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THE CANADIAN
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RELIGIOUS COMMUNICATIONS, ETC.

FOR THE CHRISTIAN EXAMINER.

A SERMON.

PREACHED BEFORE THE PRESBYTERY OF TORONTO, JANUARY
20, 1839.

BY WILLIAM RINTOUL A. M. MODERATOR.

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

The theme of the inspired ode from which the text is taken, is by universal consent, the return of the Jewish exiles from Babylon. It may therefore be considered as one of the latest compositions in the old Testament: that portion of the inspired volume having been completed soon after the event referred to. The date of this and other inspired songs reminds us, that, so long as the Holy Spirit continued the prophetic gift in the church, he prompted the utterance of gratitude and praise, and of the instructions of heavenly wisdom in song. And as these songs dwell on the varying dispensations of Providence towards the church, this may be taken as an intimation of the perpetual obligation of the church, both to make use of song in the worship of God, and to vary the themes of her songs with the varying aspect of his Providence.

The Psalm before us in a few masterly strokes, if we may apply to it the language of common criticism, sets forth the glorious event of Israel's restoration.

The ecstasy of the emancipated Jews, the amazement of the Heathens themselves, and their acknowledgment of the hand of God in the deliverance of those whom they had despised and oppressed are the circumstances, which the inspired poet has touched on in describing this event. A short prayer for the completion of Israel's deliverance, with a reflection or two in the way of a moral make up this beautiful Psalm. The moral is contained in these words: "They that sow in tears shall reap in joy" v. 5. The last verse—our Text, is just an expansion of this thought, after the way of the Poets of inspiration "He that goeth forth and weepeth bearing precious seed" (or as we would rather read with the margin "bearing the seed basket") shall doubtless come again with rejoicing (rather "with singing") bringing his sheaves with him."

This is a maxim of very general import; it has much the same meaning with that saying of our Lord's. "Blessed are they that mourn for they shall be comforted." The people of God may take it to themselves in all the afflictions which befall them in the way of duty, as a promise of coming deliverance and joy. It seems however, from the terms in which it is expressed to have a special application to the Ministers of the Kingdom of God in their trials and discouragements. As we read it, we are reminded of the parable of the sower. "The sower" said Jesus "Soweth the seed" that is, he is the Minister who is

called to preach the word, for the seed is "the word of the Kingdom". This labourer encounters many hardships and difficulties, which cause him to mourn, as he goes forth casting the incorruptible seed, into the spiritual field. Yet verily there is a harvest approaching, in which his faithful and persevering labours, humble as they may have been, shall be crowned with everlasting honours.

Making this application of the text, I now in dependence on the Divine blessing invite your attention to the following topics. The ordinary difficulties to be encountered in the Gospel Ministry. The difficulties attendant on it amongst ourselves. And the encouragement to patience and perseverance in our work, which we and all faithful Ministers may derive from the rewards which our adorable Master has graciously connected with it.

I would first advert to some of the ordinary difficulties which are to be encountered in the Gospel Ministry.

The Ministry would have been an anomalous institution in the Gospel Kingdom, if no trials or difficulties had been connected with it. It had been strange indeed, if the officers of a Kingdom which is not of earthly origin, and which aims at the overthrow of the usurped dominion of Satan in our world, could have obtained an ease and security which are denied to any of its subjects. "In the world" said the Saviour to his disciples "Ye shall have tribulation." This is a standing condition to a connexion with his Kingdom: and those ministers whom he employs to discipline, and direct his followers, and to head them on in their enterprises against the spiritual wickednesses which lord it over this world are least of all to expect an exemption from it. The higher responsibilities and honours of their office, will rather expose them to a greater measure of that tribulation in whatever form it may be visited on Christians.

Faithful Ministers then may expect trials from the world; as from its allurements addressing themselves to their depraved hearts: and from its reproach and opposition, drawn out as these may be by their example, and the unmitigated condemnation of the maxims and conduct of the world which their doctrine contains. Private Christians may often from the retiredness of their lives escape any thing like direct opposition. But ministers, who, true to their commission will testify "of the world that its works are evil" must expect something of the treatment which their master obtained. The shafts of a malicious tongue may not be the only weapons that are directed against them.

Thus from the trials which grow out of our connexion with the Kingdom of God, and our endeavours to extend it, we may sometimes like the dejected husbandman go forth bearing precious seed and weep as we go.

But apart from any active opposition which the world may give to faithful ministers; they have often great cause for sorrow in the character of those, to whom they address the message of the Gospel. All those who have not known and obeyed the Gospel,

whatever be their feeling of security from danger, are in a state of spiritual ruin, and in the way that leads to everlasting perdition. We at least know that this is the case, with all those who give no proof of a regenerated nature, of submission to the saviour, of attachment to his people, and obedience to his laws.

Many may be regarded by us as amiable and even promising, from the domestic and social virtues which are found in their lives, and their stated attendance on religious ordinances. But, alas, alas, they lack one thing, the love of God and the saviour, a supreme concern for spiritual and eternal things. They love the world more than God and we cannot but look upon them, as Jesus did on the young Ruler, with sorrow; inasmuch, as they are far from the Kingdom of God. There are in all our congregations not a few who shew some concern about religion, while yet they seem resolute in keeping it in a subordinate place to the pursuits and occupations of earth. With them it is not "the one thing needful;" but, rather a secondary employment which contributes to their temporal comfort and respectability. There are others again "whose sins are known and read of all men." And some of whose spiritual state we are constrained to stand in doubt.

Now a minister who is going out, and coming in, amongst a people such as these, and who sees them unchanged by his ministry, has a constant cause for sorrow. Paul's bitterest griefs after his conversion, and employment in the ministry of the Gospel were occasioned by the impenitence of his countrymen and the unfaithfulness of many who had numbered themselves with Christ's people. In respect to some of the latter class, he thus wrote in his letter to the Philippians—"many walk of whom I have told you often, and now tell you even weeping, that they are the enemies of the Cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things."—And ah! Brethren—who of us would have dry eyes if our susceptibility for sorrow, at the contemplation of those, who are dishonouring God and ruining their own souls were as tender as was that of Paul?

The attendants in an Hospital may through habit, become in a great measure indifferent to the sufferings of the persons who are assembled within its walls; and yet they may be quite competent for the discharge of their duty duties to the diseased. But, insensibility to the spiritual wretchedness of sinful men goes far to constitute a disqualification for the ministry of the Gospel. An incapacity to discern the proper remedy for the spiritually diseased comes over us, when, we fail to disarm the disease itself and to feel for it. In this way our ministry is a sowing with tears.

The reception which the word of God obtains from many to whom it is spoken is an occasion of further discouragement to faithful ministers. Our grief at contemplating the spiritual wretchedness of men, would soon give way to joy, did we see them eager to receive the remedy which we bring. To see the spiritually blind enlightened, the moral lepers cleansed,

the dead in sin awakened to a life of holiness, and thus through our instrumentality were a sight of all others fitted to rejoice the soul! But alas Brethren, is it not so, that few greet us as the messengers of good tidings to themselves, that few receive the prescriptions which we give for their spiritual diseases. Some appear studiously to evade any application of our doctrine to themselves, and thus they continue alike insensible to their guilt and danger, and indifferent about the Saviour. The word spoken to them, to keep to the figure in the text, is like the seed which fell by the way side and was not permitted to spring up. Others are offended at the reproofs which the truth conveys to them, and struggling against their own convictions, they are offended at the preacher also, counting him their enemy for telling them the truth. While some again, who seem to receive the word with gladness, and afford for a time a promise of fruit do yet never yield any; before the harvest comes round, the plants which had sprung up, wither and die under the adverse influences to which they are exposed.

Thus from the soil which the spiritual labourer cultivates, he has causes of discouragement and sorrow. In its natural state it bears only a useless or noisome vegetation; it must be laboriously cleared and dressed to the receiving of the seed: much of what is sown appears to be lost; and that which does spring up must be watered from springs that are without and beyond the soil itself; while the supplies from these are to some extent dependant also on the prayers and labours of the spiritual husbandman. In this way therefore ministers often plough and sow weeping.

I would yet add, that ministers have many occasions of discouragement and sorrow within themselves.

Vigorous ministerial exertions imply a healthy condition of religion in a minister himself. Our ministry is not fulfilled by the bare performance of religious offices private and public. We require a clear and vigorous apprehension of the invisible realities of the Kingdom of God, a devotedness of heart to his service and an affectionate regard to the souls of men; and we must give ourselves to the diligent study of the Divine Oracles, to laborious teaching and preaching, and to persevering prayer. These qualifications and employments do all evidently respect our own personal knowledge and experience of the Gospel; and hence, whatever obstructs the influence of the truth on our own mind, tells unfavourably on our Ministry. If our personal religion be in a languid or lifeless state, we are in a great measure incapacitated for our spiritual work. The truth we have to teach, and the condition of our people to which our instructions should have reference become all indistinct to our perceptions, when the Holy Spirit is withdrawn from us. And so too, all delight in the service of God in the Gospel Kingdom, ceases to be felt, and all genuine Ministerial zeal, and affection, and boldness decay when communion with God is intermitted. Thus, does every unhallowed affection which a minister entertains—every sin in which he allows himself—to go at once to enervate his ministry.

And here, is an abundant source of trials and discouragements to the spiritual labourer. Need it be said, that, we are men of like passions with our hearers, that, that nature which is had to all that is good, and vigorous of itself to all that is evil, cleaves to us as well as to them?—that, their enemies are also our enemies—the world now seducing to sin, and now frowning on holiness, and Satan, who, from the intensity of his opposition to the Kingdom of God naturally falls upon its ministers with all his wiles and violence. Hence, as we may tell our hearers, our severest trials and sorrows are generally from ourselves. To keep the armour bright, which is no small part of the discipline of every good soldier is to us absolutely necessary for any effective discharge of our spiritual warfare. If slothfulness creep over us, or the love of the praise of men and of their rewards give an obliquity to our aims, or if any other unhallowed affection be cherished and indulged, then alas, our ministerial work is more surely hindered than if persecution harassed us as we laboured in it. Our own infirmities are thus an occasion of sorrow as we go forth bearing precious seed.

I proceed in the second place to notice some of the difficulties and discouragements which meet us in the discharge of the ministry and which are more or less peculiar to the place and times in which our own lot is cast. These are connected with the physical state of the country, or with its political state, or with the general condition of the church.

First, some of the difficulties and trials which we encounter in the ministry grow out of the physical state of the country. The dispersed state of the population and other circumstances connected with the recentness of the cultivation of the country occasion obvious hardships to ministers in travelling to preach at distant stations, and to visit their hearers. From the same and other causes, most of them obtain a small return in temporal things, for their labours in spiritual things.

There are other hinderances to the successful prosecution of the ministry which grow out of the secluded life which many of our people lead. The retirement of our woods is indeed in many respects conducive to the culture of piety. 'Tis no mean advantage to be so remote from fraud and violence, that the door of the dwelling needs neither bolts nor bars, and to see none of the contaminating spectacles of open vice which are so common in the crowded haunts of men. And it is a still higher advantage to have those views of God which are to be found in his works, and in the silent woods, not sparingly, always pressing themselves on the mind, while the din of the busy world is not heard to distract attention. 'Blest retirement' indeed, where communion with God through his word along with the family succeeds to communion with him in the woods and fields through his works. Yet, alas, it must be confessed that this communion with God is not likely to be maintained where the public ordinances of religion are not possessed at all, or where they are had only at distant intervals of time. These ordinances have been instituted by the

Great Head of the Church for the improvement of its members: and hence, genuine piety is rarely found existing at all where they are not enjoyed. Other means of grace besides the public ministry of the word which are of vast importance to the edification of christians, such as their private meetings for prayer and counsel, or active exertion for the furtherance of the Kingdom of the Saviour are yet all so dependent on the ministry that where it is not possessed they are rarely employed. Those members of our church therefore, who are only a few miles from our places of worship are unfavourably circumstanced for the culture of true piety; and those, by no means a small number are much more so, who can hear a sermon only at the expense of a considerable pilgrimage to one of our meetings, or on the casual visit of a missionary or minister.

Vital christianity may it is true exist apart from the social institutions of the Gospel, just as learning may sometimes be found in individuals who have lived remote from colleges and learned society: but, even in the rare cases of this kind in which true religion does exist, it is not likely to be in an energetic form so as to diffuse itself through a family. It must be difficult indeed to teach children a due reverence for the Lords day; who do not know it as a day for the gathering together of his worshippers. And then, it is to be kept in mind, that, in the life of the settler in our woods there is retirement without leisure. His must for a long time be a life of intense toil, which like the opposite extreme of luxurious ease is adverse to the culture of personal and family religion.

Thus from the physical condition of the country the spiritual labourer has some peculiar difficulties; so that in reference to these he may be said to go forth weeping, bearing precious seed.

Secondly, The present political state of the country occasions peculiar hinderances to the success of the ministry.

The body politic like the animal frame when under any morbid excitement refuses to admit any external influence that is of a soothing and healing nature. Hence violent political excitement greatly indisposes a people to submit to the benign and tranquilizing influence of the Gospel. Until very lately, our political contentions were not more vehement than those which exist in almost all civilized countries at the present day. But, these favoured by our geographical position and colonial relation, have issued in what may be regarded as their natural result—open warfare. Multitudes who had long borne the character of reformers as a cloak for their ambition and had never set about self reformation have been transmuted into Rebels: and associating with themselves men of a kindred spirit from the neighbouring states, have commenced war on our borders. Their assaults hitherto have through the good providence of God been impotent; but they have been sufficiently formidable to harass us with the alarms of war, and with preparation for it as well as to desolate not a few families.

And alas! the brazen notes of war do ill accord with the soft sound of the silver trumpet of the Gospel. The claims and invitations of the Kingdom of God can scarcely find a listening ear in those who are all concerned about their own perils or those of the state: though in truth the duties of scriptural religion do not stand opposed to the claims of true patriotism, but rather sanction them, albeit, that few in a crisis like the present concern themselves about the adjustment of these. Then again, those of our population who are in arms on the call of lawful authority, are exposed to strong temptations, as, to profaneness and intemperance, and I would add the adopting of maxims of honour which are repudiated alike by the letter and spirit of the law and gospel.

Many too who are not in arms are exposed to the temptations to speculation which the lavish expenditure of war always causes to those who are concerned in conducting it. In these and other ways a powerful impetus is given to profligacy and sin while, a corresponding check is given to the progress of truth and holiness. "The zeal of many waxes cold when iniquity abounds." When piety ceases to be diffusive, it is certainly declining.

Thirdly, The condition of the church of God in these times occasions some peculiar hinderances in our work.

The division of the Christian church into separate communities could not be regarded as any great evil, if the division turned on geographical limits, or diversity of regulations respecting government, and modes of worship, and if the separate communities were at the same time to keep up a good understanding amongst themselves as component parts of the same great Kingdom—the Kingdom of the son of God. But, it is quite otherwise, when different religious bodies agreeing in claiming Christ as their head, are yet separated from each other by creeds in many respects discordant, or, as is rather the case in this Province, by conflicting views and claims about the assistance to be given to the church by the state. Many it is to be feared not considering that the evil in all such contentions is with the men who profess a connexion with the Kingdom of the Saviour, and not in that kingdom itself, justify themselves from standing aloof from it altogether until Christians agree in belief as to its doctrines and laws, or in the practice of what they profess to believe.

Another unfavourable feature in the present condition of the church—amongst ourselves at least, I fear, is this, that no general effusion of the Divine spirit is experienced. The absence of a spirit of prayer in our congregations, the want of power in the ministry for the conversion of sinners and the building up of the people of God, the worldly spirit that characterises church members, and the low state of family religion are to me at least, indications that the spirit of God is restrained from us.—And most true it is, that this condition of things amongst us, if it do indeed exist, is referable to our own unfaithfulness, and that of the members of our churches. Were we to put away

from us those things which grieve the good spirit of God, and seek for his benign and life-giving influences, as we are well warranted and encouraged to do; then undoubtedly we should find, that, there is no let on God's part to the renewing of such displays of his gracious power on the souls of men as were made under the ministry of Welch and Living-ton, and other worthies of our church in former days; and as have been made also in all ages from the days of the Apostles down to our own under the ministry of men of a like spirit. It is beyond question, that the unfaithfulness of the church constitutes the grand obstacle to that outpouring of the spirit of God which shall usher in the glory of the millennial day. Yet while this is distinctly admitted, it is obvious from the connexion which subsists between all the parts of the Church the body of Christ, that if any one portion of it be in an unsound or declining state, the other parts of it will sustain an injury on this very account. And thus, those individual christians or churches, who may be truly aiming to extend the Kingdom of God around them meet with hinderances from the restraints which are put on the effusion of the Holy Spirit by the unfaithfulness of others. In another view of this subject, we may say, that the secular or corrupt influence which pervades the general body of the church hinders the success of those who are exerting themselves in the cause of God with a measure of fidelity. The effect of such influence is like that of a ground-swell or current in the Ocean that meets the vessel and retards her progress even when she has her sails filled with a favourable breeze.

Now, my honoured brethren, I am persuaded that we have such a hinderance to our ministry of the word and ordinances in these times. Yet far from me be the insinuation, that the greatest obstacle in our way is one, over which we have the least control. Each of us by directing his eye inward upon himself and backward on his past work will undoubtedly discover that the principal hinderance to the success of his ministry has originated in unfaithfulness to personal responsibility. Thus, is there cause enough for tears as we go forth to sow the precious seed of the word in the hearts of men.

But I would in the third and last place advert to the encouragements which Ministers have to patience and perseverance in their work notwithstanding of the many trials and difficulties which they have to encounter.

Blessed be God, it is not all weeping even when they are sowing: and then there is a harvest approaching in which sheaves shall be gathered for the handfuls of grain that had been carried in the seed-basket, a harvest, in which, joy and singing shall succeed to the sorrow and weeping that had attended the seed time.

