heard but that of the preacher's voice—scarcely an eye but was fixed upon him—not a countenance that he did not watch, and read, and interpret, as he surveyed them again and again, with his rapid, ever-excursive glance. As he advanced and increased in animation, five or six of the auditors would be seen to rise and lean forward over the front of their pews, still keeping their eyes upon him. Some new or striking sentiment or expression would, in a few minutes, cause others to rise in like manner; shortly afterwards still more, and so on, until, long before the close of the sermon, it often happened that a considerable portion of the congregation were seen standing,—every eye directed to the preacher, yet now and then for a moment glancing from one to another, thus transmitting and reciprocating thought and feeling; Mr. Hall, himself, though manifestly absorbed in his subject, conscious of the whole, receiving new animation from what he thus witnessed, reflecting it back upon those who were already alive to the inspiration, until all that were susceptible of thought and emotion, seemed wound up to the utmost limit of elevation on earth,—when he would close, and they reluctantly and slowly resume their seats."

In the beginning of the year 1799, Mr. Hall had the pleasure of enjoying for some time, the society of his old friend, Sir James Mackintosh, and also the celebrated Dr. Parr, both of whom were on a visit at Cambridge. It was in the company of the latter, that Mr. Hall acquired the habit of smoking, which so increased as at length to become inveterate.

About this time, Mr. Hall, to counteract if possible, the prevailing infidelity of the age, which had been nurtured by, if it did not originate in the French Revolution, preached and published his celebrated sermon "on Infidelity," which soon raised his character both as a profound thinker and an elegant writer. His place of worship now became the resort of multitudes eager to listen to the pulpit instructions of a man of such high celebrity. Many of the members of the University were to be seen

mingling with the crowd, and men of all classes vied with one another in extolling his extraordinary powers, both as a pulpit orator and as an author. His fame in the latter capacity received considerable enhancement, by the publication of his sermon "on War," and that entitled "The sentiments proper to the Present Crisis," both of which have always been regarded as highly finished productions.

No sooner, however, had this extraordinary man reached the summit of his fame, than in the inscrutable arrangements of divine providence, he experienced one of the most distressing calamities which can afflict humanity—a temporary derangement of mind. During the greater part, nay, almost the whole of his life, Mr. Hall had been subject to a severe pain in his back, which often deprived him of rest, and depressed his spirits. This sore malady increased to an alarming extent in the early months of the year 1803, and by the advice of his physician, he took a house at Shelford, a village about five miles from Cambridge. The change afforded a partial relief; but being deprived of the usual cheerful society which the town afforded, he devoted much of his time to study. The effect of the severe mental exertion, it is melancholy to think of. His brilliant intellect was for a time obscured; reason reeled, and he became insane. During this afflictive dispensation, which lasted for nearly two months, his congregation evinced their sympathy in a way most creditable to themselves. They set on foot a subscription, which, with the aid of other friends, became sufficient to produce, besides a life annuity of one hundred pounds, a further sum nearly equal, vested in Government securities, the latter to be at his own disposal at death: each sum being properly vested in trustees.

After labouring for some months among his people on his recovery to mental health and vigour, symptoms of the same disorder began to show themselves anew, but by the judicious care and attention of his physicians, he completely regained his former tranquillity and composure of mind. It was judged necessary, however, that in present circumstances he should resign his charge at Cambridge, and for a year at least give himself up to the enjoyment of retirement and ease. He accordingly tendered his resignation, and quitted a sphere of exertion in which he had been singularly useful for fifteen years.

In consequence of the two visitations of Divine Providence to which we have just referred, Mr. Hall's mind appears to have become more than ever impressed with a sense of his entire dependance upon God, his habits were observed to be more devotional, and his exercises more fervent and more elevated. His own decided persuasion in fact was, that to the first of these attacks was to be referred the era of the complete renewal of his heart and affections. Under this persuasion, one of his first acts on regaining the full balance of his mental powers was to make a solemn dedication of himself to God—an act which he renewed every year on the recurrence of his birth-day.

After spending some time in calm retirement and occasional study, combined with frequent exercise, he gradually regained his bodily health and mental tranquillity, so as to preach occasionally in the villages around his residence in Leicestershire. At length he accepted an invitation to become the stated pastor of a small congregation assembling at a chapel in Harvey Lane, Leicester, formerly under the care of Dr. Carey, whose praise is in all the churches as a faithful and devoted Missionary at Serampore. "The people," said he, in a letter to Dr. Ryland, "are a simple-hearted, affectionate, praying people, to whom I preach with more pleasure than to the more refined audience at Cambridge." Among this people he laboured with great comfort and remarkable success for nearly twenty years.

Shortly after entering upon his charge at Leicester, Mr. Hall united himself in marriage with a partner of whose piety, prudence, and affection, he was often accustomed to speak in the highest terms. Amid his bodily weaknesses and frequent perplexities she soothed, comforted, and encouraged him. His exertions not only among his own people, but in every good work, were indefatigable; and it was pleasing to perceive that they were highly appreciated. Every new work which issued from his pen raised still higher his celebrity as an author. Wherever he went to preach, crowded congregations hung upon his lips, Churchmen and Dissenters, men of all classes and of all opinions, flocked to hear one who was justly regarded as a most accomplished and elegant preacher. Whether at Leicester, at Cambridge, at Bristol, or in London, he was called to address overflowing congregations, and commonly of a very mixed character. In the midst of this well merited popularity, the Faculty of Marischal College, with a discrimination which does them the highest credit, conferred upon him the degree of Doctor of Divinity, in testimony of their high admiration of his talents and character. He felt much gratified by this mark of their good opinion; but having a conscientious objection to the title, he never adopted it.

Mr. Hall's public duties were numerous and heavy, but he never permitted them to infringe upon his hours of private devotion. About the year 1812 he commenced the practice of setting apart one day in a month for special prayer and fasting. On these occasions he retired into his study immediately after the morning domestic worship, and remained there until the evening.

The death of Dr. Ryland in 1825 led to Mr. Hall's invitation to take the pastoral charge of the congregation at Broadmead, Bristol. After some months spent in anxious deliberation and prayer, he at length agreed to accept it. The separation between him and his people at Leicester, was deeply affecting. It occurred on a Sacramental Sabbath. He went through the ordinary public duties of the day with great composure; but at the Sacramental service his feelings completely overcame him. He sat down, covered his face with

his hands, and wept; the people, sharing in his distress, were also dissolved in tears.

Mr. Hall was in his sixty-second year when he removed to Bristol, the scene of his earliest, and destined also to be the scene of his last, ministerial labours. During the few years of his residence there, the congregation rapidly increased, and he felt himself surrounded with every comfort. His happiness was also not a little promoted by the society of his distinguished friend, Mr. John Foster, in whose powerful mind he felt a kindred sympathy. But amid all his outward enjoyments, Mr. Hall still suffered from the complaint in his back, which had been his constant companion through life. To this, as he advanced in years, was superadded a frequent spasmodic affliction of the chest. For a time he sought relief in a change of scene and cessation from labour; but the favourable symptoms were of short duration. The disease made rapid inroads on his constitution, and it soon became but too apparent that his end was approaching. The paroxysms of pain in the chest became more frequent, as well as more severe. But his faith and confidence in the divine promises were unshaken. His mind was at perfect peace, trusting in the Lord.

The account of the closing scene of this great and good man, is thus given by his medical attendant.

"In a very short time, and before I had reached home, I was summoned to behold the last agonizing scene of this great and extraordinary man. His difficulty of breathing had suddenly increased to a dreadful and final paroxysm. It seems the last paroxysm came on more gradually than was usual with those that preceded. Mr. Hall finding his breathing becoming much worse, first rose more on his elbow, then raised his body, supporting himself with his hand, till the increasing agitation obliged him to rise completely on the sofa, and to place his feet in hot water—the usual means he resorted to for relief in every paroxysm. Mrs. Hall, observing a fixation of his eyes, and an unusual expression on his countenance, and indeed in his whole manner, became alarmed by the sudden impression that he was dying; and exclaimed in great agitation, 'This can't be dying!' when he replied, 'It is death—it is death—death! Oh the sufferings of this body!' Mrs. Hall then asking him, 'But are you comfortable in your mind?' he immediately answered, 'Very comfortable—very comfortable;' and exclaimed, 'Come, Lord Jesus—Come'——. He then hesitated, as if incapable of bringing out the last word; and one of his daughters, involuntarily as it were, anticipated him by saying, 'Quickly!' on which her departing father gave her a look expressive of the most complacent delight.

"On entering his room, I found him sitting on the sofa, surrounded by his lamenting family; with one foot in the hot water, and the other spasmodically grasping the edge of the bath; his frame waving in violent, almost convulsive heavings, sufficiently indicative of the process of dissolution. I hastened, though despairingly, to administer such stimulants as

might possibly avert the threatening termination of life: and as I sat by his side for this purpose he threw his arm over my shoulders for support, with a look of evident satisfaction that I was near him. He said to me, 'I am dying. death is come at last: all will now be useless.' As I pressed upon him draughts of stimulants, he intimated that he would take them if I wished; but he believed all was useless. On my asking him if he suffered much, he replied, 'Dreadfully.' The rapidly increasing gasping soon overpowered his ability to swallow, or to speak, except in monosyllables, few in number, which I could not collect; but, whatever might be the degree of his suffering, (and great it must have been,) there was no failure of his mental vigour or composure. Indeed, so perfect was his consciousness, that in the midst of these last agonies, he intimated to me very shortly before the close, with his accustomed courteousness, a fear lest he should fatigue me by his pressure; and when his family, one after another, gave way in despair, he followed them with sympathizing looks, as they were obliged to be conveyed from the room. This was his last voluntary movement; for immediately, a general convulsion seized him, and he quickly expired."

It is unnecessary to dwell upon the character of one who so long held a very high place in the estimation of the Christian community in England. His name is hallowed in the remembrance of multitudes; and whether we view him as a man, a scholar, a Christian, or a minister of the Gospel, we feel ourselves entitled to say, that few men have earned a prouder, a more honourable, or more enduring reputation, than Robert Hall.

HOW OUGHT THE CLERGY RESERVE QUESTION TO BE SETTLED?

BY DR. JOHN BAR, OF HAMILTON.

We need not tell our readers that the subject of this article is one which, if we can worthily treat of it, is deserving of all their attention. It is one of too engrossing importance, it too sensibly affects, it too largely affects all who have made this province their home—more than this, perhaps it is too universally felt so to do, to need any such preface. We would fain hope that we shall be able so to treat of it, as to carry along with us the great majority of our readers of that church, which, planted in these transatlantic regions by our brethren, we have clung to and endeavoured to uphold—so too to treat of it as to satisfy such of our readers as are not of our communion that we aim at nothing but what is consistent with the well-being of Cana-

da, nothing but what is consistent with those germs of firm, and liberal, and righteous principle, which even under the darkness of the cloud that has overshadowed us, we have rejoiced to see rising into prominent view amidst the workings of the passing storm, to the present glory of the land, and we trust in augury of its future prosperity.

While we thus speak, however, we are not by any means insensible to the difficulties which environ the subject. It is one indeed which has been long present to our thoughts, one, too, to which we have given much consideration, which we have viewed under all the aspects that change of personal circumstances could induce, and which has yet always seemed to us the same. But it is one also that comes on us, bearing with it its full share of those conflicting arguments and opinions, and obstinate preconceptions, which encumber most practical questions of importance. It may be said to be essential to the nature of such questions to generate prejudices. In nine cases out of ten, the attention of individuals is first drawn to them by the practical experience of some actual good or evil resulting from the mode in which they have been determined in the society to which they belong. Such individual experiences generally strike us more forcibly than whatever else can be presented to the intellect. They are probably the first things connected with the subject which have caught the attention. They are known to be realities. And thus, instead of being viewed as only single instances out of a mass of facts that ought to be examined, compared and generalized, they are held as prime truths. They become the centre round which the whole opinions of the man cluster—the common point of union of his arguments and reasonings, from which he issues to the field of controversy, and to which, when pressed by opposing instances and arguments, he retreats, as to an impregnable fortress, from which no force of logic can ever have power to drive him. "This," he says, "I have seen and felt, and cannot be in error about. Here you cannot shake me." He may be brought to doubt whether it is that you really wish dishonestly to deceive and lead him astray, or whether you are not yourself deceived; or, he may be even led to admire the art and seeming show of reason with which you support what he esteems a fantastic hypothesis; but to doubt of his own principles, to question the stability of the particular point on which he has taken his stand—that no more enters into his thoughts, than it came into the conceptions of our simple fathers to imagine that the earth was other than a solid plane, round which sun, moon, and stars performed their appointed circuits.

