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THE CANADIAN

# CHRISTIAN EXAMINER,

AND

## PRESBYTERIAN MAGAZINE.

NUMBER 2.

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VOLUME 3.

### RELIGIOUS COMMUNICATIONS, ETC.

FOR THE CHRISTIAN EXAMINER.

#### REPORT OF THE PRESBYTERY OF KINGSTON ON THE CONSTITUTION OF CHURCHES.

[The following document is the result of the deliberations of the Presbytery of Kingston on the subject referred to. It has been sent to us for publication, as the best means of referring it to the examination of the different Presbyteries—who are “instructed to report their observations on this subject to next meeting of Synod.” It will be seen that this report contains very little additional to that which was formerly prepared by Mr. Gordon, and published in the Examiner, October, 1837, except the draft of a constitution. No allusion is made in the report to the necessity of an act of incorporation by the legislature, to enable the proposed “Court of deacons,”\* or the trustees of congregations, to hold and manage the property that may be entrusted to them. This subject is a very simple one, and has already been sufficiently discussed. All that is now wanted, is the diligence of the commission to procure from the legislature the requisite enactment. It appears to us that the several articles in this draft are susceptible of a better arrangement.]—Ed, Ex.

\* We prefer this designation to that of session of deacons, to avoid the risk of confounding them with the session of elders. Dr. Chalmers, when he revived this order of officers in St. John's parish, Glasgow, designated them collectively “the Court of deacons.”

On the subject of “the constitution of churches,” the Synod, at their last meeting, gave these instructions: “the committee on calls and constitutions is discharged, and the Presbytery of Kingston is instructed to prepare a draft of a constitution suitable for congregations to adopt, and to send a copy of the same to the other Presbyteries of the church, that they may consider it, and report upon it at the next ordinary session of the Synod.”

First of all let it be observed, that instead of encumbering the draft constitution with such matter of an explanatory kind as seemed necessary, it has been thrown into an appendix.

It will be in the recollection of Presbyteries, that this subject has been for some time past under the consideration of the church. In particular these questions, 1. What is the proper course to be pursued in the election of a minister? 2. What the best mode of electing elders? and 3. What the best manner of managing the temporal affairs of the church? Queries were issued by the Synod of 1835, directed to these points, and requesting information on certain matters of fact bearing upon them; such as the proportion of communicants to the other classes of the congregation, and the number of organized congregations within the different Presbyteries.

Answers to the Synod's queries were, to a considerable extent, lodged with the committee on calls and constitutions, and were before the Presbytery of Kingston, in framing the present sketch of a constitution. The result of these answers, and a full discussion of the whole case, may be found in the number of the Christian Examiner for October 1837, under the article "on the constitution for churches." This article contains the substance of the paper which the last Synod received as the report from the committee on calls and constitutions.

The answers to the Synod's queries show some difference of opinion respecting the mode of the minister's election. This diversity is found in particular on the question, who are entitled to vote in the election of a minister? Some see nothing objectionable in extending the right of voting to all classes of the congregation, who are fairly connected with it, and who contribute to the support of the minister. Others, again, are of opinion that the right of voting should be confined to the members of the church in full communion, and that it is unscriptural and dangerous to extend an absolute right of voting to *all*—though the wishes and feelings of all should be as much as possible studied and consulted.

Now the framers of the following draft cannot help thinking that the question has been a good deal embarrassed by the peculiar circumstances and in some respects anomalous condition of many of the congregations connected with our church in Canada.

Not only is the number of communicants in some of our congregations very limited, but the calling and settlement of ministers have, from time to time, been going on in a way ecclesiastically irregular. Bodies of persons who have never been organized into regular churches by appointment of officers for the church, administration of its sacraments, &c. &c., have been accustomed to call, and Presbyteries to ordain ministers over them.\*

Now it will be for the church to consider and determine, whether in many such cases it would not be better to put in operation some preparatory process, prior to the formation of the pastoral relation, such as ordaining missionaries over Districts, forming congregations in those localities, where the adherents of the church are sufficiently numerous, and ordaining elders over them. As respects congregations not yet organized, the confining the right of voting to members in full communion, would be tantamount to a total denial of the right of forming the pastoral relation. In regard, again,

to congregations but recently organized, the number of church members is in some cases so very limited, as to render it difficult, if not impossible, to carry into effect a constitution that might suit a congregation in a more advanced state. And even in the case of congregations of long standing, and consisting of a considerable number of members, it might not be wise to propose sudden and great changes on constitutions already existing.

The time, however, seems to have arrived for watching over the progress of the constitution of our church in Canada, with the most tender solicitude. For upon the mould in which it is now to be cast, its character in all generations to come is likely to depend; and it were, therefore, not only unwise but highly blamable to allow any thing essentially wrong, or subversive of scriptural principles, to be gaining ground.

Under all these views of the subject, it has occurred to the Presbytery of Kingston, that it may not perhaps be easy to frame such a constitution as shall be, in all respects, equally suitable to all the congregations in connection with our church; and that it may be necessary in some measure to distinguish and adapt, according to the different circumstances of congregations. On the other hand it seems obviously a most desirable object, to get our constitution put upon a right foundation, and to secure as far as possible, among the different congregations, a conformity to it. Towards the accomplishment of these ends, it may be useful that the church issue something in the shape of a model constitution, to be adopted in all cases practicable.

The framers of the draft constitution now submitted, are far from presuming to think that it is so perfect as to admit of its being at once adopted, or as not to be liable to alterations and improvements. If it shall be found in the main, to be constructed upon right principles, or should it only serve the purpose of putting the case into such a shape as shall aid the full and thorough consideration and discussion of it, the object shall have been gained.

The Presbytery of Kingston would humbly suggest some such course as this:

1. That the Synod after maturely considering the matter, and fixing upon a model constitution as perfect as the present state and circumstances of the church will admit of, should issue it among all the Presbyteries and congregations already organized into churches, with such advice and instructions as shall secure its provisions being carried into effect as soon as practicable.

2. That if no such model constitution can be

\* See Christian Examiner for October, p. 249, 250, 251.

framed, as in all respects to admit of being put into immediate operation by all the congregations of our church, it seems necessary that the Synod do along with this model constitution issue a specification of such essential principles and rules as shall be universally imperative in the formation of constitutions in the case of organized churches. This will at least promote general conformity in all things which may be considered as of vital importance to right government and discipline.

3. In the case of calls given to ministers by bodies of persons not organized into a church, and where there can be no distinction between those who are members and those who are not, it seems to be admitted on all hands that the right of voting must of necessity be extended to all who are willing to contribute to the minister's support, and who labour under no particular disqualification. But the Synod may judge it to be expedient to frame and issue some rules applicable to this special case. It is desirable, that Presbyteries before they proceed to settle ministers amongst congregations in this situation, should carefully examine into the merits of each particular case that may come before them, with a view of determining whether things are ripe for the formation of the pastoral relation, or whether it would not be better to prepare the ground for this by the labours of a missionary.

DRAFT OF A CONSTITUTION.

Constitution of the church of \_\_\_\_\_, in the township of \_\_\_\_\_, and district of \_\_\_\_\_, in the province of Upper Canada, lying within the bounds of the Presbytery of \_\_\_\_\_, and acknowledging the jurisdiction of the said Presbytery, and of the Synod of Canada, in connection with the church of Scotland.

To secure order and good government in the spiritual and temporal affairs of the church, we, the undersigned, as adherents thereof, do agree to the following articles:

ART. 1. This church and congregation, now in connection with the Synod of Canada, and adhering to the standards thereof, declare that they shall continue to adhere to the standards, and submit to the form of worship, government, and discipline of the said church.

ART. 2. That the property of the church aforesaid, comprehending a parcel of land (here take in its description and how deeded,) obtained for the use of a congregation in connection with the Synod of the Presbyterian church of Canada, together with the church built thereon, and all other lands or tenements that do or shall belong to this church, shall be managed by the persons, and in

the manner after described, for the sole benefit and behoof of this church and congregation.

I. OF THE SPIRITUAL AFFAIRS OF THE CHURCH.  
*Of the Minister.*

ART. 3. The minister shall be a member of the Synod of Canada, in connection with the church of Scotland.

ART. 4. The pastoral relation shall be permanent—as its permanency is defined and modified by the laws and practice of the church of Scotland.

ART. 5.\* In every case of vacancy of a charge by death, resignation, translation, deposition, or otherwise, it shall be the duty of the eldership of the congregation to give immediate notice to the Presbytery of the bounds where the vacant charge lies, in order to the early and proper filling up of the vacancy. After the Presbytery shall have performed the duties devolved upon them by the laws of the church, in sending one or more of their number to preach before the congregation, and advise and communicate with them respecting the circumstances of the vacant charge, and particularly respecting the necessity of speedily filling up the vacancy by a fit and pious minister; and after the Presbytery shall have also sent such person or persons to preach to the vacant congregation, according to their own application, and as may seem most suitable and acceptable to them. After all these steps shall have been duly taken, a meeting of the male heads of families of the congregation, being communicants, shall take place at a distance of not less than six weeks from the date of the vacancy, and after a fortnight's previous notice from the pulpit shall have been given. The person who shall be chosen minister by a majority of this meeting, shall be held validly elected; and upon his call and acceptance being laid before the Presbytery—upon his undergoing the necessary trial before them, and upon their being satisfied of his qualifications, and that the congregation have made competent provision for his support, his settlement shall be proceeded in, according to the laws of the church. In the case of the meeting not being able to fix upon one individual, but candidates being chosen to preach before the congregation, the election to be conducted in such manner as shall be arranged by a majority of the said meeting, with concurrence of the Presbytery. Should any questions arise respecting the minister's election, they shall be submitted to the decision of the Presbytery.† Nothing contained in the preceding article shall be understood to preclude the said heads of families, in whom is vested the right of electing a minister, from devolving the right, with

\*See Appendix.  
† Note A.

consent of the congregation and Presbytery, upon Presbyteries, the Glasgow Colonial Society, or any other competent bodies or persons in Scotland, who are members of the established church.

ART. 6. After due time shall have been allowed for the filling up of the vacant charge, which in no case shall exceed \_\_\_\_\_ between the vacancy and the settlement, if from the negligence of the electors, or from their not being able to come to an agreement, the charge shall still continue vacant; the nomination shall in that case devolve upon the Presbytery, according to the laws of the church.\*

ART. 7. That a bond guaranteeing the payment of the minister's stipend out of the revenues of the church, payable in advance by two equal portions, namely: \_\_\_\_\_

shall be duly lodged with the Presbytery, along with the call. †

#### *Of the Eldership.*

ART. 8. The elders shall be nominated and proposed by the minister, in the case of no session being already in existence; and in the case of a session already existing, by the minister and session. And in both cases elected by the male heads of families, being communicants, as follows: The nomination shall be publicly announced from the pulpit, and not less than a fortnight thereafter a day fixed for the election, which shall be conducted by ballot, if demanded. Ordinations shall follow, according to the rules of the church. ‡

ART. 9. It shall be the duty of the session to keep a roll of the communicants, and to see that the same be registered in the session book, and attested by the moderator and clerk.

### II. OF THE TEMPORAL AFFAIRS OF THE CHURCH.

#### *Deacons.*

ART. 10. That the temporal affairs of the church shall be placed under the management of \_\_\_\_\_ deacons, to be elected in the same manner as the elders, and as pointed out by article 8th, and solemnly ordained and set apart for the office according to the laws of the church.§

ART. 11. That \_\_\_\_\_ of these deacons shall retire from office every year, according to their order on the roll, namely, on the first Tuesday of \_\_\_\_\_ in every year; on which day, or any convenient day within three weeks thereafter, their successors shall be chosen; provided always, that the deacons who fall to retire shall hold their office until their successors shall be appointed, and, also,

\* Note B.

† Note C.

‡ Note D.

§ Note E. See Christian Examiner for October, p. 246, 250, 251.

that they may be re-appointed as often as the electors may see fit. The time and place of meeting to be intimated by the minister from the pulpit, after divine service in the forenoon of the previous Sabbath, and after such notification, should less than a majority of the electors attend, their power shall accrete to those present.

ART. 12. That all property which it is in the power of the congregation to take under their controul, shall be vested in this session of deacons, for the benefit of the congregation.

ART. 13. That this session of deacons shall have power, and it shall be their business to fix the seat rents, to sell, let, or lease the pews, or any other property belonging to the congregation, for the benefit of the same, under such conditions as may be agreed on by a majority of the whole congregation, with concurrence of the Presbytery; and the said session of deacons shall have full power to apply the monies arising from the property of the congregation, for the liquidation of all debts due thereon, or for the improvement and preservation of the same, after the maintenance of divine worship is duly provided for. They shall also attend to the repair and cleaning of the church. They shall also do their utmost to secure and see paid to the minister out of the funds of the church, the contributions of those belonging to it, or otherwise, his stipend. They shall, with the concurrence of the Kirk session, appoint the precentor and beadle, with such salaries as they shall deem fit and proper. They shall specially attend to the case of the poor connected with the congregation, make their case known to the session, and study to obtain timely relief, so as to prevent the necessity of the truly needy and deserving standing forward in the attitude of public mendicants.

ART. 14. That the session of deacons, any \_\_\_\_\_ of whom shall be a quorum, shall meet as often as necessary for the discharge of the duties of their office; that they shall elect their own chairman, treasurer, and secretary, and have power to adopt such regulations as may be necessary for properly conducting their own proceedings; and that at an annual meeting of the whole congregation, called by a fortnight's previous and public notice, they shall give in a report of the state of the congregation's temporal affairs.

ART. 15. That the ordinary Sabbath-day collections shall go to the general funds of the church, and be appropriated for the incidental expenses of the church, such as communion elements, precentor's and beadle's salary, and other necessary purposes; but the deacons, with the concurrence of the church session, may appoint special col-

lections for charitable and Christian objects, as circumstances may require.

ART. 16. That the whole administration of the affairs of the congregation, shall be subject to the inspection of the Presbytery of the bounds, who are hereby constituted the sole arbiters in all disputes that may arise in the said administration, with power to decide according to the provisions of this constitution, or according to the laws and usages of the church, in all matters not herein provided for.

ART. 17. All meetings shall be opened and closed with prayer.

ART. 18. In evidence of our obligation to observe the provisions of this constitution, this copy subscribed by us at a meeting of the electors duly convened, is laid this day on the table of the Presbytery, and committed to their keeping.

Signed by the Preses in the name of the meeting.

#### APPENDIX.

ART. 5. A. *Manner of appointing the Minister.*—Considering the difference of opinion which exists in the matter of the appointment of the minister, the Presbytery of Kingston, in framing the draft constitution, have deemed it best to be directed by that course which, in so far as it can be traced, appears to have the sanction and authority of the law of the church of Scotland upon the subject.

They submit this article, however, for the purpose of bringing before the eye those leading and essential things, which the spirit and genius of the constitution of the church of Scotland seem to have had in view, in the formation of the pastoral relation, (counteracted and modified as they may have been in practice by those anomalies which the law of patronage occasioned) rather than as containing that exact course, whose unmodified adoption the Presbytery of Kingston are prepared decidedly to recommend.

It must be confessed that the practice of the church of Scotland in the constitution of the pastoral relation has varied at different periods of the church's history. It is not, perhaps, so clearly and exactly defined as to serve us entirely in modelling the constitution of our church in Canada.

The following elements, however, may, it is thought, be gathered as being within the design and spirit, and even the letter of the constitution of the church of Scotland, as respects the pastoral relation. 1. A great desire that Presbyteries should exercise the most faithful, diligent and tender superintendence over the interests of congregations, in filling up vacancies. For this purpose, the church has vested Presbyteries not only with direct powers in the matter of trials and pastoral qualifications,

but by the great pains taken in enjoining them to preach to, and consult and advise with vacant congregations, and to study their wishes in sending them such preachers as they desire—it seems plain that it was the design of the church, that Presbyteries should not only keep in view the general qualifications for the ministerial office, but the personal fitness and acceptableness of the presentee in reference to the particular charge.

2. A distinction of rights in the matter of election, among the different classes composing the congregation. For example, the act of Assembly 1649, devolves much of the business upon the elders—such as, the duty of looking out for a fit person, communicating with the Presbytery respecting him, and even selecting the person and proposing him to the congregation. In regard, again, to a distinction being recognized between members of the church and mere general hearers, the best evidence of this is, that according to the existing law of the church, the class of persons to whom the veto against the patrons' choice is given, is defined to be male heads of families being communicants.

3. But consistently with this distinction, it appears from the great anxiety, and from various regulations of the church, that the circumstances and wishes of the congregation in general should be studied. It would appear that although the church deemed it scriptural and wise to preserve such a distinction between those who are strictly members of the church and those who are not, as might serve as a check against danger in time of need, she trusted to its various regulations, and particularly to the tender and minute superintendence of Presbyteries in the matter, operating as a preventive against any invidious exercise of the abstract right, or any collision between one class of the congregation and another.

In this matter of the appointment of the minister—keeping in view the following circumstances—that so far from the constitution of the church of Scotland being precisely defined, or unchangeably settled upon this subject, the church has been for some time past struggling to get rid of some of the effects of patronage; that the late judgment of the civil court in the case of *Achterarder*, has given such an effect to patronage, as to endanger that spiritual independence of our church, in maintaining which our forefathers counted not their lives dear unto them; and that in modelling the constitution of our church in Canada, we are disencumbered of patronage. So that in this and in other respects, the constitution of the church of Scotland cannot in its very letter be applied to the

circumstances of our church here. Bearing all these things in mind, the framers of the draft constitution would submit whether as regards this matter of the election of minister, it might not be better to adopt those leading features which can be traced as belonging to the church of Scotland upon this subject, and which have been referred to the somewhat different circumstances of our church here, rather than adopt the very letter of a part of the constitution of our parent church, which has of late been undergoing various modifications, and which is likely to undergo still greater changes.

On the one hand it might be dangerous to make no distinction whatever in the right of voting between those who are members of the church and those who are not. Because in drawing up a constitution, we are bound to look to principles, and possible results and consequences naturally arising out of principles, as well as to the mere circumstances existing at the present moment. Granting, therefore, that no immediate danger were likely to arise from disregarding all distinctions between membership and no membership, yet this is the possible result, namely, that the spiritual affairs of the church might be managed by those who have nothing beyond a pecuniary interest in it, and in opposition to the wishes of its members—a thing not only unscriptural and certainly at variance with the laws of the church of Scotland, but which seems also at variance with the plainest dictates of justice and common sense, which render it necessary and expedient that the internal affairs of every society be managed by its own members. For surely none will venture seriously to dispute that the very object and end of that peculiar society called the church is of a spiritual nature—that there is a plain distinction between members in spiritual communion with it, and those who have nothing beyond a mere temporary connection with it.