It is no mean recommendation of the life of the husbandman, that his employments engage him amidst the fairest scenes of creation, scenes that can afford a pleasure even to those who are too blind to perceive in them the traces of a present God. The sower

when he treads the new turned soil, and breathes the bland air of spring may of all others exult in the "vernal joy" which as it has been said "is able to dispel all sadness but despair." And is not the spiritual sower conversant with pleasures in his employments of a similar though far higher kind. His work occupies him in the constant contemplation of the most glorious manifestations of the Godhead which can be made to created minds. Private Christians are conversant the most of their time with worldly objects and pursuits. It is in general, only on the Sabbath that they can give themselves up to thoughts and meditations about divine and heavenly things. But, what is their Sabbath work, is at least ought to be our daily work: as, when we are actually employed in exhorting, and teaching, or praying with our people or for them, or, in meditating on the truth to be spoken to them. Our ordinary employment indeed, I may say detain our minds on those glorious manifestations of the Godhead which draw the wonder and praise of the Angelic Hosts; while, we may have the elevated joy of thinking, that these employments are furthering the accomplishment of the great plans of God for the salvation of sinners.

The husbandman when sowing in a season of scarcity is tempted to hold back his hand, and to sow sparingly; that he may leave a sufficient supply of food for his family until the harvest can be gathered. And, he may, be so harassed with anxieties about the present and the future, that his sowing may be with tears. But, it is in no case so, with the sowers of the word; the more abundantly that we scatter the seed the greater is our present supply, there is no restraint in our own feasting on the manna we are dispensing to others. Then, however adverse be the circumstances in which we labour, if indeed we do so faithfully, we shall not be denied the reward of beholding some fruit. The people of God, though reduced to a very remnant, must still acknowledge their obligations to the ministry for their edification and comfort, and for us to be employed in bringing about such a result even to the smallest extent is a most precious reward. The times indeed have been when the shepherds have been compelled to flee from their flocks and to hide themselves in the dens and caves of the earth; but even then their stolen visits to the people of God, and the casual opportunities they have had of bearing testimony to the Saviour have been blessed to the enlightening and cheering of some with the word of life.

In every period of the history of the church, error in some of its many forms has obtained more or less currency and favour. And the faithful ministers of Christ have been called to contend with it, whether it has been supported with the arguments of a false philosophy or the arm of tyrannical power. And it has often seemed as though they could barely preserve a few positions of defence, the enemy having come in like a flood, and spread himself over much of the territory that had been apparently secured for the truth. Yet, even in such discouraging circumstances, the labours of faithful ministers have been not less im-

portant and honourable, than those of the men who, in more favoured circumstances, have been employed in extending the limits of the Saviour's Kingdom, throughout the world.

It would seem to be the design of God, that wickedness in all the varied forms which it assumes in our world, should be brought into direct opposition to the Kingdom of righteousness, before that Kingdom obtain its final triumph. Now, those servants who have been faithful and courageous on the side of truth in the times of its depression, and who have barely kept the ground they had, or who have advanced on the enemy, though, it has been only inch by inch, shall yet doubtless hereafter partake in the honours and triumphs of the final victory.

"The harvest," as the Saviour said in the parable of the sower "is the end of the world;" and then, the full fruit of the painful labours of the servants of Christ shall be realized. Then, their own complete redemption and that of all who have received the Gospel through them, shall have fully come. Their works like those of all his people shall be requited by their gracious Lord and master. The habits of activity which they may have attained in his Kingdom here on earth shall qualify them for a high place in the Kingdom of heaven, just as the faith and obedience of the Disciples who following Jesus during his abasement prepared them for the high stations which they occupied in His Kingdom after he had assumed the sceptre of universal dominion and sent down the Holy Spirit into the church. And, nothing can be more certain than this, that, the blessedness of men whether on earth, or in heaven will be in direct proportion to their holiness. The more entire their approbation of the character of God, and conformity to his will, the greater will be their participation of the happiness of God.

The works of all those who labour with any success in the ministry do in an eminent sense follow them. The men whom they may "have turned from darkness to light and from the power of Satan unto God" as well as those whose comfort and edification they may have promoted shall all be with them in Heaven, sure and ample attestations these of their fidelity to Christ their master, or rather we may say of the high honours which he has conferred upon them, and earnest too of the boundless honours and rewards which await them, in God's eternal Kingdom! No creature shall divide with the God-head the praise of originating or effectuating any thing good or excellent in the universe, and least of all that of originating or effectuating the salvation of lost men: Yet doubtless in heaven as well as on earth shall there be admitted amongst the redeemed the feelings and expressions of gratitude towards those servants of God who had been instrumental in bringing them to the knowledge of the Saviour. And this far from occasioning pride to such servants, will rather conduce to their entertaining a deeper sense of the unmeritedness, and the greatness of the honours done them, and so also to their

knowing and enjoying more of the fulness, and all sufficiency of God.

Will then may the spirit of God record for the encouragement of all who are labouring in the Kingdom of God "They that turn many to righteousness shall shine as the stars for ever and ever." Their joy shall be eminently "the joy of their Lord" His the joy of having rescued them from sin and the second death and introduced them into a state of higher holiness and blessedness than that which Adam ever knew, through his incarnation, and death, and exaltation. Theirs the joy of having prayed and laboured, and that through the grace of God, not in vain, to bring men to an acquaintance and connexion with this Saviour.

My beloved Brethren, may God grant that this joy may be ours. And yet let us well assure ourselves that, in order to this, we must approve ourselves in our stations "good and faithful servants." If with Paul, and the glorious company of God's chosen servants of every age we would be "crowned with the crown of righteousness," then must we also run like them, yea "fight, the good fight finish our course and keep the faith." "Sowing to the spirit" must go before "reaping to life everlasting." Yea "sowing in tears" must go before the carrying of the sheaves from the field with singing and everlasting rejoicing.

LECTURE DELIVERED IN THE MECHANICS INSTITUTE
QUEBEC ON FRIDAY 22D MARCH 1839.

There is an advantage which a physical has over a mental anatomist. It is that the former can place the subject of his investigation, under the cognizance of the senses. When a few nights ago, your attention was called to one of the most complicated and important processes of the animal economy, it was in the power of my friend Dr. Douglas, in addition to his own clear and accurate statements, to place under your immediate observation, the very subject matter of discussion, the stomach in which the chemical process of digestion begins, by the action of the gastric juice on the food and the whole apparatus of vessels, by which the alimentary part of the food so acted on is purified and prepared for absorption into the system, which it is designed to support. Nor was there any difficulty in keeping these under your eye, till the use of each separate part was pointed out, and the structure of the whole explained.

Now any thing approaching to this it is impossible of course to do, while investigating or explaining any process of the mental economy. In this latter employment we have to look into—not out of, ourselves. There is nothing visible or sensible to excite and fix the attention, nor is it possible by any act of the understanding or the will to keep steadily and permanently before you, the mental process which you desire to investigate, as you can the material structure of the body. The emotions and operations of the mind are fugitive. It is not indeed when present, but after they have passed away, that they can be investigated at all. The moment you begin to study any mental emotion, that moment the emotion vanishes, and there is only the remembrance of it for you to contemplate. Supposing that consciousness or the sense of what is immediately passing in the mind, could be compared with sight, as to clearness and vividness, it is not consciousness but memory which has to be relied on in the mental investigation. It is not that which is at the moment in the mind that we philosophize about—as in physical science we do of that which is before our eyes; but it is of that which we remember to have been in the mind. There is therefore in the science of the mind, in addition to the difficulties of investigation, common to it with physical science, the additional difficulty of recalling fully, accurately and vividly the very subject itself to be investigated and keeping it under the observation of the mind.

We should be sorry if this view of the difficulties of mental science, should have the effect of deterring any from the prosecution of it, believing as we do, that many of its conclusions are equally certain and important, and that apart from those conclusions altogether, the very prosecution of it, is at once a rich and strengthening exercise of the understanding. Our only object in these preliminary remarks, is to show the necessity of close attention, in investigating any mental process, or verifying any illustration of such process; and such attention, I would now claim from you, for a very short while, while I lay before you two laws of our mental nature, and explain the manner in which they act on one another.

In proceeding to this subject, I would have you clearly to apprehend and to discriminate between two states of the mind, its passive and its active state. Suppose, there were placed before us at this moment, some fellow creature, in a condition of severe and agonizing suffering, there would naturally be produced in our minds, an emotion of pity. Suppose, we were told that this house had suddenly taken fire, there would be a feeling of alarm and apprehension. In both these cases the

mind is passive. The emotion is passion. The mind has no choice in the matter. The pity in the one case, the alarm in the other case are alike involuntary. They are produced by external circumstances operating on the mind. We do not act, but are acted on. We are passive. But in what follows this passive emotion, the mind is active. Thus in the case of a suffering fellow creature placed before us, whose condition is such as to excite pity—there might be formed in the mind, and acted on, the resolution to relieve him—or the resolution to withhold relief—or the resolution to withdraw from the sight of him—or, it is possible, to conceive the resolution to add to his sufferings. In each or any of these, the mind is active. It does something. It is not acted on but acts. So again in the case of the fire—in the resolution, either to face it, or to flee from it the mind is active—while the emotion of alarm was altogether passive. To give another illustration of the same thing. When Dr. Douglas explained on Tuesday evening, the fatal physical consequences produced by ardent spirits on the digestive organs of the body, in the apprehension which any one addicted to the use of them might feel, his mind was passive—acted on involuntarily, by the truths stated by the lecturer; but in the subsequent operations of the mind, whether terminating in continued intemperance, or in the disuse of what was shown to be pernicious, the mind was active, choosing the course to be pursued, and directing the conduct. In the former case the mind experienced an effect produced by an external cause operating on it. In the latter case, the mind acts itself as a cause producing an effect. This distinction, which we have, we trust, made sufficiently plain, it is of importance you should keep in view, in our subsequent remarks.

The purpose of those impressions, emotions or feelings of which we are by nature susceptible and in which the mind is as we have said passive, is obviously to stimulate us to action—to a desired course of action. Take the emotion of fear for instance: why are we made susceptible of it, but that we may be stimulated to flee from danger, or to take the necessary measures for averting it. Or take the emotion of pity. Why is the sentiment of compassion implanted in the human bosom? Why are we constrained by a law of our creator to sympathize with the pains and the sufferings of others? Why has it been so ordained, that the sight of distress in others, occasions distress unto ourselves? Evidently it is to stimulate us to the relief of that distress. To grant such relief, we might otherwise think a duty. So the moral sense might pronounce it. But the required action is not left to the sense of duty alone. The sentiment of pity

is superadded to prompt to the discharge of that duty, and is one of those admirable provisions, which the great author of nature has made to bind his children together, and to make us aiding and assisting one to another. So it is with the other impressions and emotions of which we are susceptible. Each is designed and fitted to stimulate to some desired and useful course of action.

Now the first of the mental laws, to which we wish now to call your attention, respects those emotions—passive emotions, observe, in which the mind does not act, but is acted on and it is this, that the oftner they are repeated, they grow weaker, or in other words, it is the tendency of emotions to be felt less acutely, the oftner they are called forth. That this is really a law of our mental nature no one can deny. Our own experience readily testifies to it. We all know that emotions called forth by an object or scene or circumstances, gradually weaken as with these, we become familiar. The landscape viewed for the hundredth time, though still as lovely as ever, gives not to us, the same vivid and strong impression of its exceeding beauty, as when, in all the charms in which nature had adorned it, it first burst upon our view. It is not in the power of any moral considerations, to continue from day to day to excite within us the same strength and vividness of emotion, which they at first produced; and if we are from day to day witnessing scenes of distress, they cease to excite the same intensity of feeling, the same vivid emotion of pity or sympathy which they at first called forth. So it is with other feelings. By repetition, their acuteness diminishes. It is in keeping with this law of our mental nature, that when you introduce a physician into some scene of affliction, where he finds his patient suffering, it may be, excruciating pain, or apparently in the agonies of death, the scene does not produce the same excitement of feeling in him, which it would do in another man. You do not expect from him those expressions of deep emotion which you would expect from other men. And you know, that while another man would perhaps suffer much under the uneasy feeling produced by witnessing such a scene of distress, and the remembrance of it would haunt him for days to disturb and to sadden him, he will return from it, to his ordinary avocations, without concern, and his ordinary habits of thought and feeling be scarcely if at all disturbed. The physician is not naturally less susceptible of sympathetic impressions than other men. But by the frequent repetition of them, to which his profession necessarily exposes him, they have become weaker. So it is with the soldier and the sailor. In his hundredth

battle the soldier may not be in less danger, than in the first; but his impression of dangers, is greatly less vivid. In the hundredth storm to which his frail bark has been exposed on the tempestuous ocean, the sailor may be in as great danger as in the first which awakened his fears; but his apprehension of danger is by no means so great. The law, in short is universal—emotion, becomes by repetition weaker and weaker. And the law is unalterable. We have no power to change it. It is as steady in its operation as are the laws by which the courses of the heavenly bodies are regulated.

Now of this law there is one directly beneficial consequence. It renders the mind more composed and more independent, than it could otherwise have been. The continuance of the emotions which any circumstances produce,—the continuance of these emotions, as vividly as the first time the circumstances presented themselves, every time they appear, would keep the mind in a continual ferment; would render it ever the sport of external influences;—and would be totally inconsistent with that sane and sober state of mind, which is necessary for the due discharge of the duties of life. Did the emotion of horror at sights of severe bodily distress continue equally strong in the physician, throughout life, as when he begun to witness these sights, or did the feelings of sympathy continue equally vivid or painful, he would be rendered unfit for, as he would be rendered miserable in, the performance of these duties, to which his profession necessarily leads him. So in other cases the continuance of the emotion in its original strength would be really injurious.

But, the question readily occurs, if the susceptibility of the emotion was given to lead to a desired course of action, and if the strength of the emotion diminishes by repetition, must it not follow that the desired action will cease to be performed—that the course of conduct will cease to be persisted in, to lead to which the susceptibility of emotion was given and the emotion called forth. Such we might suppose would be the effect of the gradual diminution in the intensity of the feeling. But such we certainly know is not necessarily the effect of that diminution. Take for instance the case of medical men, to which we have already alluded, whose feelings of pity or sympathy are, as you might say, blunted, by their frequent familiarity with scenes of distress. Are they less actively benevolent, because of this blunting of the feelings? Why, it is but paying them a compliment which we think they fairly deserve, to say that, speaking of the profession generally, they are of all men in the community the most actively benevolent. They will take most trouble and put themselves to most

Inconvenience to relieve distress. You may find them from day to day visiting the most wretched hovels and, apart from all mercenary considerations administering their professional aid to those whom the most abject poverty, and the most loathsome disease are at one and the same time afflicting. You may find them prompt to listen to every call of that distress, for which they appear to care so little, and numberless are the sacrifices of personal ease and convenience which they make in the cause of benevolence, sacrifices from which many would revolt who could yet weep over the afflictions which draw no tears from them. Now how is this to be accounted for? how comes it that while the means provided for a desired end become to all appearance less powerful, the desired end is yet attained and that perhaps more fully than ever? how is it, that while the painfulness, the acuteness, the intensity of the feeling, of pity diminishes, the voluntary labours of benevolence, to which that feeling prompted grow in greatness and in number? Why does he, no matter whether he be a physician or not, who goes often among the distressed and relieves them, why does he, in whom the impressions of pity and sympathy have become weaker than in other men, manifest the conduct to which these impressions are calculated to lead more than other men? This case—the accuracy of which we assume, and to admit, shews clearly, that some arrangement there must be, according to which as the power of the emotion diminishes, the necessity of that power to produce the desired end diminishes also. For the action continues to be performed while the original stimulus to it is weakened and perhaps almost taken away.

The explanation of this, is to be found in the existence of another law of our mental nature, no less certain and unalterable than the former. It is that practical habits are formed and strengthened by repeated acts; or in other words, that it is the tendency of action to become easier by repetition. Of the existence of this law, our own experience does also testify. The power of habit as a second nature is proverbial,—causing actions which when difficult at first and irksome and laborious, to become by repetition easy, and the performance of them pleasing and necessary to us. The original emotion stimulates to action. By repeated action a habit is formed: that is, the thing becomes easier done, there needs less stimulus to make us do it, there is a tendency to do it; there is in the end what you might almost call a necessity to do it. Let a man, for example, act upon his feelings of sympathy and compassion, that is, let him proceed as he has an opportunity to the relief of the distress by which the sympathy and compassion are called forth, and

by every repetition of such act, will the power of benevolence as a practical principle of action be strengthened within him, a habit is formed of benevolent purpose and benevolent action: this being the difference between the mind's passive and active states, that what it feels becomes by repetition weaker, what it does, becomes easier and even necessary. Emotion weakens. Habit strengthens. It might have pleased God to constitute us so that the emotion should always continue equally strong, that, for example, to induce us to proceed to the relief of distress, the emotion of pity or sympathy called forth by every new object of distress, should be equally intense and as painful, as that experienced by the first sight of such an object. But such is not the constitution which has pleased God to give us, by a law over which we have no controul, the emotion becomes by repetition weaker: but then if acted on, when strong, a practical habit is formed by which, the original, strength of the emotion is rendered unnecessary. A new principle comes into operation, and by that operation, more than supplies what has been taken away.