Hence it is, from this tendency of mankind to shut up their senses to all but one-sided views of such questions, that they come to us surrounded by a multitude of conflicting sentiments, and so encompassed by prejudices, that the light of truth with difficulty penetrates to them, and is scarcely ever able to show them to us under a perfectly clear and unchanging aspect. Hence it were vain, in any such questions, to expect perfect unanimity of sentiment. The most we can hope for, is the concordance of a considerable majority. To this extent do our hopes reach as to the assent to be given by our readers to the opinion which we are to place before them on this question. We trust that such of them as may entertain different views, will not at once start off from us; that they will ponder our reasons, and, should our general conclusions after all differ from theirs, that they will consider whether or no the particular cases to be determined, are not to be held exceptions to their general rules, while we, perhaps, should hold the cases they bring forward, as exceptions to our general rules. If so, it must be admitted that the dispute is really not about things, but about names; and we shall have liberty to apply what the one calls rules, and the other exceptions to rules, to the particular cases before us.

Our convictions on this subject are embraced under the two following heads. *First*, there ought in these Provinces to be a provision for the support of religion. *Secondly*, there is a scheme devisable for disposing of the funds already set apart for this purpose, that ought to satisfy all parties.

I. The former of these presents itself naturally to us as the result of the more general principle, that the state or community ought to provide for the moral and religious instruction of its members. This again is a principle which we hold directly deducible, in the first instance, from what is essentially embodied in the very notion we have of what we call a state. Let us see whether this conclusion can be fairly drawn from the premises, by considering first what a state is not, and secondly what it is.

In the first place then, it is apparent that we cannot, by this term, mean to indicate any body of individual men. This is obvious, because, even when we are speaking of a state, the chances to which humanity is subject have, in all probability, changed the individuals composing it. Death or expatriation has taken some out of the community; some have been born into it or have come into it from other communities. A twelve-month brings a considerable alteration over the individuals whose agency is prominent in the conduct of affairs. In

twelve years, or, at most, in twice twelve years, a society is no longer recognizable by the sameness of its members. A new race has arisen, the old has passed away, or, if we see some of them remaining, time and fortune have so wrought on them that they are no longer the same men.

Tempora mutantur et nos mutantur in illis.

What things then are recognized as the same? We answer the institutions and manners of the people, their modes and principles of action. These constitute the real identity of nations. They make England, England, and France, France.

The simile is an ancient one that likens the race of men to the trees of the forest. If we conceive, as is the fact, that each bud is an individual—is capable of separation from the parent stem—has a life and death of its own, and if we take as an instance a tree from some clime where there is no season of torpor or lifelessness, it will furnish a good illustration of this notion of a state. There we see on the same plant, buds and blossoms, fruits and off-dropping leaves—individual life in its stages of infancy, maturity, and old age—a continuity of existence preserved throughout the body though the individuals making it up are changed. As years hold on their course so the old pass away, the new come on; but, throughout, though leaves, flowers and fruit change, the tree is still the same. A similar view meets the Nestor who contemplates the identity of nations through successive generations. He sees amid rapid individual change and death, identity and continuity of existence remaining; nay, as it were growing out of them.

The next question is, what is it, that uniting individuals into one body politic preserves that body, and preserves in it that identity of manners, morals, feelings, modes and principles of action, which make up and preserve its distinctive character and life. We answer—the existence of reciprocal obligations, the discharge of reciprocal duties.

There is no member of any society or body politic, who is not under large obligations to that society. He has been indebted to it, from the first moment of his existence, for protection from the wrongs and injuries to which the selfish passions of his fellow citizens, or the citizens of other states, might have subjected him; he is indebted to it for the growth and propagation of the arts of civilized life, and for the accumulation of capital—their result, the benefits arising from which each member of the society partakes; he is indebted to it also for the amount of intellectual, moral, and religious instruction which he has received. Were the directing and controlling force of the state to cease, were its protecting power to come to an

end, the reign of security and order would terminate, and a scene of anarchy and violence commence, in which neither life nor property would be safe, neither intellectual, moral or religious culture could have place.

The obligations are mutual: as every citizen has received benefits from the state, so every citizen has duties to perform to the state. He is bound to obey its laws, to bear his share in supporting the expense of its various institutions, and, when occasion requires, to peril life and fortune in its defence. As each bud in a tree, in return for having been fed by the juices, and supported by the substance of the stock, on attaining maturity, and its leaves unfolding, elaborates its share of the circulating fluids, and fits them for making the secretions necessary for the growth and preservation of the plant, so every citizen, high and low, rich and poor, is called on to contribute his share to the prosperity and permanence of the commonwealth. To the fulfillment of this great duty there is no exception. It may be—in well regulated communities it often is—that he lives unconscious of the functions he discharges; but, in all communities, every citizen in active life, whether he revels in wealth, or that the sweat, daily starting from his brow, day by day, earns for him his daily bread, does in fact contribute a share for the support of the state.

These reciprocal duties and obligations must be fulfilled. It is essential to the well-being, to the existence itself, of every community, that they be discharged. In well regulated communities, it often—indeed it generally—happens, that they are so discharged; that what we may call the mere machinery of the state carries on the necessary processes without any prominent agency of the individuals whose lot it is, for the time, to hold the position either of governors or of the governed. It is always either from some defect, or from some sudden emergency, when the preconcerted machinery failing, recourse of necessity is had to the elementary principles of things, that the power of this principle is so tested, and its force felt, that all men perceive and acknowledge its reality.—The territory is invaded by a hostile army. Every citizen becomes a soldier; however little the preceding course of his life may have fitted him for encountering the hardships and dangers of warfare, he quits the comforts, breaks from the ties of home, and marches to the field; and were he to refuse so to do, he would justly be esteemed guilty of a crime, and worthy of the severest punishment. Some foreign power, again, maltreats a citizen; forcibly, for instance, seizes on him within the territory of the state, removes him to its own, and

there arbitrarily deals with him. His country is on the instant ready to take up arms in his behalf. It signifies not what rank he has held; he may have been of the lowest, he may have been an actual beggary; but, no matter who or what he is, he is a citizen, and the whole state is pledged to redress or avenge his wrongs. Were it to fail in this—were it unhappily from internal or external weakness, to fail in its clear duty, the procedure were not only disgraceful, but almost ruinous; the state would not only immediately lose caste among other states, not only externally would it sink in rank, but internally its strength would be diminished. The bonds of brotherhood among its members would be sensibly loosened. Every man would feel that his own rights had been compromised—that he was no longer under the shelter, he had conceived—that the state would give him less, and that therefore he owed it less than he had thought. A national war were preferable to the degradation, disgrace and positive weakness induced by such a procedure.

When we recur to such like instances, to instances in which states, in their actions, are brought before our view, as it were under a process of experiment, the fact that the state and the individual are bound to one another by the strongest reciprocal duties and obligations clearly appears to us.

Our readers, we suspect, will think we dwell too long on truths so plain that none would seek to controvert them. We do indeed, as we think, speak only of plain truths, and of such only would we wish to speak; but, at the same time, they are truths of so great moment, that, in what we say concerning them, we had far rather be esteemed tedious than felt to be obscure. Yet must we take care not to insist on what is plain, to very weariness. It will then be granted that the state does not consist of the given number of citizens at any particular instant acting in it. These represent it indeed, for the moment, but they do not make it up. That which makes it up, is that from which they themselves sprung, from which others like them are rising, and which when their ephemeral earthly existence is over, is, they trust, to send forth numerous, nay, innumerable successions such as they—that great trunk, out of which they have grown—that congregated mass of institutions, capital, manners, morals, feelings, modes and principles of action, that gave form and life to the tide of previous population, out of which the individual existence of each has proceeded, and though of which, to the observer, it be now the eye-meeting token, it is yet only in so far so, as the wave glancing in the sun-beam before him,

is of the ocean from which it, with its fellows, has been upheaved to roll along for the moment on its surface, but within the depths of which it and they are to be immediately re-absorbed.

When, then, the statesman, and by this term we would now understand, each man whose voice has a directing power in the state, a term in our empire nearly equivalent to every reflecting man within it—when such a one truly seeks to discover what, concerning any particular question, ought to be his conduct as an honest representative for the time of all that is embodied in the vast meanings of the word country, we conceive we are justified in telling him that he cannot reasonably hope to do so, if he set before him the immediate benefit of himself and his compeers as the mark at which he ought to aim. In adopting such a standard, he confines himself to the mere surface of things, and if therefore in the affairs on which he sits in judgment, he catch the true and right, it is as it were by chance, and not from his view compassing the real principles, forming them, and dividing them from the false and pernicious. For it necessarily follows from the very simplest idea of what we term a state, that questions concerning it do not hinge on what is to advantage the present living and acting men; but on what tends to produce successions of men, having all that is possible of what we esteem good in and about these, and divested of all that we esteem evil.

When one thinks he has fathomed the depths of the question, and exhausted it, by considering the immediate effects of any determination of it on the men of his particular period, he deceives himself in two ways. He takes not into account the things that have produced these men and all that belongs to them, and the effects which the measure he advocates would have had on these things. When asked, therefore, what would have been the consequence had such a measure been introduced at some distant period—say two hundred years ago—would we of this generation have been the men we are—or, if it had changed us, how would it have changed us? he is either unable to answer, or he answers at random, without any recurrence to history, without any attempt to trace out effects to their causes. Again, he deceives himself in not considering, that, inasmuch as it alters the constitution of society, it must alter the men, in after days to have being in the society, and that until he has traced out what would be the nature of the alterations it would produce on the generations thus progressively changing under its influence, he has by no means ascertained what really is in it or

good or evil. Thus, let us suppose a society of correct morals, industrious habits, and prosperous condition, in which the instances were exceedingly rare where men sought to get what they had not earned, and where, seeking to earn a return for labour or capital, they were not disappointed. In such a society the distresses of destitution and poverty would be rare; but though rare they would still exist; there would be individuals even there, whom infirmity of body or mind, or disease, or misfortune had brought to want. These indeed might not experience the extreme miseries that in less happy conditions poverty brings with it; for there would be hands ever ready to relieve them. Still they would be experienced. There would be individuals whose distresses no one knew; even whose persons were unknown. These would silently have to endure the horrors of want, or to feel the painful sensations occasioned by soliciting charity—soliciting charity, it might be, from strangers. Even after these had been endured, they might have been endured in vain, for application might ignorantly be made to individuals, nearly as poor as they who sought aid. There would also be the injustice of an unequal burden imposed. In such a state of things, the very charitable would sustain the whole load, those of less zealous benevolence would bear none of it.