On the other hand it must be admitted that the church is a society whose very object and design is aggression upon the whole world for its good—a holy combination, so to speak, to make the whole world happy. Instead of seeking, then, by unnecessary pains, penalties and disabilities, to exclude, it ought, by all lawful means, to attract within its pale. In this view it seems to merit consideration whether, supposing the necessity of maintaining some distinction between those who are members and those who are not, some means might not be devised by which the distinction should be maintained, and yet all parties really interested admitted to a participation in the election.

Suppose, for example, that the power of nomination were lodged in the session and members of the church, but that before the final election or formation of the pastoral relation, matters were in some way submitted to the general congregation for its concurrence. By preserving this right of nomination in the members, a wholesome check would thus be secured against the day of danger. By proper rules and regulations of the church, especially by Presbyteries exercising a tender superintendence over vacant charges, and coming into friendly intercourse with all classes of the congregation, much, it is thought, might be done to avoid any collision between them; and should this be sometimes unavoidable, there would still be the Presbytery to act as a mediator and a balancing power.

ART. 6. B. Although the framers of the draft constitution have submitted this article for consideration, yet from the fewness of the number of labourers, and other circumstances connected with our church in Canada, it is not easy to fix a time when the nomination should pass from the proper electors into the hands of the Presbytery. It may, therefore, be thought perhaps as well to leave this matter to the operation of the existing laws of the church, without making it the subject of special regulation in constitutions.

ART. 7. C. In judging whether in the present state of the church, any special regulation should be inserted in constitutions, respecting the amount of the minister's stipend, and the matter of a bond, these points will fall to be considered.

On the one hand the looseness and uncertainty of arrangements respecting the minister's support, is very painful and injurious to the best interests of the church; and the bringing the subject definitely before the view of congregations in constitutions, may have some effect in producing more clearness and certainty, and in awakening more exertions. On the other hand, it is a very difficult matter, in the present state of our church, to decide what should be the minimum to authorise a settlement—perhaps not always expedient to insist on a formal bond as an indispensable requisite. And the giving unnecessary prominence to matters of this kind, is at all times to be avoided; while, according to the laws of the church, Presbyteries have already a discretionary power in the matter.

ART. 8. D. Many of the sacred duties of the eldership have, it is to be feared, been suffered to go into disuse, and others of them to be overlooked. The framers of the draft constitution would, therefore, suggest that a re-publication of them among congregations, by the Synod, accompanied with a suitable appeal, might be beneficial;

the more especially as a variety of causes combine to conceal them from the view, where our church has to transplant both itself and its standards into a foreign land.

ART. 10. E. A very full discussion upon the reasons for reviving the office of deacon in the church, which has been suffered in a great measure to fall into disuetude, or to be merged in the office of elder, will be found in the *Christian Examiner* for August 1837; see page 179, 180. In addition to the able and conclusive statements and arguments which that paper contains, some supplementary and confirmatory views will be found in the article "on the constitution of churches," in the *Christian Examiner* of October 1837, already referred to. See p. 255.

When it is considered that not only is the office of deacon of scriptural institution, but that we have in scripture as clear an account both of its institution and the reasons of it, as we have of any other office of the church; when it is considered how many valuable purposes the office may serve, and with what clearness and distinctness the founders of our church separated this office and its duties, from the office and the duties of the eldership, it cannot but be matter of wonder how it ever should have been allowed to go into so great disuse. There is no slight ground for concluding that this disuse has been most injurious to the best interests of the church. For example, it seems to have had great influence in originating the dangerous misapprehension that the church has secular ends separate and apart from its spiritual nature and ends, and thus to raise up an injurious wall of distinction between the spiritual and the temporal interests of the church. It is true, indeed, that the church has temporal and pecuniary interests to attend to, but this only accidentally and subordinately. By referring to the origin, history, and reasons of the institution of deacons, (see Acts, chap. 6, 1 to 6,) it will be found that though a distinct set of persons was appointed to manage the temporal affairs of the church, their religious character was to be indubitable, and temporal concerns connected with their office were purely religious. It was enjoined that the deacons should be men of good report, full of the Holy Ghost, and they were solemnly set apart for their office by ordination.

Respecting the propriety—nay, indispensable scriptural necessity of aiming at the revival of the office of deacon, towards attaining a right and scriptural constitution of a church, the framers of the draft constitution need only refer to the following quotations from our church's standards and founders.

In the tract entitled "the form of Presbyterian church government," usually bound up with the Confession of Faith, respecting the office of deacon, it is thus laid down: "The scripture doth hold out deacons as distinct officers in the church; whose office is perpetual. To whose office it belongs not to preach the word, or administer the sacraments, but to take special care in distributing to the necessities of the poor."

"The word deacon is sometimes largely taken for all that bear office in the ministry, and spiritual functions in the church: but commonly it is taken for that ordinary and perpetual ecclesiastical office in the Kirk of Christ, to whom the collection and distribution of the alms of the faithful, and ecclesiastical goods do belong. See chap. 3, of the Policy of the Kirk: where it follows, that seeing this office is of divine institution, it is an unwarrantable omission in some congregations, that either they put no difference betwixt elders and deacons, or else they neglect to appoint any to the office of deacons. See Tit. 6, 1, 2. I do not think it reasonable, or very consistent, for any to be zealous against adding to the kinds of office bearers of Christ's appointment, while they are active in or connive at the diminution of any of them. If it be said the elder is a deacon, I answer, albeit the pastor includes the office of a doctor, elder, and deacon, yet, seeing these are of divine institution, reverence is in so far due unto it as to set up these distinct offices. As nothing should be added to the divine institution, upon pretence of imagined decency or order in the invention, so nothing ought to be diminished therefrom, upon pretence that some things in the institution are needless or superfluous."

"The duties of deacons may be reduced to these heads, collected from Mr. Guthrie's treatise of elders and deacons, and the heads of the policy of the Kirk. 1. That they take exact notice of the poor and that they timeously make their case known to the session, to the end that their straits may be relieved, and so their breaking out into open begging be prevented. 2. They are to collect and to receive that supply for the poor, which the members of that congregation or strangers shall be inclined to offer. 3. That the money so received be faithfully delivered to the session, according to whose judgment and appointment the deacons are to distribute the church goods; in which matters they have a decisive vote with the elders; but in other cases their opinion is only consultive, and they may be always present. 4. That they take care of orphans and idiots, and such as want knowledge and ability to dispose of, and order the things that concern their food and raiment. 5. They are to



take care that what belongs to the poor be not dilapidated or misapplied. 6. They are to acquaint the ministers and elders of the sick within their quarters, that so they may be visited, and if need be, supplied. 7. By the 9th chapter of the Policy of the Kirk, deacons were not only to collect and distribute the ordinary alms, but all the church goods, tiends, &c. and uplift and pay to ministers stipends. This were, indeed, a work proper for their office, an ease to the minister, and would prevent much noise and offence that is often raised when charges to make payment are given, either at their own instance, or in name of their assignees or factors. 8. They may be employed to provide the elements, to carry them, and serve the communicants at the Lord's table.'

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DR. CHALMERS ON THE CONNECTION OF EDUCATION AND RELIGION.

Dr. CHALMERS rose, and was received with immense applause, waving of handkerchiefs, and every other demonstration of enthusiasm. He said, I am quite sure you will all have perfect community of feeling with myself, when I say that I never listened with more intense delight to any speech than to the one I have now heard. My excellent friend, in cutting it short, has entailed upon his successor a very heavy disadvantage—for I feel it impossible that anything that I can advance can quell the unsated appetency of his hearers, or fill up, in an adequate manner, the void of his unfinished observations. I am glad, however, to be relieved from the unwieldy subject of Church Extension; for I can fully sympathise with my excellent friend who commenced the addresses of the evening, in his statement, that he felt burdened and oppressed with the extent and magnitude of the subject. Yet, short as the time was that he expended upon it—short, I mean, as compared with the magnitude of the theme—he has left on the theme he touched the impress of his own profound and pious feelings; and in particular, he has enriched this great argument with what was to me an original consideration—and what is not always true of original arguments—one of a most eminently practical and impressive kind, bringing the whole subject to the most decisive of all tests—the test of prayer. I shall not make any further observations on this theme, but I content myself with the hope that this original view of the subject will be pressed home on the consciences and the religious sensibilities of all here present. I beg you will all understand that after we shall have fully completed the work of what is now called church extension, I shall only consider the work as little more than half done. I shall not consider the parochial economy as complete merely by the new erection of a church in every destitute district. The scheme of church extension must be followed up adequately and commensurately by the scheme of school extension. The parochial economy will not be complete unless, in addition to a new church, there

be placed beside it a new school—the one for Christian, the other for common education—the one for the Christian education of all the people, the other for the common education of all the children in the district. But you must not imagine when I make this distinction between Christian and common education, I therefore understand that, in the learning of our school, Christianity is no part, or that I at all give in to the heartless system which would sever religion from education. It was religion in Scotland which gave the first impulse to education. John Knox and his associates, convinced the popular understanding of the country that the Bible was the genuine record of communication from God to man, and that within the four corners of that book there were the words which were able to make them all wise unto salvation. It was this which inspired them with a universal desire to possess the faculty of reading—that they might unlock the mysteries of the scriptures, and acquire the knowledge of God and of his son Jesus Christ, which is life everlasting. It was this which created a universal demand for education among the people of Scotland. Therefore, we ought never to forget that religion is the parent of our schools—that if these schools, by an act of unnatural rebellion, should cast off the authority of their parent—if they should ever forget and disown the great progenitor to whom they owe their birth and being—all the blessings and glory which they ever conferred on our land will speedily depart from it. By the wretched exchange of the bread of life for the mere husks of unsanctified knowledge, the moral health of the young and rising generation would wither into extinction, just as surely as would their physical health, if they were bereft of the proper nourishment of man, and driven to the wretched necessity of feeding on ashes. I confess that I look with a great degree of jealousy and dislike on all the tamperings, on the part of crude and incompetent speculators, with the sacred business of education. The proposal to take the Bible from the school, if it is not just dropping poison into the scuntain-heads of our national morality, is at least taking away from those fountain-heads the healing waters of the sanctuary. Our people would indeed continue to be taught; but the light put before them would be moral darkness; and we have the authority of our Saviour for saying, how great would be that darkness! Knowledge, it is said, is power; and if knowledge is associated with religion, it becomes a power for the virtuous and the good, and tells with the best and most beneficent influence on the well-being of society. But if knowledge be dissociated from religion, this destroys not the truth of the maxim, that knowledge is power; but then it is a power emancipated from the restraints of principle, and such a power let loose on society, like the deep policy of an artful tyrant, or the military science of a ruthless conqueror, would only have the effect to enslave and destroy. Yes, gentlemen, we mean to have our schools, but we mean in the economy of these schools to abide by the good old ways of our forefathers. We mean to have the Bible for a regular and daily school book. We mean to have the catechism for a regular and daily school exercise—and these shall be taught open and fearlessly—not dealt with as contraband articles—not smuggled into a mere hole or corner of our establishment—not mended or mutilated by human hands that the message of the Eternal may be shaped to the tastes and the prejudices of men—not confined to the odd days of the week, or made to skulk from observation into a bye-room, lest the priests of an intolerant faith should be offended. No, gentlemen, we will place the word of God in the fore-front of our system of education, and we will render it the unequivocal, the public, the conspicuous object that is becoming a

Christian and protestant nation. If there be one association more inveterate than another in the Scotch understanding, it is the association between the church and the school. I met with a gratifying instance of this at the Water of Leith, where, being the first instance suggested to get up a petition for an endowment in that district to the new church, we suggested no more; but it occurred to themselves, and of their own spontaneous accord, they determined to superadd another petition—for an endowment to the school also. This was entirely the doing of the people themselves. The first petition for the church, in a population of 1300, was subscribed by 618 signatures; the second petition, for the school, was subscribed by 616 signatures. The truth is, these two things, the church and the school, are held by every Scotsman to be inseparable. A church without a school would be regarded as an anomaly; and the only other anomaly, which would still be more violent and outrageous to the feelings of a Scotsman, would be a school without Bibles. But while I thus contend for the Bibles, I would not limit the education of the working classes, as some would, to the mere capacity of reading it. I would give them as much education as they have taste and time for. Only grant me a primary education based on religion, and after that interest has been adequately secured, then I say we can never over-do the business of education. We can never over-enlighten the people. In this matter, let us first seek the kingdom of God and his righteousness, and then we may legitimately look and labour for the fulfilment of the promise that all other things shall be added unto us. I have a strong and confident anticipation—though it would require a long argument to make it good—to rationalise that anticipation to you—but I have a strong and confident anticipation that the result of having a well-taught and well-principled population will be, that they will at length reach a far higher status in the community than they now occupy. Less work—so as not to be drudged like beasts of burden—more wages—greater leisure for the culture of the higher faculties of their nature—and indefinitely nearer approaches in all other sorts of scholarship to those who now stand above them in such hopeless superiority. I do not say that I shall see this in my day; but I am confident that if we can only Christianise the people, we shall intellectualise them also—that they will be transformed into kindred and companionable men, with whom we may at all times hold delighted intercourse; and the specimens of the intercourse that I have lately had with them, has given me a foretaste of those delightful and brilliant expectations. Therefore it is that I, for one, am a friend to popular philosophy—to mechanics' institutes—to the copious supply of a large and liberal information to all classes of society. Only let Christianity be ever present with its presiding influence and authority, to lighten all and sanctify all, and then all will be right and safe; and the blessed conjunction will then be realised, of ours being at once an intellectual and religious nation. I trust I have made myself understood, in so far as to make it palpable that I hold a Bible class to be the integral and most indispensable part of every system whatever of popular and general education; for I must confess that I look with no sympathy on the hopes of improvement of the national character from any scheme of education, if it is merely an education of letters, and not an education of principle. It is not scholarship alone, but scholarship impregnated with religion, which tells on the great mass of society. Apart from this I have no confidence in the efficacy of mechanics' institutes, or even of primary and elementary schools, for the building up of a virtuous and well-conditioned peasantry—and so long as they stand dissevered from the lessons of Christian piety. There is a charm ascribed to the scholastic system of Scotland; and it is believed that by importing its maxims into England and Ireland, it would work the same marvellous transformations on the character of the people which have been experienced by ourselves. But it is forgotten that a warm and earnest Christianity was the animating spirit of our practical institutions for generations after they were formed, and that wanting this, they are no more fitted to perform the functions of moralising the character of the people, than a human skeleton would at all be fitted for performing the various functions, or putting forth the faculties, of a living man. The scholastic is incorporated with the ecclesiastical system of Scotland, not for the purpose of intolerance or exclusiveness, but for the purpose of strengthening education, and impregnating the bosom of our land with the lessons of the Bible. A mere scholarship of letters may diffuse intelligence among the people, but it is to the power of religion that the moral greatness of our people is owing. I cannot sit down without expressing my unbounded delight at the meeting of this evening; at the heartfelt cordiality which has evidently glowed in every bosom. It is to me its highest recommendation that it is a meeting made up of all classes; for it has been my great regret for a quarter of a century, that the different classes of society are kept at too great a distance from each other. I may state my own experience. I have made tens of thousands of visits among the houses of the poor; and I do not recollect a half dozen of instances in which I was treated with incivility or coldness, but in the vast majority of instances I had a most cordial and friendly reception at their hands. [The Rev. Doctor here mentioned the interesting circumstances detailed in his London lectures, of his visits along with Mr. Butterworth to the poor of St. Giles's, London, in 1822.] There ought to be a great deal more of intercourse and intermixture, and in that way prejudices would soften down, and the breath of a new and bland spirit would go forth over the whole community of the land. I therefore feel personally grateful for the invitation I received to attend this meeting to-night; and I feel delighted with the opportunity of such an approximation among the different classes. It is perfectly obvious that we can be at no loss for congenial topics. You are aware that the members of one profession are rather at a loss on meeting with persons of another profession, if they are confined to the things of this world; but we can be at no such loss with our topics are of that catholic and comprehensive description which have characterised all the addresses of this evening. Here we have met as members of one family, as creatures of one God, as disciples of one Redeemer, as expectants of one and the same blissful immortality. Surely we have materials enough here, on which we might contrive, instead of frowning on each other from our respective orbits, to continue to live in peace and friendship together, rejoicing in the fellowship of a common hope, and in the brotherhood of a common nature. We read a good deal of precursor meetings and precursor associations. I hope with all my heart this will be a precursor meeting. It is a very mixed assembly, some people will say. I trust it will be the precursor of many such mixed assemblies in the very locality in which we have met—every Sabbath in one and all of the churches in Edinburgh. I look forward with high anticipation, for it is by far the most interesting experiment now going on within the present range of church extension, and therefore the erection that is now going on in the Cowgate is a most interesting subject of contemplation. I know my friend Mr. Guthrie is a house-going minister—and I also know that this is a patent way to create a church-going people. I have a confident hope that, by the blessing of

God, I shall yet live to see the day, when, at the sound of its own parish bell, every house in the Cowgate and its collateral closes, shall pour forth its families to attend that place of worship. That would be a mixed assemblage, such as we have at present the honour and the happiness of enjoying—and besides this there is a mixture not only arising from the pulpit, but also from the household ministrations of the clergyman. It is said that a minister is a man of no rank, and that is true. What is the reason? Because he is a man of all ranks—fit to company with kings, but whose peculiar glory it is to be the frequent inmate of cottages, and the daily visitant at the poor man's dying bed. I trust that when this arrangement shall be exemplified in the Cowgate, and multiplied over Edinburgh, it will be found, that which no adjustment of political or civil wisdom has been able to effect—that is, the harmonization of all classes of society—shall be effected, through the medium of Gospel ministrations, by the omnipotence of Gospel charity. I ought to express, in common with my excellent friend on my right hand, Dr. Muir, the gratification I feel, not only for the invitation to attend the meeting this evening, but also more, we all feel the grateful acknowledgments which are due to the venerable patriarch of this assembly—with the weight of a good old age upon his shoulders—in the language of the Bible “well stricken in years.” I trust that he will not be the worse of the long attendance which he has had with us; and that the confinement will have no unfavorable influence at all, either on his bodily health or his physical powers. I am sure that I express his feelings as well as my own, when I say, that so far as moral comfort is concerned, we have never spent a night of more intense enjoyment than on the present occasion. One word more and I have done. When I expressed my high anticipation of the good result from the arrangement projected for the Cowgate, I put forward a qualifying clause, when I said, “by the blessing of God.” This is an age of great and bustling activity, and the great danger is lest we should put that confidence in the doings of man, which is only warranted when we have an expectation, and a well grounded expectation, of a blessing from on high. I deeply feel—much activity as I have had in several enterprises—I deeply feel that a signal and impressive mockery is awaiting all our enterprises for the good of the church, unless the hand of God be acknowledged, and his blessing implored. Therefore, I devote our cause upon your prayers, as well as upon your zeal and energy. It was a noble remark of the missionary Elliot, and it should never be lost sight of, in whatever walk of Christian philanthropy we may be embarked—that prayer alone will be of no avail without pains; and that pains will be of no avail without prayer. I therefore conclude, in the impressive language of that devoted and truly apostolical labourer, that “through faith in Jesus Christ, it is in the power of prayer and of pains to do anything.”