Apply this to the case of the Physician, called by the necessities of his profession to witness scenes of distress and actively to relieve it; or to the case of any one, whom circumstances lead to witness the same scenes, and who also give relief as far as practicable. In them the emotion of pity is not suffered to die away, without leading to practical exertion: it always leads to exertion, and by such exertion a habit of mind is formed; a benevolent habit of mind, a habit of acting on benevolent principle, a habit which survives the painful emotion of pity or sympathy which, it may be, at first originated it. Thus while by the operation of one mental law, their impressions of compassion became weaker, by the operation of another mental law, their active benevolence is strengthened. As far as their own emotions are concerned, they pity the distressed less, but, as far as their conduct is concerned, they are more ready to relieve and to assist them. The painful feeling grows weaker, but the active principle grows stronger. The principle of habit, as affecting the mind in its active state, makes up for the operation of the same principle as affecting the mind in its passive state. There is to be seen in these individuals the useful and salutary operation of both laws, diminishing sensibility while witnessing human suffering, increasing disposition and promptitude to relieve it.

It is interesting and important to mark these two laws of our mental constitution, to observe their working, to consider their effect, to learn their use. But it is taken together,—it is in their

mutual relation, and action, the one upon the other, that the consideration of them is most important and suggests the most valuable lessons. We have already shewn you the harmonious action of both for good, in the case of emotions of pity and sympathy. We may proceed to shew you how in the same cases this harmonious action for good, may be disturbed, the moral process destroyed, by which, as the emotion weakens the habit strengthens:—in doing which, be it observed, we do only take the benevolent feelings by way of example for what holds true of them holds also true of other emotions. To the going on of the process we have described it is essential that the emotion be followed by the action proper to it. If when excited, it is not followed by such action then the law of habits does not come into operation, to make up, by its effect, for the diminution in the strength of the emotion. If when a man's emotions of pity for the distresses of others are called forth, he represses them, he acts not on them, what is the result? why undoubtedly selfishness and insensibility to human suffering. The impressions made at first upon his mind by the witnessing scenes of distress gradually become weaker, till at length they fail to excite his sensibilities at all. It is in this way that a state of mind totally indifferent to human suffering is in the end produced. By no possibility can an emotion of sympathy be preserved equally intense. By no possibility can the operation of that law be stopped, which respects the weakening by repetition of impressions made on our affections and feelings. And if the counterbalancing principle comes not into operation, indifference about the relief of human suffering must follow. Look to the man, whom no tale and no scene of woe can rouse to sympathy or to exertion, —who can look without a tear on the bleeding Jew, and pass by on the other side without an effort to relieve him, think you, he was originally as unsusceptible of compassion, or that he came into the world the moral monster he is now. Not at all. Probably his feelings of pity were as keen and as easily excited as those of others. But he acted not on them, he listened not to the call which they addressed to him, his selfishness again and again resisted and subdued them, and every fresh victory was easier gained, a law of mind as inflexible as any law of matter rendering them each successive time less powerful to disturb him, till at length, he sinks into that hardened insensibility, in which the pitiful moan of human misery cannot reach him, or affect him.

But not only may the harmonious action of those two laws for good be disturbed, but reversed and made for evil. Let a man refuse to act on the

emotions of pity or sympathy excited in him by scenes of distress, which he is called to witness, and there is formed within him, as we have seen, an insensibility to human suffering. But if, in addition to his refusing to act on his emotions of pity and sympathy, he should in obedience to some other instinct or appetite of his nature, proceed to a positive act of harshness and cruelty, and should this be again and again repeated, what would then be the result? Not only would the emotion of pity, designed to lead to benevolent action, be weakened or extinguished, but a positive habit of cruelty would be formed: a habit of acting in hostile opposition to the feelings and interests of others, and mark the difficulty you would have to encounter, in endeavouring to make such a one enter on benevolent actions. You have a habit to contend with, which is opposed to such action. And you have only the enfeebled and almost extinguished capacity of sympathy to aid you. I do not mean you may not have other aids. But that, that designed to be a stimulus, has become enfeebled, and is almost extinguished. That which was by nature designed to produce the effect has by resistance been weakened or destroyed. That which is fitted to prevent the desired effect, has been confirmed and strengthened into a habit. The operation of both the mental laws we have been considering would in that case be against you. The law which respects the formation of practical habits has formed a state of mind, in which you would need the most powerful emotions of pity to lead to the course of conduct you desire. While by the law which respects the tendency of emotions to become weaker by repetition, the power of an appeal to the sympathies of nature has been weakened or taken away.

I trust, that by what I have said, and by means of the illustration drawn from the benevolent emotions, I have enabled you to perceive the existence of these two laws of our mental nature, and the manner in which they act on one another for good or for evil: and here perhaps I might stop, satisfied with having called your attention to a curious and important arrangement in our intellectual constitution. But I feel disposed if you will permit me, to advance a little further. You must all have discovered that every professional man has a professional way of viewing any subject presented to him, and tries to turn it to some professional account:—and that it is quite natural on hearing any discussion, to consider how it can be brought usefully to bear on his daily pursuits and employments. I acknowledge I have this professional way of hearing and reading. It was perhaps under a bias of that kind, that in listening to the lecture of last Tuesday evening, I could not help now and

then taking into consideration, what is to be made of all this interesting statement. How is it to be turned to account theologically and morally. Of course the theological argument from it was abundantly clear, the form, structure and arrangement of the various vessels necessary for the digestive process, from its commencement to the final absorption of the elementary parts of the food into the system, giving evidence of contrivance and a wise contriver, such as no rational being can gain-say. And the moral lesson was very effectively stated, a lesson of temperance in the use of intoxicating liquors. It is natural that I should take a like professional view of my own present subject, and point out, so far as may be done without reference to any peculiarities of creed, some of the theological and moral uses, to which it may be turned.

As to the first of these, the theological account, to which it may be turned, we shall say no more than that it gives evidence of a like kind with that of the subject to which your attention was last called, of the existence of a designing mind. I know not that in the simpler processes of the mind, the evidences of a designing Creator are so overwhelming, as in the complicated processes of the animal economy. And to overpower with such evidence, any one who is by the constitution of his mind, or the state of his moral feelings, capable of appreciating and judging of evidence, we can never do better than follow the anatomist, while setting before us the structure of the eye or the heart, or the process by which the aliment gets into the blood, and is fitted for getting into it. Still the evidence which the mental philosopher can bring forward to the building up the great argument for the existence of an infinitely wise and great creator is not to be disregarded. It is the same in kind with that drawn from the body. And the operations of these two laws of mind—the manner in which they act on one another, and are fitted for one another, is really an evidence of design in its nature the same as that derived from the adaptation of each other observed in the vessels of the animal system. A manifest adaptation either in mind or in matter gives the idea of design. The more adaptations you observe in either, the stronger the conviction of a great original Designer.

As to the second, the moral account, to which our subject may be turned, there is first a special lesson to be derived from the special illustration which we have been all along using; and secondly a general lesson as to our use of all moral impressions.

There is, we say, first a special lesson to be derived from the special illustration, which we have been all along using; that namely, which respects

the principle of benevolence. It is this, that in the education of the young we shall do well to draw as much on the real, and as little on the fictitious as possible, and endeavour in every case, in which it is practicable, to have emotions of sympathy for distress, combined with active and self-denying exertions to relieve it. We do not strengthen, but on the other hand, we diminish the power of benevolence within them, and the probability of their becoming afterwards truly and actively benevolent, by exciting within them, emotions of sympathy when these are not intended and directed to lead to exertion for the relief of distress. By such excitement the impressions of sympathy are weakened: and there is no counterbalancing habit of benevolent action formed. They are not made available for the purpose, which they were intended to serve, and for which they are necessary. In this way, perhaps, quite as much as in any other, is the practice of indulging them in the perusal of fictitious tales objectionable. The tendency of ordinary novel-reading is in many ways injurious to the heart and to the understanding. It is the tendency of such productions to give an inordinate stimulus to the imagination and to the passions. And in general they give very false views of life, of society, of duty. But one of their worst tendencies is to harden the heart. The sympathetic feelings are called forth by the fictitious woes of poetry and romance which make no demand upon our active assistance; and the luxury of emotion is enjoyed without any attack upon our selfishness. No habit of benevolence is formed by such indulgence in sympathy with fictitious distress. The heart is hardened. The habit of practical benevolence is not formed. Soon the sentimental novel-reader gets beyond feelings for the ordinary, common place ills which flesh and blood are heir to. His feelings are as it were worn out. And while they existed, they terminated in themselves. They did not lead him in whom they existed out of himself. They did not lead him to war with his in-born selfishness and to subdue it. Then had they answered their purpose, and established the habit of benevolent action. But instead of this they were turned to the very indulgence of selfishness itself. It is instructive to mark the difference of result in the case of one who *acting* in the sympathies of his nature, sets about relieving distress, and one who *enjoying* the sympathies of his nature sits and reads about distress in the fictitious tales of the poet and the novelist. In both alike, the impressions of sympathy are by repetition weakened. But the former acquires a practical habit, which renders it easy, pleasing, nay delightful to him to give aid to the distressed. While

from the latter the very capacity of feeling for the ordinary suffering of those around him, as of being moved to exertion for their relief is taken away. In this, truly, are the words of scripture fulfilled. "He that hath, to him shall be given and he shall have abundance. But from him that hath not, shall be taken away even that which he hath."

But there is, we said in the second place a general lesson as to our use and improvement of all moral impressions. These are produced by moral and religious consideration, and they are designed to lead to moral and religious action. Be assured the laws of mind, we have been considering have respect to those as well as to other impressions. By repetition they become weaker. By acting on the impressions a habit of moral and religious action is formed. Just as in the case of the emotions of pity and sympathy, in the case of moral impressions, may the operation of these two laws be for good, or be disturbed and reversed and made for evil. By the same process may the mind become insensible to them—or a habit of determined wickedness and vice be formed. This however opens up a field of remark, best fitted perhaps for another place, and we would now only request you to take up the subject in this view yourselves. It is in this view that you will find it of the most unspeakable importance.

For the sake of illustration on this branch of the subject, I may however call your attention to one case. Suppose there had been here on Tuesday evening a person of intemperate habits. The statement made of the pernicious physical consequences of such habits, if heard for the first time, would be likely to make some impression. Suppose he should hear it again to night, would it make an equal impression? Suppose it were repeated to him night after night, would it not cease to make any impression at all? The same would be the fate of an impression made by an argument for temperance founded on prudence, as respects worldly comfort,—or on moral duty, as respects society, or on religious principle, as respects God. If a man acts on these impressions, acts instantly, acts honestly, acts energetically, well. No matter though they weaken. The habit of temperance is established, and the force of habit supplies the place of a powerful impression. But if he does not so act—nay, if on the contrary, he persists in his degrading habit of intemperance, at one and the same time, he is becoming in need of a stronger power to reclaim him, and the power for reclaiming him, without especial intervention which he has no right to expect, is becoming weaker. Judge then, how deplorable his condition—and how necessary it is in this or in any point of moral conduct, to act

promptly, on the moral convictions and impression which are given us.

I ought perhaps in conclusion, to apologize for the nature of the discourse I have given you, the subject of which was certainly chosen more with a view to my own convenience, than to your pleasure or profit. I did not feel prepared for lecturing here—at the same time I was anxious to appear among you were it only that I might mark my sympathy with the objects of your institution, my respect for the class, to which you belong, and my desire to aid or stimulate in any way of which I am capable your most honourable and meritorious exertions for your own improvement. I know well, how many temptations there are in this community, to all classes—to none more than to mechanics, to indulgence in mere sensual pleasure. And I rejoice in your cultivating those tastes and habits, which take you from and raise you above these. I wish you abundant success—and it will give me unfeigned satisfaction of heart if I can in any way contribute to it,

MEMOIR OF THE REV. ROBERT BLAIR.

From the Scottish Worthies.

MR. BLAIR.—Mr. Blair was born at Irvine in 1593. His father John Blair of Windyedge, was a younger brother of the ancient and honourable family of Blair of that ilk; his mother Beatrix Muir, was of the no less ancient and honorable family of Rowallan. His father died while he was young, and left his mother with six children, of whom Robert was the youngest. She continued nearly fifty years a widow, and lived till she was an hundred years old.

Mr. Robert entered into the college of Glasgow, about the year 1608, where he studied hard, and made great progress; but lest he should have been puffed up with his proficiency, as he himself observes, the Lord was pleased to visit him with a tertian fever, for full four months, to the great detriment of his studies.

Nothing remarkable occurred till the 20th year of his age. Having then finished his course of philosophy, under the discipline of his own brother, Mr. William Blair, who was afterwards minister at Dumbarton, he engaged for some time to be assistant to an aged schoolmaster at Glasgow, who had above 300 scholars under his instruction, the half of whom were committed to the charge of Mr. Blair. At this

time he was called, by the ministry of the famous Mr. Boyd of Trochrig, then principal of the college of Glasgow, in whose hand, as he himself observes in his Memoirs, the Lord put the key of his heart, so that whenever he heard him in public or private, he profited much, he being as it were sent to him from God, to speak the words of eternal life.

Two years after, he was admitted in the room of his brother, Mr. William, to be regent in the college of Glasgow. In the summer of 1616, he entered upon trials for license, and having obtained it, was required to preach in the College Kirk the Sabbath immediately after. This accordingly he did, and some years after, he was, to his great surprise, told by some of his hearers, who were better acquainted with religion than he was then, that in his sermon the Lord spoke to their hearts; which not only surprised, but stirred him up still more and more to follow after the Lord. His experience, however, at the time was in some instances, much less calculated to flatter his self-esteem. Thus, it is related, that on one occasion shortly after that above alluded to, he, by a remarkable providence, had for his hearer the famous Mr. Bruce, and being desirous to have the judgment of so great and good a man upon his discourse, he often said that he should never forget the criticism which he gave: "I found," said he, "your sermon very polished and well digested, but there is one thing I did miss in it, to wit, the Spirit of God; I found not that"—This gave him to understand, that to be a minister of Jesus Christ, implied something more than to be a knowing and eloquent preacher.

In regard also to his experience as a private Christian, he had occasionally some checks. Upon an evening in the same year, having been engaged with some irreligious company, he found himself on returning to his chamber to his wonted devotion, like to be deserted of God, spent a very restless night, and to-morrow resolved on a day of fasting, humiliation, and prayer. Towards the end of that day, he found access to God with sweet peace, through Jesus Christ, and determined to beware of such company; but running into another extreme of rudeness and incivility to profane persons, he found it was very hard for a short-sighted sinner to hold the right way.

While he was regent in college, upon a report that some sinful oath was to be imposed upon the masters, he inquired at Mr. Gavin Forsyth, one of his fellow-regents, what he would do in this. He answered, "By my faith, I must live."—Mr. Blair said, "Sir, I will not swear by my faith, as you do, but truly I intend to live by my faith. You may choose your own way, but I will adventure on the Lord."—And so this man to whom the matter of an oath was a small thing, continued after he was gone; but some years afterwards, was in such poverty, as forced him to supplicate the General Assembly for relief. Mr. Blair, who was then moderator, upon his appearing in such a desperate case, could not shun observing on his former conduct; and upon his address to him in

private, with great tenderness put him in mind, that he himself had been carried through by that faith, at which he had formerly scoffed.

Some time after he ceased to be a regent in the college, he fell under deep exercise of soul, and therein attained unto much comfort. Among others, that saying, *the just shall live by faith*, sounded loudly in his ears, and led him to search the scriptures anew on the subject.

"By this study of the nature of faith," says he, "and especially of the text before mentioned, I learned 1st, that nominal Christians, or common professors, were much deluded in their way of believing; and that not only do Papists err, who place faith in an implicit assent to the truth which they know not, and say that it is better defined by ignorance than knowledge, (a way of believing very suitable to Antichrist's slaves; who are led by the nose they know not whither,) but also secure Protestants, who abusing the description given of old of faith, say, that it implies an assured knowledge in the person who believes of the love of God in Christ to him in particular. This assurance is no doubt attainable, and many believers do comfortably enjoy the same, as our divines prove unanswerably against the Popish doctors, who maintain the necessity of perpetual doubting, and miscall comfortable assurance, the Protestant's presumption. But notwithstanding, that comfortable assurance doth ordinarily accompany a high degree of faith, yet that assurance is not to be found in all the degrees of saving faith; so that by not adverting to that distinction, many gracious souls and sound believers, who have received Jesus Christ, and rested upon him as he is offered to them in the word, have been much puzzled, as if they were not believers at all: on the other hand, many secure and impenitent sinners, who have not yet believed the Lord's holiness, nor abhorrence of sin, nor their own ruined state and condition, do from self-love imagine, without any warrant of the word, that they are beloved of God, and that the foresaid description of faith agrees well to them.

"2dly, I perceive, that many who make a right use of faith in order to attain to the knowledge of their justification, make no direct use of it in order to sanctification; and that the living of *the just by faith*, reacheth farther than I formerly conceived: and that the heart is purified by faith. If any say, why did I not know, that, precious faith, being a grace, is not only a part of our holiness, but does promote other parts of holiness; I answer, that I did indeed know this, and made use of faith as a motive to stir me up to holiness, according to the apostle's exhortation, *Having therefore these promises, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord.* But I had not before learned to make use of faith as a mean and instrument to draw holiness out of Christ, though it may be, I had both heard and spoken that, by way of a transient notion; but then I learned to purpose,

that they who receive forgiveness of sin, are sanctified through faith in Christ, as our glorious Saviour taught the Apostle,* Then I saw, that it was no wonder that my not making use of faith for sanctification, as has been said, occasioned an obstruction in the progress of holiness; and I perceived, that making use of Christ for sanctification, without directly employing faith to extract the same out of him, was like one seeking water out of a deep well, without a long cord to let down the bucket and draw it up again. Then was I like one that came to the store-house, but got my provision reached unto me as it were through a window; I had come to the house of mercy, but had not found the right door; but by this discovery I found a patent door, at which to go in, to receive provision and furniture from Christ Jesus. Thus the blessed Lord trained me up, step by step, suffering many difficulties to arise, that more light from himself might flow in.