Suppose now, that, in such a state of things, some one were to propose a measure to the legislature to end as he conceived all this suffering and all this unfairness. Suppose that he were to propose, that a small general tax should be levied, such as literally to meet the wants of all individuals whose means of living had failed. He might argue that thus what all acknowledged a duty, would be discharged by all in common, and would not press on individuals: that thus it would be effectually discharged, and that thus too the waste of time and distress of mind occasioned by going about soliciting assistance would be prevented. It cannot be said that such arguments might not prevail. They might seem sound to the majority; and they would be sound, as concerned the men at the moment existing in the society. Their falsity would lie in their not taking into account the men to exist in after times, and the conditions of whose existence would be modified by the very measures under consideration. We put not, as our readers are doubtless aware, a merely hypothetical case. In the reign of Elizabeth, the English legislature came to such a conclusion, or formally acknowledged it had previously come to it. Hence the English poor laws. The evils connected with that system of laws were not felt, or were not sensibly felt for a lengthened period;

but, as is indeed the nature of such things, advancing with a velocity at first slow, but continually accelerating, they have within this century spread throughout the land, pressing heavily on the resources of the state, and sensibly deteriorating the character of the people. Many who have looked into these matters most closely, and are best entitled to speak on them, affirm that the evils resulting from these poor laws, are greater than those that have been brought on the country by any other cause. That the whole force of Europe, wielded for the ruin of the Island by the greatest military genius of modern times, produced not the mischief that has arisen from mistaken legislation in this matter. This view of the enormity of the evil may or may not be correct. We believe it is perfectly correct; but it is at least allowed on all hands, that either by the original poor laws, or by the rules adopted in their management, a great calamity was brought on the nation, the mischievous consequences of which it will be, to say the least, exceedingly difficult to eradicate. An unlimited fund was established to succour misfortune; to ward off the dread of destitution from honest industry; it may be, to manifest the greatness of a nation holding forth a loaded table to its very paupers; that fund has been perverted to the purpose of supplying the demands of dissolute prodigality; of snatching its just reward from toil-worn industry; of humbling the moiety of a noble people to the posture, and, alas! to the feelings of out-worn beggars. It will also be allowed that this momentous error has arisen from the fallacy we have been endeavouring to point out—from the fallacy, of which they are guilty, who, holding the office of statesmen and legislators for the period, look merely at what is right for the existing men of the period, and conceive that this is of necessity good for the country; not discerning the confusion of terms, nor reflecting that, as these laws must produce a change in society—a change in the generations coming after them, they are in truth legislating for an order of things, which, it is probable, will be very different from that around them—from that which these laws are suited to operate upon.

Though many other instances press on our mind, of errors arising from this source of fallacy, the space we have occupied on this one, warns us that it is the only one which the limits of the patience of our readers, and of our own pages, will allow us to adduce.

The next truth that we have held forth as very evident is, that the great bond of commonwealths and individuals—the great cementing principle, uniting all into one whole, and connecting the men

of the present with the men of the most distant ages, past and to come, consists in an existing reciprocity of duties between the state and the existing generation. It is on this, we conceive, that the soundness or unsoundness of any legislative measure mainly depends, and by it that its fitness is to be tested, rather than by any rash assumption that what may be good for the existing men of the period, is necessarily good for the state. It very often, indeed, we may almost say, it generally happens, that what is for the real good of the state is opposed to the immediate interests of many individuals. The real interest of the state requires the maintenance of great principles and motives of action, of expensive institutions, and of rights often not to be made good without severe contests with rival nations. These things demand sacrifices; they demand a yielding up of property, or of prejudices, a devotion of self to the general good, to the good of men far separated from the individual, not only by distance of space, but by distance of time. By a succession of generations of men imbued with such a spirit, each reaping the fruits of what was sown by their predecessors, and, in return, themselves sowing for posterity, nations become great and glorious. By a defect of such a spirit in successive generations, they inevitably fall to decay. The true patriot has ever, therefore, held it his part zealously to maintain whatever the state may rightfully claim of individuals—whatever individuals may of right claim of the state.

If on this question, we are to act on such a principle we would ask, in the first place, if the prosperity and happiness of the community be not the aim of all government. This we presume will be granted. Then would we ask if it be not essential to the prosperity and happiness of communities, that they be virtuous; nay more, if the prevalence of the moral virtues is not actually, visibly, seen to confer that prosperity and happiness. In the case of individuals indeed, the reverse of this sometimes strikes us. We see the worthiest men, in all that meets the outward view, amongst the most unhappy. But as concerns nations, search the whole earth, and we give up the argument if you find not that every state in which the moral virtues prevail, seems prosperous and happy; nay, if compared with each other, *cæteris paribus*, the prosperity and happiness of states is not exactly proportionate to the extent in which the moral virtues do prevail. Again we ask if morality is not grounded on religion. The mere intellect of man may be exercised on the contemplation, and may grow strong in contemplating the things presented to it by the

world of matter alone; but we see not that there is any soil on which the moral virtues can flourish, or even any foundation on which they can rest, if his powers comprehend not something beyond this— if they do not lay hold on the truths connected with that eternity out of which he sprung, and to which he hastens. Does any one affect doubts on this subject. We would appeal in proof of it to his own real belief. Let him make choice of any existing community with which he is well acquainted, and suppose that by some miracle of evil, the belief of aught religious—of aught beyond what strikes the senses, is blotted out; and that no man has a conception of any being but what meets the eye, or of any existence but what is bounded by the epochs of birth and death. We would ask him to ponder the matter well, and then to say if he would not have just reason to dread that such motives to good, such restraints on evil being removed, hopes so ennobling being destroyed, a host of malignant and licentious passions would not be let loose that would devastate society. If an experiment so terrible could be made, would any reward bribe him to make his home among such a people? would he not be in dread even to pass through them?

If then it be granted, as it necessarily must, that the prosperity of states is the great aim of the governors and the governed; if experience shows us that all which in states bears even the outward show of happiness, is commensurate with the prevalence of the moral virtues; if our knowledge of man makes it evident to the most sceptical of us, that these moral virtues do not thrive—do not even subsist but on the basis of religion—then, assuredly the active support of religion must be laid down as the duty of all governments. But in the present instance, we have stronger ground than even this. We speak not only of what might *a priori* be proved to be right to be done, but what actually has been done. In Great Britain, religion has ever received the direct support of the state, it has constituted a part of that great and glorious whole out of which we have grown, and to which we pride ourselves to belong. On what principle then can any of us, the men of a day, the present representatives of mighty interests stretching before and behind us for centuries, seek to tear out that which has come so embodied and wrought into that great fabric which it is our part to transmit to posterity, at least unweakened and unimpaired. Is it because there are defects in this part of the edifice? There ever have been defects in every part of it, there ever, we may venture to say, will be defects in it. But if there are defects, are there not also things

admirable? Is not a large portion of what has been, and is, excellent in the empire directly deducible from its religious establishments, and shall we affirm that here, as elsewhere, it is not the part of the patriot to correct, rather than to destroy, to build up rather than to demolish?

But some one says, in these days of great discoveries, we have come on one that altogether overturns your arguments. It has been found, that governments are established for the preservation of life and property, and not for any other purpose. They have nothing therefore to do with religion. As concerns it, their safest policy is to let it alone. We doubt the truth of this discovery. We doubt the truth of any discovery, that would separate the intellectual from the moral man; because we conceive they are not, and cannot be separated—that the lives and properties of men are, and can alone be, safe in any society, through the sustaining and restraining power of morality and religion. We maintain also, that, practically, you do, and must hold this to be a fact, and act accordingly, that every society is bound together by the truths of religion, and that in the daily working of its machinery, a belief in the truths, and the influence this has on the moral man, cannot be dispensed with for a moment. On what, in fact, does the decision of the majority of cases involving the lives and properties of men ultimately depend, but on testimony? and on what else than religious belief is the validity of testimony rightly made to rest? When an individual is brought into court to give his testimony, are the only questions that can there be put to him, those that concern life and property? or may he not be questioned concerning death and eternity? Nay, if he cannot give a satisfactory answer, both as to his knowledge and belief, in the latter, is he even permitted to speak concerning the former? He will not be heard on the question, though it may intimately concern his own property, or the lives and property of those dearest to him. He is debarred from the privileges of other citizens, and held an out-cast in that community, for the benefit of which he is nevertheless compelled to devote labour or property, or it may be life itself. Nor can such a procedure be justly censured. We know and feel that our whole civil rights, our lives and fortunes are protected, and can only be protected by the sanctity of an oath that comes from the lips of one who has some just conceptions of his relations to another world than this. It were gross neglect therefore in the laws, were all that is dear to men entrusted to him, who by some singular unhappiness in his lot, or perversity in his nature, has not

been able to attain to any such conceptions. If the state requires its citizens to respect the property of others, it must be able to protect each one whose property is invaded, or it can expect nothing else but that, as in some parts of Italy, the population will be converted into disguised hoards of banditti. If it require them to leave to the laws the punishment that murder demands, then must it take care to inflict that punishment when due; else may it confidently anticipate the revival of a state of society like that which prevailed, when the right of private war was formally recognized.

(To be continued.)

ECCLESIASTICAL INTELLIGENCE.

MEETING OF THE SYNOD OF THE PRESBYTERIAN CHURCH OF CANADA IN CONNEXION WITH THE CHURCH OF SCOTLAND.

The annual Meeting of Synod was held, according to appointment, at Kingston, commencing on the first Thursday (the 4th) of July, and terminating on the evening of Tuesday the 9th. At noon of the 4th, the Synod, was constituted by the Rev. Dr. Cook of Quebec, Moderator for the preceding year, and the Synod Roll having been made up in the usual manner, the Rev. Robert McGill of Niagara, was unanimously chosen Moderator for the current year, and took the chair.

Without attempting to trace minutely the course of business as followed by the Synod, it may be mentioned that the first diet was principally spent in reading the minutes of last session and the minutes of the Commission's proceedings during the year, in receiving and reading various documents transmitted by the Commission and by the late Moderator and the Clerk, and in appointing Committees for revising the Records of Synod, Commission, and Presbyteries. Committees were also appointed for the special consideration of various subjects of importance arising out of documents laid on the table; and arrangements were made as to the time to be devoted to religious exercises and to business, during the session. On the evening of Thursday, Dr. Cook preached the synod sermon, an excellent and appropriate discourse, from Ezekiel ii. 4—10, said thus unto them and thou shalt say unto them, Thus saith the Lord." During the remaining days of the session, an hour was spent every morning by the Synod in reading the scriptures and in prayer, before proceeding to business, and at seven o'clock every evening, religious exercises were engaged in—a sermon forming a part of them; the services in both cases being conducted by ministers under the appointment of the

Moderator. This arrangement was felt by all to be judicious and profitable; and with the view of its being followed with greater advantage at future sessions, it was resolved that the Moderator for the time being, should make the necessary appointments of preachers, previously to the meeting of Synod. On Friday the Synod was principally occupied with routine business of less general interest. Two subjects however came under consideration, which called forth lengthened discussion. The first was the expediency of instituting a system of ordinary presbyterial visitations of congregations, which was introduced by the reading of reports from Presbyteries on the overture on this subject, transmitted by last Synod. It was moved by Dr. Cook, and seconded by Mr. Murray of Oakville; That the practice of ordinary presbyterial visitations being inexpedient in the present state of this Church, the Synod refer the reports of Presbyteries on the subject to the Presbytery of Hamilton, and instruct them to prepare for the consideration of next Synod, a scheme for the annual presbyterial examination of ministers and ruling elders. A second motion was made by Mr. P. C. Campbell, of Brockville, and seconded by Mr. James George of Scarborough; That a scheme of ordinary presbyterial visitations modified to suit the circumstances of this church is expedient, and ought to be prepared and put in practice without loss of time. After reasoning, the vote was called for, and the second motion carried by a large majority. The presbytery of Toronto were appointed to prepare a scheme for conducting ordinary presbyterial visitations to be submitted at next meeting of Synod.

The other subject of general interest which was discussed in Synod on Friday, was an overture from the presbytery of Toronto respecting the duty of this church to adopt more energetic measures for exposing the errors and repressing the influence of popery. After lengthened discussion, this overture was referred to a committee, which reported on Saturday; and the Synod eventually adopted the following Resolutions on the subject without a vote.

1. To enjoin ministers to point out to their people the peculiar and fatal errors of popery as they may see it useful and expedient so to do.

2. To protest in any petition which may be presented on the part of the Synod to the Imperial legislature on the subject of the Clergy Reserves, against any portion thereof being allotted to the Roman Catholic Church:—first, on the ground that these reserves have been solemnly set apart for the maintenance of a Protestant Clergy, and secondly, because it is utterly inconsistent with the duty which a protestant Government owes to God and to truth, to support the Romish Church.

3. To enjoin ministers and presbyteries to oppose by all lawful means any scheme of national education which may be proposed, by which the use of the entire word of God is not made an essential part of the education of the children of protestants during the ordinary school hours.

4. To appoint Dr. Cook and Mr. Rintoul to correspond with the Convener of the General Assem-

bly's Committee on popery, and to furnish information on the subject in so far as these provinces are concerned.