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**A FACT FOR THE DEIST.**—However Deists may deride and scoff at the Bible, it is a fact capable of the clearest proof, that had it not been for the Scriptures, there would not, at this time, be such a thing as pure Theism upon earth. There is not now in the world an individual who believes in one infinitely perfect God, whose knowledge of this truth may not be traced directly or indirectly to the Bible.—*Dr. A. Alexander.*

A DISCOURSE BY THE REV. JOHN FAIRBAIRN, OF RAMSAY.

(Continued from page 18.)

But I would not have you to look merely at the general results of these missionary enterprises among the heathen. Let us also glance for a moment at the effect produced by the gospel upon their individual characters. You have already heard of their anxiety for instruction. Another instance or two of this nature may be mentioned. “The houses of the missionaries,” we are informed, “are often full at the close of the day, so many come to ask questions, and to acquire knowledge.” Of one island, he thus speaks on his second visit to it, that is about four years after the gospel had been first introduced into it, “their attendance on the means of grace, and the anxiety they evinced to understand the truths of the gospel were truly encouraging. At the conclusion of every service, both on Sabbath and other evenings, a great number followed us home, and spent an hour or more in making enquiries respecting the subjects of our addresses. Indeed, the manner in which they spent their Sabbaths was deeply interesting. At sunrise, they held a prayer-meeting, to implore the divine blessing upon the engagements of the day. This they conducted entirely themselves.” Before the commencement of public worship, “they met in classes, of ten or twelve families each, and distributed among themselves the respective portions of the sermon which each individual should bring away.” At a convenient time after public worship these classes met again, when they engaged in singing and prayer; after which each repeated his portion of the sermon, and carefully read the passages of Scripture which had been referred to by the preacher. In the afternoon they were all assembled, for a more public examination, which was conducted by the missionary: “and seldom was there a sentiment or sentence of importance in the discourse, which was not there repeated by one or other of the congregation.” On one occasion when Mr. W. approached one of the islands, he was surprized that no canoes came off to bid him welcome, and he concluded that the missionaries had lost their reckoning, and were keeping the Monday for the Sabbath. At length, however, one individual came, who informed him that it was a day of fasting and prayer on account of some danger in which they were placed, and so great was their attention to it that they did not leave their sacred duties even to welcome him, whom they revered as a father. During his stay at one of the islands already spoken of, in 1830, his time was fully occupied in examining the schools. “In examining a class of men,” he says, “the knowledge they evinced in the answers they gave, both surprized and delighted us.” They read the seventh of the Acts of the Apostles; and seemed to be well acquainted with the whole of the Old Testament history, although they had not at that time any portion of the Scriptures in their possession but the Acts. After examining all

the other classes, one came to him, which "was composed of about thirty old women; some lame, others blind, and all tottering on the brink of the grave. One or two of them could read, having learned after they were upwards of sixty years of age; all of them could repeat a catechism, which contained the leading principles of Christianity; and several, although they had lived so many years in the practice of heathenism, gave most pleasing evidence of a preparation for that change, which they were shortly to experience." At the island where Mr. W. himself was first stationed, a British ship of war arrived in 1830, the officers of which, in order that they might be fully convinced of the truth of what they heard regarding the native Christians, requested that they might be allowed to examine them. For this purpose fifteen were selected, and subjected to a most rigorous examination upon the Scriptures for upwards of three hours. Some of their answers display an extensive acquaintance with the word of God, and shew that they exercised their minds upon what they heard and read. At the conclusion of the interview, the whole of the party expressed themselves highly satisfied. How ardently the inhabitants of that island sought after heavenly wisdom, you may easily conceive, when it is mentioned that their king was "constant in his attendance at an adult school; at six o'clock in the morning, he always took his seat on the right hand of the missionary, read his verse in rotation with others of the class, and always evinced great pleasure when his answers to the questions upon it afforded him satisfaction. At the catechetical exercises, the prayer meetings, and the more public ordinances of God's house, his seat was always occupied. He delighted in receiving Christian instruction. In his days of ignorance and savage life, he was much addicted to the use of the intoxicating juice of a certain root, and after ardent spirits, that curse of civilized countries, had been introduced into these islands by vessels from England and America, he became exceedingly addicted to this new kind of intoxication. But when he embraced the gospel, he made a solemn vow to Jehovah that he would never again, to the day of his death, taste either the one or the other. "I knew him," says Mr. W., intimately for fifteen years, and I am convinced that he kept his vow most sacredly. I visited him frequently in his last illness, and found his views of the way of salvation clear and distinct, and his spirit resting on Christ alone. Just before he expired, he exhorted his son, his daughter, and the chiefs who were assembled around him, to be firm in their attachment to the gospel, to maintain the laws, and to be kind to their missionary. Extending his withered arms to me, he exclaimed, "my dear friend, how long we have labored together in this good cause! nothing has ever separated us; now death is doing what nothing else has done, but who shall separate us from the love of Christ?" I have but one other instance of the blessed effect of the gospel to mention at present. It is the case of a poor cripple, who is significantly called "a

spiritual beggar." His hands and feet had been eaten off by disease, so that he was obliged to walk upon his knees. He had never been in a place of worship. But he had received the gospel with the simplicity of a child, and lame as he was, he was exceedingly industrious and kept his little farm in beautiful order, and raised food enough to support his wife and three children. He sat by the way side one evening, when Mr. W., who had never seen nor heard of him before, passed by. As he approached him, he left his seat and walked on his knees to the centre of the road, and exclaimed, "welcome, servant of God, who brought light into this dark island; to you we are indebted for the word of salvation. "I asked him," says the missionary, "what he knew of the word of salvation." He answered, "I know about Jesus Christ, who came into the world to save sinners." On enquiring what he knew about Jesus Christ, he replied, "I know that he is the Son of God, and that he died painfully upon the cross, to pay for the sins of men, in order that their souls might be saved, and go to happiness in the skies." I inquired of him, if all the people went to heaven after death; "certainly not," he replied, "only those who believe in the Lord Jesus, who cast away sin, and who pray to God." "You pray, of course," I continued, "Oh yes," he said, "I very frequently pray as I weed my ground and plant my food, but always three times a day, beside praying with my family every morning and evening." I asked him what he said when he prayed. He answered, "I say, Oh Lord, I am a great sinner, may Jesus take my sins away by his good blood, give me the righteousness of Jesus to adorn me, and give me the good Spirit of Jesus to instruct me, and make my heart good, to make me a man of Jesus, and take me to heaven when I die." "Well," I replied, "that is very excellent, but where did you obtain your knowledge?" "From you, to be sure; who brought us the news of salvation but yourself?" "True," I replied, "but I do not ever recollect to have seen you at either of the settlements to hear or speak of these things, and how do you obtain your knowledge of them?" "Why," he said, "as the people return from the services, I take my seat by the way side, and beg a bit of the word of them as they pass by; one gives me one piece, another, another piece, and I collect them together in my heart, and by thinking over what I thus obtain, and praying to God to make me know, I understand a little about his word."

Such, my brethren, are some of the facts produced by the gospel among these wild and degraded barbarians. They teach a most solemn and instructive lesson to us all. They put us to shame for our coldness, and want of zeal. And they proclaim a fearful warning to all who are yet in their sins. Look at these simple minded believers, ye who have not received the word of God into your hearts, and be persuaded to repent. They shall rise up in judgment with you, if you do not, and condemn you. You enjoy far higher and more numerous privileges than they. Yet

you have never shewn any thing of this anxiety about your salvation. Ye who are prayerless, worldly-minded, and indifferent—ye who feel the Sabbath day to be a weariness, and have no delight in holding communion with God—look at these South-Sea Christians. But yesterday they were sunk in depravity—encompassed with darkness—the miserable slaves of a cruel and degrading superstition. No sooner did they hear the gospel, than they emerged from heathenism and barbarity, became peaceable and sober, and prayerful, and church-going men. Oh say not then, that you cannot pray, or that you are no scholar. These men never saw a letter till a few years ago. But now they can read and understand the Scriptures. Many of them cannot yet read, but the word of God dwells richly in their hearts. You may plead a multitude of excuses for living a life of estrangement from God; you may trust to your Christian profession, and your good moral characters. But your mouths shall be forever shut when these heathen converts rise up in judgment with you. It will be seen then that you withheld your affections from God, and never in sincerity fled to Christ for pardon, and all your excuses will be found worthless and vain. "Verily the publicans and harlots," bigotted idolaters, and murderers, "go into the kingdom of heaven before you." For they receive the word with the simplicity, and docility of children, and are transformed by it into the image of Christ. But you, who think you need no reformation, who regard yourselves as far superior to the heathen, believe not, and repent not; you slumber on in your sins, in carnal security—saying "peace, peace, when there is no peace. Verily I say unto you, it will be more tolerable for Sodom and Gomorah in the day of judgement than for you."

**SIX BRIEF HOMILIES ON THE USE OF STRONG DRINK,  
BY AN ADVOCATE OF TEMPERANCE SOCIETIES.**

**1. It is good . . . not to drink wine. Romans xiv. 21.**

Among those who talk as if they thought it wrong, in any circumstances, to denounce or discountenance entirely, the common use of wine, it seems to be a favorite argument to bring forward its use among the Jews as authorised, or not prohibited in the Scriptures, and more particularly to adduce the conduct of our Saviour, in not only sanctioning by his presence, and perhaps by his example, the use of wine, but in even working a miracle on a particular occasion, in order to provide it for the use of a wedding party, to which he and his disciples had been invited; and some of those who use this argument, seem to regard it as if it were a blasphemous reflection upon

the conduct of our Lord, to say any thing against the common use of wine.

The following considerations ought, we think, to convince those who talk in this manner, that their arguments have by no means that force which they sometimes suppose them to have. Allowing that the conduct or example of our Lord in making or using wine, gives permission or countenance to us to use it also, still it is obvious that this permission must, strictly considered, extend only to the use of such kinds of wine as were then commonly used among those, with whom he was in the habit of associating, that is, the simple juice of the grape, fermented or unfermented, without any mixture of ardent spirits—the art of distillation being then unknown. It is known to all, that the wine now commonly in use among us, is largely mixed with ardent spirits; that in some of it there is none of the juice of the grape at all. If we allow then, that the conduct of our Lord gives us permission to use wine, we deny that it is such wine as is for the most part to be met with in this country; for we deny that he ever made or tasted such wine, or countenanced its use. There is no doubt that much of it, from the vile compounds of which it is made, is more injurious in its effects than even ardent spirits.

But, we can prove, we think, that our Lord does not only not sanction the use of wine or of any other intoxicating liquor, in the circumstances in which we are, but actually teaches us not to use them. We are told by the apostle Paul, that all things are lawful, (such as eating flesh, and drinking wine,) but all things are not expedient; and, as if he foresaw the very objections which temperance societies were to meet with in our day, and on the very subject of wine drinking, he says, "It is good not to drink wine, nor to do any thing whereby a brother stumbleth, or is offended, or made weak." Does any one ask, what has this to do with the conduct, or example, or precepts of Christ? I answer, that it was Christ, who, speaking by his apostle, said in the text I have quoted, it is good not to drink wine. Some people seem to think that Christ spoke one way, and Paul another. This is a dangerous error. The apostles spoke as they were moved by the Holy Ghost, and they were the words of Christ which the Holy Ghost put into their mouths, and when Christ said by Paul, it is good not to drink wine, he had in view certain circumstances in which men might be—circumstances such as those in which we are now placed—when the common use of wine, and other intoxicating drink, has the very effect to which he refers, that of causing a brother to stumble, or be offended, or made weak; so, if it can be proved that this is actually its effect at the present day, it is at the same time proved, that it is the will of our Lord Jesus Christ, that we should, till this effect no longer follows, abstain from the use of intoxicating drink. That such effects do result from the present drinking customs of society cannot be denied. It is a matter of fact, and of daily

observation, that moderate drinkers of intoxicating liquor, do, by their example, induce and encourage others to drink to their hurt, who, but for their example would, in many cases, not drink at all. It is just as certain also, that even drunkards themselves are encouraged in their sin by the sentiments and practice of these moderate drinkers. And it will not be denied that the children of moderate-drinking parents, are in greater danger of becoming drunkards, and that they actually do more frequently become so, than the children of those, who, both by precept and example, shew themselves to be opposed to the common use of intoxicating drink. None of these statements, I suppose, will be denied, and if not, then it is granted that we are placed in the very circumstances to which our Lord looked forward, when he said by his apostle, "It is good neither to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or made weak."

2. If Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?—*Math. xii. 26.*

There are some who say that by forming temperance societies, we are setting aside the gospel, as the only means appointed by God for the reformation of the world.

On a certain occasion there was brought to our Saviour a person blind and dumb, and possessed with a devil; and he healed him, insomuch that the blind and dumb both saw and spoke. When the Pharisees heard of it, jealous: as they were of every thing that seemed to encroach on their authority, or was done without their approbation or consent, they began to talk about it in a manner very similar to that in which some modern Pharisees speak, many of whom have not unfrequently affirmed that temperance societies are schemes of the devil; for they said that Christ, calling him this fellow, did cast out devils by Beelzebub the prince of devils. He triumphantly refuted their ill natured insinuation, by saying unto them, "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself, shall not stand; and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?" Now, were not the persons out of whom Christ cast devils, though not thereby, converted, yet in a much more favorable situation than before, for embracing the gospel and receiving the Saviour into their hearts? And was it not for this very purpose, as well as to shew forth his power, that Christ cast the devils out of them, that they might be rendered more favorably disposed to the reception of the truth, and the love and practice of heavenly things? And though temperance societies should not be the means of converting sinners, yet, if, by the blessing of God, they prove the means of expelling from any, the demon of intemperance, or of preventing it from entering into those who are not yet drunkards, will they not have the effect of placing such persons in more favorable circumstances for embracing the gospel? And

has not God, in fact, already shewn, by the happy results to which temperance societies have hitherto led, that this is one of those gracious purposes for which he has permitted such societies to be formed, and has rendered them so successful, that they may be a means of preparing men's minds for the reception of the truth, like the preaching of John the Baptist, who was sent to prepare the way of the Lord, or like the casting out of devils by Christ and his disciples? We know for certain, and our opponents cannot deny it, that many good effects have been produced in regard to both the temporal and spiritual interests of mankind, wherever temperance societies have been formed, and that it cannot be shewn that they have done any evil to out-balance the good; so that if any are still disposed to say that such societies are wrong, that is, are schemes of the devil, (for if they are wrong, they must be of him, and not of God,) we can only say to them, and we do it joyfully and triumphantly in the words of our Lord, and with grateful remembrance of the shock which temperance societies have, by the blessings of God, already given to the devil's power,—"If Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?"

3. He that is not against us is for us.—*Luke ix. 50.*

We are informed that on a certain occasion when our Lord's disciples saw one casting out devils in his name they forbade him, because he followed not with them. Having told their Master what they had done, Jesus said, forbid him not; for he that is not against us is for us; as he also had said at another time, he that is not with me is against me; and he that gathereth not with me scattereth abroad. These zealous disciples seem to have thought it an unwarrantable innovation, or an encroachment upon their office, for any to cast out devils but themselves, or without their countenance or authority; but their Master thought otherwise, and taught them that they should regard every means which seemed fitted to advance his kingdom, if not contrary to his word, as sanctioned by him, and the object of his approbation, and certain of success, if employed with a humble dependance upon him; while at the same time, he teaches us, that, not only if we oppose, but are even indifferent in regard to the use of any means of this kind, we are held guilty by him; guilty of the sin of refusing to go up to the help of the Lord, to the help of the Lord against the mighty. Think seriously of this, all ye who are doing nothing, or standing aloof, refusing to give that aid, which, from your station, or influence, or circumstances, ye are able, if willing, to afford. Were it even no more than the simple subscription of your name to the temperance pledge, this would be doing something; and if done with a desire to glorify God, and to benefit mankind, it would, by the blessing of God, produce its effect, and be a step towards the arrival of that happy time, when intemperance shall cease from the earth, and there shall be nothing to hurt or offend in all the holy mountain of the Lord.

4. God also bearing them witness.—*Hebrews* iii. 4.

By the remarkable increase of temperance associations throughout the world, and the effects they have produced wherever they have been formed, God has given a very decided testimony in their favor.

It is true that many evil and pernicious institutions have been permitted by God widely to extend themselves, as well as those which are good, and therefore the mere increase or extension of temperance societies, would not alone prove them to be the objects of the divine approbation. But when we consider not only the spread of temperance associations, but the beneficial effects which they have every where produced, both on the temporal and spiritual happiness of mankind, we cannot but look upon these as a most decided testimony on the part of God, in their favor, and as affording great encouragement to the friends of temperance to persevere, in the assurance that he who has already crowned their exertions with such extraordinary success, will continue to bless them till their object is accomplished, and the demon of intemperance is banished from the earth. However much drunkenness still prevails, nobody will deny that a great reformation has been effected through the instrumentality of temperance societies. No person who compares the present condition of many places, even of whole countries, in regard to drinking customs and the prevalence of intemperance, with what it was before temperance societies began to be formed, can fail to be convinced that a great reformation has taken place; nor is it difficult to perceive that the time is not far distant, should this reformation continue to advance, when the whole business of drunkard-making—the manufacture and sale, and common use of intoxicating liquor—will be alike disreputable in the estimation of every respectable member of society, till the raging billows of intemperance cease to spread in their course, misery, and disease, and crime, and death throughout the world.

Now, the happy results of temperance societies which have been every where experienced, are a testimony in their favor, which God has lifted up—a testimony which it is difficult, nay impossible to set aside; so that no less in his providence, than in his word, he is teaching and encouraging us to continue our exertions in this good cause, thus promising to bless and establish the work of our hands.