"I hoped then to make better progress, and with less stumbling; but shortly after, I met with another difficulty; and wondering what discovery would next clear the way, I found that the Spirit of holiness, whose immediate and proper work was to sanctify, had been slighted, and thereby grieved; for though the Holy Spirit had been teaching, and I had been speaking of him and to him frequently, and had been seeking the outpouring thereof, and urging others to seek the same, yet that discovery appeared unto me a new practical lesson; and so I laboured more to cherish and not to quench the Holy Spirit, praying to be led into all truth, according to the scripture, by that blessed guide; and that, by that heavenly Comforter, I might be encouraged in all troubles, and sealed up thereby in strong assurance of my interest in God.

"About that time, the Lord set me to work to stir up the students under my discipline, earnestly to study piety, and to be diligent in secret seeking of the Lord; and my endeavours this way were graciously blessed to several of them."

Shortly after this Dr Cameron being brought from France, and settled as principal of the college in place of Mr. Boyd, and being wholly bent on the promotion of Episcopacy, urged Mr. Blair to conform to the Perth Articles; but this he refused.* And it

* The articles concluded at Perth Assembly, I. That the sacrament of the Lord's supper be celebrated by the people on their knees: 2. That it be privately administered to persons on death-bed three or four being present to communicate with them, and a place convenient, and all things necessary decently provided: 3. That baptism, when great need shall compel, be administered in private houses, and declaration made thereof next Lord's day in the congregation: 4. That ministers entice all young children of eight years of age, and that the bishops, in their visitations, cause present them to them, and bless them, with prayers and imposition of hands: and, 5. That the days of our Lord's birth, passion, resurrection, and ascension, and sending down of the Holy Ghost, be observed by ministers, in commemoration of these inestimable benefits; are declared to have been abused by the kirk, in their confession of faith, as it was meant and professed in the years 1560, 1581, 1590, 1591, and so ought to be removed out of it; and all disputing for, or observing of, any of them, in all

being usual in those days, for the Regents to meet together and dispute on some thesis for their own improvement, Mr. Blair on one occasion obtained an advantage over his opponent, a French student, who maintained that election proceeded upon foreseen faith; but the Doctor having stated himself in opposition to Mr. Blair, the latter was urged to a second dispute, and did so drive him into the mire of Arminianism, as did redound much to the Doctor's ignominy. Mr. Blair and he, indeed, were afterwards reconciled, but yet so nettled was he by that dispute, that he improved all occasions against him; and with that view, when Mr. Blair happened to be on a visit to some of his friends, he caused one Gardner, to search his prelections on Aristotle, and finding some things capable of being wrested, he presented them to the Archbishop of Glasgow. This coming to Mr. Blair's ears, he was so far from betraying innocence, being assured the Lord would clear his integrity, that he prepared a written apology, and desired a public hearing before the ministers and magistrates of the city; which being granted, he managed the point so well, that all present professed their entire satisfaction with him; and one of the ministers who had been previously influenced against him, even said in the face of the meeting, "Would to God King James had been present and heard what answers that man has given." With such a powerful antagonist, however, his life was so uneasy, that he resolved to leave the college, and go abroad; which resolution was no sooner known, than the Doctor and the Archbishop knowing his abilities, wrote letters requesting him to stay; but he judging that little trust was to be put in their promises, demitted his charge, took his leave of the Doctor, and left the college, to the great grief of his fellow-regents, the students, and the people of Glasgow.

Though he had several charges in Scotland presented to him, together with an invitation to go to France, yet next day after leaving Glasgow, having had an invitation to be minister of Bangor in Ireland, (a call he for some time rejected, until rebuked of the Lord), he at length set his face towards that country; and although he met with a contrary wind, and became sea-sick, yet upon the very sight of land, he was made to exult with great joy. It is also related of him, that when he came near Bangor, he had a strong impression borne in upon his mind, that the dean thereof was sick: an impression which he found to be true when he came thither. Mr. Gibson, the incumbent, being sick, invited him to preach. This he did for three Sabbaths with much acceptance to the people of the parish; upon which the Dean, though formerly but a very careless person, told Mr. Blair that he would succeed him in that place; and exhorted

time coming, is prohibited and discharged; and presbyteries ordained to proceed with the censures of the kirk against all transgressors: And the several acts of parliament and General Assemblies, and heads of our confession of faith, and books of discipline, disapproving and condemning the substance of these articles, are resumed in Act Sess. 17, Dec. 10.

him in the name of Christ, not to leave the good way in which he had begun to walk. He condemned Episcopacy more than even Mr. Blair did; and drawing his head towards his bosom, with both his arms, he blessed him; which conduct being so unlike himself, and his speech so different from his usual, made a person standing by, say "An angel is speaking out of the Dean's bed to Mr. Blair." After a few days he died, and Mr. Blair was settled in his place. In regard to his ordination, the following singular fact is related. He went to Knox, the Bishop of the diocese, told him his opinions, and said, that ordination by one man did not accord with his principles. But the Bishop, informed before-hand of his great talents and piety, answered him as follows, "Whatever you account of Episcopacy, yet I know you account Presbytery to have a divine warrant. Will you not receive ordination from Mr. Cunningham and the adjacent brethren, and let me come in among them in no other relation than a Presbyter;" for on no lower terms could he be answerable to law. This Mr. Blair could not refuse, and he was accordingly ordained about the year 1623.

Being thus settled, he found his charge very great, having above 1200 persons come to age, besides children, who stood much in need of instruction.—His labours, however, were correspondingly arduous. He preached twice a-week, besides on the Lord's day, and on these occasions he had great freedom and support granted him, and was the instrument of much good to others.

He became a chief mean in that great work which appeared shortly thereafter, at Six-mile water, and other parts in the counties of Down and Antrim; and that not only by his own ministry, in which he was both diligent and faithful, but also by the great pains he took to stir up others to the like duty.

Shortly after the commencement of his ministry, he met with a most notable deliverance; for staying in a high house at the end of the town until the manse should be built, and being late at his studies, his landlady went into a room under which he lay to bring him a candle, and discovered, to her astonishment, that a joist immediately under his bed had taken fire, which, had he been in bed as usual, the consequence, in all probability, had been dreadful to the whole town, as well as to him, the wind being strong from that quarter; but by the timely alarm being given, the danger was prevented, which made him give thanks to God for this great deliverance.

When he first celebrated the Lord's supper, his heart was much lifted up in speaking of the new covenant, which made him in the view of a second administration of that ordinance, resolve to go back to that same inexhaustible fountain of consolation; and coming over to Scotland about the time, he received no small assistance from Mr. Dickson, who was then restored to his flock at Irvine, and studying and preaching on the same subject.

But it was not many years that he had liberty thus to exercise his office. In harvest 1631, he and Mr. Livingstone were suspended by the then Bishop of Down; but upon recourse to Doctor Usher, who sent a letter to the Bishop, their sentence was relaxed, and they again went on in their labours, until May 1632, when they were deposed from the office of the holy ministry.

Upon his return, the king's letter being slighted by the depute, who was newly returned from England, he was forced once more to have recourse to Archbishop Usher. The good Archbishop shed tears that he could not help them; but by the interposition of Lord Castlestuart with the King, they got six months' liberty. Shortly after this, however, in November 1631, he was convened before the Bishop, and the sentence of excommunication pronounced against him. After sentence, Mr. Blair rose up, and publicly cited the Bishop to appear before the tribunal of Jesus Christ, to answer for that wicked deed. Upon this the Bishop appealed from the justice of God to his mercy; but Mr. Blair replied, "Your appeal is like to be rejected, because you act against the light of your own conscience." In a few months afterwards he fell sick; and the physician inquiring of his sickness, he after some time's silence, with great difficulty said, "It is my conscience, man." To this the Doctor replied, "I have no cure for that;" and in a little time after, he died.

After his ejection, Mr. Blair preached often in his own and in other houses, until the beginning of 1635. Matters still continuing the same, he engaged with the rest of the ejected ministers in their resolution of building a ship, on purpose to go to New England, an enterprise which, as already mentioned, afterwards miscarried. Having got about 300 or 400 leagues from Ireland, they encountered a terrible hurricane, which forced them back to the same harbour from whence they loosed; the Lord having work for them elsewhere, it was fit their purposes should be defeated. Mr. Blair continued four months after this in Ireland, when upon information that he and Mr. Livingstone were to be apprehended, they immediately took shipping, and landed in Scotland in 1637. During the summer after his arrival, he was as much employed in public and private exercises as before, mostly at Irvine and the country around, and partly in Edinburgh. But things being then in great confusion, because of the service-book being urged upon the ministers, his old inclination to go to France revived; and upon an invitation to be chaplain of Col. Hepburn's regiment in the French service, new enlisted in Scotland, he embarked at Leith; but some of the recruits, who were mostly Highlanders, being desperately wicked, and threatening upon his reproofs to stab him, he resolved to quit the voyage, and calling on the ship-master to set him on shore, without imparting his design, a boat was immediately ordered for his service; on this occasion he met with yet another deliverance, for his

foot sliding, he was in danger of going to the bottom, but the Lord ordered, that he got hold of a rope by which he hung till he was relieved.

Mr. Blair's return gave great satisfaction to his friends at Edinburgh, and the reformation being then in the ascendant, in the spring of 1638, he got a call to be colleague to Mr. Annan, at Ayr; and upon May 2d, at a meeting of the presbytery, having preached from 2 Cor. iv. 5, he was, at the special desire of all the people there, admitted minister.

He staid not long here; for having at the General Assembly held at Glasgow in 1638, vindicated himself, both anent his affair with Dr. Cameron, while regent in the University, and his settlement in Ireland, he was by them ordered to be transported to St. Andrews. It would appear, however, that he himself did not see his way clearly as to this change, and so the burgh of Ayr, where the Lord had begun to bless his labours, enjoyed his presence for another year. But the Assembly held at Edinburgh 1639, being offended at his disobeying, ordered him peremptorily to transport himself thither.

In 1640, when the King, by the advice of the clergy, had caused the articles of the former treaty with the Scots to be burned, and again was prepared to chastise them with an army, the Scots resolving not always to play after-game, also raised an army, invaded England, routed about 4000 English at Newburn, had Newcastle surrendered to them, and within two days were masters of Durham. This produced a new treaty more favourable than the former; and with this army was Mr. Blair, who, when that treaty was on foot, was called upon to assist the commissioners with his best advice.

Again, after the Irish rebellion in 1641, those who survived the storm supplicated the General Assembly during the next year for a supply of ministers, upon which several went over, and among the first Mr. Blair. During his stay there, he generally preached once every day, and twice on Sabbath, sometimes from necessity in the fields; on some of these occasions he also administered the Lord's supper.

After his return, the condition of church and state was various during the years 1643 and 1644. In the former of these years he acted as one of the Committee of the General Assembly, who agreed to a solemn league and covenant betwixt Scotland and England; and in the end of the same year, when the Scots assisted the English Parliament, Mr. Blair was appointed minister to the Earl of Crawford's regiment; with whom he staid until the King was routed at Marston-muir, July 1644, when he returned to his charge at St. Andrews.

When the Parliament and Commission of the Assembly sat at Perth in July 1645, the Parliament was opened with a sermon by Mr. Blair; and after having upon the forenoon of the 27th, a day of solemn humiliation, preached again to the Parliament, he rode

out to the army, then encamped at Torgonderny, and preached to Crawford's and Maitland's regiments. He told the Brigade, that he was informed, many of them were become dissolute and profane; and he assured them, that though the Lord had covered their heads in the day of battle, few of them being killed at Marston-muir, they should not be able to stand before a less formidable foe, unless they repented.— Though this freedom was taken in good part from one who wished them well, it was too little laid to heart; and the most part of Crawford's regiment was cut off at Kilsyth, three weeks afterwards.

In 1646, the General assembly appointed Mr. Blair, who was then moderator, together with Mr. Cant and Mr. Robert Douglas, to repair to the King at Newcastle, to co-operate with Mr. Henderson and others, who were labouring to convince of the great bloodshed he had caused in these kingdoms, and to reconcile him to Presbyterian church government and the covenants. When the three ministers obtained a hearing, Mr. Cant, being the eldest, began to insinuate with his wonted zeal and plainness, that the King favoured Popery; but Mr. Blair interrupted him, and modestly hinted, that it was not a fit time nor place for that. The King looking to him, said, "That honest man speaks wisely and discreetly, therefore I appoint you three to attend me to-morrow at ten o'clock, in my bed-chamber." They attended according to appointment, but got little satisfaction; only Mr. Blair asked his majesty, if there were not abominations in Popery, to which he replied, lifting his hat, "I take God to witness that there abominations in Popery, which I so much abhor, that ere I consent to them, I would rather lose my life and my crown" Upon this, Mr. Blair and Mr. Henderson earnestly desired him to satisfy the just desires of his subjects, but he obstinately refused, though they besought him with tears. Renewed Commissions for this end were sent from Scotland, but to no good purpose, and Mr. Blair returned home to St. Andrews.

Mr. Henderson having died at Edinburgh August 19th, the King immediately sent for Mr. Blair to supply his place, as chaplain in Scotland; which Mr. Blair, through fear of being ensnared, was at first averse to, but having consulted with Mr. Dickson, and reflecting that Mr. Henderson had held his integrity fast unto the end, he applied himself to the employment with great diligence, every day praying before dinner and supper in the presence-chamber; and on the Lord's day lecturing once and preaching twice, besides preaching occasionally on week-day's in St. Nicholas's church; as also conversing much with the King, desiring him to condescend to the just desires of his Parliament, and debating with him concerning Prelacy, liturgies, and ceremonies.

One day after prayer, the King asked him, if it was warrantable in prayer to determine a controversy? Mr. Blair taking the hint, said, he thought he had determined no controversy in that prayer. Yes,

said the King, you have determined the Pope to be Antichrist, which is a controversy among divines. To this Mr. Blair replied, to me this is no controversy, and I am sorry it should be accounted so by your Majesty; sure it was none to your father. This silenced the King, for he was a great defender of his father's opinions, and his testimony, Mr. Blair knew well, was of more authority with him than the testimony of any divine. After a few months stay, Mr. Blair was permitted to visit his flock and family.

Upon the sitting of the Scots Parliament, Mr. Blair made another visit to the King at Newcastle, here he urged him, with all the arguments he was master of, to subscribe the covenants, and abolish Episcopacy in England, assuring him he was confident that all his honest Scotsmen would in that case espouse his quarrel against his enemies. To this the King answered, that he was bound by his great oath to defend Episcopacy in that church; and ere he wronged his conscience, by violating his coronation oath, he would lose his crown. Mr. Blair asked the form of that oath, he said it was to maintain it to the utmost of his power. Then said Mr. Blair, "You have not only defended it to the utmost of your power, but so long, and so far, that now you have no power." But by nothing could he prevail upon the King, and so he left him with a sorrowful heart, and returned to St. Andrews.

Again in the year 1618, when Cromwell came to Edinburgh, the Commission of the kirk sent Mr. Blair, and Messrs. David Dickson and James Guthrie, to treat with him for an uniformity of religion in England. When they came, he entertained them with smooth speeches, and solemn appeals to God, as to the sincerity of his intentions. Mr. Blair being best acquainted with him, spoke for the rest, and among other things, begged an answer to these three questions. (1.) What was his opinion of monarchical government? To this he answered, that he was for monarchical government. (2.) What was his opinion aenent toleration? To this he answered confidently, that he was altogether against toleration. (3.) What was his opinion concerning the government of the church? "O now," said Cromwell, "Mr. Blair, you article me too severely; you must pardon me, that I give you not a present answer to this." This question he evaded, because he had before, in conversation with Mr. Blair, confessed he was for independency. When they came out, Mr. Dickson said, "I am glad to hear this man speak no worse;" to which Mr. Blair replied, "if you knew him as well as I, you would not believe one word he says, for he is an egregious dissembler."

Thus affairs continued till the year 1660, when Cromwell being dead, the kingdom sick of distractions, restored Charles II.; the woful consequences of which act are too well known. On this occasion, Mr. Blair again began to besir himself to procure union between the parties, and for that end obtained a

meeting; but his endeavours were frustrated, and no reconciliation could be made, till both sides were cast into the furnace of a long and sore persecution.

In September 1661, Mr. Sharp came to St. Andrews; and the presbytery having had assurance of his deceitful conduct at court, and of the probability of his being made Archbishop of St. Andrews, sent Mr. Blair with another, to discharge their duty to him, which they did so faithfully, that Sharp was never at ease till, Mr. Blair was rooted out.

A few weeks after this, Mr. Blair taking occasion in a sermon from 1 Pet. iii. 13. to enlarge on suffering for righteousness sake, and giving testimony to the covenants and work of reformation, against the corrupt courses of the times, was called before the Council, when the Advocate and some noblemen appointed for the purpose, posed him on the following points: 1. Whether he had asserted presbyterian government to be *jure divino*? 2. Whether he had asserted that suffering, for it was suffering for righteousness sake? And, 3. Whether in his prayers against Popery, he had jomed Prelacy with it? Having answered all in the affirmative, professing his sorrow that they doubted his opinions in these points, he was first confined to his chamber in Edinburgh; and afterwards upon supplication, and the attestation of Physicians on account of his health, he was permitted to retire to Inveresk, about the 12th of January 1662.

Here he continued till October following, enjoying much of God's presence amidst his outward trouble, and afterwards, through the Chancellor's favour, he obtained liberty to go where he pleased, except to St. Andrews, Edinburgh, and the west country. He went to Kirkaldy.

While at Kirkaldy, he often lectured to some Christian friends in his own family; and for recreation, taught his younger son the Greek language. But the Archbishop envying his repose, and that of some others in similar circumstances, procured an act, that no outed minister should reside within twenty miles of an Archbishop's see; upon which Mr. Blair removed from Kirkaldy to Melke Couston, in the parish of Aberdour, where he continued till his death, which was shortly after.