5. To enjoin the Presbytery of Quebec to take steps for obtaining and supporting French Protestant Missionaries in the province of Lower Canada.

In the discussion of the second of these resolutions, reference was made by several members to a Bill passed by the Legislative Council of Upper Canada last session, by which the Clergy Reserves were to be divided among various denominations, Roman Catholics being included; and strong apprehensions were expressed that although this Bill had not passed into a law in the provincial Legislature, powerful influence would be applied in favour of its adoption by the Imperial Government. . . . On Friday, several overtures were reported and read on the subject of the religious census of the Upper Province, complaining of its inaccuracy, and calling on the Synod to take steps for exposing such inaccuracy, and to guard against its being assumed as a safe ground for legislation on the ecclesiastical affairs of the country. In discussing these overtures, many instances were brought forward of the extraordinary and undue efforts that had been made by certain parties, to swell their numbers in the census, and to misrepresent its results. They were eventually referred to a Committee previously appointed, on the present state of the relations of the Synod to the civil government.

On Saturday the Synod was engaged for a considerable part of the day in hearing and deciding an appeal on the part of the Rev. Alexander Ross, minister of Aldborough, in the London District, against a sentence of deposition for drunkenness, passed on him by the Presbytery of Hamilton on the 20th ult. At a certain stage of the procedure in the case, Mr. Ross presented himself at the bar of the Synod, and expressed his desire to withdraw his appeal, and to be permitted to demit his charge at Aldborough, on the ground that his conduct in the matter charged against him, had been such as to give offence to the church, and to prevent his usefulness in his congregation. After deliberating, the Synod appointed the Presbytery of Hamilton to meet forthwith at Kingston, and receive Mr. Ross's demission. They farther agreed to remove the sentence of deposition against Mr. Ross, and enjoined the Presbytery to suspend him immediately from the office of the holy ministry, *sine die*, and strictly to prohibit him from exercising the said office, or any part thereof, and to intimate said demission and suspension to the congregation of Aldborough without delay.

After disposing of this painful case, the Synod had under consideration several overtures of great importance to the prosperity of the Church; such as the ordaining of missionaries, over definite districts of the country, and the organizing of the numerous congregations which are at present destitute of ministers and elders, and the extending to such congregations a more close presbyterial inspection. Both of these measures were approved by the Synod, and Presbyteries received instructions for their guidance in carrying them into effect. An overture from the Presbytery of Toronto, of the following tenor was also considered—

"Inasmuch as many persons, after having become members of the Church, and after having continued in communion with some congregation thereof for several years, withdraw without assigning any reasons, and return to the world—it is respectfully overtured, that the Synod advise and determine what course ought to be pursued in regard to such persons; seeing it is plain to this Presbytery that the conduct of such persons does great injury to the cause of religion, from the equivocal character they sustain, and contributes to involve themselves in very great delusion regarding their own spiritual state." The discussion of this overture drew forth much valuable information respecting the practice pursued by the Sessions of various congregations in such cases as are therein referred to, and it eventually appeared to be unnecessary to prescribe any specific course in regard to such cases—they being sufficiently provided for already in the disciplinary laws of the Church.

On Monday, the Synod went through a great deal of business, which as being of less general interest, need not be particularly detailed in this hasty sketch. The following overture which was unanimously adopted, ought not however to be omitted. "Whereas the prevalence of intemperance throughout these provinces is productive of the most ruinous consequences to the best interests of society, greatly tending to the increase of crime and to the frequent destruction of life and property, proving moreover a powerful hinderance to the successful preaching of the gospel, by hardening the minds of many against its heavenly truths, and leading them away from the house of God; the Synod enjoins all the ministers under its jurisdiction to take an early opportunity of calling the attention of their respective congregations to these great evils, by preaching on the subject, and to use such other means as they may judge to be necessary to check the progress of intemperance throughout their bounds."—After a good deal of discussion, the Synod also this day appointed a Committee to consider whether any, and what additions may be made to the Psalmody in use in this church; it being understood that no addition shall be made without the concurrence of the General Assembly of the parent Church.

On Tuesday the report of the Committee on missions was taken up, and after deliberation, was referred with the various documents accompanying it to the Presbytery of Hamilton, as a Committee on missions—the Synod authorising and instructing that Presbytery to take all necessary steps, and use their best endeavours to obtain a more adequate supply of missionaries from Scotland; and with this view to ascertain from the several Presbyteries in connexion with the Synod, the number of missionaries they will engage to support, and the amount of salaries for which they will become responsible, in order that these obligations and statements may be directly submitted to the Presbyteries in Scotland, together with an account of the religious destitution of these provinces—especially of the presbyterian population, and an appeal in behalf thereof, urging on each Presbytery of the parent Church the duty of taking active steps for the relief of this destitution. The presbytery of Hamilton were fur-

ther authorised and instructed to avail themselves of the services of the Rev. John M. Roger of Peterborough in behalf of Canadian missions, during his visit to Scotland; as also to solicit the appointment of a deputation of ministers from the parent Church to visit the churches in this country. It was also resolved to obtain, if possible, one missionary from Holland, of the reformed Dutch Church, to be supported if necessary by the Synod, with a view to the partial relief of the religious destitution of the numerous members of that presbyterian church in this country.

The union of presbyterians in these provinces, with special reference to the incorporation of the members of the United Synod of Upper Canada, was the next subject of discussion in the Synod, on Tuesday. The Committee to whom this matter had been previously referred, reported that they had had a conference with the Rev. Messrs. Smart and Boyd and two ruling elders, on the part of the United Synod, and that it appeared to the Committee to be the view of these gentlemen, that the United Synod were not disposed to join the Synod of this church, except as an independent body, and without presenting any documents which the members of this Synod should not also be bound to present to them. After mature deliberation on this report, and on the whole circumstances of the case, the following motion was carried by a large majority, "That this Synod continue to regard the visible unity of the Presbyterian Church in these Provinces as an object of the greatest importance, that they find notwithstanding that difficulties at present exist to the admission of the ministers of the United Synod as a body, and therefore appoint the Commission of this Synod to confer with the Committee of the United Synod on the subject of these difficulties, as also to correspond with the General Assembly's Committee on Colonial Churches on the same subject, and resolve meanwhile to receive such ministers of the United Synod as present to the Presbyteries of this Church the necessary credentials of ordination and character, and who with their congregations give adherence to the formulas of the Church of Scotland." This question excited a very lively interest in the Synod, and all parties seemed to be much impressed with the desirableness of the general object in view. It may therefore be reasonably hoped that further conference between the two bodies, will remove the obstacles which at present stand in the way of their incorporation, and prepare the matter for a more favourable issue at a future session.

In the latter part of the day, an interesting report was given in on the education of candidates for the ministry, in which was included a draft of an act of incorporation to enable Trustees to hold lands and other funds for the establishment and support of an academical institution for the education of youth, and particularly for the education of candidates for the holy ministry. This draft was minutely and deliberately examined and amended, and at length unanimously agreed to. Kingston was chosen as the site of the contemplated institution. Full authority and instructions were given to the Commission, in regard to the introduction of a bill into the Legislature of Upper

Canada, in according with the above mentioned draft, as also in regard to the collection of the necessary funds; and as the parent church has taken up this matter with a degree of energy worthy of its vital importance, there is every ground to expect that by the blessing of God on the combined exertions of the General Assembly, and the presbyterian community in Canada, the all important object in view will be attained at no distant period.

The Synod, in conformity with this report, recorded their approbation of the conduct of the Presbytery of Hamilton in regard to the young men pursuing their studies under their superintendence, and their great satisfaction with the progress which these students appear to have made, and instructed that presbytery to continue their superintendence; and in directing the farther progress of the students to adhere as closely as circumstances may permit to the plan of theological education prepared by the committee of last Synod. Similar instructions were given to the Presbytery of Kingston with reference to certain students under their charge.

The report of the committee on the relations of the Synod to the civil government is the only other matter of which we can give a particular account at present. It included three several points of leading importance, First, the census of the religious denominations in Upper Canada, its inaccuracies and defects. In conformity with the recommendation of the report, the Synod appointed a standing Committee to collect information respecting the census, with the view of exhibiting in the proper quarters its true character and value. Second, the Rectories and Reserves. On this subject considerable discussion was occasioned as to whether the members of the church generally should be called upon to sign a petition to the Imperial Parliament, or whether in the present unsettled state of the country such a petition should not emanate from the Synod exclusively, through the Moderator. On the one hand it was argued that other parties, unrestrained by any scruples of the sort now urged, were actively engaged in procuring signatures to a petition on this subject, and that thus an influence injurious to the fair determination of the subject in dispute would be exercised on the Imperial Legislature. On the other hand it was urged that the course referred to as pursued by others, was producing very injurious effects on the public mind, and that even were its tendency in this respect less objectionable, the necessity and advantage of pursuing it were questionable. It was eventually determined that a petition to the Imperial Legislature in behalf of this church should be prepared and signed by the Moderator, and a draft of the same was given in, examined and approved. The third point viz: the incorporation of the Church, was on the recommendation of the committee deferred to another session, the present state of the country being deemed unfavourable for the prosecution of such a measure.

Among the various articles of business not included in the foregoing statement, we may mention the appointment of a Committee to consider and enquire as to the expediency and practicability of establishing a depository of books for the supply

of the church in this country, and of procuring a printing press for the use of the church. Instructions were also given to the Moderator respecting the preparation and publication of a pastoral letter by him to the church on behalf of the Synod; as also to the Commission, respecting the maintenance of the ecclesiastical correspondence of the Synod. In connexion with the latter point, it ought to be stated that the Synod heard with great interest and gratification a letter addressed to them by the General Assembly of the Presbyterian Church in the United States, of which a copy is subjoined. An address to his Excellency the Lieutenant Governor was also adopted, and the Moderator and a deputation of members appointed to present it.

After hearing an impressive address from the Moderator, and uniting in devotional exercises, the Synod was closed at a late hour on Tuesday the 9th.—Next meeting is appointed to be holden at the City of Toronto, on the first Thursday of July 1840.

ADDRESS OF THE SYNOD OF CANADA TO HIS EXCELLENCY
THE LIEUTENANT GOVERNOR.

To His Excellency Sir George Arthur, K. C. H. Lieutenant Governor of the Province of Upper Canada, and Major General Commanding Her Majesty's forces therein, &c. &c. &c.

May it please your Excellency,

We the Ministers and Elders of the Presbyterian Church of Canada, in connexion with the Church of Scotland, in Synod assembled, beg leave to express to your Excellency our warm sentiments of loyalty and attachment to the British Crown and Constitution, and our earnest desire that the connexion between this Colony and the British Empire may remain inviolate and perpetual.

We rejoice that the attempts lately made by unprincipled and lawless men to disturb the peace of this and the adjacent Province have been so signally defeated; and we have no doubt that should such wicked and desperate attempts be again repeated, they will be instantly repelled by the wisdom of your Excellency's administration and the loyalty and valour of the people.

Believing as we do, that the advancement of truth and righteousness is one of the great ends of civil government, as ordained of God, we trust, as we humbly entreat, that your Excellency will vigilantly exert all the power of the Government to promote these objects—especially in the adoption and maintenance of an efficient system of religious, moral, and intellectual instruction, adapted to the wants and circumstances of the country. And as a means of promoting order and morality among the people, we would call your Excellency's attention to the necessity of caution and discernment in the appointing of Magistrates and persons to fill public and responsible offices—that these honours and offices may be bestowed only on intelligent and good men who

will be faithful to their trust; as upon this greatly depends the preservation of good feeling and respect towards the Government, the maintenance of the efficient authority of the laws, and the suppression of vices, such as Sabbath-breaking, profaneuess and intemperance, which, in proportion as they prevail in any community, must be detrimental to its best interests.

That Almighty God may ever defend and protect your Excellency, bestow upon you every temporal and spiritual blessing, and prosper your administration is our sincere and constant prayer.

In name and by appointment of the Synod,
ROBERT MCGILL,
Moderator.

At Kingston, July 9, 1839.

To which His Excellency was pleased to make the following reply.

Niagara, 1st August, 1839.