5. To the law, and to the testimony.—*Isaiah* viii. 20.

There are some persons who say that they do not see it to be their duty to subscribe the pledge of total abstinence from all intoxicating drink. To such persons we say, either you must be wrong in not seeing it to be your duty, or, we who are members must be wrong in subscribing such a pledge; and who is to judge between us? "To the law and to the testimony saith the Lord, if they speak not according to this word, it is because there is no light in them." This is the standard by which we must measure all that

we do; and if it be our duty to be members of a temperance society, it is your duty to be members also, and you cannot keep back without sin, unless you have Scriptural reasons for doing so; and if you have, or think that you have, it is your duty to make them as public, as is your present example in standing aloof; for until you do this, and prove satisfactorily from the word of God that you are right in refusing to join a temperance society—as satisfactorily as we have proved that we are right in joining one, till then you must as certainly be regarded as acting in opposition to Christ and his cause, as it is certain that he has said, "He that is not with me is against me, and he that gathereth not with me scattereth abroad." And unless you can prove that temperance societies have done no good to the cause of the Saviour, or that intemperance and its accompanying evils, would now have been less than they are, if temperance societies had never been formed, you must be held guilty of refusing to go up to the help of the Lord against the mighty.

6. Your hands are full of blood.—*Isaiah* i. 15.

To you who are in any way engaged in, or connected with the traffic in intoxicating drink, whether in making or selling it, or supplying the means where-with it is made, the following remarks are offered. There was a time when you might be engaged in this business without much sin, but that time has gone by. You cannot be engaged in it now without sinning against light, clear as the light of the noon-day sun. You cannot conceal your sin from yourselves. You may try to do it. You may try to drown your consciences in the maddening cup of those accursed liquors which you make for others, or which you help to circulate after they are made. You may laugh as loud as you can at temperance societies and those who favor them. You may rattle in our face the gold and silver which your wretched traffic yields, or show us the goodly lands which with its profits you have bought, but you will not silence the voice of conscience within. Though it speak no louder than a whisper, that whisper will sound in your ears louder than the voice of many waters—louder than your loudest bursts of laughter—louder than the loudest rattle of your gold; and along with that whisper, you will hear, ever and anon, the wailing and lamentation of those who have been made widows, and orphans, and destitute, and miserable, by the traffic in which you are engaged. And the more you attempt to stifle the voice of conscience, the louder it will grow, and if you cease not to circulate those waters of death—I was going to say that the drunken groans of those whom this accursed traffic has slain, and sent drunk before the judgment seat, would still sound in your ears, and harrow up your souls beyond death and the grave—but I will not say so, for oh! it is enough, and more than you can well bear, to feel, as sometimes you do even now, the torturing, agonizing suspicion that you may be wrong, in carrying on a traffic in intoxicating

drink—a traffic which you cannot but know to be productive of unparalleled wretchedness to mankind. Barely your hands are full of blood, and, prosper as you may, as far as the good things of this life are concerned, a time of retribution will come, the judgment will be set, and the books will be opened, and then you will know for certain, whether, by your traffic in intoxicating drink, you have been building up Christ's kingdom, or helping the devil to ruin men's souls.

P.

W.

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

And that man of sin be revealed, the son of perdition.—Thee. II. 3.

The Papal power is a phenomenon to which the history of mankind affords no parallel. That men, professedly the servants of a Person, who "had not where to lay his head," and anxious to prove themselves the successors of *fishermen* and *tentmakers*; and in direct violation of the precepts frequently and emphatically urged, by both of these, should become *princes* and *tyrants*, not only within the territory properly their own, but the "deposers of kings, and the dispensers of crowns," throughout a considerable portion of the globe; and all this without *fleets*, *armies*, or any of the usual instruments of power, seems, at first sight, not strange merely, but absolutely incredible.

To investigate the circumstances in which this domination originated, and the events by which it gradually acquired strength, till it overcame all opposition, can never be an uninteresting employment; but when that domination is exercised over the *intellects* and *consciences* of men; and when, not satisfied with its tyranny in the present world, it extends its authority to the future, and pretends to dispose of men's eternal destinies, as it dictates their present faith and practice—inquiry into the origin and validity of such claims becomes not merely an interesting employment, but an imperative duty.

As the Papal power is even now not a matter of history, but unfortunately still exerts its influence over a considerable portion of mankind; and especially as it wants not, even now, many emissaries, zealous, crafty, and bold, and is rearing its head where it was supposed to be crushed for ever, it cannot be unimportant to attempt a development of the methods by which that power was gradually acquired. With this view, we propose printing, in the pages of this magazine, a series of papers, in which we shall endeavor to present a concise history of the rise of the Papal Hierarchy.

For the better disposition of the immense quantity of materials which present themselves on a subject so extensive as that now before us, it has been found convenient to divide the causes concerned in the rise of the Papal Hierarchy into the following classes:—1st, Those which conduced to the aggrandisement of the *clergy in general*; and 2d, Those which affected the *Roman Bishops* in particular.

To the illustration of the former of these will be devoted the "First Part" of the following papers; "Part Second" will contain the discussions connected with the latter.

PART I.\*

*Primitive Church—Juridical Power of the Clergy, how acquired, &c.*

1. To an attentive reader of the New Testament, no remark occurs more obviously, than that the kingdom which our Lord came to establish, was of a *spiritual nature*. "My kingdom is not of this world," is his own declaration; and with it, both his preaching and his conduct were in perfect accordance. He enjoined obedience to the reigning powers, while, by his reserve in divulging his own dignity, his withdrawing himself from the people, when "they would take him by force and make him a king;" as also, by his charging the persons on whom he had performed miraculous cures, that "they should tell no man," he exemplified the duties of a peaceable subject. That Christ intended his church to form a polity, the decisions of which should interfere with, or overrule those of the State, no where appears; but the contrary is every where manifest.

2. As obedience to the civil magistrate was expressly enjoined by our Lord on his disciples, so was his whole conduct intended to convince them, that they should not affect a lordly superiority over one another; that they should live together as brethren; and that the only ground on which any of them should be accounted *great*, was a deeper humility, or a superior diligence in labouring to propagate the common faith.

3. These precepts were illustrated by the preaching of the apostles, and the practice of the primitive church. In the inspired Epistles, which the former addressed to their converts, no hint occurs of the authority, afterwards arrogated by the clerical order. Nothing, on the contrary, can be more express, than their renunciation of every thing resembling dominion over the faith or property of the people, or more explicit than the terms in which they charge on Christian submission to the secular powers.

The societies, accordingly, which the apostles founded, and to which they addressed their letters, were united only by the bonds of *charity* and *brotherly love*. No member of the church, in those primitive days, presumed to be a "lord over God's heritage;" the highest attainment to which they aspired, was that of "being examples to the flock." The authority, in secular matters, enjoyed by any of the brethren, was voluntarily yielded to him, on account of superior virtue, by the rest: the only instrument by which that could be enforced, was *moral suasion*; and a conviction of its justice alone, induced the parties to acquiesce in his decisions. Did a brother err? He was affectionately admonished by some one or two of the rest, appointed for that purpose. Was his conduct such as to bring reproach upon the name and profession of the gospel? He was subjected to a more formal reproof before the whole society; and exclusion from the communion of the church was reserved as the last punishment of obstinate immorality.

These internal transactions imply, it is manifest, no encroachment on the province of the civil magistrate. Every individual in the state may associate with such persons as suit his own inclination. This is a matter of personal liberty, with which it concerns not a government to interfere, any more than with the

\* The books consulted on the subjects of this chapter, are Father Paul's "Council of Trent," and "De Beneficiis;" Mosheim's Eccles. Hist.; and particularly Campbell's "Lectures on Eccles. Hist." of which, especially in Part I, great use has been made.



food which the subject chooses to eat, the dress he chooses to wear, or the part of the country where his interest or inclination prompts him to reside. This right is exercised on a larger scale, in the formation of societies for literary and other purposes; and with them the civil power has no further concern than to see that they produce no effects detrimental to good government, or to religion, or morals. Whenever they do this, the interference of the magistrate is not only justifiable but necessary.

4. The constitution of the primitive church, then, was wholly independent of the secular power. To the laws of his country, the Christian (whether pastor or layman,) like the other subjects, rendered obedience; or, if he transgressed, suffered the penalty they prescribed. On the ground of his religion, he claimed and received no exemption. The discipline, on the other hand, to which, as a member of a Christian community, it was his duty to submit, did not affect him as a subject of the state, for ecclesiastical, as distinguished from secular jurisdiction in civil matters, was a thing of which, even had they possessed the power to exercise it, the primitive Christians had formed no idea. They regarded themselves as bound, like other men, to obey the laws; and, though under higher obligations to their great Lord and Master, they "submitted to every ordinance of man for the Lord's sake." The precepts of Christ, as recorded by the evangelists, and of his apostles, as contained in their own epistles, expressly enjoined this conduct; the practice of the primitive church, we know from undoubted authority, corresponded with the injunction of its founder and his servants; nor have the advocates of the hierarchy been able to urge, in opposition, any thing stronger than groundless assertions, and inconclusive reasoning.

5. Among Christians, however, as among other men, affairs of litigation would occasionally happen. This supposes no blame as necessarily attaching to the parties concerned; for the question of property, or other civil right, may arise between persons whose conduct towards each other is in the highest degree Christian and proper. For settling these disputes, the believers had recourse to the civil courts, in which heathens presided, who hated their religion, and, of course, gloried in every circumstance which served to bring it into dispute.

6. With the unfavorable impression, which the practice in question could not fail to make upon the minds of the heathen, in respect of the gospel, was conjoined another no less injurious consequence to the Christians themselves. This was no less an evil than the breach of charity, or brotherly love, which our Lord had declared should be the distinguishing badge of his disciples, and without which the profession of his religion was vain. To prevent consequences so detrimental, St. Paul directs the Corinthians, among whom, so early as the apostolic age, the evil had made its appearance, instead of going to law with each other, and that before the unbelievers, to submit their questions to some one of their own number, on whose wisdom and honesty they could depend. Rather than adopt a method of redress from which effects so baneful could not fail to result, the apostle exhorts the Corinthians "to take wrong," and "to suffer themselves, to be defrauded." (1 Cor. vi. 7.) This recommendation was speedily adopted, not only by the church to which it was originally addressed, but by Christians generally. As they only required such discernment and impartiality as to secure the confidence of the parties, it does not appear that at first these arbitrators were chosen from any particular set of persons in the church. The pastors, entrusted with spiritual matters, would, one might suppose, have been exempted from a duty, which, together with being entirely temporal, might interfere with their

their sacred and more proper avocations, as well as sometimes excite prejudices against themselves.

7. The approved piety, wisdom, and disinterestedness, however, of certain pastors, pointed them out as the persons best qualified to exercise the important trust of settling any differences or questions, which arose in their respective congregations. The example of these churches was, at first, generally, and in the process of time, universally followed. Nor can this be accounted for, except by a supposition extremely honorable to the ministers of the Christian church.

8. When the custom of referring disputes to the bishops, had, for some time prevailed, it began to be regarded rather as a matter of course, than the voluntary act of the parties. The wisdom and justice with which cases committed to the pastors, had been generally managed by them, probably contributed to convert into an established custom, what, at first, was owing either to chance, or to the personal character of particular teachers. From custom to right, the step is small, and often imperceptible. So it was in the example before us. The clergy, among whom the spirit of the gospel soon began to give place to a love of superiority, claimed the duty of arbitration as a right, vested in the sacred order. A claim which seemed to indicate a zeal for the temporal interests of the faithful, from which no emolument accrued to the clergy, and which this order would, doubtless, at first urge with great modesty, met, it appears, with no opposition. Nor, while the church was poor and persecuted, did it involve any danger. Unsupported by the secular power, the decision of the bishop might be rejected at the pleasure of the parties; for he possessed no means of compelling acquiescence. As long as this state of things continued, while ecclesiastical decisions were unsupported by legal penalties, the power of the bishop could not be dangerous, or rather power, strictly speaking, he could have none.

9. Till the conversion of Constantine, in the early part of the fourth century, things stood upon this footing. Before that event, the church was possessed of great wealth both in houses and lands. He confirmed her possessions, and made her restored those which had been violently taken away. The increase of wealth gave rise, even so early as 370, to the law of Valentinian, prohibiting gifts in mortmain. But this was repealed by succeeding emperors, and gradually the power of the bishops, and in fact, the whole constitution of the church, underwent a great revolution. Constantine, and the Christian emperors who succeeded him, mistaking, with the majority of the men of these times, the temporal interests of its ministers, for the interests of religion itself, confirmed by law, the prerogatives which custom had already voluntarily bestowed upon the clergy. The most important of these was authority to determine disputes— which authority, yielded at first by the voluntary consent of the believers, had, with the happiest effects, been exercised by the bishops.

10. The effect of sanctioning by a legal enactment, what had been supported merely by custom, was equal to diminish the piety, as to augment the power of the ecclesiastical judges. The sentence of the bishop, in which formerly the parties acquiesced, from a conviction of its justice alone, was now rendered compulsory; from it, as being final, there was no appeal; and the decision of the spiritual was enforced by the power of the civil magistrate. Let it be observed here, that the influence of the clergy was now too great to have been restrained without state interference, which, of course, is an infringement of what is now called the voluntary principle.

11. By a law of Constantine, either party, in a suit before the secular courts, could transfer it to that of the bishop; nor did some succeeding emperors scruple to submit to the Episcopal order, so extensive a

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a charge, as "regulating the prices of all vendible commodities."

The laws sanctioning the authority of the bishops, were, at various times, repealed or modified, till Justinian reinstated the Episcopal tribunal in its full power; and then the ordinance, which Paul had recommended to the Corinthians as the means of preserving Christian charity, degenerated into an engine of priestly domination.

12. The power which the different bishops thus acquired, would, of course, vary with the extent and wealth of their respective dioceses. In the principal cities, where riches produced luxury, and luxury engendered contentment, the power of the ecclesiastical courts must have been extremely great. To say that it equalled that of the civil courts, even in the proper department of the latter, were far to understate the power of the bishops; for the ecclesiastical courts were, in every sense of the word *supreme*, and stood in the same relation to the secular, as the House of Lords does to the inferior courts of the British empire.

13. This cause, though it cannot be said to have had any effect in exalting the Roman Pontiffs over their brethren, in as much as they possessed not the power of reviewing the decisions of the latter, at least in temporal matters, nor even, during many centuries, in causes purely ecclesiastical; yet it gave to the power of the bishops generally, and to those of the great cities in particular, an undue and dangerous ascendancy over the civil. And though, as was remarked above, the *supremacy* of the Popes cannot be thus accounted for, yet we may discover in the authority to which, in this way, the Episcopal order had attained a foundation from which might spring the immense power of the Hierarchy. We shall next attend to other causes, which acted contemporaneously, and with a force not inferior to that already described.

14. Our limits will not permit us to enter at large into the controversy regarding the office of Bishop in the Primitive Church. Nor, indeed, is such discussion necessary. Suffice it to remark, that, in various passages of the New Testament, the terms (Bishop, and (Presbyter,) are applied indiscriminately to the same individual; the former being a title of office, the latter of respect. To select one example—"Paul, having sent to Ephesus, called the elders of the Church." (Acts xx. 17.) At the 28th verse of the same chapter, he exhorts these same elders to "take heed to themselves, and to all the flock over which the Holy Ghost had made them Bishops."

15. The Primitive Churches were each provided with several pastors, called, as has been said, without distinction, "Presbyters" or "Bishops." Among these, at first, there appears to have prevailed a perfect equality of rank and office; for the apostle Paul (1 Tim. iv. 14) ascribes to this body the imposition of hands, or power of ordination, which has by some been regarded as a right vested solely in the Episcopal order. That this state of things continued some time after the apostolic age, may be inferred from the epistle of Clemens Romanus, or, to speak more properly, of the Roman Church, to the Christians at Corinth; from the fragments ascribed to Polycarp; and from passages in those epistles of Ignatius, the genuineness of which is generally admitted.

16. But though the equality in point of rank among the Presbyters of the early Church be thus apparent, a custom, it cannot be denied, began very early to prevail, of choosing, for the preservation of order and decency, one member to preside in their meetings.—That, in the beginning, this individual was merely the first among his equals, of the same rank and order with the other Bishops or Presbyters, though taking precedence among them, appears both the most proba-

ble supposition in itself, and certainly agrees much the best with those casual notices upon the subject found in the early Christian writers.

17. The relation in which the president stood to his brother Presbyters has been compared to that of the Speaker to the other members of the British House of Commons; for he, though (the first, is still one of the Commons; as also (perhaps more aptly) to the Moderators in the Scotch ecclesiastical courts, who are of the same rank with those of whom, for the time, they take precedence. These examples may illustrate the Presbyterian hypothesis, which, however, it is unnecessary to discuss further at present.

18. A superiority of zeal and piety were doubtless, for the most part, the recommendations by which an individual was chosen to preside in the meetings of the Presbytery. The same qualities which pointed him out as a proper person to be elected to that office, continued, of course, to distinguish him after his election. It is in the nature of power to increase. A Presbyter who, among his brethren, had the first place, and who was, we may suppose, the most conspicuous for his virtues and talents, would, through the influence of these causes, soon, though insensibly, acquire a kind of superiority over them. Had the Church, when this happened, enjoyed the same temporal prosperity which it was destined afterwards to obtain, the beginnings of Episcopal power would doubtless have been more narrowly watched, and would, probably, have incurred opposition. But as worldly motives might seem to have little influence in prompting any to desire a situation which involved him in more abundant labours, and which, by the prominence thus acquired, exposed him pre-eminently to the darts of persecution; so would men feel less inclined to quarrel with any increase of a power which subjected its possessor to such additional danger.