Upon the 10th of August 1655, being worn out with age, and his spirits sunk with sorrow and grief for the desolations of the Lord's sanctuary in Scotland, Mr. Blair took his last sickness, and ever extolling the good and glorious Master whom he had served, contemplated with serious composure, his near approaching end. His sickness increasing, he was visited by many friends and acquaintances, whom he strengthened and comforted by his many gracious and edifying words.

At one time, when they told him of some severe acts of Council lately made, upon Sharp's instigation, he prayed that the Lord would open his eyes, and give him repentance. And at another time to Mrs.

Rutherford he said, "I would not exchange conditions with that man, (though for himself he was now on the bed of languishing, and the other possessed of great riches and revenues) even if all betwixt us were red gold, and given me to the bargain." When some ministers asked him, if he had any hopes of deliverance to the people of God? He said, he would not take upon him to determine the times and seasons which the Lord keeps in his own hands, but that it was to him a token for good, that the Lord was casting the prelates out of the affections of all ranks and degrees of people, and even some who were most active in setting them up, were now beginning to loathe them for the pride, falsehood, and covetousness they displayed.

To his wife and children he spake gravely and affectionately, and after having solemnly blessed them, he admonished them severally as he judged expedient. His son David said to him, "The best and worst of men have their thoughts and after-thoughts, now Sir, God having given you time for after-thoughts on your way, we would hear what they are now."—He answered, "I have again and again thought upon my former ways, and communed with my heart; and as for my public actions and carriage, in reference to the Lord's work, if I were to begin again, I would just do as I have done." He often repeated the 16th, the 23d, and once the 71st psalm which he used to call his own. About two days before his death, his speech began to fail, and he could not be heard or understood; some things, however, were not altogether lost, for speaking of some eminent saints then alive, he prayed earnestly that the Lord would bless them, and as an evidence of his love to them, he desired Mr. George Hutcheson then present, to carry his Christian remembrances to them. When Mr. Hutcheson went from his bed side, he said to his wife, and others who waited on him, that he rejoiced in suffering as a persecuted minister. "Is it not persecution," added he, "to thrust me from the work of the ministry, which was my delight, and hinder me from doing good to my people and flock, which was my joy and crown of rejoicing, and to chase me from place to place, till I am wasted with heaviness and sorrow for the injuries done to the Lord's prerogative, interest, and cause? What he afterwards said was either forgotten or not understood, and at length, about four o'clock in the morning, August 27th 1666, he was gathered to his fathers, by a blessed and happy death, the certain result of a holy life.

His body lies in the burial place at Aberdour; and upon the church-wall above his grave, was erected a little monument with this inscription:

Hic reconditæ jacent mortuæ
Exuvie D. Roberti Blair, S. S.
Evangelii apud Andreapolin
Predicatoris fidelissimi. Obiit
Augusti, 27, 1666. Etatis suæ 73.

Mr. Blair was a man of a fine constitution, both in body and in mind, of a majestic but amiable coun-

tenance and carriage, thoroughly learned, and of a most public spirit for God. He was unremittingly diligent and laborious in all the private as well as public duties of his station. He highly endeared himself to his own people, and to the whole country where he lived; and their attachment to him was not a little strengthened by his conduct in the judicatories of the church, which indeed constituted the distinguishing part of his character.

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

Esteemed and beloved brethren in Christ:—

Your letter was not received by us till after the meeting of our Synod in September last, and our next meeting does not take place till the month of July next. But an anxious wish being expressed by many brethren here that an answer should be returned before the present Session of your Assembly shall have closed, it was resolved at a meeting of the Commission held in the City of Toronto in February, that that Court should under these circumstances assume the responsibility of writing the answer. You will understand, that by the law and usage of our Church what is done by the Commission of Synod, if approved of, is viewed as a Synodical act.

A correspondence with a Christian body on this side the Atlantic, holding in common with us, the same forms of Church Government, and the same precious faith—more especially when that body is witnessing amidst great trials for the truth as it is in Jesus, cannot but be regarded by us with the liveliest interest. We it is true, live under a different civil Government, and to the institutions of our country we confess ourselves to be warmly attached; but this attachment ought to be no barrier to that reciprocation of Christian sentiment and feeling which has often existed between Churches situated as we are. Where there is one faith, and one Lord, a correspondence between those who hold that faith and love that Lord in sincerity, must promote Christian love, and may tend not a little to the edification and comfort of those who are fellow heirs of the same promises. And in these times, when Christian truth is assail-

ed with a malignity and a subtlety to which hardly any age furnishes a parallel, it is peculiarly incumbent on the friends of the Lord Jesus, to strengthen each others, hands, and encourage each others heart. When the powers of darkness are seen mustering their forces and leaguings together against the Lord and his anointed, surely Christians ought to find strong motives for drawing closer to one another in brotherly love, while all as with one heart should draw nearer to their divine master. These are our sentiments, brethren, on a matter which we fear the Churches of Christ have in modern times too much neglected. We take it therefore kindly that you have addressed us in the frank and affectionate terms which so peculiarly characterize your acceptable letter.

In our first communication it will naturally be expected that we should give you some account of the present condition of that Church over which we are appointed to watch in the Lord. We are sorry that we cannot speak of the state of religion in such favourable terms as we could wish. Vital piety, we fear, is at a low ebb, for iniquity abounds, and the love of the world prevails to a lamentable extent; and many professing christians, manifest but little of the fruits of true godliness. These evils have been greatly aggravated by the distractions to which civil Society has been subjected for a considerable time past. And in addressing you we need hardly do more than refer to the many obstacles which religion has to encounter in a new country, settled by a mixed population, many of whom are entirely without the knowledge, and the fear of the Lord. And while in addition to this it is known that there is a great want of faithful and able Ministers to go into the destitute settlements to proclaim the Gospel of salvation, it will not surprise you that we are called to mourn over much irreligion around us, and to lament the little evidence we have in many places of genuine piety. The harvest truly is great, but the labourers are few.

Our Synod contains at present fifty-five settled ministers. This number however is quite inadequate to the wants of even that portion of the people who naturally look to us for spiritual instructors. We have nearly a hundred congregations or settlements, some of them very numerous, that are wholly destitute of pastors. Hitherto we have depended entirely on the Mother Country for preachers. But we now find the supply from home to fall so far short of the demand that steps have been taken, and are in course of being vigorously prosecuted, to establish a theological seminary for training pious youths from among ourselves, for the work of the holy ministry.

Greatly indeed do we want an increase of ministerial labourers as well as an increase of faith, diligence, love, and patience in our own hearts that we may more devotedly labour in the work of the gospel. For while there is much within our Church to fill us with sorrow and humiliation there is also much in the world around us to produce perplexity and fear. Popery, that monstrous perversion of Christianity, has a strong hold in these Provinces and is greatly strengthened by the spurious charity of the age; while infidelity, the natural product of superstition and fanaticism, is embraced to a considerable extent by the vicious and speculative portion of the people. We have also to deplore the prevalence of various sects that preach another gospel, than the gospel of Christ.

Yet amidst these various causes of discouragement, we are not left without many tokens for good from the Lord. Throughout our own church Sabbath schools have generally been established, and we believe are in many places in a prosperous condition. Bible, Tract, and Missionary Societies, are supported by our people, and in some instances with a very considerable degree of liberality. Public ordinances are upon the whole well attended while the number of communicants in the church has been annually increasing. As a christian community we enjoy very great harmony. Our standards are received and held *ex animo*. Hence on church government and the great doctrines of faith we are of one mind and live in peace as brethren. This unanimity on matters of the highest moment contributes greatly to our comfort in all our ecclesiastical affairs.

Our connection with the Church of Scotland has been to us of unspeakable advantage. From that church we have received preachers, pecuniary aid, much wholesome counsel and such protection as could be afforded. For all this we desire to lift our hearts in thankful acknowledgment to God and in sincere gratitude to our revered mother Church to whom we are so deeply indebted for the means of furnishing religious instruction to many a destitute settlement in Canada. And we hope, christian brethren, when you revert to the early history of your own Zion and remember that some of those who bore the heat and burden of the day in laying the foundation of Presbyterianism in America were ministers of the church of Scotland—and when you think how readily she gave her support to those men of God, Edwards and Brainerd—and what a tender interest she felt in their labours, you will readily sympathize with us in the gratitude which we have expressed.

Shall not her children in all parts of the earth rise up and call her blessed ?

You no doubt rejoice with us, brethren, in contemplating the highly cheering aspect which religion at the present time manifests within the Church of Scotland. We refer to this mainly in as much as it affords us an opportunity of mentioning a fact that needs to be well pondered by many professing christians in America. A simple, frequent, full and zealous announcement of the doctrines of the Cross has been the grand means which the Spirit of God has made efficacious in maintaining and promoting this state of things in the Church of Scotland. Indeed the ministers who have been the most successful there in awakening the minds of men do not seem ever to have thought of any thing that was for a moment to be put in comparison with the simple preaching of the Cross in converting sinners. This they have regarded as the wisdom of God and the power of God unto salvation.

Wherever there is a genuine revival of religion it will produce all its holy fruits in rich abundance. And it affords the greatest pleasure to be able to refer to some of those fruits which furnish to us abundant evidence that the Lord has by his own precious truth been accomplishing a great work for some years past throughout all the borders of the Scottish Church. Who can doubt this who thinks with enlightened candour of the efforts which that Church is now making to free herself from all unhallowed secular influence—her high and holy determination to know no master in spiritual things but Christ—her zealous efforts to purify herself from all heresy, and the noble stand she is taking against Popery and the insidious and bland infidelity of the day. Nor should the sacrifices she is now making to provide the means for the spiritual instruction of the destitute portion of her people be forgotten. Within the short space of three years nearly a million of dollars has been raised to build new churches : at the same time vast sums have been collected to aid weak congregations in many of the British Colonies : in sending the gospel to the heathen she is labouring with great zeal and perseverance, and many of her most accomplished preachers have gone forth to the work of the Lord in the dark places of the earth. These things are cheering to every christian heart :—and, brethren, are they not peculiarly so when they can be traced so directly to the vivifying influences of those doctrines that make a crucified Saviour all in all to perishing sinners ?

We were grieved, christian brethren, to learn from your letter that errors and irregularities had crept into your Church which at length assumed

such an alarming aspect that the Assembly had been under the necessity of dissolving certain Synods which had become most infected by heretical notions and antipresbyterial practices. Of all this we were well aware before we received your letter. At the same time we were well pleased to have your own statement of the case, and we beg to say that to that statement we gave entire credit. It is likely that our opinion on the course you have pursued may be to you of little moment. Yet as a sister Church we are constrained to say that we fully approve of the steps you have been compelled to take. We speak advisedly—with a full knowledge of the case, and free from all uncharitable feelings and prejudices when we declare that—if Presbyterian Church government was to be maintained among you—if the truths of the Gospel were to be proclaimed in their simplicity and purity—if the worship of the sanctuary was to be preserved from wild and unscriptural novelties—if the most fatal disorders and errors were to be driven from your communion—we cannot conceive what else you could have done than pass the disowning act. Yea, brethren, looking at that act in all its bearings we regard it as neither harsh nor unjust. Truly if you will permit us to speak plainly, we think your sin has not been hasty severity but culpable forbearance. While men slept, the enemy sowed tares. And here we cannot but remark, that to us it appears a very plain matter that when persons abandon the standards of a church, or repudiate the essential doctrines of its confession, the course which honesty points out is quietly to withdraw from that church. To remain in its communion,—to seek shelter behind the standards they treat with obloquy and the constitution they labour to subvert, is equally at variance with order and integrity.

We cannot, brethren, contemplate the decision that has recently been given against you in the civil courts without sorrow and astonishment. That the case should ever have been carried to a civil tribunal must be matter of surprise to all who hold that the church ought and does possess sufficient powers in her own judicatories for deciding all questions of doctrine, discipline, and government. But let the issue before civil courts be what it may, your triumph depends not on it. A victory has already been gained worth every sacrifice which you may be required to make. A church that holds fast the truth may lose her property and suffer much temporary embarrassment ; yet in His eyes who walketh in the midst of the seven golden candlesticks she is rich,—all glorious within, and eminently powerful for good. A church becomes poor, and weak, and despicable, only when she

breaks covenant with her God, and permits truth to perish from among her people.

But we hear that you are to carry your cause before a higher tribunal. Brethren, it is already before the most august tribunal on earth. It is now at the bar of the whole Christian world. The decision indeed given by this tribunal may not save your property; but it will do more. Let men on earth, however, judge as they may in this great matter, we trust and believe that the noble and good men among you who have come forth in the spirit and power of christian reformers are acting and are determined to act as in the sight of Him that judgeth righteously.

Yet we cannot look at what has already taken place in this matter, or think of what is likely to happen without great sorrow. True, God can bring good out of evil and make the wrath of man to praise Him. Still who does not know that divisions and distractions among christians open the mouths of scoffers, cause the weak to stumble, and make the hands of many feeble. Let those answer for all this who are the cause of such deplorable evils. Fidelity to God, and love to the souls of men lay necessity on the friends of truth to oppose error. And truly it is our solemn conviction that had the errors against which you have made at last so decided a stand been permitted to overrun your church, Ichabod might have been proclaimed through all your borders. There might have been peace and harmony, but it would have been peace without truth, and harmony without piety. It cannot be disguised, and ought not to be concealed that these errors strike at the fundamentals of religion. Wherever they prevail they leave nothing that is solid for the trembling penitent to build his hopes upon, and nothing that will yield true consolation to the pious soul.

Christian brethren, it is needful for us all to be watchful against errors in religion. A superficial metaphysical philosophy—a daring spirit of speculation in morals—a reckless contempt of all ancient opinions and usages—a wish to deal with religious truth as if its first principles had yet to be settled—a vicious mode of analogical reasoning, and a godless liberalism are peculiar and alarming characteristics of the times in which we live. That the human mind thus influenced to some extent within the Church, will naturally produce errors in religion—might be inferred *a priori*. Experience but too painfully confirms the truth of the inference.

Let all the churches of Jesus Christ learn from what has lately been witnessed that truth is the only sure basis of union and love among professing christians; that essential errors in religion

are never harmless, and that to trifle with such in their incipient stages, or to draw the mantle of charity over them is neither to manifest true kindness to the erring nor fidelity to the interests of the church of the living God. The charity that endureth all things can rejoice only in the truth.

In fine, christian brethren, we fervently pray that in passing through your present trials you may be sustained by the grace of God, and blessed; and that it may be found in the end, you have not lost but gained strength as a religious community. A church united not in name but in spirit, instinct with love and imbued with the truth, manifests the glory of God, and is a blessing unspeakably great to the world. To such a church we may apply the language of inspiration:—she is fair as the moon, clear as the sun, and terrible as an army with banners.

Brethren, Farewell. Keep that which is committed to your trust. Hold fast the truth. Put on the whole armour of light. Fight the good fight of faith. And when you and we have finished our labour on the earth, may we all be received into that church where the spirits of the just are made perfect with God.

At the City of Toronto, the second day of May,

One Thousand eight hundred and thirty-nine in name, and by appointment, of the commission of the Synod of the Presbyterian Church of Canada, in connexion with the Church of Scotland.

ALEXANDER GALE,

Contener.

ROBERT MACGILL,

Clerk, P. T.

THE RISE OF THE PAPAL HIERARCHY, BY THE REV. ROBERT LEE, MINISTER OF CAMPSIE, SCOTLAND.

From the Church of Scotland Magazine.

(Continued from page 121.)

68. The causes by which the Episcopal order in general attained to power and dignity, affected also the Roman bishops, but upon the latter they acted with greater energy.

The Roman city was the most wealthy and populous then existing—the capital of the world; and till the fourth century, the fixed residence of the emperors, and of the principal nobility. Long before Christianity had received the sanction of the secular au-

thorities, the liberality of many noble and wealthy converts had enriched the Roman church, its ministers, and particularly its bishops, to an extent which indicates the zeal, rather than the prudence of the donors, and excited as has been said, (54.) the cupidity of the heathen emperors.

Even previous to the events of the fourth century, the splendour and opulence of the church over which he presided, and the importance naturally attached to the capital, had, it cannot be denied, given to the Roman bishop a weight and authority, superior to those possessed by any other prelate.

The arrangements of Constantine, whose policy it was to introduce a perfect conformity between church and state, confirmed what prejudice had begun.

69. The absence of patriarchs united the western churches under the Pope, as their head: in the contests in which they were engaged with the eastern Christians, they regarded his triumph as their own; and never reflected, that the power which they so readily conceded to the pontiff, might be employed for their own degradation.

70. The superiority of the Papal see, which superiority had, during many ages, been accounted for and justified, by "the importance of the city," "the decrees of councils," and "the imperial rescripts," was, by the ingenious ambition of succeeding pontiffs, founded upon the authority of our Lord and his Apostles; while donations of territory which no sophistry could deduce from the words of the New Testament, were supported by the evidence of forged documents.

The aggrandizement of their see became in time the supreme object of anxiety to the Roman bishops; in comparison of this, all other considerations and all other interests were unsparingly sacrificed.

These are a few of the topics which will demand our attention during the remainder of these papers.

The discussions connected with the pretended establishment of Peter, as bishop of Rome, upon which so much stress has been laid by the supporters of the hierarchy, will be more naturally introduced afterwards; at present we would advert to the authority possessed by the bishops of Rome, during and subsequent to the Apostolic age.