GENTLEMEN,

The expression of your sentiments of loyalty and attachment to the British Crown and Constitution, and of your earnest desire, that the connexion between this country and the British Empire may remain inviolate and perpetual, are highly gratifying.

That the attempts which have been made by lawless and unprincipled men, to disturb the peace of Canada, have been so signally defeated, is a subject, indeed, of thankfulness; and from the past, the best assurance may be drawn, of the determined valour, with which Her Majesty's subjects are resolved to defend their soil.

I most cordially concur with you, that the grand end of Civil Government is the advancement of truth and righteousness; and that, whilst those Institutions are the wisest which have the greatest tendency to such an end, the most weighty responsibility is involved in the selection of public functionaries, since so much depends on their integrity and intelligence.

As I highly esteem the Ministers and Elders of the Presbyterian Church of Canada, and know that their hearty support is of great importance to my government, your kindly sentiments towards myself are highly acceptable.

GEORGE ARTHUR.

To

The Ministers and Elders of the }
Presbyterian Church of Canada. }

The following is a copy of the letter addressed to the Synod by the General Assembly of the Presbyterian Church in the United States.

THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH, IN THE UNITED STATES OF AMERICA, TO THE SYNOD OF THE PRESBYTERIAN CHURCH OF CANADA, IN CONNEXION WITH THE CHURCH OF SCOTLAND.

Beloved brethren in our common Lord and Saviour Jesus Christ:—

We have received the fraternal communication of the Commission of your Synod, dated at Toronto, the 2d day of May, 1839; and have been highly

gratified with the christian sentiments, and the just views of evangelical truth, with which it is filled. We have not marked in the whole of your letter, an opinion, or an expression, which does not receive our cordial approbation: and you may well suppose, that in the midst of the misrepresentations and censures, which the adoption of measures for the reform and purification of our church has brought upon us, the unequivocal approval of an orthodox Synod, subject to no just suspicion of bias, other than that which is produced by an ardent love of truth, is grateful to our hearts, and cheers us onward in the course on which we have entered.

The information will probably have reached you before the reception of this letter, that the adverse verdict to which you refer, has been set aside by the Supreme Court of the State of Pennsylvania, sitting in Bank. The reversing decision was delivered by the Chief Justice, two other judges agreeing with him fully; and it contains a vindication of our whole proceedings, relative to the disowned Synods. It sanctions, moreover, all the great principles, on which religious liberty depends, declaring it to be beyond the province of the civil tribunals to interfere with the awards of pure ecclesiastical discipline. While we rejoice in this, and give thanks to God for our deliverance, and that our whole nation has escaped from the odium, which it would have incurred from the entire christian world, if the verdict against us had been confirmed, we have an additional gratification in the ample proof which that verdict itself has furnished, of the unwavering attachment of our ministers and people to the precious doctrines and gospel order of our church, as set forth in our public standards. We have lost no members, whom it would have been advantageous to retain, if we had not been placed under the ban of the civil law; and several commissioners to the present Assembly, who have come to it from more than the distance of a thousand miles, do not hesitate to say, that their presence with us is to be attributed to their determination to avoid all appearance, and every suspicion, of deserting the church in her hour of trial. Such desertion, indeed, would be peculiarly criminal and reproachful, in the descendants of our common ancestry—of men who sealed their testimony to the pure doctrines of the gospel, with their blood.

Your attachment to the form of government under which you live, ought to give us no offence, since we possess the like decided preference for our own. Political relations should not, in our judgment, and you have shown that they do not in your's, weaken sympathies that relate to that great cause, in which all the nations of the earth have an equal concern. God, we are assured, "so loved the world, that he gave his only begotten Son," for the salvation of all who truly believe in him; and hence, every true believer sees, in all who possess the like character with himself, beloved brethren in Christ, whatever may be the people, or kindred, or tongue, by which they may be distinguished. But in addition to this, you and we look to the Scottish church as to our common mother; we acknowledge the same symbols of faith and church order; we speak the same language, and we are fellow-labourers, in our endeavours to propagate the gospel, on the same continent, and in the near neighbourhood of each other. It would therefore be peculiarly unchristian, if our political preferences should prevent the most fraternal interchange of sentiments, on subjects which relate to our common christianity; and with no other subjects will our correspondence intermeddle.

The manifestly increasing prevalence of evangelical truth, and vital piety, in the whole Island of Great

Britain, within the last half century is matter of lively gratitude to God. You may well rejoice with a peculiar joy; and be assured that we rejoice with you, in contemplating the cheering aspect which religion at the present time manifests within the church of Scotland. We accord with you entirely, in attributing this happy state of things in that church to a "simple, frequent, full, and zealous announcement of the doctrine of the cross"—to a steadfast adherence to that method of preaching, which the great Apostle of the Gentiles avowed to be his own, when he said to the Corinthians, "I determined not to know any thing among you, save Jesus Christ and him crucified." We are persuaded that on this method of proclaiming and urging the great truths of divine revelation, that is, by hanging them all, so to speak, on the cross of Christ, genuine revivals of religion must forever depend; together with all holy zeal in missionary enterprise, whether for the supply of the destitute in christian lands, or for the evangelizing in foreign lands, of the Heathen, the Mahomedans, the Jews, the false religionists of every name—for the entire subversion of the Man of Sin, and the eventual conversion of the world to God, in the millennial age of the church.

We are glad to learn, that the number of your settled ministers is greater than we had supposed it to be, previously to the reception of your letter. Its inadequacy to the supply of the spiritual wants of your people is indeed a deplorable evil; and an evil which exists, perhaps as extensively among us, as among yourselves. There is an immense region of our country, in the West and South of the American Union, almost entirely destitute of the stated administration of gospel ordinances; and which is but scantily supplied, even with the occasional services of missionaries. In the aid you receive from abroad, you have one source of which we are destitute. But truly when we contemplate the rapidly increasing population of this vast continent, so greatly disproportioned to the increase of suitable religious teachers, the prospect seems to be one of deep gloom, and may well add fervency to our prayers, to "the Lord of the harvest, that he would send forth labourers into his harvest." In the mean time, our prayers should be accompanied by our most strenuous exertions, to diminish the destitution, which we cannot at once, entirely relieve. We rejoice to hear that Sabbath schools, Bible, Tract, and Missionary Societies are supported among you, "with a considerable degree of liberality." These institutions, especially in the absence of a stated ministry, are of incalculable value. But you have done well, and from our hearts, we bid you God-speed, in your early attempt to found, and sustain a Theological Seminary. Our own experience has satisfied us that a ministry the best adapted to the peculiar habits, not only of a nation at large, but of certain sections of that nation, can, in no way, be so advantageously furnished, as by a provision for the education of pious youths, who have themselves grown up in the habits, which they will be called to consult, and practise, during their future ministerial life.

You, dear brethren, have your peculiar trials, and we have ours. But there are many which are common to us both, and which indeed have, in great part, been common to the church, when valiant for the truth of God, in every age. The origin of the evils from which we have recently been delivered, must be attributed to the want of a suitable vigilance, and the indulgence of a spurious liberality—a misnamed charity; and our criminality will be without excuse or apology, if we yield to the like errors, in time to come. While it is doubtless our indispensa-

ble duty, carefully to avoid all just cause of offence, we ought never to forget, that offences will come. The carnal mind is enmity against God; and while this enmity remains unchanged, it can never cordially receive the genuine truths and doctrines of the gospel. The attempts that have been made, to bring about this impossible result, have given rise to a large portion of the heresies, and false systems of religion, which have harassed, and polluted the church, from the times of the Apostles to our own. We have no alternative here, but to take up our cross. And yet, although it may seem a paradox to the men of the world, it is an unquestionable fact, that orthodox truth, while it is the most offensive, is nevertheless the most efficient and successful. The reason is that God blesses his own truth, and will ordinarily bless nothing else. When proclaimed with fidelity, purity, and perseverance, he never fails to bless it to a certain extent; and sometimes immediately, and always eventually, he so blesses it, that it bears down all opposition. Let us then be found the firm and fearless, yet prudent and circumspect advocates of the truth as it is in Jesus. Let us preach it, let us practise it, let us sustain it by discipline, and by all the means and ordinances of divine institution; and let us constantly and earnestly pray for God's blessing to amend it, and to render it fruitful—mindful ever, that Paul may plant, and Apollos water; but that neither is he that planteth, any thing; neither he that watereth; but God that giveth the increase. Acting thus we may quietly leave all consequences, to the disposal of our covenant God, assured that he loves his own cause, better than we love it; and that though his way may sometimes be in the sea, and his footsteps not known; yet he will eventually fulfil every promise he hath spoken, and make his own Zion the praise and glory of the earth.

Brethren, may the peace of God which passeth all understanding, be multiplied unto you. Farewell. You share in our prayers, let us have a remembrance in yours.

Signed by order of the General Assembly of the Presbyterian Church in the United States of America.

JOSHUA L. WILSON,
Moderator.

JOHN M. KNEES, *Permanent Clerk.*
Philadelphia, May 23th, 1839.

I certify the above to be a true copy of the original letter, signed by the Moderator and Permanent Clerk of the Assembly, and directed to be transmitted to the Synod of the Presbyterian Church of Canada, in connexion with the Church of Scotland.

ATTEST.

Philadelphia, }
June 8, 1833. } John McDowell, stated clerk
of the General Assembly of the
Presbyterian Church. U. S. A.

THE GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND.

Extracted from the reports in the *Scottish Guardian*.

This supreme ecclesiastical judicatory met in Edinburgh on Thursday the 16th May. The Rev. Dr. Muir, the Moderator of last General Assembly, preached in the High Church from 1st John, iv. chap. verse 1, 2, 3. Public worship having been concluded, Lord Belhaven, Her Majesty's High Commissioner, and suite, walked in procession to the Tron Church, when the Assembly was constituted by prayer.

The Moderator (Dr. Muir) said—The time is now come, fathers and brethren, when I am to leave this chair, in which, I may well say, no deservings of mine could ever have put me; and the consciousness of this prevented any wish of mine to be appointed. It was the great indulgence and kindness of my much respected fathers and brethren, which formed the sole basis for distinguishing me with such honour. For the courteousness and friendliness to which my own conscious shortcoming made me the more keenly alive, and which I have so uniformly received, I am, and will, while I live, feel deeply grateful. The remembrance of last General Assembly, during which so much good spirit and good order were maintained, is strongly impressed on my mind; and my fond persuasion is, that as much, nay, that even more, of that good spirit and good order will prevail during this Assembly, and will secure calm deliberation on matters with regard to which a false step may produce tremendous consequences. With regard to a successor in this chair, I beg leave to state that my attention has been directed to Dr. Henry Duncan of Ruthwell—one who is eminent in the Church, and distinguished, most creditably for himself and the country, by his writings, and by his practical improvement on parochial economy, which have done so much to promote the public interest. I beg to move that Dr. Duncan be appointed Moderator. (Cries of "Agreed.")

Dr. Duncan was elected Moderator by acclamation, and having been installed, the Commission of his Grace the Lord High Commissioner, and also the Queen's letter, were read and ordered to be engrossed.

HIS GRACE the COMMISSIONER then addressed the Assembly:—Right Reverend and Right Honourable, the Queen has again conferred upon me the distinguished office of representative to the General Assembly of the Church of Scotland; and her Majesty commands me to express to you her undiminished confidence in your loyalty and attachment to her throne, and of your zealous and anxious exertions to guide the people committed to your care in those moral and religious duties which are ever the surest safeguards of the altar and the throne. Her Majesty continues resolved to support the Presbyterian Church as by law established; and I have the pleasure to present you with £2000 for the moral and religious instruction of her people in the Highlands and Islands of Scotland. I am commanded to afford you every aid and assistance in the due exercise of your undoubted rights and privileges; and I trust that calmness and moderation, and brotherly love, will pervade all your deliberations. I am commanded also to express to you her Majesty's regret that a proper place of meeting has not yet been prepared for you; but at the same time I am desired to inform you that Her Majesty's orders have been issued to provide such with as little delay as possible. Right Reverend and Right Honourable, it will afford me the most unfeigned gratification to do every thing in my power that may conduce to your comfort and

convenience during the sitting of the Assembly; and I hope your Moderator will communicate your wishes to me on all occasions without the smallest hesitation.