19. Under the influence of these, and perhaps of other causes with which we are unacquainted, the member who presided in the Presbyterial college, acquired at length a permanent, though at first, inconsiderable superiority, over the other Presbyters; and together, with the title of 'bishop,' appropriated certain functions, particularly those of baptizing, confirming, and ordaining. At what time the distinction of the clergy into "Bishops, Presbyters, and Deacons," began first to prevail, is not clearly ascertained; it appears, however, to have existed pretty generally about the middle of the second century. In the Epistles, it is true, ascribed to Ignatius, the probable era of whose writings, is A. D. 116, frequent and explicit mention is made of the superiority of the Episcopal order over the presbyters and deacons. Little confidence, however, can be placed in writings, which many critics regard as utterly spurious, and all admit to be extremely interpolated.\*

20. The nature of the Episcopacy which prevailed in the second and third centuries, differed, however, widely from that to which the events of the fourth

\* Candour obliges us to confess that the account here given of the exaltation of the Bishops above the Presbyters, partakes largely of the nature of an hypothesis adopted to explain a historical fact which we hold certain, namely, that at a period not much later, we find a permanent and clear distinction between the two. It is indeed not to be doubted that, at a very early period, in some instances probably from the times of the apostles themselves, a distinction arose between Bishops and Presbyters; and the whole strength of the Episcopalians lies in this fact. But this gives not the least sanction to the notion of Bishops being a superior order, and by divine right, with powers of government both over Presbyters and people, and possessing exclusively the authority of ordaining to the sacred offices of the church. As little, will that ancient distinction be found to prove anything in favour of Diocesan Episcopacy, which is of still later date.—Watson's Theological Institute, vol. ii.

century gave occasion. Though the bishop possessed a superiority of rank, and engrossed certain offices, the principal of which have been already mentioned, yet his jurisdiction was confined to one church or congregation; in the meetings of which he presided, and over which alone, assisted by the Presbyters, he bore rule. So that, though an *Episcopacy*, the government spoken of, was a *Parochial Episcopacy*, each congregation having its own Bishop, Presbyters, and Deacons, complete within itself.

21. The changes which followed in the ecclesiastical, seem to have resembled those which have more than once been realized in civil government. It is the remark of Jerome, repeated by Sarpi, that "in the beginning, the churches constituted so many aristocracies, governed by the council of their respective Presbyters, among the members of which there subsisted a perfect equality; that, afterwards, in order more effectually to obviate the divisions that sprung up, the monarchical form came to be adopted. The superintendency of the whole was given to the Bishop, to whom all were bound to submit." "Even in the original form," it is objected by Campbell, "of church government, in single parishes, it was not, as Sarpi seems to signify, a pure aristocracy, but rather a mixture of the two forms, the aristocratical and the democratical; for in some matters at least nothing was done without the consent of the people, assembled in a collective body. And even when afterwards it came to assume more of the monarchical form, it was not, at least till after the middle of the third century, as we learn from Cyprian's letters, an unmixed monarchy; but a monarchy limited and checked by the mixture it still retained of the two other sorts of government, the one in the Presbytery, the other in the congregation."

THE ORIGIN OF DIOCESAN EPISCOPACY COMES NOW TO BE CONSIDERED.

22. When the gospel was first preached among the heathen, as the number of converts compared with the whole population, was exceedingly small, the chapels in which these assembled were proportionably distant from each other. If in cities so populous as Rome, Alexandria, or Corinth, all the believers could at first assemble in the house of a private individual, a large tract of country must have been required to furnish a number of Christians sufficient to compose even a small congregation. The distance of Christian churches from each other would, in all cases, be regulated by the number of converts—which, in its turn, would generally depend upon the denseness of the population; and if the millions\* of citizens in Rome could furnish only one church, why should the same number of people in the country, though spread over half a province, furnish more than one? In each of these, as has been already mentioned, a Bishop presided, who was assisted by Presbyters (the number of whom appears to have been regulated by that of the congregation) and by Deacons, who performed the inferior offices. When any heathen was converted to the faith of the gospel, he naturally joined himself to that church which happened to be nearest his own residence, and the meetings of which, therefore, he could with the least inconvenience attend. Thus matters proceeded, the numbers gradually increasing, till the beginning of the fourth century, an era memorable in the annals of Christianity, when, by the conversion of Constantine, the great body of the people, from whatever motives, assumed the profession of the gospel, and the name "Christian." But the population of a city, or district, could not assemble in one place, both because one house could not contain

such a number, and because, in the latter case, the "parish church," as we may call it, would from many of the inhabitants be too distant. To obviate these difficulties, those who dwell in the most distant parts of the parish assembled by themselves, and among them a Presbyter, commissioned for that purpose by the Bishop, discharged for a time the duties of pastor. And, that the bonds which connected these "chapels of ease" with the original church might be the more obvious, and that the Christians attending the former might appear of the Bishop's communion, the bread employed in the Eucharist was sent from his altar to theirs.

23. What happened in the country from the number of converts, and the remoteness of their residences, conjointly, became necessary in the cities from the first of these causes alone. Those of the inhabitants who professed Christianity met for religious worship, and the dispensation of the sacraments, in different places, to each of which, as in the former case, a Presbyter was sent, whose charge was *temporary*; for, as yet, all the members of that order, as well in cities as in the country, belonged to the Bishop's church (or the "cathedral,") and composed his "Presbytery," or "Council." The difficulties, however, attending this arrangement, soon suggested the necessity of assigning to such of the *tituli*, or chapels, as were most remote, a Presbyter who should be authorised to teach, administer the sacraments, and, in short, exercise all the functions of a Bishop, except those of *confirming* and *ordaining*, which, as being the most solemn and important, were discharged only by members of the Episcopal order.

24. What\* had been adopted in reference to the more distant chapels, a conviction of its expediency soon recommended in reference to all, both in the country and finally even in the cities themselves.—"Alexandria," by Epiphanius' account, "was the first city in which every church had its own ministers, one Presbyter, and one or more Deacons, as its extent and necessities seemed to require." As each of these Presbyters exercised in his own charge almost all the functions which belonged to the Bishop in his, so the term "parish," by which the *whole* district had been distinguished, came to be applied to each of its subdivisions; while the former received the title of "diocese." The names of "ecclesia," also, hitherto employed to denote only a *single* congregation, or metaphorically the whole collective body of Christians, were, after the subdivision of the episcopal charge, naturally enough transferred to signify all the congregations under the inspection of one Bishop; and by a similar analogy, the same terms were subsequently made to comprehend all the Christian societies under one Metropolitan, one Patriarch, and, finally, with the addition of "Catholic," under one Pope.

On the arrangement of the congregations in each bishopric, under "Chroepiscopi," "Archdeacons," &c., it were tedious, as it is unnecessary, to dwell; we shall be more properly employed in inquiring what effect the changes now described had upon the power of the episcopal order.

25. The Presbyters, who had formerly composed a council, without the concurrence of which, the Bishop, it appears, could do nothing, were, by this permanent residence in different and distant parts of the Diocese, effectually prevented from exercising that control over the Episcopal authority, which formerly they must have possessed. Separated in locality not only from the Bishop, but from one another, the Presbyters had lost their weight as a *body*, while, from the same cause they were hindered from concerting such measures, as might secure their own influence, in the

\* Just. Lipsius.

\* Burn.

management of ecclesiastical affairs, and restrain that of the Bishop. In the accession of dignity, perhaps, which, by the conversion of the empire, and the consequent subdivision of the larger parishes, they themselves had acquired, the Presbyters overlooked the increase of *Episcopal* authority; or, if they perceived the augmentation, they might charitably argue, that, the changes, by which themselves had advanced a step on the ladder of preferment, should, in fairness, confer on the Bishop a similar favor.

26. By the dispersion of the Presbyters, the ecclesiastical government was gradually changed from an Aristocracy to an absolute Monarchy. The Bishops, like Charles I. of England, had disbanded their *parliaments*, and, though they had not yet learned like him to plead a *jus divinum*, they proceeded to govern, if with a council at all, by *Star Chambers*. Unfortunately for the Church, the Christians of the fourth century were not equally jealous of their *religious*, as the people of England of their *civil* liberty; else, had the assumption of illegal power, which, in the one case, proved the destruction of the offending party, never, in the other, terminated in the most oppressive tyranny which the world has yet seen.

27. The connexion subsisting between the Bishop and the people, was now almost entirely dissolved, principally by the distance to which he had been elevated above them, for instead of being as before the pastor of *one* congregation, he had become the superintendent of all the pastors in the Diocese. "We magnify what is obscure," is a dictum of the philosophical Tacitus; and that "familiarity begets contempt," is a maxim not more old than in general it is true: nor can it be doubted that the less intimate relation now subsisting between the bishops and the laity, would greatly increase the reverence with which an ignorant multitude regarded the Episcopal order.

28. But the circumstances which served chiefly to aggrandise the bishops was the gradual increase of their *wealth*. Money, which in temporal affairs is said to be "power," was found to have lost none of its potency when applied to ecclesiastical purposes: this, however, being intended to form the subject of a future paper, it is unnecessary to illustrate at present. We have now endeavoured to trace shortly the origin, first of *parochial*, and next of diocesan Episcopacy; which latter may be regarded as the *second step* in the progress of the hierarchy.

(To be Continued.)

### THE SIN OF LYING.

Truth, and its opposite falsehood are very familiar terms. All have a distinct notion of their import in particular instances, although many might be unable to frame a correct general definition of them. Absolute truth is the conformity of the matter spoken, or in any way declared, with the nature of things. Thus in mathematical science a proposition is true when it is fairly demonstrable through every step to the elementary and self-evident principles on which the whole demonstra-

tion is founded. A narration is true when it coincides with all the facts as they actually happened. And in a *moral* point of view a person speaks truth when the words that he utters are intended to convey an exact impression of his own ideas and sentiments. Falsehood or lying, on the other hand, is when the words or actions of the speaker are used with the design of conveying an impression different from that which exists in his own mind, and with the view of deceiving the person addressed. What is declared in *error* or *mistake*, though not conformable to absolute truth, or the nature of things, may nevertheless be strictly conformable to the apprehensions of the speaker, and therefore he is not chargeable with the sin of lying.

Lying may be committed in action, as well as in speech. Judas was guilty of this sin when he betrayed his master with a kiss: the outward sign did not correspond with the inward feeling. And if Ananias, or his wife, when they laid down part of the price of their land at the apostles feet, accompanied it with any act or sign intended to convey the impression that they delivered up the whole, they were as clearly chargeable with the sin of lying, as if they had embodied in words that declaration. When the sons of Jacob, after they had sold their brother into Egypt, took his coat and dipped it in blood, and carried it to their father, they were as much guilty of lying as if they had declared in words, that "an evil beast had devoured him." Their words, their looks, all the circumstances of the plot, were designed to make the patriarch believe that his son had been destroyed by wild beasts, whereas they themselves knew that this was not the case, but that they had sold him to the Ismaelites for twenty pieces of silver. . . Many imagine that they can exculpate themselves from the charge of lying, by quibble and evasion, by the avoidance of direct statement and the use of vague and ambiguous language—in short they will not be persuaded that any thing ought to be treated as a lie, except direct and positive assertion, known to be false by the utterer, and designed to mislead the person addressed. This is a miserable self-deception. A lie may be told in act without uttering a word.

There are certain modes of expression in common use, of a somewhat dubious character, that do not come strictly under the denomination of lying: they are *verbally* false, though they are not intended to deceive. Thus when you make inquiry for a person at his house, and are informed that *he is not at home*, when he is actually in the house, the assertion is verbally untrue, and if it were made with the view of conveying that idea,

it would be to all intents and purposes a lie, inasmuch as the assertion made is contrary to the knowledge of the speaker, and is uttered to deceive the inquirer. But it is well known that this mode of expression is used, by the servants of those who are esteemed among the politer circles, as a softened and courteous intimation that it is not convenient or agreeable for their master at that time to receive the visit of the inquirer; understood thus, however verbally improper, it cannot be denounced as a falsehood. The same observation may be made generally on all conventional modes of expression, such as the customary forms of salutation, or of the address and subscription of letters, which being understood by all parties, not in the strict and literal sense, but as mere words of form and course, none is deceived by them. We think, however, that the man who cherishes a nice and scrupulous love of truth will abstain from these as much as possible. They are verbal inaccuracies which have obtained the stamp and currency of fashion chiefly because its circles have not been distinguished for an unimpeachable veracity. The English tongue is not so meagre and scanty as to need such exceptionable shifts, to give courteous utterance to facts or feelings in any rank or condition of life.

This sin of lying is often committed in the failure of promises and engagements. When a person promises what he has no intention to fulfil, or when he knows that circumstances are such that he cannot possibly fulfil it, he raises an expectation in the mind of another which he knows must be disappointed, that is, he "conveys an impression different from that which exists in his own mind for the purpose of deceiving the person to whom he promises." It is not however the failure in the fulfilment of the promise that constitutes the falsehood: this may have resulted from causes beyond human foresight or controul. Events may have taken a very different direction from the calculations of the engager, and if he have used all the exertions in his power to meet his engagements, he is not to be blamed. The sin of lying can be charged upon him only, if at the time he entered into the engagement he knew that there was no probability of its being fulfilled, or if subsequently he did not put forth the necessary effort to redeem his pledge. Nor will it exonerate him from guilt that he has acted without consideration. To promise inconsiderately is nearly tantamount to a lie.

We may here advert to a class of promises and engagements of a more trivial and ordinary kind which are understood to express nothing more than the present wish or intention of the person who makes them. Thus, when in the mere interchange

of kindly intercourse, one intimates to a friend his intention of visiting him in the evening, it raises a degree of expectation, and failure would create a degree of disappointment. Yet even at the moment when this intention was expressed, there was a tacit understanding in the minds of both parties, that the intention might be changed on either side without any blame; that if any other business or engagement should detain either, the mutual promise might be cancelled; or more simply still, there was an implied liberty, founded on that affectionate confidence they mutually reposed in each other, to come or go, just as their inclination might severally lead them. Indeed, it may be observed in general, that where promises of this sort, in the more familiar intercourse of life, are not special, positive, and important, they are understood to be *conditional* and *voluntary*, and may yield to any thing more urgent or agreeable. Such a license, however can only be admitted by mutual consent. No one has a right to draw back from any promise which he has given, no matter how trivial its nature, if the other party place a value on its fulfilment. From carelessness in such matters much dissatisfaction often arises in the closer intimacies of society. There are some persons who almost perpetually disappoint the expectations they have awakened. They promise to meet you at an appointed hour: they come not until long after; or perhaps they do not come at all. They promise to perform some piece of service at a specified time: it is deferred—until their common speech becomes a lie. Such conduct affords strong evidence of a weak, and vacillating mind, and we do not hesitate to recommend to their serious attention, whether, as professing Christians and members of society, they might not derive advantage from a rigorous application of the apostolic precept to their own conduct—"putting away lying, speak every man truth with his neighbour: for we are members one of another."

Having thus illustrated the nature of this vice we may now consider some of the temptations that lead to it. 1. Some are led into the practice of lying from the prospect of advantage. In this case the liar works on the ignorance or credulity of others. If a legal counsellor were designedly to advise his client to follow a wrong course that he himself might profit by the expenses of protracted litigation, he would be guilty not merely of falsehood, but of a dishonorable breach of professional integrity, in betraying the ignorance that sought his counsel, and in violating the confidence that reposed in his fidelity. But the prospect of advantage sometimes operates as a motive to falsehood even where there is no design of defrauding

the party on whom deception is attempted. In affairs of bargaining, for instance, this is often done by false and exaggerated statements of the quality of an article, even though no more is sought than its marketable value. In this case deceit is not aggravated by its combination with dishonesty. There is only a departure from strict veracity in order to secure an advantage, at the expense of the credulity rather than the pocket of the purchaser. The excuse commonly pleaded for this is that such art and management in business is necessary with ignorant and unreasonable people who pay no regard to a simple and unvarnished statement concerning the real quality and value of an article, and can never be satisfied unless they succeed in obtaining some reduction on the price sought—to meet their humor and at the same time secure the value of the article, its qualities are overrated both in description and demand that an abatement of the latter at least may be made without loss. Now in regard to all cases of this kind nothing more need be said to those who prefer rectitude of conduct to all temporary advantage than that deceit in this, as in every form, is sinful; it is pernicious both to the deceiver and the deceived, as it tends to introduce dissimulation into the whole system of life; it is manifestly inconsistent with the golden rule, do to others as you wish they should do unto you; and lastly it is a direct contravention of the divine precept, “lie not one to another.”

2. Again, some fall into the practice of lying from a desire to please. They repeat what they know will be agreeable, without carefully considering whether it be consistent with truth, or their own sentiments. This species of falsehood is generally denominated flattery, and is, perhaps, one of the most prevailing forms of deceit. When it is employed to ingratiate oneself into favor with the flattered object, for the attainment of some selfish and sinister end, it becomes a mean, detestable, and dangerous vice: it is an insidious assault on the weak side of humanity. But perhaps the most common motive of flattery is simply the desire of pleasing, without any ulterior object, unless it be the ambition of obtaining distinction as a person of agreeable accomplishments. But the flatterer instead of aiming at this by his own pleasing manners, and attractive excellencies, usually launches out, directly or indirectly, in the praise of those whom he is studious to please. Every topic is started on which any thing agreeable can be said: he soothes the caprices of his victims, slides at once into his views; approves what he approves, and blames what he blames; he smiles or is indignant in exact sympathy with the object of his adulation. While in your company the

flattering Proteus is good-naturedly of the same sect in religion, of the same party in politics; your friends are his friends, and your enemies his enemies; and when he passes into the company of your adversaries, he seems to blend into it also with the same facility. In the society of the devout he is serious; in the society of infidels, if his tone is not sceptical, he at least stands neutral; now in quiet converse with a Christian, he eulogises his pure morality; but anon, rioting with the lovers of pleasure, he joins in their derision of the over-scrupulous, and unsocial demeanor of the *saints*. Into this habit of dissimulation many weak persons are betrayed because they would not be disagreeable to the individual or the party with whom they happen to be. Having no fixed principles, they readily chime in accordance with their casual associates, until they grow into habitual dissemblers, from the vain ambition of becoming, what they imagine, agreeable companions. In this form of deceit there is, besides the guilt involved, a very great practical error, both in regard to the end and the means. For surely to please men, ought not to be proposed as the chief end of our actions. It is doubtless desirable that we should give no offence; that we should contribute to the gratification of those around us, by an agreeable deportment; but this will flow far more naturally from a kind and well regulated disposition, than from any anxious and studied effort to please. But far more is the means in this instance mistaken. It is a sad and melancholy mistake to imagine that we are allowed to please by any deviation from correct principle; that we are at liberty to soothe the prejudices of the ignorant, to pamper the folly of the vain, or palliate the passions of the vicious, by glozing speeches and sinful compliances. Were such practices allowable, truth would soon take her flight from the world, and leave nothing but deception and hypocrisy behind. No, Christian, a God of truth cannot sanction falsehood in man, under any pretence of utility or agreeableness. Your chief concern is to do what is well pleasing in His sight; to please mortals must be a very inferior and secondary aim. Your integrity will sometimes command esteem; your beneficence will sometimes attract commendation; your kind and courteous dispositions will often awaken agreeable emotions in the bosoms of those with whom you have intercourse; but, if you have profited by your Lord's instructions, you know too much of the world to hope that you will always possess its friendship. You can never connive at iniquitous practices, far less flatter them. It will often be your duty to lift the voice of remonstrance and rebuke, and this so far from pleasing will bring upon you the sinner's

enmity. Your own holy and devoted life, if it at all resemble your master's example, will frequently suggest unpleasant comparisons to the sinner's conscience; and so far from being a desirable companion to bad men, your society will never be courted by them, and your presence will always be a restraint and punishment. Let such considerations check every tendency to flattering deceit, and remind you that lying lips, while they seldom gain even a temporary advantage with men, are evermore an abomination in the sight of God.