71. Of all the writings ascribed to Clement, the friend and associate of the Apostles, the only one of undoubted genuineness is his "first Epistle to the Corinthians." This person had the best possible opportunities of obtaining correct information, concerning the nature and extent of that authority, to which, by his situation as bishop of Rome, he was entitled. If, as is affirmed, to Peter was committed an absolute dominion over the faith and practice of Christians; and if Clement succeeded both to the station and power of that eminent Apostle, he must have been fully aware of these circumstances; and this consciousness of his superiority must have distinctly appeared in his writings. In the Epistle, however, to which allusion has been made, not only is there a total absence of any claim to infallibility, but its whole style and manner demonstrate, that the writer conceived himself possessed of no authority whatever, over the persons to whom he wrote. The occasion, it may be added, which produced the letter in question—being a schism—afforded a proper opportunity for the display of the absolute power pretended to have been bequeathed by Peter to his successors. Instead of commanding the Corinthians, Clement is content with exhortation and entreaty; instead of urging the authority of the Roman see, he pleads that of our Lord and his Apostles; instead, finally, of dictating as a despot, he persuades as a brother and an equal. Of this conduct, indeed, an example had been set him by that

very Apostle whose lordship in the church has been so violently maintained. "The elders," says he, "I exhort, who am a fellow-elder."

72. That the prerogative afterward claimed by the Popes, of "deciding upon doctrine," or, of "declaring what is heresy," was unknown long after the age of Clement, may be evinced, as from innumerable other examples, so particularly from the fact, that toward the conclusion of the second century, the synods of Asia examined and condemned the tenets of Montanus, without so much as acquainting the Roman bishop; nor, which ought to be remarked, did their conduct excite any observation, either on the part of the apostolic see, or of the early writers by whom it is mentioned. Hence, we may fairly infer, that the condemnation of heretics by provincial synods, without the concurrence, or even the privy of the popes, was, at the period in question, deemed neither extraordinary nor improper; and that the papal claim of "deciding upon heresy," was neither acknowledged nor known. These conclusions are supported by such a host of other evidence, that no person, it is conceived, who brings to the investigation the least candour, can form an opposite opinion.

73. The papal infallibility, it need scarcely be added, was the discovery of future and darker ages; nor have the professed advocates of the doctrine pretended to show that it was held by any of the early Christians. Instead of proving the existence of such an opinion, it is the artful practice of Baronius and Bellarmine, the most strenuous and learned maintainers of the papal infallibility, to adduce arguments, however inconclusive, intended to establish the truth of the doctrine. The difficulties, indeed, attending the latter of these attempts, may well excuse their anxiety to free themselves from the incumbrance of the former. The assertion now made, receives abundant confirmation from the defence of their favourite dogma, urged by the writer mentioned above, in the case, of Victor, who was chosen to the see of Rome, A. D. 192. This prelate owned and approved the prophetic spirit of Montanus and his prophetesses, all of whom preceding pontiffs had condemned as heretics. The error of Victor is admitted by Baronius and Bellarmine, who, though they concede "the particular fact," maintain at the same time, his general inerrability! Suppose this contradiction reconciled, in other words, suppose both the positive and the negative of the same proposition to be true, it will not follow as a consequence, that any such doctrine as that supposed, was either known to the church in the days of Victor, or was received by it.

74. But the ignorance of the early Christians, concerning the supremacy and infallibility of the Roman bishops, appears conclusive against the existence of these supposed attributes, which, had they been taught by the Apostles, could not have been unknown to the early fathers; and being known, must have been either mentioned or alluded to by these men in their writings. This negative evidence against the papal infallibility and supremacy is corroborated by the practice of the early Christians, which was totally inconsistent with the supposition of their entertaining any such doctrine.

75. During the pontificate (we use these terms by anticipation) of the same Victor, an incident occurred, which clearly indicates the degree of authority possessed, at the end of the second century, by the Roman bishops. The following statement of the case, contains the substance of that given by Eusebius,† who

* 1 Pet. v. 1.

† Baron. Annal. 173, et Bellarm. de sum Pontiff. l. 4.

‡ Eccles. Hist. l. v. cap. 23, et following chapter.

has preserved a very circumstantial account of the whole transaction.

The festival of Easter had, by the oriental churches, been uniformly celebrated on the *fourteenth day of the first moon*, by the occidental, on the *Sunday following that day*. In a matter so unimportant, the forbearance shown by his predecessors, who, even in Rome, had allowed the Quartodecimans to hold the feast on the fourteenth day, did not influence the conduct of Victor. This prelate, on the contrary, threatened with singular presumption, to cut off from his communion, all who should not conform, in the disputed particular to the practice of the Western churches. This arrogance of the pontiff excited the indignation of the bishops, who were thus required to relinquish a custom transmitted from the time of the Apostles. Polycrates, bishop of Ephesus, in particular, who is commended, in the highest terms, by Eusebius and Jerome, opposed the demand of Victor, and in a spirited letter to that prelate, refused to renounce or alter the practice of his church. Having been answered by a threat of excommunication, Polycrates assembled in a council, all the bishops of Asia Minor, who unanimously resolved to adhere to the ancient time of celebrating the festival. Informed of his resolution, the pontiff executed his previous threat; and sent letters containing information of the same, both to those bishops against whom he acted, and to those who agreed with himself in the disputed particular, and whose approbation and support he was anxious to obtain. Instead of complying with his request, these latter "sharply rebuked" (such is the language of Eusebius) the imprudent violence with which the pope had proceeded, and, without paying the least regard either to his example or his demand, they continued to communicate with their brethren in the east. Though, therefore, it be admitted, that Victor *excommunicated* the Asiatic churches, the only meaning which can attach to the word, as applied to him is, that *he cut himself off from their communion*; for, instead of compelling all other bishops to act in a similar manner—which, being the acknowledged head of the church he would have done—it does not appear that a *single prelate* followed his example; but, on the contrary, they reprobated his conduct in terms, proper perhaps, to an equal, but which no person would address to one whom he considered the "infallible head of the church," or "Christ's vicar on earth."

76. A declaration made by the Roman clergy themselves, in the year 250, is important to be noticed, as it clearly indicates the opinion then held, as to the authority of their bishop. Subsequent to the martyrdom of Fabianus, A. D. 250, and previous to the election of a successor, a correspondence was carried on between the Roman presbyters, and deacons on the one side, and Cyprian, bishop of Carthage and his clergy on the other, "de lapsis," regarding the treatment of the "lapsed." To the inquiries of the Africans, the Roman presbyters, &c., return the following as their opinion, "That such of the lapsed as were at the point of death should, upon an unfeigned repentance, be admitted to the communion of the church: but that the case of others should be delayed till the election of a new bishop, when, *together with him and with other bishops*, with the presbyters, deacons, confessors, and laymen, who had stood firm, they should take their case into consideration," assigning as the reason why they gave this advice, that "a crime committed by many, ought not to be judged by one, and that a decree could not be binding without the consent and approbation of many."[†]

77. But though, at this period, any such doctrine as the pope's supremacy, much less their infallibility, was unknown in the church, yet the influence possessed by the pontiffs, appears, even at this time, to have been considerable, though not greater than that which learning and piety conferred upon other prelates. This may be illustrated by the following example.

During the pontificate of Stephen, (A. D. 253-257,) two Spanish bishops, Basilides and Martiel, had, for various crimes, been deposed by their brethren, who had substituted, in room of the former, others, in their opinion, more worthy of the episcopal office. On an application to Rome by one of the deposed bishops—for that both applied is not expressly stated by Cyprian—he was admitted to the communion of the pontiff; whose countenance thus publicly granted, had the effect of restoring him to the exercise of his episcopal functions. This fact, we readily concede, shows that *very considerable authority* must, from whatever cause, have been possessed by the Roman see, in the days of Stephen; but the concluding part of this same transaction, incontrovertably disproves its supremacy.

The churches over which the obnoxious bishops had, by the Roman influence, been replaced, speedily applied to the African bishops. A Carthaginian council, in which the famous Cyprian presided, *declared against Basilides and Martiel*, and in favour of Felix and Sabinus, who had succeeded the former on their first degradation. This sentence was carried into effect, no regard being had to the papal opposition.

78. From this transaction, it is surprising to learn the advocates of the doctrine have endeavoured to draw an argument for the pope's supremacy. It certainly requires no great penetration to perceive, that if it prove the supremacy of the *Roman bishops* in the third century, it much more proves, that of *Cyprian* and the twenty-eight prelates that voted with him. For not only did the Spanish churches—to use the favourite term of the writers in question—*appeal* to the Africans from the sentence of the pope, thus ascribing to the former a superiority; but the decision of the council held at Carthage was *final*, having been carried into execution without regard to that of the pontiff.

79. The famous controversy regarding the baptism of heretics, which agitated the church during the pontificate of the same Stephen, and almost immediately subsequent to the dispute last noticed, while it shows that the ecclesiastical authority, as yet vested in the Roman pontiff was comparatively small, indicates at the same time, the existence of the ambitious and domineering spirit which, ever since the days of Stephen, has disgraced the papal throne, and to which are to be ascribed the various unwarrantable expedients it has at various times adopted: its impositions, its cruelty, and its usurpations.

80. The controversy to which allusion has been made, had arisen some time before the period at which we are now arrived, for it formed the subject of discussion in a council held at Iconium in Phrygia, A. D. 230. The dispute was revived by eighteen bishops of Numidia, who consulted a council, held by Cyprian, "whether or not they should persevere in the custom of baptizing heretics, which had hitherto prevailed among them." The question was answered in the affirmative; and to others who requested instruction on the same point, a similar an-

[†] Cypriani, Ep. xxxi. A letter extremely important as relating to this question, and very decisive, especially the passage beginning "Quonquam Notis differendæ. Bower. Hist. Pop. v. l. p. 60.

* It is perhaps unnecessary to remark, that the title "Papa," was common to all bishops, till by a decree of Gregory VII. it was restricted to those of Rome.

swer was returned. A succeeding council, consisting of seventy-one bishops, confirmed the decision of the former. The determinations of these councils were communicated to those by whom they had been required, as also to Stephen, who in common with the bishops of Italy, Gaul and Spain, maintained the negative opinion. The charitable and moderate spirit in which the epistle of Cyprian is conceived, presents a striking contrast to the violent arrogance with which Stephen thought proper to reply. In return for the expressions of his anxiety to live in peace with those who happened to entertain different opinions, with which the former had concluded his letter, the pope, in the true spirit of his successors honours him with the titles "false Christ," "false apostle," "deceitful workman." The terms in which Stephen addresses the bishop of Carthage, and all who should adhere to his sentiments, resemble the succeeding "thunders of the Vatican," in every respect, except that they were universally disregarded. The remonstrance of Primitian, aptly expresses the effect produced in the present case, by the papal excommunication. "Oh, Stephen," says he, "by attempting to separate others from thee, thou hast separated thyself from all other churches. He is the true schismatic who departs, as thou hast done, from the unity of the church."⁶

The practice of the east was examined and confirmed by a numerous council, held, like the others, at Carthage; and the bishops of the West, uninfluenced by the authority or example of Stephen, continued to communicate with those who denied the validity of heretical baptism.

In the conduct of the Roman bishop, throughout the controversy just mentioned, it is not difficult to perceive the first workings of the "spirit of antichrist," which, it was predicted, should not only encroach upon the province of the secular powers but "exalt itself above all that is called God."⁷

81. From certain transactions which occurred about this time particularly those connected with Dionysius of Alexandria, Baroniust has endeavoured to prove the supremacy of the pope at the period in question.

The argument by which the Cardinal supports this discovery arises from what is called an "appeal" having been made to the bishop of Rome, in the dispute of which we have been speaking.

82. Before the conversion of Constantine, the church, it is obvious, could possess *authority* only, but no *power*. When, therefore, a bishop was *appealed to*, or to employ more appropriate language, *was consulted*, his decision might be acquiesced in, or rejected, as appeared good to the consulting party, nor could he command any stronger means of inducing assent than a refusal to communicate with the refractory churches. His opinion would carry with it a weight proportioned to the estimation in which he was held, and those bishops whose reputation was greatest would be most frequently consulted. But the only recognised power known in the church before its union with the state, was *moral*, and depended entirely upon *opinion*.⁸

83. These remarks receive abundant confirmation from the history of the methods adopted for the purpose of adjusting the ancient controversies; and explain why greater regard was sometimes had to the decision of a bishop of Ephesus or of Carthage, than

to that of the bishop of the Imperial City. If, moreover, the "receiving of appeals," or "being consulted," prove any thing with regard to the supremacy of the popes, it equally establishes the supremacy of the bishops of Alexandria, of Ephesus, of Carthage, of Antioch, and of many other cities.

84. If additional examples be required of important ecclesiastical affairs having been transacted, after the middle of the third century, without the concurrence of the pontiffs, the condemnation of Paul of Samosata and of Paul of Antioch, establish the point beyond the possibility of doubt.

CHAP. 11.

Political Events which contributed to the rise of the Hierarchy.

85. It will conduce both to brevity and distinctness, if, instead of following the order of events, we trace, *separately*, from the period at which we have now arrived, those causes which operated in rearing the fabric of the Papal hierarchy. The present chapter, accordingly, we shall devote to the consideration of *political causes*, including under these terms the principal events concerned in the rise of the Roman bishops—which were connected, more or less closely with the secular powers.

86. The arrangements made by Constantine in ecclesiastical affairs generally, and the ranks assigned to the various orders of the clergy in particular, have been noticed in a former part of the essay. In addition to what was formerly said on the subject, it may be here remarked, that as Rome held the first place among the cities of the empire, so its bishop, *in fact*, held the highest place among churchmen. Instead of conferring, the emperor only sanctioned and confirmed a superiority to which its wealth and magnificence had already exalted the Roman see.

87. The diocese of Italy was divided by Constantine into two *vicarages*, the one "of Rome," the other "of Italy." Under the vicar of Rome were ten provinces, hence called the "Suburbicun;" under the vicar of Italy were seven. Hence, though presiding over the richest church, and dwelling in the capital city, the bishop of Rome, as possessing only part of a diocese, occupied till the council of Chalcedon, the nominal rank only of a *metropolitan*.

88. From peculiar circumstances however, the Roman bishops possessed greater power than any of the patriarch. In the first place, unlike other metropolitans, he was controlled by no superior. Secondly, the bishops of his province were ordained by him; from which source of power the patriarchs were excluded. A metropolitan *in name* and *virtually* a patriarch, he exercised the united authority of both: his superior wealth gave him superior influence, and the dignity of the imperial city amply compensated for any nominal deficiency in that of his bishop.

The right of ordaining metropolitans, which has been claimed by its abettors for the Roman see, appears to have been utterly unknown in the fourth century.

89. Of the political events which contributed to the rise of the papal hierarchy, the alleged donation of Italy by the emperor Constantine, occurs first to be noticed. This magnificent gift Pope Sylvester is said to have received, A. D. 324, as a token of the imperial gratitude for the benefit of baptism. Against the authenticity of this transaction, the following unanswerable objections are urged. 1. Constantine is proved to have been at *Nicomedia* when the instrument containing the disputed donation places him at *Rome*. 2. The donation is omitted by all contemporary historians. 3. Constantine was not baptized at Rome, nor by Sylvester, but at *Nicomedia*, when at the point of death. 4. An internal objection is deduced

⁶ Campb. V. li. lat. 22. Ac. † Ann. 167.

‡ It seems perfectly clear from Gianone, Father Paul, Du Pin, and Hallam, that Christian emperors, for many centuries, did nothing more than permit, but did not enforce appeal to the bishops, and that even in ecclesiastical causes.—Ed.

§ Polycrates. † Cyprian.

from the fact that, though *twelve* copies of the instrument are extant, no two of them agree.

These reasons have convinced all Protestant, and many Roman Catholic writers, that the donation of Italy by Constantine, is one of those pious frauds which were imposed in such abundance upon the people during the ages of ignorance and superstition.

90. A law enacted, A. D. 372, by the emperor Valentinian, increased greatly the power of the Roman bishops. To prevent the decision of religious and ecclesiastical disputes by secular judges, which he seems to have regarded as a serious evil, this pious prince ordained that "other bishops should be examined and judged by the Roman pontiff."

Some suppose the authority conferred by the act in question, to have extended only to the bishops within the Suburbicain provinces; while to others it appears to have been a temporary regulation adopted for the purpose of adjusting the differences which then agitated the church. If any such limitation was understood, none such was expressed; and the subsequent conduct of the popes showed their determination to exert to the utmost, the power which they had thus acquired, without attending to the purposes for which it was conferred, or any restrictions expressed or understood, by which it was accompanied. The effects of an authority so undefined, and, therefore, in the hands of ambitious ecclesiastics, to extensive, eluded of course, the penetration of Valentinian, nor do they appear to have been understood, even by the churchmen themselves. What causes were to be included under ecclesiastical disputes? What power was designed by "judging of bishops?" The former might denote the quarrels of laymen on religious subjects, in consequence of which quarrels they might be led to transgress the laws of the empire. Was the Roman bishop to take cognizance of such transgression? A laymen might engage in a suit with a clergyman: as one of the parties was intimately connected with the church, the cause might in some sense be termed "ecclesiastical." Was the decision to be intrusted to the pope? Finally, did the *nature* of the dispute, or the *persons engaged* in it, constitute an "ecclesiastical cause?" In their judgment of bishops, moreover, what regard should the pontiffs have to the imperial laws? Was their sentence to be final? Were they empowered to inflict only *ecclesiastical* punishments: to wit, censures, degradation, excommunication? or did their power extend to the life or property of the parties? These important questions were all left to be answered as the papal ambition might direct.

91. Influenced either by the Roman see, or by its own false notions, a council held at Rome, 378, strenuously recommended the law in question, to the emperor Gratian. "It was honourable," they said, "to the sacred ministry: the judgment of bishops was more certain than that of laymen; and finally, it delivered the prelates from the necessity of submitting to the severe methods of interrogation practised in the secular courts."

In their anxiety to be freed from the power of the temporal magistrate, the bishops did not reflect, that the authority under which they were anxious to place themselves might be exercised with more oppressive rigour than the former. The difference of civil and ecclesiastical power, they might have argued, supplied the magistrate with no temptation to curtail the privileges of the clergy, while the fact, that every diminution of their power would effect a corresponding increase of his, would urge the pontiff to perpetual encroachments.