The Moderator then addressed his Grace in reply and said—The appointment of your Grace as Commissioner by her Majesty is felt, I am sure, by the General Assembly, as a new proof of her Majesty's regard. Past experience of your Grace's kindness, and long knowledge of your Grace's excellent character, have won for you the respect and attachment of the members. It affords us high satisfaction to be assured of her Majesty's undiminished confidence in the loyalty and Christian zeal of the Church of Scotland; and we will endeavour to earn the approbation of her Majesty, as well as the approbation of our own consciences, by promoting to the utmost of our power, in humble dependence upon Divine assistance, the moral and religious welfare of the people committed to our charge. We rejoice in the renewed assurance that Her Majesty will continue to maintain the undoubted rights and privileges of our National Church; and we receive as an acceptable assurance of her Majesty's good will, that your Grace has been commanded to afford the General Assembly your aid and countenance in the exercise of those rights and privileges. We do trust that the deliberations of this Assembly will be conducted in such a spirit of Christian meekness, moderation, and brotherly love, as may deserve and meet with your Grace's approbation. We accept with gratitude the munificent donation of £2000 for promoting the moral and religious improvement of the spiritually destitute population in the Highlands and Islands of Scotland; and we shall endeavour faithfully to apply that fund for the important purposes for which it has been granted. The expression of your Grace's personal desire to promote the comfort and convenience of the Assembly is peculiarly gratifying; and I beg to assure your Grace, that the Assembly feels a corresponding anxiety to render the duties of your high office as little burdensome as possible.

PRESBYTERIAN CHURCHES IN THE COLONIES.

Principal MACFARLAN gave in the report on Colonial Churches, which generally presented a favourable view of their progress, but the particulars could not be obtained. The report was understood to state that the differences in the Scottish Church in New South Wales were healed; and it noticed with much satisfaction that Government had conceded an annual grant to the clergymen of the Church of Scotland in Lower Canada. Principal Macfarlan, while he personally expressed the delight he had always felt in holding the situation of Convener, intimated that it was his wish to be relieved of its duties, which, from the variety of his more immediate avocations, commensurate as they were with the hours of every day, and his residence in Glasgow frequently rendering a double communication necessary, and being productive of inconvenience to those with whom he had to transact the business of the Committee, had been too inadequately discharged; and he expressed his fear that he was rather standing as an incubus on the interests of the Committee than promoting its cause as he could wish to do.

The adoption of the report was moved by Mr. Thomson of Dundee, and seconded by Dr. Laing of Portmoak, both of whom entreated the Very Rev. Principal to continue in the discharge of the important duties of the Conventership. Sir Charles Ferguson also spoke to the same effect, and suggested that some arrangement might be made by the Committee to lighten the labours of the Convener. The House cordially responded to the desire of the speakers that Principal Macfarlan should withdraw his resignation.

The MODERATOR conveyed the thanks of the Assembly to the Very Rev. Principal for his able, zealous, and effective discharge of the duties of the Conventership, and their desire that he should continue in the office.

Principal MACFARLAN acknowledged the kindness of the Assembly. Certainly if it was the wish of the Assembly to appoint him again to the office of Convener, he would not allow motives of personal convenience to interfere with public duty—but he trusted the House would indulge him with some such assistance as several members had had the goodness to suggest.

Mr. DENLOR proposed that the Assembly should record their cordial sense of the kindness the Committee had received from the Government in the recent grants they had made, and in their frank recognition of the co-ordinate claims of the Church of Scotland with those of the Church of England in the Colonies.

The Committee was re-appointed.

CANADIAN CHURCHES.

Mr. DENLOR moved that the Assembly should hear a statement from the Rev. Mr. Machar, who had just arrived from Canada, on the state of the Canadian churches.

Mr. MACHAR then addressed the Assembly as follows:—

MODERATOR,—I am deeply sensible of the kindness of the Assembly in granting me this audience. It is a kindness to which assuredly I am not indifferent. The voice of India has been heard here—the voice of Ireland has been heard: is it not natural for me to desire that the voice of Canada should also have a hearing? I stand here as the representative of the Synod of Canada, to entreat of this venerable House that they will be pleased, in the way which to their wisdom seems best, to direct the attention of their probationers to Canada, as one important field of labour for them to occupy—as a field greatly requiring spiritual labourers to be sent into it. Canada has long appealed to you as a land of great spiritual destitution, and as a land of great spiritual destitution it appeals to you still. Let it not be imagined that we think little of what you have already done for us. We think much of it—we regard it with the warmest emotions of gratitude to you, and of thankfulness to Him who pu-

into your hearts to do it. To you it is owing under God, that we are a regularly-organised ecclesiastical body, constituted according to the platform we love, and which we believe to approach more nearly than any other to apostolical simplicity, with our Synod, and Presbyteries, and Kirk-sessions. To you we are indebted for our from fifty to sixty ministers, who are now distributing the bread of life in various localities within our borders. The labours of so considerable a body of ministers—for considerable it is, if regard be had to the brief space of time within which the attention of the Church has been directed towards Canada—are no doubt a vast blessing to the land, nor is it too much to say that, in many an instance, the wilderness and the solitary place have been made glad for them, and the desert has rejoiced and blossomed as the rose. Still is our land a land of fearful destitution. Still, when we look at our far-spread and rapidly-growing population, and think of the existing number of our ministers, the depressing questions are ever forcing themselves upon us—what are these among so many?—and what must become of the multitudes in every corner of the land, whom, let them be ever so indefatigable, their preaching can by no possibility reach? We ask, what are our existing ministers among so numerous a people so scattered? The Scottish settlers in both the Canadas are somewhere between one and two hundred thousand souls. Now, just think of this population as diffused, in masses of greater or less density, over a territorial range equal to twice the size of Great Britain, with means of communication of the most imperfect description, and you will at once perceive what a miserably inadequate supply, to such a population, fifty or sixty ministers must be; and that, let each one of them labour with apostolical fidelity and assiduity, and still there must be vast masses of destitution not so much as touched by them—still there must be vast tracts left by them in dreary and hopeless abandonment, where the hapless dwellers may dream how beautiful are the feet of them that bring good tidings, but may never perhaps in a lifetime have the vision realised. The ministers of Canada feel how melancholy a tale this is to tell: they so feel, because they know they have seen the sad effects of this destitution. To you these effects are matters of report; to them they are matters of sorrowful experience. When the emigrant vessel sails from your shores with her numerous complement of passengers, we know that you regard the departure of so many of your brethren for a foreign land with deep solicitude; but did you possess a fuller knowledge of the unfavourable circumstances, as respects their souls, into which many of them were to pass, your solicitude for them would be deeper still. Deprived in their new settlements of those means of grace, whose benefits they enjoyed at home, it is inconceivable to all, save those who have witnessed it, with what rapidity they sink into a state of spiritual torpor and death. Not that those who have ever had any deep sense of the value of their souls yield themselves to this down-

ward course without many strugglings of conscience. At first, perhaps, they are keenly alive to the disadvantageous change they have made in respect of spiritual things; and under a feeling of alarm at the indifference which they perceive to be stealing over them, they send forth many an imploring cry to the people of this country to come over and help them; but ere long, accustomed to the want of the preaching of the Gospel and of pastoral superintendence, those uneasy feelings pass away, and they become so dead as scarcely to be sensible of any spiritual want. Mingle with the adherents of the Man of Sin, and with various denominations of Protestants, many of whom it is to be feared have nothing of Christianity but the name—exposed, too, in many cases, to some of the darkest forms of fanatical delusion, they sink into the habits and heathenism of those around them; and their young families that have been baptised into the name of Christ, are brought up not for Him, but as if they were the rightful subjects of the kingdom of darkness. Deeply feeling those evils, the Church in Canada has thought of several remedies for their relief. One of these, and one in favour of which my brethren are most desirous of enlisting your sympathies and exertions, is the adoption of an enlarged itinerating missionary scheme. The adoption of some such scheme as this is loudly demanded by our necessities, in order that our people in the remote and more inaccessible districts may be prevented from sinking into utter apostasy. Were these visited promptly by missionaries, many of them at least might be reclaimed, whereas, if left alone much longer, they will in all likelihood be lost to us, as well as to every other Church—the feeble light yet lingering among them will go wholly out, and utter darkness succeed. And here it may be proper to explain why it is that my brethren have recommended it to me to direct attention to a scheme of missionary rather than of ministerial labour. It is not that ministers are not wished for by the people, and in many instances also by our ministers, but that a missionary agency is deemed more suitable to the country in its present state. At this moment there are many bodies of people, in various parts of both provinces, who wish to have regularly ordained ministers settled among them. In my own Presbytery, viz. that of Kingston, there are four or five such bodies; and in each of the other Presbyteries there is a greater number. So that were we to be guided solely by the expressed wishes of the settlers in many places, not a few pastors, if they could be found, might be immediately settled. Respecting the expediency of any very considerable number of such settlements, however, in the actual state of things among us, great hesitation would be felt. Experience shows that many evils may spring from a premature formation of the pastoral relation; that discomfort, and disappointment and danger, both to minister and people, may attend the establishment of a Church where as yet there are not spiritual materials to form one. The desire for pastors in Canada is not always to be confounded

with a hungering for the bread of life; this were to suppose the people already true Christians, whereas they are but too generally yet in a state of alienation from God, and need to be converted. In these circumstances the great desideratum for Canada, in the first instance, is felt to be a work of evangelisation by pious and zealous missionaries, appointed for a longer or more limited period, to a certain assigned district, wherein they could form preaching stations for meeting at on the Sabbath, and through the length and breadth of which they could itinerate at intervals, more or less frequent—visiting the scattered hamlets and families, encouraging and aiding them to form Sabbath schools and associations for prayer, and teaching and preaching in them as opportunity was given. By this means the whole land might be reached, and those of our people, even in the most distant and neglected districts, might be awakened and instructed ere yet they were utterly lost to the Church. By this means the way might be opened up for the settlement of regularly ordained pastors, in places where at present such a settlement would be of very doubtful expediency. Since it still pleases God, by the foolishness of preaching, to save them that believe, and faith cometh by hearing—as the faithful missionary performed his wonted circuits through his assigned locality, saving impressions would from time to time be left upon the heart of this and the other individual or family, until assemblies of persons, really concerned for their souls, gathered around him in his progresses; and these, by his painful and oft-repeated lessons to them in the truth of the Gospel, and in the order and discipline of a Christian Church, he might ere long be able to form into societies really holding the truth—living upon it themselves, and capable of holding it forth to their perishing brethren around them. Shall I be here met with the cold saying, “This is all very well; but where are the means and the men necessary for the prosecution of such an enterprise to be found?” That the necessary means would be wanting, I do not believe—all that I see in this land convinces me of the contrary: and as to men—in these times it has come even to ears beyond the broad Atlantic how greatly the Church of Scotland is revived—is it to be presumed for a moment that the missionary spirit will continue at so low an ebb, that few of her preachers will devote themselves to the work of winning souls to Christ in a foreign land? Notwithstanding that she now needs many more labourers for her home ministry than formerly, she has still a considerable body of unemployed preachers; and at a time like this it might be expected that not a few of these would offer themselves to go forth as missionaries even to the heathen. How much more, then, might it be expected that they would be made willing to carry the message of salvation to their own people and kindred in the Colonies? Surely when the Lord is pointing so distinctly to this field of missionary enterprise, and saying, “Whom shall I send, and who will go for us?” the Church will, at this season of awakened zeal and rekindled love, find