3. The Christian may farther be tempted to suppress truth, and even to deviate from it, when duty requires him to deliver a painful message to his neighbour. We may stand in some close relation to one who has departed from the path of integrity, who has entered upon a career which will certainly entail ruin; he is unfaithful in some important trust, negligent in some momentous duty, from which irreparable mischief to himself and others may result, and we are bound by every obligation to endeavor to prevent the evil. But interference in such cases is always a delicate and painful task. The person may be scarcely aware of his danger; his eyes may not yet be open to discover his error, or it may yet be so hidden and so secret, that any allusion to it, even by the most friendly counsellor, might be treated as an ungenerous suspicion or officious intermeddling. Did the matter concern the interest and reputation of the offender alone, it would nevertheless be consistent with Christian affection to warn and admonish him; but it becomes an imperative duty when the conduct of the offender is likely to involve others in distress and ruin. The fear of God, our concern for the public safety, our jealousy for the fair reputation of the Christian name, as well as our regard for the erring individual, will all dictate the course we ought to pursue—"to speak truth with our neighbour." But how often do considerations of a very different kind intervene, and tempt us to keep the secret in our own bosoms. We look at the difficulty; we fear to displease the offender or his connections; we begin, perhaps, to surmise, in opposition to the plainest dictates of duty, that the matter does not belong to us, or that, by and by, the evil will be more fully developed and justify decided interference. Meanwhile the worker of iniquity may be connived at in his misdeeds; he may be greeted with cordial salutations of respect, and himself and others may be soothed into a deceitful security over a bursting volcano. We would shout aloud if the incautious traveller were approaching a precipice; we would warn the unsuspecting stranger about to enter the abode of pestilence; and will the Christian abide in silent collusion

while the immortal safety of a brother and the honor of his master's cause is at stake? Is not silence in such a case the suppression of truth? and is not the suppression of truth tantamount to falsehood?

But there is perhaps no situation in which the temptation to conceal truth, or to dissemble, operates more strongly than that in which it is our duty to deliver a message to the dying. What multitudes are permitted to sink under the burden of disease, and even of age, amidst the delusive congratulations of friends on the hopes of recovery, and the prospect of many years to come! The very thought of dying is kept away from them with the most sedulous care, while the conversation and plans of those who visit the sick man's chamber, are all fitted to chain him to this world, and make "quite forgetful of the world to come." Various pretences are alledged for this dissimulation. Oh, you must not tell them of their danger, it will depress their spirits, and aggravate their complaint. So think I, may the dissembler add, and so perhaps counsels the doctor. A Christian minister or friend must not be sent for, lest the fears and suspicion of the sick person should be awakened: it will be time enough for this when approaching death can no longer be concealed! Oh, how melancholy that such deception should be practiced under the mask of kindness, even on the dying, and that the soul about to appear before its Creator, should be thus turned aside from the preparation necessary to its safety. Why hide death from his view when it is so near, so inevitable, so momentous in its consequences? It is a painful and terrific change? It may be so; but does not reason and religion teach us to look danger in the face, that we may be armed to meet it? But why is death an object the very idea of which is to be put away, even while the destroyer is doing his work on the sick man's frame? Dissolution is terrific only to the unbelieving; to the children of God it is arrayed in no terrors, it is armed with no sting. Better far, then, not to dissemble with the dying one, whose immortal well-being is at stake. Let him prepare for death by the contemplation of the scenes of Calvary—a sure remedy for all his fears. Assured of his interest in the redemption purchased on the cross, the hope of immortality will shed its joyful gleam even over death's saddest accompaniments, and the chamber of the dying believer will demonstrate that the announcement of the closing scene cannot discompose one who knows that—**TO DIE IS GAIN.**

N.

M.

RUDIMENTS OF CHURCH POLITY.

Abridged from Mr. Taylor's work on *Spiritual Despotism*.

I. Christianity demands from its adherents, without exception or evasion, an open profession of their belief, and frequent public communication, one with another, as well for purposes of worship, as of mutual aid, instruction, and discipline. This we assume as granted; or as not standing in need of the induction of proof. Christianity is essentially social, and the public observances which it enjoins involve, by necessity, not merely a casual intercourse among its adherents; but some system of organization and government. We had need to bear it in mind that, as an incidental or occasional profession of our faith in Christ does not satisfy the obligations we are under as his disciples; so neither does accidental association, prompted by personal friendship merely, or by taste, fulfil the requirements of church communion.

A fair, and indeed an unavoidable extension of this first article of church polity, involves the duty of carrying out the Christian social principle in every direction, and to the utmost extent to which it will go. If all Christians residing within a small circle or vicinage, are required to recognize each other as such, and to institute a public and visible communion, the Christians of a larger circle, as of a city, or of a district, cannot be excused from the same duty, so far as the conditions of that wider sphere may admit. While Christian communion within a small circle may be intimate and frequent, within a large circle it can only be of a more general sort; but the one is as much demanded as the other; and both the one and the other must be systematic and perpetual; not casual, loose, or merely spontaneous. Religious organization finds no reasonable limit until it has spread itself out, from congregations to cities, from cities to provinces, from provinces to empires; nay, until the family of man shall present itself to the pleased eye of Heaven, in harmony and concert, as the one household of faith. COMBINATION is the law of Christ; insulation and disunion are essentially anti-christian; superstition is less so.—A national church, well devised, and wisely administered, may be considered as nothing else than a reasonable expansion of the first rudiment of external Christianity; and as a virtual fulfilment of the command—"Forsake not the assembling of yourselves together."

II. Christianity is the belief of certain alledged facts and it is also a certain line of conduct, springing from the motives which those facts engender. But all men do not profess this faith; nor do all that profess it maintain a course of conduct such as must be reckoned necessary to the Christian character. The gospel, therefore, if its peculiarity and its power are to be preserved, brings in a distinction between man and man, even among those who, in no other sense, as members of society, are to be distinguished. Our alternative is either to lower Christianity, and to convert the church into a receptacle of impunity, or to let there be some rule of discrimination; nor can we have any other rule than its own. The church and the world must needs be parted, until the church shall have embraced the world, and the world have yielded itself to the church. Christianity is a comprehensive combination; but it is also a special one. A power of judgment and exclusion is therefore essential to the very existence of a Christian church. It is an after question, in whose hands this power is to be lodged, and by what regulations it is to be circumscribed. The two opposite errors that are to be guarded against on this point are, first, that of negligence and license, by means of which great truths are lost sight of, and virtue is compromised; and secondly, that of sanctimonious or frivolous rigidity,

and which is found, seldom or never, to justify itself by a proportionate internal purity. It is, for the most part, much easier to live in societies so formed, than to get into them. In the apostolic churches, on the contrary, admission was easy, but the terms of continued fellowship difficult; or difficult to pretenders. The door of the primitive church stood open, but the church itself was kept clean. It is an equal fault for a church to have an open door, and a promiscuous assemblage, like a market; or a door bolted upon an Arabian stable. Morals are vitiated in the one place as fatally as in the other.

III. Christian association does indeed bring together homogeneous, but yet not undistinguished constituents. No sort of reciprocity of affection, or community of feeling and purpose, can be more absolute than that which should be characteristic of a Christian church. A church is a family—a brotherhood, intimately blended together and firmly compacted by immortal love. The welfare of one is as important and as dear to all, as that of another; yet this equality in love, is an equality in nothing else. The members of a church are on a level, as are the members of a family. The one circle, as well as the other, embraces all degrees of power, of knowledge, and of dignity; and involves subordination, supremacies, obedience. Broadly classified, the church consists of the taught and of the teachers, or of the governed and the governing; it is at once a school of knowledge, and a school of virtue; and those vast disparities, as well in virtue as in knowledge, in judgment and in conduct, which actually present themselves, become the source of confusion instead of advantage, unless there be effected and maintained a sorting of persons, and an assignment of functions, according to the abilities of individuals. *We assume that any idea of a Church at all approaching to the notion of a spontaneous club of independent citizens combining themselves for the furtherance of a common interest, and installing and removing their officers at pleasure, is essentially at variance with the principle of a Christian Church.* We assume, moreover, that a church polity, such as we here represent it, can be consistently opposed only by those who rely upon a constant supernatural influence, imparting to each member, without human intervention, all the knowledge and virtue which each is to receive. The practical explication given of the general principles we are here advancing must depend directly upon the notion entertained of the constituents of a church. For example: we may think of it (and this is in fact a prevailing opinion) as a purely voluntary association of adults, each in full possession of his personal course of conduct, and liable to no more control than he may please, from day to day, to submit to. This may be termed the political idea of a church. On the other hand we may draw our notions of church polity more from the analogy of the domestic economy; and when a church is an assemblage of persons enjoying various degrees of liberty, but none the absolute liberty proper to the members of a club; and some of these persons, namely, the infants of the church, and its catechumens, who do, or who ought to form a large proportion of the entire body, are in no such sense personally free, nor are they possessed of a voice and vote in the affairs of the society. A church, thus conceived of, implies, of course, a sort of government, and a principle of independent authority, such as the first named idea does not admit. We assume that the latter conception comes much nearer to the apostolic and early model of ecclesiastical combination than the former. Existing controversies hinge, in a great degree, upon this very point; and we may be bold to add that, when the Christian scheme, in its benign and comprehensive intention,



shall be more fully expanded than it is at present, and when its outstretched arms shall be suffered to embrace the social system, the notion of a church will necessarily approximate to the latter idea, and will utterly reject the former: the first being secular and political, the second spiritual and divine.

IV. We have said that, as the constituents of a church are naturally distinguished by the greatest possible disparities of knowledge, virtue and age, and as the church is both a school of learning and a school of practice, there is implied the existence and exercise of functions as well of government as of instruction; and the possession of an effective power for carrying on these purposes. We now go on to allege, that these powers are not to be exercised casually, or spontaneously, or interchangeably, by whoever may, from time to time, assume them; but that officers are to be assigned to offices, permanently (if not irrevocably) installed.

We here take it as a matter of history, not needing formal proof, that apostolic practice and precept established, in the primitive church, offices assigned to individuals, who permanently exercised the specific functions of their places. If instruction was to be carried on, there were to be teachers; and if order was to be maintained, there must be rulers; and these, not casually instated, or removable at pleasure, but firmly seated in their chairs, and removable only, if at all, in extraordinary modes, and on signal reasons.

Apart from the warrant of apostolic precept and example, or if left without authoritative guidance in this instance, a Christian society would reasonably and necessarily take the course of instituting permanent offices, inasmuch as the common sense and universal usage of mankind demands such a mode of securing the general welfare. The rule which requires functions to be assigned to persons, rises always in importance and in obligation, in proportion to the difficulty and the value of the services to be performed. Trivial or facile duties may well be left to promiscuous agencies; not so those, which, in a high degree, demand skill, experience, accomplishments, energy of mind, and specific qualities of the temper. Now in these respects there are no duties, whatever, equal in importance to those involved in the diffusion and maintenance of religion. No duties are at once so difficult, and so peculiar in their conditions. If in any case the division of labour is necessary and beneficial, it is so in this case. *Better leave the care of the public health, better leave the business of civil government, to the promiscuous ability of any who may offer their services, than so to leave the care of souls.*

V. The maintenance which the clerical body may rightfully demand from the people. This point involves some general principles of extensive application. Not to go over the ground touched upon in a preceding section, we have yet to repeat the assumption, that Christianity implies, and leaves room for the exercise of common sense in all those matters which naturally and easily fall under its cognizance. In things intelligible and secular, revelation does not supersede reason, or interfere with its exercise. On this path superstitious and heated minds have entangled themselves in the most serious difficulties. Looking for a hand from heaven, where heaven says, "help thyself," they have lost at once the benefits of reason, and the aids of revelation. Now if there are at all any arrangements, connected with religion, which may be granted to come within the province of human prudence, pecuniary arrangements certainly are of that sort. In these, eminently, men are at home, and are competent to the part assigned them. Again, if there be any portion of the ecclesiastical economy which asks to be specifically adjusted, in each in-

stance, to places, times, and popular habits, or if there be any portion concerning which an irrevocable and universal enactment would have been undesirable, or impracticable, surely the matter of church revenues is such. Nothing could more effectually have obstructed the progress of the gospel, nothing could have been more at variance with its spirit and intention, as a religion for mankind, than the entailing upon the church, by apostolic authority, certain fiscal regulations, every where and always obligatory. A system may be practicable and beneficial in one age or country, which is not so in another. Or there may be a mode of maintaining the ministers of religion decisively advantageous where Christianity is fully recognised by a whole people, which could not have obtained, and which could not even have been suggested, at first, and under those circumstances of opposition against which, for the accomplishment of high purposes, the church was to push its way.

All that ought to be expected from the apostles on this subject, is precisely what we actually receive, namely, a very distinct assertion of the GENERAL PRINCIPLE, that those who devote themselves to the religious instruction of the people, should live by that means. The duty of the people and the claims of the clergy, are, by the inspired writers, established on the firm basis of an explicit enactment, as "from the Lord;" and an appeal also, confirmatory of both, is made: once to common reasons of equity, and to the pure and generous sentiments which the gospel brings into play. On no plea, except that of absolute inability through extreme poverty, can a Christian people evade their obligation in this behalf. No individual professing any sort of submission to the law of Christ and no community publicly recognising the scriptures as divine, can be deemed at liberty to save himself, or itself, the cost of a clerical institute; nor can the indifference of any, or their mistaken apprehensions of what is becoming, excuse them from hearing their part in this expense. God "commands all men everywhere to repent, and believe the gospel;" all therefore to whom this message comes are liable to the charge thence accruing; nor is there any injustice in requiring men to fulfil a condition necessarily connected with their own highest welfare.

In what particular mode the people shall fulfil their obligation towards their religious teachers, is not determined by the authority which enjoins it. The ground here is open, and the subject, in all its bearings, lies within the compass of common sense; we are free therefore to devise schemes, and to try experiments; and, for our guidance we may turn to the lessons of experience. Nothing, in this matter, is unlawful, which involves no injustice; and we hold it a most idle superstition to affirm that nothing is abstractedly good or Christian like, except that accident mode, which, from the peculiarity of the case, was the only one whereby the first promulgators of the gospel could be maintained. In truth, no modern religious community adheres to any such rule; but on the contrary, the very parties most vehement in their advocacy of the voluntary principle, themselves carefully retain whatever corporate property may have fallen into their hands, and while they inveigh against endowments, must be understood to mean, endowments but their own.

In truth, to preserve, for any length of time, at its absolute simplicity and purity, the principle of clerical support, by the immediate and undefined gratuities of the people, is what no communion has been able to effect. nor can we even imagine the means of doing so. But when once this pristine simplicity has given way, as it soon must, in part, or entirely, to a FINANCIAL SYSTEM, and has admitted accumulations, endowments, and corporate posses-

sions, then a very fair question presents itself, namely, whether an irregular and anomalous method, open to undefined abuses, may not, with high advantage, as well to the people as to the clergy, be exchanged for a legal provision. To oppose such an exchange on the pretext of primitive purity and abstract principle, must be deemed equally disingenuous and illogical, when the objection comes from those who make no scruple of accepting bequests, of retaining endowments, of accumulating funds, or of renting the area of a chapel. To demand payment for so many square inches of a bench or pew, is a practice as little apostolic as to demand a tithe.

It is however quite manifest, and ought always to be in the most explicit manner acknowledged, that where, unhappily, Christianity has sunk down into several irreconcilable, or unreconciled forms, and where faction and political interests have firmly encased theological controversies, there, some special provisions are called for by bare justice, and by the principle of religious liberty, to prevent a public church tax from resting unfairly upon portions of the community. True, indeed, it is that no arrangements which take their necessity from what is abstractedly evil, can be, in themselves, abstractedly good.—abstract evil proves itself to be evil, at whatever point it comes in contact with our welfare: nothing can avail to make it work well; and our best ingenuity and best intentions still are baffled. Now religious divisions are the greatest of abstract evils, and they therefore trouble and distract and disparage every community that is affected by them. *So long as religious divisions continue, it is vain to hope for an absolutely prosperous and happy condition, either of the church or the state.* Meanwhile every possible endeavor should be made to avert, or to remove those occasions of exasperation which keep alive faction, and put in peril the whole frame-work of society. It may indeed be wise and expedient to support, or to abstain from removing, an existing form of religion, although it be a form disapproved of by a portion of the people; but in this case the acquiescence of the dissidents should be mildly urged on the general ground of public utility; not demanded on high and arrogant principles; and in such a case these dissidents would indeed entitle themselves to great praise could they rise to the patriotic, Christian-like, and generous feeling, of consenting to a state of things confessedly not abstractedly the best possible, but yet the best which can be effected under the embarrassing circumstances that surround us. This perhaps is too much to expect from the infirmity of human nature; and if so, it will only remain for us to alleviate, in every practicable manner, the galling burden that rests on some of our fellow-citizens and Christian-brethren.

(To be Continued.)

#### ILLUSTRATIONS OF SACRED HISTORY AND ANTIQUITY.

*The Red Sea*, sometimes called the Arabian gulf, is in extent, from N. N. W. to S. S. E., 1200 miles. In some portions, it is not more than twenty-five miles in width, though it ranges generally from fifty to one hundred and twenty. The navigator of this sea is scarcely ever out of sight of land.

Scarcely any one problem in geography has caused so much speculation as the etymology of its name. Some have thought that its sands must be of a red color, while others have imagined that the rocks which

bound it must have this hue, or that its waters must have acquired this tinge from the intrusion of some foreign substance. But all these theories are incorrect of course, as there is not a clearer and more pellucid collection of water in the world. The most plausible supposition is, that it derives its name from the country of Edom, which it bounds, being sometimes called the sea of *Edom*, a name, which in the Hebrew language signifies *red*, and which possibly this land acquired on account of the hot Simoom which sweeps over the deserts and causes the atmosphere to partake of a crimson hue. This sea, therefore, like many other tracts of water, derived its name from the country which it bounds. not because it belonged more exclusively to it than to any other region, but because it served as a more convenient title to mark its geographical position, just as the Gulf of Mexico, the Bay of Naples, the Gulf of Lyons, the British Channel, and the German and Indian Oceans, merely express their relative position to the lands which give them their name, without affording any necessary inference that these lands have an exclusive property in them.