92. The disjunction of East Illyricum from the Western Empire, in the year 379, suggested an artifice of which great use was afterwards made in extending the influence of the Roman bishops. For the purpose of preserving, in the province just mentioned, that general inspection which he had begun to claim in the West, Damasus, who then filled the papal chair, contrived the ingenious fiction of arraying the bishop of Thessalonica, the capital of East Illyricum, with the powers of his *vicar*. So strenuously did Acholus maintain his new honour, and so firmly was he supported by the pope, that, notwithstanding the discontent and opposition of the metropolitans, with whom, before the acquisition of his vicarious dignity, the former had held an equal rank, the claims of the Roman see and of its vicar were soon tacitly admitted.

93. The scheme which had succeeded so admirably in the case of a province over which the popes had claimed a jurisdiction, might be employed for the purpose of creating such a claim, in those countries in which it had not yet been made. This was practised to a great extent in succeeding ages.

The most eminent prelates throughout Europe were honoured by the apostolic see with the name of his *vicars*, and so, to the degradation both of clergy and people, engaged to increase its authority, and support its plans.

To particularize every political event concerned in the rise of the papal hierarchy would be tedious, and is unnecessary; we pass willingly, therefore, to the ascendancy of the Lombards, and the pontificate of Gregory the Great.

94. The removal of the imperial residence from Rome to Byzantium, had exposed Italy to the evils attending a weak and distant government, and to the incursions of the barbarous nations. The exarch, for some real or supposed convenience, resided at Ravenna; and Rome the mistress of the world was left without even a representative of the imperial majesty. Their wealth had raised the popes far above the level of their fellow citizens. To the splendour of the present they added the terrors of a future world; while the extremity of danger, and the absence of any great civil functionary seemed to demand or justify the employment of the ecclesiastical influence for the public benefit.

95. During the invasions of Italy by the Ostrogoths, the Franks, and the Lombards, the city of Rome was frequently cut off from all communication with the eastern empire, itself surrounded with enemies. The exarchs defended by the marshes of Ravenna wanted often the power, and yet softer the will, to assist the Romans, who despairing of earthly aid, had generally recourse in their extremity to that of heaven.

(To be continued.)

ECCLIASTICAL INTELLIGENCE.

ADJOURNED MEETING OF THE COMMISSION OF SYNOD.

The commission of Synod met, pursuant to adjournment, in the City of Toronto, on Wednesday the first day of May.—The members present were Mr. Gale Convener, and Messrs. McGill, Leach, Ferguson, McIntosh, Murray, and George. The subject of the incorporation of the church, first

*This is the opinion of Du Pin.

engaged the attention of the commission. The committee to whom this matter had been entrusted, reported progress, and the discussion terminated in an injunction, that a draft of an act of incorporation be prepared by this committee, to be laid before the meeting of commission at Kingston in July. The Rev. R. McGill was appointed convener of this committee.

The convener of commission reported, that he in conjunction with Edward W. Thomson, Esq., M. P. P. Ruling, Elder, had prepared a petition, praying for the repeal of the clauses of the Act 31st George III, ch. 31,—authorising the institution of rectories in this Province, and that it had been presented to the several branches of the Legislature.

Mr. George produced according to appointment a draft of a letter, in answer to the letter of the General Assembly of the Presbyterian Church in the United States; which having been read and approved of in substance, was committed to a committee for revision; and then after ordered to be engrossed for the signatures of the convener and clerk, and to be by them transmitted to the stated clerk of the general assembly at Philadelphia.*

The report of the committee appointed at last meeting to prepare a plan of a Theological Institution was given in and read, from which it appeared that the committee had prepared a draft of a bill for the incorporation of Trustees to be appointed by the Synod, and merely authorized to hold the funds necessary for theological education; but that this draft had not been introduced into the Legislature; there was also given in a copy of a bill for establishing a college in connexion with the Church of Scotland, introduced into the Legislative Council by the Honourable William Morris; founded on the aforesaid draft, but containing material alterations thereon. The commission after prolonged discussion of this important matter, resolved unanimously, that the committee be instructed carefully to revise and mature their views on this subject; and report the same, in writing to the meeting of the commission at Kingston, together with the draft above mentioned; modified and extended in such manner as may seem to them most suitable for the accomplishment of the great object which the Synod contemplates. Mr. Rintoul appointed convener of the committee.

There was given in and read a letter from Mr. Secretary Macaulay, in reply to the memorial addressed to His Excellency the Lt. Governor, in behalf of the unendowed ministers of the Synod; which was ordered to be kept in retentis.

The reply as is follows:—

* See copy of this Letter, p. 150.

Government House,

Toronto, 10th April, 1839.

REVEREND SIR,

I have had the honour of laying before the Lieutenant Governor, the memorial transmitted by you, as Convener, on behalf of the commission of the Synod of the Presbyterian Church of Canada, in connexion with the Church of Scotland, having date the 6th of February last.

His Excellency commands me to assure you, that he has perused the document with a painful interest; and that his consciousness of the general justness of the positions laid down in it, and the too true representations which it contains, of the unsupplied spiritual wants of your communion, add greatly to the regret with which he acknowledges his inability to offer any present remedy for such pressing evils.

His Excellency, however, indulges the hope, that the present Session of Parliament will not terminate without bringing the Clergy Reserve Question to something like a satisfactory arrangement, and that, this being accomplished, some means will soon become available for supplying the religious destitution of the people committed to the charge of your Venerable Synod.

I have the honour to be,

Reverend Sir,

Your most ob't humble servant,

JOHN MACAULAY.

The Rev. Alexander Gale,

&c.,

&c.,

&c.

HAMILTON.

There was given in to the commission by the convener and read; viz. A letter from certain members of the Legislature, addressed to the convener, on the propriety of incorporating the ministers and congregations of the United Synod of Upper Canada with this church; and the minute of a meeting of certain ministers, Elders, and members of the Synod of the Presbyterian Church of Canada, and of the said United Synod, containing resolutions to the same effect as the said letter, and recommending that the commission may issue a respectful invitation to the United Synod, to meet with the Synod of the Presbyterian Church at their first ordinary meeting in Kingston, that both Synods may then and there take measures for the accomplishment of proposed union. These documents are as follows:—

Toronto, 9th April, 1839.

DEAR SIR,

In bringing to a satisfactory conclusion the painfully protracted disputes respecting the appro-

priation of the Clergy Reserves, we feel that one of the prominent obstacles which embarrass the settlement by the Legislature, is the numerous divisions into which the Protestant Church is separated, and the consequent diversity of feeling and conflicting views which are advanced by the contending parties. One of these cases of difficulty, it appears to us, should no longer be suffered to exist; we allude to the division in the Presbyterian Church in this Province, and the unimportant barrier which has kept at an unfriendly distance, the ministers in connexion with the church of Scotland and those of the United Synod of Upper Canada. This barrier is a most serious hindrance in the way of the proceeding at present under consideration in Parliament, and in order to its final removal at the next Synod, we call upon you as the superintendents of the spiritual interests of the Scots Church in this colony, and express an opinion in favour of a prompt union of the two Churches, which we shall regard as binding on the church of Scotland in this country, and shape our legislative measures accordingly. We trust that an union so important to the best interests of religion may no longer meet with objections and difficulties; the grounds of which are not to be compared with the far higher object of embracing within one christian fold, of meeting in unity and brotherly love with a people whose doctrine, faith, and worship are similar to our own; men who desire to return to the bosom of their parent church, and to whom we have given an invitation which we request will again be repeated with an earnest intention to bring to a speedy close, a work so much to be desired by all parties.

Trusting that the great head of the church may guide and direct your minds to the happy termination of an unnecessary division in the christian church, and that you may conjointly agree upon the terms of union before the close of this day, and thereby enable us the better to discharge the duties which now devolve upon us in Parliament, in settling the manner in which the Clergy Reserves shall be divided among the different denominations in the Province.

We remain,

Dear Sirs,

Your sincere friends,

W. MORRIS,
JOHN McDONALD,
W. CHISHOLM,
T. McKAY,
ALEX. McLEAN,
COLIN C. FERRIE,
MALCOLM CAMERON,
JAMES MATHEWSON,
EDWARD MALLOCH,
JAMES CROOKS.

To

The Commission of Synod
Of the Church of Scotland,
In Canada.

At Toronto, and within the committee room of the Legislative Council, the 9th day of April, 1839 years, which day there met the following ministers, elders, and members of the Presbyterian Church of Canada, in connexion with the Church of Scotland, viz. the Rev. W. Rintoul, the Rev. W. T. Leach, ministers, and Edward W. Thomson, Esq., M. P., and James Morris, Esq., M. P., Elders, together with the Hon. William Morris, M. L. C., and the Hon. John McDonald, M. L. C.

The Rev. William King, of the United Synod of Upper Canada, and William Chisholm, Esq., M. P., were admitted to take part in the business of the meeting. The Rev. William Rintoul was called to the chair. Mr. Leach on the call of the chairman opened the business with prayer. The Hon. Wm. Morris stated that he and other members of the Legislature had been desirous of calling a special meeting of the commission of Synod, with a view to their taking those steps that seem to be called for in the present crisis of the Clergy Reserve Question, for bringing about the admission into the church of the ministers and congregations of the United Synod of Upper Canada; and, that finding it impossible to obtain such a meeting of the commission, so soon as the exigency of the case required, he would read to this meeting a letter which has been prepared by himself and other members of the church belonging to the different branches of the Legislature, for the commission in anticipation of an immediate meeting. Mr. Morris accordingly read the letter, the tenour whereof is inserted above:—

After deliberation on the matter of the above letter, the following resolutions were severally prepared and adopted.

I. That the reasons which have been again and again deliberately recognized by the Synod of the Presbyterian Church of Canada as recommending the admission into the church of the ministers and congregations of the united Synod of Upper Canada continue to exist and have rather gained strength during the period that has elapsed since the question of a union was last entertained by the Synod of the Presbyterian Church of Canada.

II. That this meeting do strongly recommend that the admission of the said ministers and congregations into the Synod of the Presbyterian Church of Canada in union with the Church of Scotland, should take place with the least possible loss of time for this, among other reasons, that the arrangement of the details of a measure for the partition of the Clergy Reserves now before a select committee of the House of Assembly, will be facilitated by such admission. The members of that House in the present meeting having declared that they consent to keep back the special mention of the ministers of the united Synod in the plan of the above measure, only in the anticipation that all those ministers will be

speedily incorporated with the Synod of the Presbyterian Church of Canada in connexion with the Church of Scotland.

III. That this meeting strongly recommend that the commission of Synod at their meeting on the first Wednesday of May next, may issue a respectful invitation to the Synod of Upper Canada to meet with the Synod of the Presbyterian Church at their first ordinary meeting in Kingston, that both Synods may there and then consider the terms of union already proposed by the Synod of the Presbyterian Church of Canada, with a view to such modification of them as may admit of the reception into the said Synod of all the ministers now on the roll of the united Synod, and of this being done during the session of the Synod of the Presbyterian Church, without waiting for the action of the Presbyteries under said Synod.

III. Resolved that a copy of this minute be transmitted to the Rev. Alexander Gale, convener of the commission, and another to the Rev. William King.

The Minutes having been read over, Mr. King on the call of the Chairman, prayed, and the meeting thereafter closed.

WILLIAM RINTOUL,

Chairman.

The Commission having maturely considered the aforesaid documents, and having reference to the often expressed sentiments of the Synod in regard to the desirableness of the incorporation referred to therein, unanimously resolved, to transmit the said documents to the Synod with a respectful and earnest recommendation that immediate steps be taken in regard to the same.

The commission further instructed the clerk to transmit a copy of the foregoing resolution to the Rev. William Rintoul as chairman of the meeting above referred to, in order that he may acquaint the parties concerned of the tenour of the same, and to inform him that the commission having no instructions from the Synod on the subject of said union, regard it as *ultra vires* for them to take up the matter, so as to propose a specific course to be pursued in regard to it by either of the bodies concerned; although as individuals the members of the commission present are disposed cordially to support the measure recommended in the aforesaid documents; but that they regard their want of delegated power in this matter as of little moment when they take into consideration the simultaneous movement which has been made by influential members of both bodies in regard to it, which they think cannot fail to lead the United Synod to such arrangements as they may see necessary for bringing the subject to a favourable issue, while the same causes will doubtless secure for the subject, the immediate and favourable consideration of

the Synod of the Presbyterian Church of Canada, in connexion with the Church of Scotland. The commission was closed with prayer.

MEETING OF THE SYNOD OF THE PRESBYTERIAN CHURCH
AT MANCHESTER.

On Wednesday week a meeting of the recently established "Synod of the Presbyterian Church in England in connexion with the Church of Scotland," took place at the Presbyterian Church in St. Peter's Square, Manchester, at eleven o'clock. After Divine service, conducted by the Rev. Dr. Ralph of Liverpool, Moderator *pro tem.*, the proceedings were opened in the usual form.

The Rev. Mr. Munro officiated as clerk, and read the minutes of a previous conference held in London, in December last, composed of deputations from different Presbyteries in England, to consider the propriety of forming a general Synod in England, in connexion with the Church of Scotland.

In accordance with the recommendation of a Committee, appointed to hold conference and correspondence with Presbyteries applying for union with the Synod, the Clerk proceeded formally to call upon two of these Presbyteries to present themselves.

The Rev. Mr. Burns, of the London Presbytery, rose and said he begged to state that it was their unanimous wish to be united with this Synod, and to cooperate with them in prosecuting that great object for which the Synod had been established. With this view he begged to request that the names of his London brethren might be added to the roll of the Synod, and that they be allowed to take part in the proceedings.

A resolution to this effect was then moved by the Rev. Mr. Renison, seconded by another member of the Synod, and carried unanimously.

A similar application from the Presbytery of Newcastle-upon-Tyne was made by the Rev. Mr. Thomson, a member of that Presbytery. In support of his application he read a paper showing the long existence of that Presbytery, which it appears was established nearly 200 years back, and has existed in its present form nearly ninety years.

The Rev. Jno. Park, of Liverpool, said he thought the Synod would agree with him that the document just read was in every respect most satisfactory; and he therefore moved "that their prayer be heard, and that they be received into the Synod."

The Rev. Mr. M Lean seconded the resolution, and after some satisfactory answers from Mr. Thomson, relating to the constitution of the churches composing the Newcastle Presbytery, the resolution was supported by Robert Barbour, Esq., and carried.

The Moderator said it gave him great pleasure to receive the Presbyteries which had just been presented into the Synod, and he congratulated the Synod upon this fresh accession of strength as the omen of future prosperity to the great object they had in view.

The Clerk read a letter from the Rev. Mr. Murdo of Berwick-upon-Tweed, announcing the intention of that Presbytery to pray for admission into the Synod, but said that the application would necessarily have to be delayed till a subsequent meeting.

The Rev. Dr. Brown said he believed that, according to the strict order of proceeding usually adopted, it now became their duty to appoint a successor to the chair, and in conformity to this rule he would there fore beg to move "that Mr. Thomson of North Shields be moderator of this Synod for the ensuing year." In addition to his peculiar fitness for the office, the services which he had rendered to their Church, and especially in the case of Lady Hewly's charity, entitled him to their consideration.—The motion was agreed to, and Mr. Thomson, having retired to robe, presently took the chair as Moderator of Synod.

The Synod then resolved itself, on the motion of Dr. Brown, into a committee of overtures, and, after a prayer by the Moderator, it was overtured that a pastoral letter be issued by the Synod, and read to all the churches under its charge.—The overture was agreed to.

Overtures were then put forward to the following effect and received:—"That this Synod takes into consideration the attendance of Presbyterian soldiers at places of worship in England." 2. "That a committee be appointed to correspond with the Government respecting various points contained in the marriage act lately passed, as affecting our members." 3. "That a petition be sent to both Houses of Parliament in reference to National Education." 4. "That the Synod consider the propriety of furthering, by means of the press, the cause of orthodox Presbyterianism in England, and of vital religion in general." 5. "That the clerks of the different Presbyteries in this Synod be required to furnish statistical tables of the number of members in their churches, of the number of people connected with their congregations, of baptisms and marriages solemnised in them, &c., with a view to enabling the Synod to form a correct estimate of the churches under their care."

The Court then resumed, and after a lengthened and mature deliberation, agreed that the designation of the Synod should be "The Synod of the Presbyterian Church in England, in connexion with the Church of Scotland,"—the latter clause being understood just shortly to point out the Synod's religious principles and communion.

The next business that came before the Court was the claims of the churches hereto a closer union with the Church of Scotland.

Dr. Brown thought that this question at once resolved itself into two considerations; whether a movement should be made at all for that purpose, for obtaining a more intimate union with the Church of Scotland; and, secondly, if so, what ought to be the nature of that movement. He must state in at some surprise had been expressed by their friends in Scotland that no appearance had been made for them at the last Assembly, and it was thought that this omission would prove detrimental to their cause. He moved, "that a committee or deputation be appointed to attend at the next General Assembly, praying that they would give to this Synod a constitution."

The Clerk objected to this proposition, inasmuch as the Assembly had already, by declaring it to be a branch, signified their approbation of the objects of the Synod, and in doing so had acknowledged the constitution it already possessed.

After some further discussion, the question was referred to a Committee to report to-morrow (Thursday).

The second overture, "to take into consideration the right of Presbyterian soldiers to attend at Presbyterian churches in England," &c., was next brought forward, when

Dr. Brown said, that having many years officiated as chaplain to Her Majesty's forces stationed at

Berwick-upon-Tweed, he wished to draw attention to several facts. The Court might be aware that there were, by the regulations of the War-office, not less than fourteen or fifteen regiments who had the right of attending a Scottish place of worship. For many years he had himself officiated at Berwick, without fee or reward, without being aware of this fact; but at length the major of the 85th had insisted upon an appeal being made for the usual remuneration. An application was accordingly made, and after some postponements and rebuffs, they succeeded in carrying their point, which established the principle, that a minister of the Church of Scotland, in England, is entitled to remuneration when Scottish troops attend his place of worship. Dr. Brown proceeded to observe, that without reference to fee or reward, he conceived it behoved the Synod, in the exercise of its parental regard for the spiritual interests of soldiers in England, members of the Presbyterian Church, to look after the right of her ministers in reference to these matters. The Doctor was proceeding, when the

Clerk intimated that the hour of adjournment had arrived.