many of her youthful sons to respond to the call, "Here am I, send me." If we could not make this supposition, would it not seem—I speak with all deference and humility—as if the blessedness that is spoken of might be called in question—as if, after all, there were not so near an approach to apostolic zeal as had been supposed. That zeal endures not in quietness to see the destruction of its people, its kindred. Its breathings are the breathings of Paul—far inferior, indeed, it may be, in degree, but yet the same in kind, and, as in his case, they will be followed by vigorous action—"I say the truth in Christ, I lie not, my conscience bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart; for I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." I pray this Assembly to consider who are the people for whom their sympathy and their sacrifices are claimed. They are your parishioners—scarcely, perhaps, is there a parish in Scotland that has not sent forth more or fewer of them. God hath made of one blood all the nations that dwell on the face of the whole earth; but those of whom we now speak to you are of your own blood in a strict and special sense—they are bone of your bone, and flesh of your flesh. And have they not peculiar claims upon your sympathy and your exertions? Have they not strong reasons for expecting that you will come over and help them under the infelicities of their condition in a foreign land—that you will aid to obtain those means of grace which shall gladden the dearthness of their exile, and guide their steps towards the better country beyond the grave? We would deprecate the recommending of one excellent object at the expense of another. We have no wish to see less done, but more, in any of those grand departments of Christian philanthropy that distinguish this our day; yet we must say, while the Church at home is awakening from her long lethargy, and feeling the obligation that is laid upon her in this generation to repair her own desolations, to build new churches, and to send forth additional labourers to gather in and instruct those of her children who have been wandering as sheep without a shepherd—and while she is also sending forth the light of the glorious gospel to the Heathen, shall she not feel yet more deeply her obligation to give of her substance, and send forth spiritual labourers into these most neglected regions of which we now speak, with which she is connected by ties of such peculiar closeness? Were she to refuse to own and to act upon this obligation how melancholy the verdict that, on Scriptural principles, must then be pronounced upon her! "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." I pray you to consider, not only who those are for whom I plead, but also what their circumstances have now for a length of time been. They have long been suffering under heavy affliction. The hand of the Lord has

been heavy upon them, in common with the other settlers, for a series of years past. Twice were they visited with cholera, and that not in the comparatively mild form in which it was experienced here, but with a virulence so great as to sweep away a fearful proportion of the whole population. And more recently, as unhappily there is no need to inform you, they have been kept in a state of continual alarm, partly from civil commotion within, but more from hostile aggression on their borders by unprincipled and ruffian hordes belonging to the United States, whose pretext has been sympathy with the suffering patriot, but their real design the murder and pillage of the subjects of Great Britain, and that for no other reason than that they were the subjects of Great Britain, fondly attached as they well may be, to her invaluable institutions. And in addition to these calamities, shared with the whole population, the Presbyterian settlers have had afflictions peculiar to themselves. It is foreign to my present purpose, and happily it is rendered unnecessary by the statements of your Committee in regard to the clergy reserves, to enter upon that subject, yet I may state that it has been a source of heavy trial to the settlers of the Church of Scotland, to be not only excluded from their undoubted constitutional right in this matter, but even loaded with the bitterest opprobrium for asserting it. Do not these things plead powerfully for your interposition in our behalf in the way we have asked? When one of the members of a rightly-constituted family suffers, all the other members suffer with it, and suffering with it, seek its relief. It is, alas! too true, that many of them, from having been left so long destitute of those means of grace by which the soul is quickened and kept alive, have sunk into the slumber of indifference, and lost all appetency for the word of life from any quarter. But this is not the state of all, or even of the majority of our people; and such is the strong attachment of the great proportion of them to the Church and forms of worship of their fathers, that the arrival among them of a missionary from Scotland is hailed with joy. What a strong encouragement to this Church to send them missionaries! True, this longing desire in them for ministers from you may not spring from any real love to Gospel truth, but have its source merely in that fondness with which they cling to any thing associated with the land of their nativity—with the home and the habitude of their youth, but yet it furnishes a great vantage-ground for bringing the Gospel to bear upon them with effect, and should therefore come to you with all the urgency of a direct call from God to increased zeal in devising and providing the means of bringing the Gospel to their ears. Shall this Church refuse the call? Shall she hang back from the work which her Lord hath committed to her, and with which He hath given her every encouragement to proceed? She may stand idle, but Satan will not be idle. On the field where she declines to labour, he will have his agents at work, where she might have sown the good seed, he will sow his tares; and where the happy

fruits of righteousness might have grown, there will be nothing but the noxious luxuriance of error and ungodliness deforming all the soil. I need not inform you in what strength the Man of Sin hath entrenched himself in the Canadian provinces, or with what activity he improves every advantage for extending his conquests among our neglected population. This is only one form of danger. Mormonism and other dark forms of delusion have found their way into our land from the neighbouring States of the Union, and have led away many. The enemy pauses not in his operations, and those who would come to our rescue should know that they must come soon, or they will come too late. At this moment the Church of Scotland has an opening to the hearts of our people, more favourable than is presented to any other Church, of which the happiest advantage might be taken to bring nigh to them that Word which subdues the heart to the obedience of Christ. But let the Church of Scotland delay to improve this opening, and she may soon find it shut against her. In the interval of her abandonment of those whom it was her duty to keep, the wicked one may subject them to his power, and shut her out from their hearts, so that when she would call them, they will not answer—when she would stretch out her hand to them, they will not hear. I have trespassed far too long upon the indulgence of the House, but let my fathers and my brethren permit me to make one remark more, and I have done. Should the Church of Scotland, at this season of apprehended trouble, be little concerned to exemplify that liberal spirit, “devising liberal things,” with which establishment and enlargement are so strikingly connected in the whole Word of God, and in all the dispensations of his providence? Rather is not this the only thing about which she needs to be concerned? Be it that the fears of many who love her are but too well founded—that afflictions await her. Let her only be employed in advancing the kingdom of her Lord throughout the earth—let her only care be to approve herself a good steward of the manifold grace of God—a faithful missionary Church—a light in the world, holding forth the Word of Life, and she may await in calmness the fiery trial, for she shall sustain no real damage; if pass she must through the blackness and tempest, the presence of Jehovah shall go with her, and she shall come forth unscathed, to be yet more than in the times that are past, the joy of this land, and a praise in the earth.

Rev. Mr. CLARK moved that the Moderator do from the chair express to the member of the Synod of Canada, who has now addressed the House, the thanks of the Assembly, and the deep interest which the Assembly takes in the spiritual condition of the churches in connexion with the Synod of Canada, and their anxiety to do their utmost to promote the spiritual interests of the Scottish settlers in that interesting country.

Rev. Mr. ROBERTSON of Ellon seconded the motion, and begged to suggest, in addition, that Dr. Lee should

be requested to address a pastoral letter to the members of the Synod of Canada.—Agreed.

Dr. DEWAR said that justice would not be done to the Synod of Canada until a deputation be sent to it under the sanction of the General Assembly, and be instructed to bring back such information as they could collect regarding the state of religion in those provinces.

The MODERATOR—Mr. Machar, it is quite unnecessary for me, after the expression of feeling which you have witnessed from every part of this House, to say that the General Assembly return their sincere thanks to you for the communication you have now made, and that we feel a most deep and most brotherly interest towards the Synod of Canada, and for all of our countrymen who sojourn in that interesting country; that we will do all we can to promote their spiritual interests; and that our regret is that we can do so little. The interesting statement you have made will stimulate our desires; and I do hope that in a short time you will find the voice which you have brought across the Atlantic, calling on us to come over and help you, responded to in the manner you have yourself pointed out.

PRESBYTERIAN CHURCH IN ENGLAND.

On Tuesday the 21st May, the Assembly, *inter alia*, proceeded to the consideration of a petition, statement, and overtures anent the Synod of the Presbyterian Church in England in connexion with the Church of Scotland.

“That your petitioners have already received certain privileges at your hand—that the ordained ministers of the Synod, by being licentiates of Presbyteries in Scotland, do already enjoy pulpit and sacramental intercourse with their brethren—that, by a deliverance of your Venerable Court in 1836, they possess the privilege of giving an account of the state of religion among them, and of receiving advice—and the Synod is declared to be a branch of your Church.

“That for reasons which they are prepared to state, your petitioners consider these privileges to be insufficient for the great ends of edifying that part of the body of Christ to which they have been sent—that they are desirous of being placed in still closer connexion with the Assembly of the Church—and that they humbly conceive that, were two ministers and two elders from the Synod in England, to be received as corresponding members into the General Assembly, with power to deliberate and vote, this would be satisfactory to them, profitable to their people, and beneficial to the Church at large.

“May your Venerable Court be pleased to grant the prayer of their petition, to the above effect.

“And your petitioners will ever pray.

“CHARLES THOMSON, Modr.
ALEXANDER MUNRO, Clk S.
WILLIAM HAMILTON, Elder.
HUGH RALPH, L. L. D.
JAMES R. BROWN, D. D.”

This petition was followed by overtures from the Presbytery of Annan, the Synod of Stirling, the Synod of Glasgow and Ayr, the Presbytery of Inverness, the Presbytery of Stranraer, and the Synod of Moray, to grant to the Synod of Presbyterian churches in England the prayer of their petition.

On the motion of Mr. Caudlish, the deputation (the ministers and elders who signed the petition) were allowed to be heard at the bar.

Dr. James R. Brown said that not being aware that such a privilege would have been granted to the deputation, he appeared before the House without preparation, and his statement would consequently be brief. It appears to us (said Dr. B.) that there are certain great evils connected with the state of the Scottish churches in England—evils which affect those churches themselves, and which we humbly venture to think affect very materially the interests of the Church of Scotland at large. Whatever credit I may receive from this statement, I beg to say that I conceive I am fully justified in making it from an extensive acquaintance with the opinions of my brethren; and did they not conceive that the interests of the Church at home were implicated in the matter, their own personal concerns would not have induced them to come forward with this petition on the present occasion. It would be absurd to deny that we have not personal interests involved in it, and that we are anxious to advance them. It is well known to the majority of the members, that our Church in England existed antecedent to the Act of Union, but in a very languid, feeble and unsatisfactory state. It is well known, that from temptations and inducements which translations to Scotland presented to ordained ministers in England, that they very rarely for any lengthened period continued in their churches; and as changes are yet constantly taking place, the Scottish people in England are prevented from setting their affections very strongly on one individual, always fearing that as soon as they become attached to their ministers, the sacred and tender bond which would exist between them might be severed by the removal of their ministers to the north. It was in consequence of this that our Church had for so long a period remained in a feeble and languid state. I might also mention many other evils connected with our peculiar Church, such as the extreme difficulty which the ministers had in carrying out in a proper way the full regularity and discipline of our national Church. In one well-known case the Presbytery of London were obliged to proceed to actual deposition; but that was accomplished not by virtue of an inherent judicial power in ourselves as a court, but in virtue of a certain document which had intrusted to us that particular right; and in the absence of the powers and privileges of a Presbytery in connexion with the Church, various instances of heresy had arisen within our bounds, into which the heretics of the Church of Scotland had fallen—into grievous errors respecting the person and works of Christ, having gone all the length of Socinians and Unitarians, and still continued to exercise an influence over a circle of our Scottish communicants, all the while maintaining their license, and neglecting your orders, without it being in our power to put a stop to the evil. I beg to state to you the existence of certain other evils of a still more grievous character, as relating more immediately to the Church at home. At the beginning of the last century, when the question of uniting the two kingdoms began to be agitated, it is well known that the Church of Scotland was extensively opposed to the Union of the two kingdoms. A great jealousy existed lest that measure by some means or other should be turned to the prejudice of our National Establishment, or end in its ultimate subversion. Accordingly the Government of that day were disposed to go great lengths in propitiating and in doing what it could to disarm the natural prejudices which the Church entertained; and one of the means was the well known one of providing that the Sovereign of the United Kingdom, on acceding to the throne,