One of the peculiarities of this sea is the phenomenon of its tides, which appear in some instances to depart from the laws which have been ascertained to govern them generally. Where it is narrowest, as at Suez, and at the straits of Babelmandel, the water rises to the height of six feet, while in the widest part, it has not a perceptible rise of one inch. Another of its peculiarities is the remarkable beauty and clearness of its waters, whose transparency seems to be preserved unscathed by the utter absence of all rivers in Arabia, which, by discharging their earthy particles into its bosom, might render turbid its pellucid depths. A single fact may serve to convey to your minds the crystal clearness of the sea, when you are told, that at a depth of five and twenty fathoms, a ship's anchor may be distinctly perceived upon the bottom, and when sometimes its cable, to use a nautical phrase, get-soul, that is, improperly wound about the anchor, those standing upon the vessel's deck may watch the movements and evolutions of those who are sent down to clear it, almost as plainly as though there were no waters interposed between them.

Another striking and beautiful feature of this sea is the extensive coral reefs which are to be met with throughout its whole length; and which, from the richness and variety of the coloring and peculiar formations, embracing the most beautiful combinations of scarlet and crimson, blue and violet, lilac and white, present the appearance of a rich flower garden in all its freshness and beauty. Of these we shall now attempt some description.

*The Coral Reefs and Formations.*—The coral reefs of the Red Sea are to be met with in clusters over its whole bed, and serve to render this certainly the most romantic sea in the world, or at least the most romantic of any on which my eye has ever rested, (as it has rested on a great many, since from my earliest boyhood I have followed the water as a profession;) and all that the language of poetry has said concerning rocks of coral may be vividly realized by a witness of these. The red coral worn by the ladies of many countries as an ornament, is not the same as the coral which we are speaking of, but comes from the Mediterranean; though this may be more properly called *Madrepore*; and there are at least 200 varieties of it to be met with in the waters of the Red Sea, of which it has now been certainly ascertained, that each different pattern is the product of a different class of *animalcule*. One species of this coral has received the name of *Venus Jim*, bearing a resemblance to that arti-<sup>le</sup>, and sometimes applied to the same purpose, viz. to waft the air upon the countenance. Ano-

ther species is termed *brain coral*, and has the appearance in its construction of the lobes and fibres of that organ; while a third and perhaps more common kind has received the name of *tree or shrub coral*, from its having branches protruding in every direction like the limbs of a tree, which sometimes extend to the distance of nearly thirty feet. The beautiful symmetry of these formations has often been a matter of surprise; but it is no more strange, that the coral *animalcula* should instinctively form their cells in the manner and symmetry in which we find them, than that the bee should construct the honeycomb, or the spider his web. The thousands and millions of these little beings seize all the silicious matter found in the water, and use it in the building of their dwellings, which, being united, soon grow into the massive state in which we find them.

Owing to the washing necessary to cleanse the coral from its putrescent matter, which arises from the death of the insects when taken out of their native element, and the bleaching process which results from this frequent cleansing, the original coloring matter becomes entirely extinct; so that by the time the specimens are brought either to England or to this country, they are of a white or dull lead color. Along the Arabian coast the reefs formed by these coralline walls are the most frequent; and between the reef and the shore smaller vessels may navigate, while the larger ones pursue their course through the great central channels. Soundings have been made along these walls to the depth of 200 fathoms.

**Island Formations.**—When these reefs appear above the surface of the water, they are sought out by marine birds, who deposit their eggs upon them, and there hatch their young. They then bring to them branches of various trees and shrubs, which often contain seeds upon them; and these falling into the crevices of the rocks, take root. By the various accumulations of animal and vegetable as well as mineral substances, a soil is soon formed for them, which becomes the nucleus of a range of island, which in progress of time by a constant accession of fresh matter, grow into fertile and verdant spots, supporting not only large trees, but animals upon their surface; and in the Mediterranean and Eastern Archipelago, hundreds of these islands are being continually formed in this manner. An anecdote will serve to illustrate this. Capt. Horburg, who published in England that valuable work entitled, *A Guide to the East India Seas*, states the following particulars:—When he was a boy of sixteen, he was wrecked with a ship's crew upon one of these reefs, which at that time was scarcely above the surface of the water. All relief seemed impossible; and speedy and certain destruction appeared to await them. However they fortunately found means of escape; and he was preserved to follow the sea many years afterwards. When a man of about fifty and the commander of a ship, he chanced to anchor off the same spot, (latitude and longitude corresponding,) and found here an island covered with groves of palm trees and having antelopes and other animals bounding over it, and supporting themselves upon its rich and fertile soil. I would recommend to the curious, who would pursue this subject further, Mr. Lyell's beautiful book on Geology, where they will find the subject treated at length.

**Navigation of the Red Sea.**—The difficulty in navigating the Red Sea does not arise from any danger to be apprehended from the coral reefs, which may easily be discovered from the transparent nature of the water and thus avoided, but from the winds termed the *simoon*, (*Sy. monsoon?*) which blow one half the year in one direction, and then veer to the opposite point and blow during the remainder of the year

in a contrary direction. This circumstance, together with the narrowness of the channel, will not admit of vessel-tacking to advantage, so as to make much headway against the wind. It was from this cause that the fleet of Solomon, laden with gold, silver, spices, gums, apes and peacocks, was obliged to harbor for six months in the port of Ezion-Geber, on its trading voyage to Ophir, Tarshish, and the Isles! The peculiarities of the Red Sea navigation are well adapted to steam vessels, which may pursue their course independent of the winds; and the Red Sea is perhaps soon destined to become, by the introduction of steamers, the great highway between England and India. Having said thus much respecting the Red Sea, we shall next examine some of the peculiar characters of the

**Persian Gulf.**—The waters of the Persian Gulf differ materially from those just described in several particulars. First, the channels of two mighty rivers, the Tigris and the Euphrates, empty themselves into it, and bring along with them the sediment washed from the soil of Mesopotamia; and to the distance of from seventy to a hundred miles out, the admixture of these turbid waters is distinctly visible. Hence the clear pellucid appearance of the Red Sea is altogether wanting; and moreover no reefs, nor arbores, nor clusters of coral adorn its bed. In lieu of this, however, the Persian Gulf possesses in the island Bahrein one of the most valuable pearl fisheries in the world, for small packages of which whole cargoes of other commodities are not unfrequently exchanged. These waters are infested by a race of pirates called Wababees, a people, who in the beginning of the present century, carried their victorious arms over Hejaz, Lassa and part of Yemen.

**Straits of Babelmandel.**—These straits, at the southern extremity of the Red Sea, derived their name of Bab el-mandel, or *gate of sorrow*, from the circumstance, that anciently those who departed through them were considered as gone for ever, and were accordingly mourned for by their relatives, as beings whom they never expected to see again. An Arab was once asked, why he mourned for his friends before they were dead? He replied, that he deemed it better to mourn for them as dead before their departure, for if they should by any chance happen to return, his joy would be the greater from the event being so unexpected.

**Southern Coast.**—By reference to the map, it will be seen, that from the southern coast of Arabia to the south pole, no land, with perhaps the exception of a few inconsiderable clusters of islands, intervenes. Hence, the broad surface of the ocean, when acted upon by continued winds, becomes swollen and agitated to a fearful degree; and wave after wave gathering accumulated force, sweeps with tremendous fury upon the whole coast.

**Desert of Horeb and Sinai.**—As you sail along the Red Sea, the peaks of these mountains are first observed, before any other portion of the land is discovered. They form the scene of some of the most remarkable events in the history of the world. Here formerly dwelt the Ishmaelites who traded between Syria and Egypt; here the Amalekites; here the Midianites; and thither Moses retired from Egypt to feed his father-in-law Jethro's flock. These nations were the progenitors of the Saracens, afterwards famous throughout the East, who carried their conquests as far eastward as Tartary and China, and on the west overran Africa as far as Spain, where they founded the Kingdom of Grenada, and who have also earned for themselves everlasting renown in history, prophecy and romance, by the chivalric wars of the crusades.

*Arabia Deserta.*—This portion of the peninsula is much larger than that which has hitherto occupied our attention, but differs from it very much in respect to its general features. *Arabia Deserta*, as its name imports, is composed of little else than barren and arid deserts, here and there interspersed and relieved by beautiful and verdant oases, which undoubtedly appear the more beautiful from their contrast with the parched and desolate wastes by which they are on all sides environed. Some of these deserts are 500 miles in length and 50 in breadth: they are traversed in various directions by caravans. The camels, which are used in these expeditions, are found to endure the fatigues and privations incident to such desert journeys. The distance from Damascus to Bagdad is passed over by the camels in the space of thirty days. This portion of Arabia possesses but few objects to interest the traveller; and we shall therefore in our remarks upon the leading features of the country, turn to the third division which has been significantly termed—*Buckingham*.

ECCLIASTICAL INTELLIGENCE.

The Commission of the Synod of the Presbyterian Church of Canada, met according to the Synod's appointment, at Toronto, on the 6th of February, and having been constituted by prayer, the minutes of last ordinary meeting, as also of the *pro re nata* meeting held at Toronto on the 14th of November last, were read and approved of. The Commission proceeded to take into consideration the drafting of an act of Incorporation for the Church which was committed to them by the Synod. The committee formerly appointed for this object were not prepared with a draft. After reasoning on the subject the Commission added Messrs McGill and George, to the committee, and enjoined them to proceed with diligence in the duty assigned them, and to produce the required draft at an adjourned meeting of Commission to be held on, or before, the first day of May next. The committee is as follows: Mr. Gale, Mr. Rintoul, Mr. Bell, Mr. Leach, ministers, and Mr. Justice McLean, John Mowat, Esq., and Edward W. Thomson, Esq., ruling elders. A long and interesting discussion was then entered into on the subject of a Theological Institution, and the Commission eventually appointed the following committee, viz.:—Mr. William Rintoul, and Mr. James George, ministers, and Mr. Justice McLean, and E. W. Thomson, Esq., ruling elders, to draw up a plan of a Theological Institution, and to submit the same at the adjourned meeting as above. And the Commission farther authorized the said committee, to obtain if possible, at the ensuing meeting of the Legislature, an act incorporating Trustees for holding property belonging to the Institution, with general powers for the management of the same, said Trustees to be appointed by the Synod, and to be subject to the Synod in all matters connected with said management.

The Commission after due deliberation unanimously resolved to petition the three branches of the Provincial Legislature, during their ensuing session, for the repeal of those clauses in the constitutional act, 31 Geo. III., warranting the institution and endowment of Rectories of the Church of England in this province. The convenor of Commission and Edward W. Thomson, Esq., were appointed to draw up a petition in terms of this resolution, and cause the same to be presented to the Legislature, to report their diligence herein at next meeting of Commission.

The Commission had under consideration the letter of the Moderator of the General Assembly of the Presbyterian Church in the United States, addressed to the Moderator and members of Synod, and inasmuch as the next meeting of the General Assembly aforesaid will have been concluded before the next meeting of Synod, the Commission appointed Mr. George to prepare a draft of a reply to said letter, to be submitted at next meeting of Commission, so that if approved, it may be transmitted to the General Assembly.

The Commission had transmitted to them an overture from the Presbytery of Toronto accompanied by a draft of a memorial to His Excellency the Lieutenant Governor in behalf of the unendowed ministers, and the same having been read, corrected, and approved, it was ordered to be engrossed for the signature of the convenor, and to be presented by Mr. Leach and Mr. George, as soon as possible.

The Commission adjourned to meet in the City of Toronto, on the first Wednesday, of May next, at the hour of 7 o'clock, P. M. Closed with prayer.

THEOLOGICAL SEMINARIES.

From catalogues of Andover, Princeton, New-York, and Bangor, Theological Seminaries for the year 1838-9, we have prepared the following statement.

**ANDOVER.**—Rev. Justin Edwards, *President*, Rev. Leonard Woods, *Abbot*, Professor of Christian Theology, Rev. Moses Stuart, *Associate Professor* of Sacred Literature. Rev. Ralph Emerson, *Brown*, Professor of Ecclesiastical History and Lecturer on Pastoral Theology. Rev. Bela B. Edwards, Professor of the Hebrew Language and Literature. Rev. Edward A. Park, *Bartlet*, Professor of Sacred Rhetoric.

**Students.**—Advanced class, 12; resident licentiates, 2; senior class, 27; middle class, 31; junior class, 50; total 125. Of this number one has been removed by death.

**PRINCETON.**—Rev. Archibald Alexander, D. D., Professor of Didactic and Polemic Theology. Rev. Samuel Miller, D. D., Professor of Ecclesiastical History and Church Government. Rev. Charles Hodge, J. D., and J. Addison Alexander, A. M., Professors of Oriental and Biblical Literature.

*Students.*—Resident graduates, 2; first class, 29; second class, 34; third class, 29; total, 91.

**NEW-YORK.**—Rev. Thomas McAuley, D. D. L. L. D., *President*, and Professor of Pastoral Theology and Church Government. Rev. Henry White, D. D., Professor of Pastoral Theology. Rev. Edward Robinson, D. D., Professor of Biblical Literature. Professor R. is temporarily absent. In the mean time his place is supplied by Professors R. B. Patton and Isaac Nordheimer. The following are Professors Extraordinary: Rev. Thomas H. Skinner, D. D., and Rev. William Adams, A. M., of Sacred Rhetoric; Rev. J. S. Spencer, A. M., of Biblical History; Rev. Erskine Mason, D. D., and Rev. Samuel H. Cox, D. D., of Ecclesiastical History, Abner Jones, Esq., Professor of Sacred Music.

*Students.*—Resident licentiates, 2; senior class, 28; middle class, 26; junior class, 32; partial students, 4; total, 92. Of this number one has been removed by death, and eight left or dismissed.

**BANGOR.**—Rev. Enoch Pond, D. D., Professor of Systematic Theology; Rev. George Shepard, Professor of Sacred Rhetoric and Pastoral Duties; Rev. Leonard Woods, jr., Professor of Sacred Literature. The Professorship of Ecclesiastical History is vacant, and until provided for, its duties are performed by Professor Pond.

*Students.*—Senior class, 18; middle class, 14; junior class, 11; total, 43.

**GENEVA LYCEUM.**—This is not a Theological institution, but we are happy to mention it as one affording excellent facilities to young men studying for the ministry, for a thorough preparation in their academical studies. A large number of indigent students are aided in their expenses by the munificence of a benevolent gentleman residing at Geneva.—*New York Observer.*

**PRESBYTERY OF EDINBURGH.**—Dr. Muir, read a letter from the Elders and Trustees of the Presbyterian Church in Grenada, which mentioned with regret the death of the Rev. Mr. Collins, on his passage out from Leith, to take charge of the Presbyterian Congregation in that Island, and praying the Presbytery to seek out another gentleman qualified for that duty. Dr. Muir then stated that Mr. Cockburn, preacher of the gospel, had been strongly recommended to him as a suitable individual, and gave notice that he should at the next meeting of Presbytery propose him to fill that vacant situation.

#### MONTHLY REGISTER OF POLITICAL EVENTS.

**CANADA**—Another outrage, accompanied by circumstances of singular atrocity, was committed on the night of the 3d inst. by a party of French Canadian rebels at Caldwell's Manor, Lower Canada.

It does not appear that the American authorities have yet made any effort to apprehend the perpetrators of this horrid deed. The disturbers of Canada, no matter with what crimes they are stained, have only to retire within the United States, sink into the yeast of its people, and they are safe from the pursuit of justice. . . . Several of those convicted for high treason, whose guilt was marked by circumstances of peculiar aggravation, have suffered the extreme penalty of the law; while others less guilty are doomed to a mitigated punishment. . . . On the part of the prisoners sent to England for transportation to Van Diemen's land, an attempt has been made by Messrs. Roebuck and Hume, through the intervention of the English courts of law, to prove the proceedings against them informal and illegal, and on that ground to procure their discharge. At the latest dates before us the argument of counsel was not concluded. Should the alleged informality be established, it may prove a fatal discovery to the prisoners, as in that case they will likely be sent back to Canada to abide the consequences of a new trial.

**THE UNITED KINGDOM**—Political agitation and excitement prevail extensively. At London, Birmingham, Manchester, Liverpool, Edinburgh, Glasgow, &c. multitudes of people have been assembled at meetings in which the most extreme doctrines, and the most violent measures of ultra-radicalism were recommended, approved, and to some extent carried into effect. Vote by ballot, universal suffrage, annual parliaments, a more equal division of property, the destruction of capitalists, and the abrogation of the new poor law of England, are the objects to be attained, as constituting the only effectual remedy for the evils of the people—the only effectual security for the enjoyment of their rights. Physical force, it is avowed, is now to be applied for the attainment of these ends. Several instances of riot and incendiarism in England seem to have grown out of these meetings. Meetings, also, of multitudes at night by torch light have recently been held in several places. A royal proclamation has been issued against them. The more moderate and prudent radical leaders have endeavored in vain to restrain the multitude. The Stephens and Oastlers seem to have superseded the Attwoods in popular influence. The corn laws have, of late, occasioned considerable discussion. Conservative associations of the labouring classes are becoming more numerous. The contest between the church and the voluntaries is still carried on, especially in Scotland, where the church is most efficient, and where its reform and extension are prosecuted with the greatest vigour. How lamentable that these unseemly controversies are not laid aside, and the united energies of all Christians directed on those neglected masses of the population, who are becoming so dangerous to social peace and order, and are left, for want of extended and combined Christian effort, to perish for lack of knowledge. A national system of schools for England is

under discussion, and forms, alas! a new source of virulence between the church and the dissenters. The Home Secretary is making inquiry through the poor law commissioners, respecting religious destitution in England and Wales. Persevering efforts are made to induce government to withdraw all countenance and support from the idolatrous worship of the Hindoos. Sabbath desecration, by new post office arrangements and running of rail-road cars and stage coaches, is zealously opposed by the church. In this opposition the Presbytery of Edinburgh has taken the lead with success. O'Connell and agitation still prevail in Ireland. The precursor associations, established by the agitator professedly with the view of making a last attempt to obtain justice for Ireland without repeal, are rapidly extending. Orange associations are also reviving. The new law converting tithes in Ireland into a rent charge, to be paid by the landlords, is going into operation, not without violent opposition on the part of those who contend for the entire abolition of tithes. An opinion seems to gain ground that the Romish priesthood are seeking possession of the tithes. Murders and outrages are still of every day occurrence in that unhappy country. The Earl of Norbury, a distinguished protestant peer, has fallen by the hand of an assassin. The discussion of Canadian affairs in Parliament is looked forward to with great interest by all parties, and Canada at present has evidently a more extensive hold of public attention in Great Britain than at any former period. The ecclesiastical questions of this colony are also attracting considerable attention in Great Britain, and are beginning to be better understood. The conduct and views of the Episcopal leaders are generally disapproved of by the British peers. The Imperial Parliament met in the beginning of the present month.