The Synod accordingly adjourned till to-morrow (Thursday).

ADJOURNED MEETING.—THURSDAY.

Mr. Thomson took the chair as Moderator to-day soon after eleven o'clock, and opened the proceedings by prayer; and the Rev. Mr. Munro, the clerk, having read the minutes of yesterday's proceedings, the Synod resumed the discussion commenced by Dr. Brown relative to Presbyterian soldiers. Dr. Brown was not present to-day and in his absence,

The Moderator, at the request of a member of Synod, proceeded to detail such facts as he was acquainted with relative to the rights of Presbyterian soldiers. On this subject, he was sorry to say, his own information, the correctness of which, he observed, however, that he could not vouch for, did not bear out the flattering representation of Dr. Brown, as to the rights of Scottish Presbyterian soldiers. His own opinion was, that in this respect the Scottish Church was far from being in the position to which she was entitled. He had been informed, in fact, that only three Scottish regiments were entitled to demand as a right that they should be allowed to attend a Presbyterian Church; and this right only existed while they remained in Scotland, for directly they crossed the border they could no longer claim it. He went into the subject at some length, and adduced a great number of circumstances which had come within his own experience, tending to confirm this view of the matter, and said his own view of it was, that wherever in this country Presbyterian soldiers were allowed to attend a Presbyterian place of worship, or have the services of a Presbyterian chaplain, it was purely a matter of courtesy on the part of the commandants. It had been a matter of bitter complaint by the soldiers where this act of grace was refused, and it was an astonishing circumstance that members of this Church, in the army a Church which was a part and parcel of the Constitution itself, and as essentially so as the Lords and Commons, or any other estate of the realm—should, by any regulation of a Protestant Government, be deprived of the means of receiving the ministrations of the gospel according to the forms in which they were brought up, and to which they were naturally attached; while the members of a Church (the Catholic) not recognised by the Constitution, and branded by the formularies of the Churches of both England and Scotland as idolaters, the should have a right of demanding to attend churches of their own persuasion, and that one soldier of that Church in a regiment could enforce

such right, even though a Protestant sergeant might have to march him up to the door of his chapel. He (the Moderator) thought it most desirable that this grievance should be removed; at the same time, before any steps were taken in the matter, he thought they should take measures to ascertain the exact provisions of the laws, and of the regulations in the army, bearing upon this case.

The Rev. Mr. Campbell, Alex. Gillespie, Esq., and the Clerk, took part in the discussion on this subject, and expressed their concurrence in the Moderator's views. Ultimately a committee was moved to communicate with other Synods, especially the Synod of Ulster, on this subject, to obtain information, and to make such application to Government upon it as might be thought necessary. The motion was carried.

The attention of the Synod was next occupied with the overture relative to the marriage bill, and several grievances under which the members of the Presbyterian Church labour, were mentioned, particularly the one which provided that a registrar should necessarily be present at all marriages solemnised by them. After a discussion on the subject, a committee was appointed to watch the progress of the marriages amendment bill now before the Legislature, with a view to the insertion of clauses in it which might remove these grievances.

After a discussion relative to the necessity of obtaining statistical information on the number of members in the churches, &c., it was agreed that the clerk take measures previous to the next meeting of Synod for procuring such statistics, with a view to their being submitted to a committee.

The next overture entertained was that on national education, when Alexander Gillespie, Esq., rose and observed that this was a most important question, inasmuch as it was, he believed, owing to the importance which his own country (Scotland) had ever attached to education, that her sons had attained to the rank and wealth, and character, which invariably distinguished them in all parts of the world where they might be found. The question of national education was one of the most important questions now agitated. But by national education he did not mean the systems which were now-a-days too much in vogue, proposing to disconnect religious instruction from education. It was too much the practice among a certain class to say "Give the people a good education, and they will become religious of themselves." That infidels should form such opinions as these he could readily conceive, and he thought that nothing could come so well, at the present juncture, from this Synod, as an expression of their sentiments on this question, so that their opinions might go before the legislature and the county, as the opinions of the Presbyterian Church, in contradistinction to the opinions of the body of Socinians, who had falsely arrogated to themselves the name of Presbyterians. Mr. Gillespie then read the draft of a petition, praying for national education based upon the principles of Christianity, and deprecating the establishment of any system having for its aim the mutilation of the Scriptures, or which did not provide that the entire Bible should be daily taught in the schools. He moved the adoption of the petition.

Dr. Ralph seconded the motion, and it was adopted unanimously.

It was then moved that the petition to the commons be presented by Mr. Pringle, and that to the Lords by the Earl of Aberdeen.—Agreed to.

The Rev. Mr. M' Morland addressed the Synod at

considerable length on the overture "that a magazine be established," &c.; after a discussion which occupied great attention, it was thought inexpedient to adopt the proposition; and a resolution was passed instead, that an historical tract, stating the origin of this Synod, and the motives which have led to its establishment, be prepared by the Moderator, and printed for circulation under the superintendence of the London Presbytery.

The report of the finance committee relative to the payment of travelling expenses of attending the Synod was presented and received.

The report of the committee appointed to consider the overture relating to a closer union with the Church of Scotland was then presented, and the Moderator, the clerk, Dr. Ralph, Dr. Brown, and Mr. Hamilton, were appointed a deputation to carry into effect a recommendation in it that a memorial be drawn up, and presented to the next General Assembly, praying for representation in the Assembly, and that all other proper means be used to secure this object.

The clerk said the only other business before the Synod was to fix the time and place of next meeting, and it was then unanimously resolved, that such meeting take place at Newcastle-upon-Tyne, on the third Wednesday in April, 1810.

The Moderator briefly congratulated the Synod on the unanimity and Christian spirit which had characterised their proceedings; and after imploring the divine blessing on their labours, the meeting separated, having sat for the greater part of two days.—*Manchester Chronicle*.

THE PROGRESS OF THE GENERAL ASSEMBLY'S DEPUTATION TO THE CONTINENT AND PALESTINE.

We are sure it will afford our readers a great pleasure to learn that the deputation recently appointed by the General Assembly's Committee on the Conversion of the Jews, to proceed to the Holy land, passed through Glasgow, on their way to London, last week. The Rev. Dr. Keith of St. Cyrus—the well-known writer of various important works on prophecy, one of which has, in the course of a few years, been sold to the extent of 50,000 copies, without counting its circulation in foreign languages—we are happy to learn, has been added to the deputation. The Rev. Mr. Bonar of Collace, one of the junior members of the deputation, preached an admirable discourse on the claims of the Jews, in the Tron Church, on the evening of the Fast-day, to an overflowing audience. Thereafter the deputation were commended, by solemn prayer and supplication, to the care and blessing of the Great Head of the Church, by the Rev. Dr. Brown and Dr. M'Gill of this city, in a most appropriate and impressive manner—the crowd remaining to the last. On Friday the members of the deputation, consisting of the Rev. Dr. Black, Professor of Theology in Marischal College, Aberdeen, the Rev. Dr. Keith, and the Rev. Mr. Bonar, proceeded to Greenock, where they held a public meeting, and received the prayers and blessings of the friends of Israel. In the afternoon they sailed for Liverpool where arrangements were made for their being heard in behalf of their cause on last Lord's-day, and next morning were to proceed to London, whither the Rev. Mr. M'Cheyne of Dundee, one of their number, had previously gone, to take steps for their immediate departure for Palestine. We understand there is to be a religious service in the National Scotch Church, London, this evening, at which the members of the deputation are to be present, and at

which the best blessings of the God of Israel will no doubt be invoked on them, and on the objects and results of their mission. It is most encouraging to see the lively interests which the appointment and progress of the deputation has called forth. It is possible that there may be tidings of their labours and inquiries in time for the General Assembly. Whether they are or not, there is no one must be highly satisfied with the eminent intellectual, literary, and Christian attainments of the deputation; and no friend of Israel but must pray for their safety and success. It is indeed much to the honour of the Church of Scotland that she is the first Church of Christ which, as a Church, has taken active steps for the conversion of God's ancient people. She will not fare the worse in the providence of that God who has said, in reference to Israel, "I will bless him that blesseth thee, and curse him that curseth thee." The London Record of Thursday has the following announcement:—"the Presbytery of London is to hold a public prayer-meeting in the National Scotch Church, Regent Square, on Tuesday, (this) evening, at half-past six o'clock, with a view of imploring the blessing of God on this important undertaking. We are informed that it is probable a member of the deputation will deliver an address suited to the occasion.—*Scottish Guardian.*"

MISCELLANEOUS.

THE MAMMOTH.—It is with the greatest pleasure, the writer of this article can state, from personal knowledge, that one of the largest of these animals, has actually been stoned and buried by Indians, as appears from implements found among the ashes, cinders, and half burned wood and bone of the animal. The circumstances are as follows: A farmer in Gasconade county wished to improve his spring, and in doing so, discovered, about five feet beneath the surface, a part of the back and hip bone. Of this I was informed, by Mr. Wash, and not doubting but the whole, or nearly the whole skeleton might be found, I went there and found has had been stated, also a knife made of stone. I immediately commenced opening a much larger space; the first layer of earth was a vegetable mould, then a blue clay, then sand and blue clay. I found a large quantity of pieces of rocks, weighing from two to twenty-five pounds each, evidently thrown there with the intention of hitting some object. it is necessary to remark, that not the least sign of rocks or gravel is to be found nearer than from four to five hundred yards; and that these pieces were broken from larger rocks, and consequently carried here for some express purpose.—After passing through these rocks, I came to a layer of vegetable mould; on the surface of this was found the first blue bone, with this a spear and axe, the spear corresponds precisely with our common Indian spear, the axe is different from any one I have seen. Also on this earth was ashes nearly from six inches to one foot in depth, intermixed with burned wood, and burned bones, broken spears, axes, knives, &c. The fire appeared to have been the largest on the head and neck of the animal, as the ashes and coals were much deeper here than in the rest of the body; the skull was quite perfect, but so much burned, that it crumbled to dust on the least touch; two feet from this, was found two teeth broken off from the jaw, but mashed entirely to pieces. By putting them together, they

showed the animal to have been much larger than any heretofore discovered. It appeared by the situation of the skeleton, that the animal had been sunk with its hind feet in the mud and water, and unable to extricate itself, had fallen on its right side, and in that situation was found and killed as above described, consequently the hind and fore foot on the right side, were sunk deeper in the mud, and thereby saved from the effects of the fire; therefore I was able to preserve the whole of the hind foot to the very last joint, and the forefoot all but some few small bones that were too much decayed to be worth saving. Also between the rocks that had sunk through the ashes, was found large pieces of skin, that appeared like fresh tanned sole leather, strongly impregnated with the ley from the ashes, and a great many of the sinews and arteries were plain to be seen on the earth and rocks, but in such a state as not to be moved, excepting in small pieces, the size of a hand, which are now preserved in spirits. Should any doubts arise in the mind of the reader, of the correctness of the above statement, he can be referred to more than twenty witnesses, who were present at the time of digging.—*Philadelpia Presbyterian.*

CHINESE SKILL.—In the art of engraving the Chinese excel. The rapidity with which they carve their intricate and complicated characters is really surprising, and not to be imitated by European artists, in the same style of execution, and at the same low prices. A London engraver was surprised when he learned, that what would cost sixty or eighty shillings in England, might be accomplished by a Chinese workman for half a crown. In seal engravings they are not behind our own countrymen, and in ivory and ebony, tortoise-shell, and mother-of-pearl, their carving surpasses that of most other artists. The celebrated Chinese balls, one in the other, to the amount of seven or nine, all exquisitely carved, have puzzled many of our English friends, who have been at a loss to know, whether they were cut out of a solid piece, or cunningly introduced by some imperceptible opening, one within the other. There can be no doubt, however, of their having been originally but one piece and cut underneath from the various apertures, which the balls contain, until one after another is dislodged and turned, and then carved like the first. The ivory work-boxes and fans, commonly sold in Canton, exhibiting the various figures standing out in very bold relief, may be considered as fair specimens of Chinese skill. In the useful arts, the Chinese are by no means deficient; and in what contributes to the necessary comforts, and even elegancies of life, show themselves to be as great adepts as their neighbours. The manufacture of silk has been long established among them; and thousands of years ago, when the inhabitants of England were going about with naked bodies the very plebeians of China were clothed in silks; while the nobility there vied with each other in the exhibition of gold and embroidery, not much inferior to what they now display. In the fabled days of the Yellow Emperor, at the commencement of the Chinese monarchy, "the empress taught her subjects to rear the silk worm, and unwind the cocoons, to make dresses; so that the people were exempted from cold and chilblains." When Confucius arose, the Chinese had long been in the habit of cultivating the silk-worm, and the general rule then was, for "every family that possessed five acres of ground, to plant the circumference with mulberry-trees, in order that all above a certain age might be clothed in silk. Down

to the present age, the Chinese are still celebrated for the abundance, variety, and beauty of their silk fabrics, equalling in the richness of their colours, and the beauty of their embroidery any thing that can be manufactured in France or England, while the crapes of China still surpass the products of this western world. But they are not only skilled in making, they are also attached to the wearing of gay apparel; the Chinese are confessedly a well-clothed nation, and except where poverty prevents, the people are seen attired in silks and crapes, as commonly as we appear in cloth and leather. Their fashions differ indeed from ours, but the dress of a Chinese gentleman or lady is as elegant in its way, as the external appearance of a modern belle or beau in Europe—*Medhurst.*

FAMILY AND SCHOOL MINERALOGICAL CABINETS.—We learn from an address of the Pennsylvania Lyceum to the citizens of that State, that by an arrangement with a large number of schools in Philadelphia, and several other places in Pennsylvania and other states, ten or twelve hundred sets of elementary specimens in geology and mineralogy are in a state of forwardness, for the use of County Lyceums, in any or all the states, as they may be requested in behalf of such institutions. Each set will contain from fifty to one hundred specimens, embracing nearly all the minerals which are elementary in the structure of mountains, rocks, and soils, or are used as materials of the arts, viz. the elements of rocks, and the rocks themselves, ores of the most useful metals, the varieties of coal and marble, and the materials for manufacturing chrome yellow, epsom salts, coppers, and other paints and salts, glass, china, &c. These sets will be delivered by the Corresponding Secretary of the Pennsylvania Lyceum to the order or request of any County Lyceum, which is or may be formed, or to individuals who may wish to use them as an occasion or aid in organizing such societies. By these and such specimens as may be collected by those who should meet on such occasions, *good beginnings* of county cabinets throughout the Union may be made, with provisions for aiding all the neighbouring schools and families which may wish for these sources of practical and entertaining knowledge.

POETRY.

“Earth to Earth and Dust to dust.”

A FUNERAL DIRGE, BY THE REV. GEORGE CROLY, L. L. D.

“Earth to earth, and dust to dust !”
 Here the evil and the just,
 Here the youthful and the old,
 Here the fearful and the bold,
 Here the matron and the maid,
 In one silent bed are laid ;
 Here the vassal and the King,
 Side by side, lie withering ;
 Here the sword and sceptre rust ;
 “Earth to earth, and dust to dust.”

Age on age shall roll along
 O'er this pale and mighty throng ;
 Those that wept them, those that weep,
 All shall with these sleepers sleep,
 Brothers, sisters of the worm !
 Summer's sun, and winter's storm,
 Song of peace, or battles' roar,
 Ne'er shall break their slumbers more ;
 Death's shall keep his silent trust,
 “Earth to earth, and dust to dust.”

But a day is coming fast,—
 Earth, thy mightiest and thy last ;
 It shall come in fear and wonder,
 Heralded by trump and thunder ;
 It shall come in strife and toil,
 It shall come in blood and spoil,
 It shall come in empires' groans,
 Burning temples, trampled thrones ;
 Then, ambition, rue thy lust !
 “Earth to earth, and dust to dust.”

Then shall come the judgement sign ;
 In the east the King shall shine,
 Flashing from heaven's golden gate,
 Thousands, thousands, round his state,
 Spirits with the crown and plume :
 Tremble, then, thou sullen tomb,
 Heaven shall open on our sight
 Earth be burned to living light,
 Kingdoms of the ransomed just ;—
 “Earth to earth, and dust to dust.”

Then shall gorgeous as a gem,
 Shine thy mount, Jerusalem ;
 Then shall in the desert rise
 Fruits of more than paradise ;
 Earth by angel-feet be trod,
 One great garden of her God ;
 Till are dried the martyr's tears
 Through a glorious thousand years,
 Now in hope of him we trust,
 “Earth to earth and dust to dust.”

THE DEATH OF THE RIGHTEOUS.

I look'd upon the righteous man—
 And saw his parting breath,
 Without a struggle or a sigh,
 Yield peacefully to death,
 There was no anguish on his brow,
 No terror in his eye ;—
 The spoiler lunched a fatal dart,
 But—LOST THE VICTORY !

I look'd upon the righteous man—
 And heard the holy prayer,
 Which 'rose above that breathless form,
 To soothe the mourners' care ;
 And felt how precious was the gift
 He to his dear ones gave,—
 The stainless memory of the just—
 The wealth BEYOND THE GRAVE.

I look'd upon the righteous man—
 And all our earthly trust,
 Of pleasure, vanity, or pride,
 Seem'd lighter than the dust,
 Compared with his celestial gain—
 A home above the sky.
 Oh, grant US, Lord, HIS life to live,
 That we like him may die!