should, first of all, take the oath to the Church of Scotland, and this is the practice up to the present day. But what I wish to maintain is, that by passing the Act of Union, the Scottish Parliament became incorporated with the British Parliament. In virtue of this a large proportion of our nobility and gentry are sent up to the metropolis every year, where, continuing to reside for a considerable portion of each year in the discharge of the duties intrusted to them without the accredited ordinances of the Church, the result has been, that as you have not these ordinances for them to attend, they have to a very considerable extent left your Church altogether. A large portion of the landed proprietors of Scotland are now transferred from your communion to the communion of another Church, and, in reference to the Scottish nobility who attend the Upper House of Parliament, although they profess to be members of the Church of Scotland, not more than one or two of them continue to attend our ordinances in London. I conceive that our Church, if, at the passing of the Union, she had foreseen such an issue, would have insisted that there should be recognised in London the accredited ordinances of her religion, not only for the advantage of her senators and nobility, but she would have insisted for a certain modicum of endowed churches in London for the spiritual interests of her nobility and gentry, who are drafted away every year from State necessity, that no temptation might be presented to them of abandoning the communion of the Church of Scotland. Now, we are told that in asking to be represented in this court as a Presbytery of the Church of Scotland, we are putting forth an unexpected claim—that we are proposing what is an aggressive act on the Church of England. It is not so; our case is misunderstood; it is not an aggressive act—it is a remedial act which the Church overlooked at the passing of the Union, by not insisting on arrangements of the nature to which I have alluded. The time is now come when you should remedy that oversight; and instead of making an aggression on the Church of England by doing so, you are only resorting to a remedial measure to prevent the withdrawal of the people of the Church of Scotland from her communion, to keep them within your own pale, which it is your duty to endeavour to do by every means in your power. What is the state of matters in regard to the Scottish population in London at this moment? They constitute a large and wealthy portion of the community—they constitute some of the most eminent and opulent merchants in London—they constitute the sons and daughters of the members and ministers of our Church, possessing large resources, and professing kindly attachment to their native Church. You fail in receiving from them that support in the prosecution of your great schemes which you would receive from them if your ordinances were accredited there. The time is now come for such a change—in regard to the present temper of the times—in regard to matters of great import which are agitated, and which are pressed forward to affect the vitals of this establishment—the time is come when the Church ought to be represented in London as she never has been, and there to have a portion of the talent and learning which she can produce. If the Church were put on a proper footing—if we were to have the right of being represented in the Assembly, you would remove objections which eminent ministers have to continuing in the metropolis. Now, although provision for the clergy there might not be placed on a permanent foundation, yet, I may add, from the history of the Church there for a hundred bygone years, all the ministers have been most steadily and most respectably supported, and in many instances congregations have been able to maintain collegiate charges. I humbly conceive these are

inducements why the Church should endeavour to have herself represented in the metropolis, by the best talents, and learning, and piety which she produces. At present you are put to the inconvenience of sending up deputations to Government, in regard to the Churches in your colonies, in regard to church extension, and other matters of moment. This might be remedied if you had eminent individuals of your Church at the seat of the Court, who could act as your deputies, and thus save the Assembly much trouble and expense, and secure also to our Church there a supply of discreet and competent ministers. I will not intrude farther on your time. I might have stated to you that the members of the Church of Scotland, belonging to the Presbytery of London, are cordially attached to your constitution, and anxious to remain within your pale. I may mention, also, that within the last two or three years this Presbytery has contributed £2100 to your Indian Mission. If the Assembly are under any apprehension that they might be put to inconvenience and trouble by the bringing up of business from our Courts in England, were the prayer of our petition granted, matters could easily be arranged whereby they would be saved from any inconvenience or loss of time arising therefrom. Our condition in England is not, I fear, generally understood. There is no jealousy in the Church of England in regard to this matter. I have heard inquiries made by clergymen of the Church of England whether we had connexion with the General Assembly, and upon being answered in the negative, have expressed surprise that this was not the case. Considering what we ask, I do not see that it is an extravagant request on our part, or that it would be inexpedient in you to grant it, or that it would be otherwise than conducive to the very best interests of the Church of Scotland.

Dr. RALPH of Liverpool said, he was unwilling to take up the time of the Assembly, after the manner in which the subject had been introduced by his reverend friend Dr. Brown; but he should exceedingly regret it, by abstaining from offering a few brief sentences, he should be thought to show want of zeal in an object so very dear to him, in the pursuit of which much of his time had been occupied, at some expense in money, and at some loss, perhaps, in other not unimportant enjoyments. The case (said Dr. R.) is a simple one. The inhabitants of your parishes are migrating to the metropolis and to the commercial districts of England from time to time. There are Scottish churches existing in the different large districts who have ordained ministers, but for the want of that simple union which we pray for, Scotsmen do not feel that security that they would feel in coming to the churches of their own communions. We want but two ministers and two elders to represent us in this House. We only want some external bridge held out to the people that are in connexion with you. We meet, no doubt, with an expression of your pity and your sympathy; but we are so circumstanced as to be above your pity, however much we rejoice in your sympathy; and our fervent wish is that you would exercise pity on your own country people who come into ours, by providing them with spiritual advantages after the manner of their fathers. I leave it to our friends in this Court to vindicate our cause.

WILLIAM HAMILTON, Esq., elder, said his great anxiety for such a connexion as the Presbyterian Church in England so fervently desired, was the feeling he had on behalf of the many young men who from year to year were sent from Scotland to London and the other large commercial cities in England in pursuit of employment, and but for their spiritual well-being he would not trouble the House

by adding a word to what had been already stated. It had been often to him a subject of the deepest sorrow to witness, during the many years he had been in London, the multitudes of promising young men who come in the pursuit of an honest and honourable livelihood, without an introduction to connect them with any of the Scottish clergymen settled here, to guide them in their spiritual interests, though carrying with them abundance to promote their worldly interests. The consequence had been that they soon began to spend the Sabbath-day in pleasures too congenial to corrupted human nature, which increased with them to a habit, till at last they left the Churches to which they were induced to go at first, and too frequently, he was sorry to say, cast off altogether the restraints of religion. The great object he had in view in appearing in that House, was a desire to promote the best interests of his young countrymen who sojourned in London; and he would appeal to the conscience of every member of the Church of Scotland, when he asked, what, as a Church, had she done for the spiritual interests of those individuals? He earnestly entreated the Assembly to extend their regards to those individuals, that they might be encouraged to follow the example of their fathers.

Rev. Mr. ALEX. MENAO, Manchester, alluded to the deliverance of the General Assembly in recognising the Presbyterian Church in England as belonging to the Church of Scotland, and of giving them the privilege of coming to the Assembly for advice in difficult matters, for which they felt grateful; but there was one great objection in the outset—the truth was that they could not work out their own deliverance—they did not know how to put into operation the machinery which the Assembly had given them. There was no statement given in the deliverance of the Assembly how they were to come forward, whether by petition, by delegates, or otherwise. To enable them to work out their deliverance, the Assembly ought to allow them to be represented here. What were their congregations but the sons, and daughters, and brothers of the Church of Scotland? and it was of immense consequence to their congregations that they should be placed on such a constitutional footing, that they should be enabled to come to the Assembly and state what was most important to them, and also to the Assembly. They did not wish to interfere with the Assembly's conclusions, locally speaking—they wished merely to be connected with the Church in such a way as to cause their people to feel a more lively interest in it—that they might feel beating within them the pulse of life that beats in the heart of their mother Church. In reference to certain objections that had been stated from time to time, he would say that he considered it perfectly competent for a limited number of correspondent members to sit with the Assembly. They had members from the Indian Church; they had also sitting with them those who had been lately ministers of Chapels of Ease; and he held *a fortiori* that it would be constitutional for the members of the Presbyterian Church of England, their own licentiates, and perfectly competent, that they should send a limited number to represent them in the Assembly of the Church of Scotland.

(To be continued.)

REGISTER FOR JUNE, ANCASTER, 1830.

THERMOMETER. BAROMETER.

WIND.

9 A. M.		9 P. M.		9 A. M.		9 P. M.		WIND.			
1	54	54	29.	87	29.	90	Mostly cloudy, some rain in the evening,.....	W.	N.	N.	E.
2	54	48	"	85	"	85	Cloudy, occasional rain, (slight)	N.	N.	N.	E.
3	55	54	"	87	"	90	Fair and clear,.....	S.	W.	W.	W.
4	55	54	"	90	"	93	Slight shower in the morning, day fair and clear,.....	W.	N.	N.	W.
5	54	57	"	96	29.	00	Misty, some drizzling rain,.....	N.	E.	N.	E.
6	59	62	29.	05	"	10	Partly cloudy, some moderate thunder showers,.....	W.	S.	W.	W.
7	66	63	"	20	"	03	Fair, partly cloudy,.....	W.	W.	W.	W.
8	58	67	"	00	28.	86	Misty, rainy A. M. cloudy fair P. M.	W.	W.	W.	W.
9	65	63	28.	85	"	92	Cloudy,.....	S.	W.	W.	W.
10	70	70	"	98	"	95	Partly cloudy,.....	W.	W.	W.	W.
11	68	63	"	93	"	99	Cloudy,.....	N.	W.	N.	W.
12	49	50	29.	05	29.	01	Misty, with drizzling rain, and thunder, A. M. cloudy P. M.	N.	E.	N.	E.
13	57	52	28.	87	28.	95	Misty,.....	E.	S.	S.	E.
14	60	60	29.	00	"	93	Fair and clear,.....	N.	W.	W.	W.
15	65	52	28.	93	"	88	Windy, a shower P. M.	S.	E.	N.	W.
16	61	62	"	93	"	93	Fair, partly cloudy,.....	S.	E.	S.	E.
17	63	60	"	96	"	85	Fair, slight haze, windy,.....	S.	W.	W.	W.
18	63	53	"	70	"	50	Windy, cloudy, a shower in the morning,.....	W.	N.	N.	W.
19	60	61	"	88	"	83	Fair, partly cloudy, windy,.....	S.	W.	S.	W.
20	61	59	"	86	"	83	Smoky, A. M., rainy, P. M.,.....	N.	N.	N.	W.
21	61	60	"	81	"	81	Cloudy,.....	S.	W.	S.	W.
22	58	57	"	83	"	92	Fair and clear,.....	S.	S.	S.	S.
23	57	62	"	95	"	96	Do. do.....	S.	W.	W.	W.
24	60	61	29.	00	29.	05	Do. do.....	W.	W.	W.	W.
25	64	63	"	14	"	13	Do. do.....	S.	S.	S.	S.
26	67	63	"	13	"	05	Do. do.....	N.	N.	N.	N.
27	58	60	28.	88	28.	78	Misty, rainy, thunder,.....	N.	N.	N.	E.
28	61	62	"	77	"	93	Misty, some drizzling rain,.....	N.	E.	N.	E.
29	66	71	29.	03	29.	07	Fair and clear,.....	S.	W.	S.	S.
30	72	71	"	12	"	13	Do. do.....	S.	S.	S.	S.

Means, 60 7 59 8 28,945 28,945. Mean Temperature of Month 60 25—highest 83°—lowest 42°.

POETRY.

THE EVENING SACRIFICE.

From the Christian Keepsake.

Calm is this hallowed hour!

And sweet the sacred joy our spirits know,
When we approach to that Eternal power,
Before whose footstool thus we love to bow.

Lowly we bend the knee

Before that God whose arms the world uphold,
His worship sacred, and his service free,
His mercy boundless, and his love untold.

Then, earth, how vain thy toys!

How short and momentary all thy bliss!
How frail! how transient all thy boasted joys!
How sad thy happiest hours compared with this!

Saviour of sinners, hear!

Beam on our souls with thy divinest light;
Implant within our hearts thy holy fear,
And guide our loitering, wandering footsteps right.

THE CELESTIAL CITY.—REV. XXI.

From the same.

There is a city built on high,
In that bright world where seraphs sing;
And there the children of the sky
Their honour and their glory bring.

Its walls all precious stones combine
Its gates their leaves of pearl unfold,

Its holy mansions far outshine
Transparent glass and burnished gold.

Within its streets no temples rise,
Its temple is the God of grace;
No sun is needed in its skies,
Its light is from Immanuel's face.

There dwells the church in heavenly rest;
Their glorious bodies formed anew;
Their spirits with his image blest;
Their numbers more than morning dew.

In that bright city I would dwell;
With that blest church the Saviour praise,
And safe, redeemed from death and hell,
Sit at his feet through endless days.

REV. JOHN ALEXANDER.

"THY KINGDOM COME."

From the same.

Hasten, Lord, the promised hour,
Come in glory, and in power,
Still thy fires are unsubdued,
Nature sighs to be renewed.

Time has nearly reached its sum,
All things, with thy bride, say come!
Jesus, whom all worlds adore,
Come, and reign for evermore.