**BRITISH INDIA.**—Some troubles seem to have threatened British India on the Burmese frontier. The British residents at the court of Birmah had been subjected to a sort of imprisonment on an unhealthy island, and the Indian Government had ordered troops to march to avenge the insult. Our recently acquired territory on that frontier is attracting great attention as likely to furnish an inexhaustible supply of tea, equal to that of China. A deplorable reluctance is manifested by the executive government of India, to withdraw their countenance and support from idolatry. At present they superintend the collection and application of taxes for the erection of Brahminical and Mohammedan temples, and the support of their false and idolatrous worship; and in certain of the religious festivals of the natives, the troops are compelled to attend and offer military honours. The resignation of Sir P. Maitland, commander-in-chief in India, through conscientious objections to these unworthy practices, affords a noble exemplification of Christian principle and self-denial. This example, it is said, has already been followed by some

others. Having once attracted attention, this abominable system cannot prevail much longer. The disputes between the Grand Seigneur and his refractory vassel Mahemet Ali of Egypt, appear to have been arranged, through the interposition of Britain, whose policy seems to require the preservation of the integrity of the Turkish dominions. The Paeha of Egypt is vigorously prosecuting his various plans of improvement. He has taken some effective steps for the advancement of education. The Sultan among other recent changes, has done much to introduce European habits into domestic life, and for the emancipation of the far *ex* from bondage and degradation. The territories which Russia has acquired, and is endeavoring to acquire, in the regions of Georgia, Circassia, &c., seem not easy to be secured. The Circassians have attacked the Russians successfully, and seem bent on vigorous resistance. Discontent is said to prevail extensively among the subjects and even soldiers of Russia in this quarter. The condition of the East will be very greatly and favorably affected by the completion of the projected routes of communication. The route from the Mediterranean to the Euphrates, and by that river to the Persian gulf, is not to be despaired of, and will open up to European influence the most interesting regions. The route by the Nile to Cairo, thence to Suez, and from that down the Red Sea is already extensively travelled, abridging the journey to India by one half as to time, and also opening up an important and extensive field for Christian as well as commercial enterprise. The overland journey from Cairo to Suez is at present the only disagreeable part of the route; but stations for the refreshment of travellers are now being prepared, and a railroad or canal is projected.

France is extending and securing her newly acquired dominions on the Barbary coast. Great rejoicing has been occasioned in France by the recent birth of the Count of Paris, son of the heir apparent to the throne. The Romish priesthood are bestirring themselves to regain and extend their spiritual power and influence among the people. Protestantism and evangelical religion seem still to enjoy a season of revival in France, and an active but very inadequate instrumentality is in operation for the diffusion of gospel truth. A weekly newspaper called "L'Espérance," is about to be published for the advancement of Evangelical sentiments.

Spain remains in the same miserable condition—torn by civil war. It is difficult to tell which party (Christino or Carlist) has the superiority.

**POLAND.**—Another conspiracy of the Poles against their Russian oppressors has been detected, and great numbers of the accused are dragged from their country, and exiled to Siberia. In Russia a conspiracy, the nature and objects of which are not very apparent, but evidently of considerable extent and importance, has recently been discovered, and many persons near the court and in the army at various distant points, have been arrested in consequence.

**AUSTRALIA.**—Considerable assistance is extended by government to certain classes of emigrants going to these regions. Great numbers are constantly embarking, many of superior rank and fortune, for New South Wales, Van Dieman's Land, and especially for the new colony called South Australia, which is, for the time, the greatest favorite of all—considered by many, to be a perfect Arcadia. We lament the delusion which many worthy people are thus practising on themselves, not because they prefer not Canada, but because we have seen in Canada the results of emigration prompted by similar fancies. Emigration from Great Britain on the part of people who are comfortable at home, undertaken without substantial, worthy, and well considered reasons and motives, is sure to lead to disappointment. Their extreme distance from Great Britain, the convicts, and the peculiar difficulties of communication in New Holland, will long exercise a retarding influence on these colonists. Trial by jury, which has been introduced into New South Wales, is rendered an intolerable nuisance through the admission of released convicts as jurors.

**WEST INDIES.**—The great experiment of complete emancipation is in progress, and has proceeded hitherto with remarkable tranquillity and success. In some of the islands no complaints or difficulties seem to have occurred. In others, particularly Jamaica, considerable difficulty and trouble has been occasioned as to the rate of wages to be paid to the free negroes, and as to their right to the enjoyment of their old provision grounds, which the planters dispute. Combinations have consequently been formed among both parties—the planters to keep down wages, the negroes to raise them. Justices of the peace are much complained of in this island, for the way in which they exercise their powers against the negroes. Faults there are no doubt on both sides; but no serious disturbance has occurred, and it is to be hoped that nothing will occur to mar the joy which all right hearted men must derive from this measure. Little, comparatively, had been done either by the Imperial or Colonial Government for the education of the slaves before their emancipation, and the tranquillity which has hitherto characterised this great and perilous change, must be ascribed in a great measure to the influence of Christianity so zealously diffused among them by missionaries.

**SOUTH AMERICAN REPUBLICS.**—The commercial matters in dispute between Mexico and France have not yet been adjusted. A conflict has occurred between Santa Anna, a Mexican general, and the French troops, in which both sides sustained considerable loss, but in the end the French withdrew from the fortress, San Juan D'Ulloa, and Vera Cruz. Santa Anna, who has a force of 7000 within ten miles of the city, commanded the departure of all French citizens, allowing those in the city eight days to prepare, and those in the interior sixty days. The French still maintain the blockade on the coast. A

British squadron under Admiral Douglass left Jamaica on the 15th December, to co-operate, it is said with the French in enforcing upon the disorderly republic a greater degree of security and protection to the commercial residents of their respective nations: others, however, conjecture that the British fleet has been sent to prevent the French from turning Mexico into a colony of France, as they have done Algiers. The British squadron is regarded by some as disproportionately large for such a service. It is possible that this demonstration of naval force on the American coast may be intended for an admonition to the government of the United States, to be more careful in the observance of treaties, and to restrain their lawless citizens from their wicked aggressions upon Canada. . . . The blockade of Buenos Ayres and Montevideo, by a French squadron under Admiral Leblanc continued to be rigorously enforced. (Dec. 4) There are thirteen French vessels of war in the La Plata—one of them of sixty-four guns. Negotiations have been going on for the settlement of differences, but as yet without any successful issue. The whole country seems to be a scene of anarchy and civil war. It may now be questioned whether the illustrious statesmen under whose administration Britain recognised the independence of the South American republics, would, (were he guided by philanthropy rather policy) be inclined to boast of his handy-work, were he now alive. "I looked," he exclaimed in one of his paroxysms of lofty eloquence, "I looked at the Indies, and there I have called a new world into existence, and thus redressed the balance of power." In these little republics revolutions and dictatorships succeed each other without end. The most enlightened men in the great northern republic of this continent, admit that the principle of self-government is not adapted to an unenlightened and vicious community. How, then, can it be adapted to the inhabitants of South America, than whom a more ignorant, and depraved race of semi-barbarians could not be found within the line of civilization. They live by preying on one another; and cannot be brought to respect the rights of nations without coercion and punishment. G.

## CABINET OF SCIENCE.

**Fossil Animalcule.**—"Some of your readers may be gratified if I mention a discovery of some scientific interest which I have made within a few days past. They have all doubtless heard of those minute living beings discovered by the microscope in stagnant water, &c. and called 'animalcule'—millions of which may live in a single drop. But until very recently, who would have supposed it possible that the skeletons of these animals would be found preserved in the soils and the rocks! Yet there is a white and light substance very common in Massachusetts, beneath the mud in swamps,

which I find to be full of these fossil skeletons! And it is curious that if care be taken in placing the substance beneath the microscope, these skeletons will generally be found to be entire, although so thin that the light passes through them so as to render them almost invisible. The only species I have yet noticed has the shape of the common angle worm or earth worm, and it would take hundreds of thousands of them, probably millions, to make up a cubic inch. Yet the deposit that contains them is probably two thirds composed of their remains, and in many places it forms a stratum several feet thick, covering many acres, and may be found, I doubt not, in every town in the State. I happen to have specimens only from Andover, Bridgewater, Barre and Pelham, all of which contain the relics. . . In Europe it has recently been found that several rocks of considerable thickness, (among which are flint and opal,) are made up chiefly of animalculæ. Indeed, the famous Prussian naturalist, Ehrenberg, has determined twenty-eight fossil species, nine of which are extinct, and the others correspond to the living species. Of those in the Polish Slate, (a variety of rotten stone,) Ehrenberg says: "About 23,000,000 of these creatures would make up a cubic line, and in a cubic inch there would be 41,000 millions, weighing 220 grains; the silicious shield of each animalcula weighs about the 187 millionth part of a grain. The fossil animalcula of the iron ochre is only the 21st part of the thickness of a human hair and one cubic inch of this ochre must contain one *billion* of the skeletons of living beings!"—*Professor Hütcheok*.

**THE CIRCLE OF NATURE.**—Every thing is formed for every thing, and subsists by the kind intercourse of giving and receiving benefits. The electric fire that so alarms us by its thunder, and by the awful effects of its flash, purifies the stagnant atmosphere above us; and fuses, when it rushes beneath us, a thousand mineral veins into metals of incalculable utility. New islands are perpetually rising from the unfathomable gulfs of the ocean, and enlarging the boundaries of organized life; sometimes thrown up all of a sudden, by the dread agency of volcanoes, and sometimes reared imperceptibly by the busy efforts of corals and madrapores. Liverworts and mosses first cover the bare and rugged surface, when not a vegetable of any other kind is capable of subsisting there. They flourish, bear fruit and decay, and the mould they produce forms an appropriate bed for higher orders of plant-seeds, which are floating on the wings of the breeze, or swimming on the billows of the deep. Birds next alight on the new formed rock, and sow, with interest, the seeds of the berries, or the eggs of the worms and insects on which they have fed, and which pass through them without injury; and an occasional swell of the sea floats into the rising island a mixed mass of sand, shells, drifted sea weed, skins of the casuarina, and shells of the cocoa-nut. Thus the vegetable mould becomes enriched with animal materials; and the whole surface is progressively covered with herbage, shaded by forests of cocoa and other trees, and rendered a proper habitation for man and the domestic animals that attend upon him. . . . Frosts and suns, water and air, equally promote fructification in their respective ways; and the white ant, the mole, the hamper, and the earth worm, break up the ground or delve into it, that it may enjoy the salubrious influence of the elements. In like manner they are equally the ministers of putrefaction and decomposition; and liverworts and fungi, the ant and the beetle, the dew-worm, the ship-worm, and the wood-pecker, contribute to the

general effect, and soon reduce the trunks of the stoutest oaks, if lying waste and unemployed, to their elementary principles, so as to form a productive mould for successive progenies of animal or vegetable existence. Such is the simple but beautiful circle of nature. Every thing lives, flourishes, and decays; every thing dies, but nothing is lost; for the great principle of life only changes its form, and the destruction of one generation is the vivification of the next.—*Good's Book of Nature*.

**THE FINITE DURATION OF THE SOLAR SYSTEM.**—There is a resisting medium in which the solar system moves, and therefore its movement cannot go on for ever. The vast periods which are bought under our consideration in tracing the effects of the resisting fluid, harmonise with all that we learn of the constitution of the universe from other sources. Millions, and millions of millions of years are expressions that at first sight appear fitted only to overwhelm and confound all our powers of thought: and such numbers are no doubt beyond the limits of any thing which we can distinctly conceive. But our powers of conception are suited rather to the wants and uses of common life, than to a complete survey of the universe. It is in no way unlikely that the whole duration of the solar system should be a period immeasurably great in our eyes, though demonstrably finite. Such enormous numbers have been brought under our notice by all the advances we have made in our knowledge of nature. The smallness of the objects detected by the microscope and of their parts;—the multitude of the stars which the best telescopes of modern times have discovered in the sky;—the duration assigned to the globe of the earth by geological investigation;—all these results require for their probable expression, numbers, which, so far as we can see, are on the same gigantic scale as the number of years in which the solar system will become entirely deranged. Such calculations depend in some degree on our relation to the vast aggregate of the works of our Creator; and no person who is accustomed to meditate on these subjects will be surprised that the numbers which such an occasion requires should oppress our comprehension. No one who has dwelt on the thought of a universal Creator and Preserver, will be surprised to find the connection forced upon the mind by every new train of speculation, that, viewed in reference to Him, our space is a point, our time a moment, our millions a handful, our permanence a quick decay. . . . We are in the habit sometimes of contrasting the transient destiny of man with the permanence of the forests, the mountains, the ocean—with the unwarped circuit of the sun. But this contrast is a delusion of our own imagination: the difference is after all but one of degree. The forest endures for its centuries and then decays; the mountains crumble and change, and perhaps subside in some convulsion of nature; the sea retires, and the shore ceases to resound with the everlasting voice of the ocean. Such reflections have already crowded upon the mind of the geologist; and it now appears that the courses of the heavens themselves are not exempted from the universal law of decay; that not only the rocks and the mountains, but the sun and the moon, have the sentence "to end" stamped upon their foreheads. They enjoy no privilege beyond man, except a longer respite. The ephemeron perishes in an hour; man endures for his three-score years and ten; an empire, a nation, numbers



its centuries, it may be its thousands of years; the continents and islands which its dominions includes, have perhaps their day, as those which preceded them have had; and the very revolution of the sky by which centuries are numbered, will at last languish and stand still.—*Whewell.*

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### CHRISTIAN TREASURY.

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**THE UNELEST MARRIAGE.**—To you who have not married "in the Lord," and are not at the present moment living "in the Lord," the marriage state cannot be a state of permanent happiness; the motives which first drew you to each other, the qualities which first endeared you, are weakening and diminishing every day. From worldly motives, and from worldly motives only, you entered into an union which God has promised to cement and bless, but God bestows no blessing, nor even a promised blessing, unsought, "ask and it shall be given," is His reiterated command. You asked not His blessing upon your union, His guidance in undertaking it, for He was not then, nor is He now, the object of your thoughts, or your desires. What, then, is the prospect which lies before you, and what the termination to which you look? We will not advert to those unhappy conclusions which too frequently terminate unions such as these—separation, or hatred, or sin. We will suppose your lot to be far more favorable, as favorable as the happiest lot where all is earthly can ever be; and still we say, what is your prospect? A life, perhaps a long life, to be passed with one who has no qualification, the charms of which will not sensibly and unquestionably decline: while as years advance, and there will flit across the mind from time to time some painful forebodings of an hereafter, some fearful suggestions of a coming eternity, there is no solace, no comfort, no counsel to be found in your one, your only partner; no one at home when life's evening approaches, and the dark clouds are gathering around the western horizon, to cheer that twilight hour, and to speak of hope beyond the grave, and of joys which will never fade, and of suns which will no more go down: no one when the heart is heavy, and the body bowing beneath increasing infirmities, and the spirit sorrowful, to shed that blissful ray of heavenly contentment and spiritual peace throughout the family circle, which marks the presence of a faith which shall not fail, and of a love which cannot die. Brethren, it is a desolate and dreary prospect, and at present it is your own. But there is time, there is grace, there is power to change it. God waiteth to be gracious. Christ stands at the door and knocks; the choice is this day with yourselves: whether you will live cheerlessly and die hopelessly, or live "unto the Lord," and die unto the Lord, so that living or dying you shall be the Lord's, partakers together of His grace here, and of His glory hereafter.

BLUNT.

**THE BLEST MARRIAGE.**—To you who have married "in the Lord," or who have since, your union, been brought to the knowledge of Christ Jesus our Lord, and to a participation in the joys of His salvation—it is scarcely too much to say that your lot—whatever be your station, unless you are suffering from great and pressing privations, or are at present under the chastening hand of God—is the happiest that the sun can shine upon. Trials and troubles there will ever be, some drops from the bitter fruit of Edèn will find their way into every cup; but, unquestionably, the higher the cup is filled with the grateful love of God, and with the holy love of each other, the less room will there be for the distillations of that worse than Upas tree to mingle with it. . . You must look forward to an hour of separation; although to you it will be but temporary, still it is the part of Christian wisdom, and Christian prudence to extract every sting which God in mercy enables you; do not, therefore, leave this for a death-bed, or a parting hour. And if not this, then surely none of still sharper point, or still more poisonous. "Bear ye one another's burdens, and so fulfil the law of Christ." Days of darkness and hours of trial will come to you, my beloved Christian brethren, as well as to those who have not married in the Lord, but how different, how widely different, are your prospects. Would that we could place the ungodly man for one hour within the blessed enclosure, and upon that high eminence on which you stand; the sight of the prospect which lies before you would surely avail to soften, if not to change, and to convert his heart; but this cannot be. You may however, rejoice in them yourselves, and fill your hearts with thanksgivings and your lips with praise, that He who has made you to differ from others, has not only made your wedded life a holy state and a happy, but a promise and foretaste of a far holier and a far happier which is awaiting you. As years roll on, and as the enjoyments of this life are daily and hourly contracting into a still smaller compass; as the friends of your youth, and the companions of your maturer age, are called away, and few of those who have cheered and gladdened life remain, then do the blessings of a truly Christian union shine forth with a splendour rivalling the last rich rays of the setting sun. To see those whom you have loved through life, and still love dearer and more tenderly as life's tide is ebbing fast into the ocean of eternity, to see them standing with you on the brink of time, and looking calmly on those dark waters which have no returning tide, ready, like yourself, to enter into the valley of the shadow of death, with the same rod and staff to comfort them, the same Saviour to support them, the same eternal mansions to receive them: knowing that your truest enjoyments here have been those which have partaken most largely of the occupations and delights of eternity, these are joys well worth the purchase of the longest and the happiest life which earth has ever seen, and these are delights which none but those who are "in the Lord," can ever know.—BLUNT