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FOR THE CHRISTIAN EXAMINER.

REVIEW.

MEMOIRS OF THE LIFE OF MRS. HANNAH MORE, BY WILLIAM ROBERTS, ESQ. London, pp. 472.

(Continued from page 293.)

It is a common remark, that a man is known by his companions, and it held true in the case of H. More. When she entered into public life, her companions were not men who sought the propagation of pure religion in the world, but men who panted for distinction by their wit and eloquence. She cultivated the society of such with enthusiasm, and when she found her wishes gratified, and she herself was the centre of a constellation of the brightest order, the excitement was too much—her spiritual interests languished, religion was little relished and the tide of folly and literary delusion was hurrying her away. It is a striking circumstance but not the less true—that men whose writings have little or no savor of revealed truth, have been the most successful in literature. Many have accounted for this by the consideration that it has so happened that those men who were distinguished for genius were uninstructed in religion, and consequently they could not be expected to introduce into their writings what they did not know themselves. But this is only a very partial view of the matter—the root of the evil is to be found in the pride of literature rather than of simple ignorance. Those themes which have been most popular in song, have not been the love of God, the excellency of a humble spirit, the glory of overcoming sin and temptation, but war, and incidents of a strange and romantic kind.

heathenism, and when the aspirant after literary glory entered its precincts it was not possible for him to return to the paths of revelation. The two codes were incompatible—and when once the man has chosen that field in which he may give wings to his imagination and make a creation of his own, peopling it with such beings as are most agreeable, it is scarcely to be wondered that he should not think of returning to the truth and realities of scripture. He preserves, therefore, a silence on these latter themes, or if he does mention them it is rather by way of allusion than of plain testimony. Mrs. More had set out on the pathway which conducts to the heathen territory, but by divine grace she was enabled to retrace her steps and choose the better way. Doubtless the scriptures and other evangelical writings which she perused were the chief means in leading her to make such a choice—but in addition to these there was the rod of affliction, and she was made to see how small a thing worldly honor was in the hour of adversity. Death had removed not a few friends on whom she doated with almost idolatrous affection, she had seen the dust of her friend Garrick committed to the grave, and as his genius had raised her fame as a dramatist, his death could not fail to be a severe trial. "I paid a melancholy visit" she says "to his coffin yesterday where I found room for meditation till the mind 'burst with thinking.'" It was shortly after this that her friend Dr. Kennicott died, a man

These latter topics belong to a region of pure

who spent almost a lifetime in collating the Hebrew Scriptures—referring in one of her letters to this eminent Hebrewist, she says:—

“One now remembers, with peculiar pleasure, that among other disinterested actions, he resigned a valuable living because his learned occupation would not allow him to reside upon it. What substantial comfort and satisfaction must not the testimony which our friend was enabled to bear to the truth of the Holy Scriptures afford to those who lean upon them as the only anchor of the soul? When Dr. K. had an audience of the King to present his work, His Majesty asked him, what upon the whole had been the result of his laborious and learned investigation? To which he replied, that he had found some grammatical errors and many variations in the different texts; but not one which in the smallest degree affected any article of faith or practise.”

Doctor Johnson's death followed within less than a year—writing in December, 1784, Mrs. M. says:—

“Poor dear Johnson! he is past all hope! the dropsy has brought him to the point of death; his legs have been sacrificed, but nothing will do. I have, however, the comfort to hear, that his dread of dying is in a great measure subdued; and now he says, ‘the bitterness of death is past.’ He sent the other day for Sir Joshua; and after much serious conversation, told him he had three favors to beg of him, and he hoped he would not refuse a dying friend, be they what they would. Sir Joshua promised. The first was, that he would never paint on a Sunday; the second, that he would forgive him thirty pounds which he had lent him, as he wanted to leave them to a distressed family; the third was, that he would read the Bible whenever he had an opportunity, and that he would never omit it on a Sunday. There was no difficulty but upon the first point; but at length, Sir Joshua promised to gratify him in all. How delighted should I be to hear the dying discourse of this great and good man, especially now that faith has subdued his fears.”

After his death we find Mrs. M. writing in one of her letters, in terms which manifest the purity of the friendship she had cherished for Johnson:—

“I now recollect, with melancholy pleasure, two little anecdotes of this departed genius, indicating a zeal for religion, which one cannot but admire, however characteristically rough. When the Abbe Raynal was introduced to him, upon the Abbe's advancing to take his hand, he drew back and put his hands behind him, and afterwards replied to the expostulation of a friend, ‘Sir, I will not shake hands with an infidel!’ At another time I remember asking him, if he did not think the Dean of Derry a very agreeable man, to which he made no answer, and on my repeating the question, ‘child,’ said he, ‘I will not say anything in favor of a sabbath-breaker, to please you or any one else.’”

There are few incidents in the retired life which Mrs. M. now led. She withdrew from the bustle of London to a hermitage in the neighborhood of Bristol. Here she cultivated the society of persons who made religion the business of their lives, and here she began the publication of those writings which gained her the highest honour while she lived, and which continued to preserve the remembrance of her name after she is gone—and we may here remark that Mrs. M's life bears no small resemblance to that of Dr. Chalmers.—She holds indeed an inferior place both as a writer

and in her doings as a philanthropist, nevertheless we find the same elements of character and conduct in both. Like that eminent man she had spent a considerable part of her life in the pursuits of literature, and after she was led like Dr. Chalmers to see the excellency and importance of the gospel, she devoted her days and her nights to the task of expounding its practical bearings on society.

She entered with zeal into the great question which her friend Mr. Wilberforce had brought before the British Parliament, the abolition of slavery. Writing to a lady in 1787, she says:—“this most important cause has very much occupied my thoughts this summer; the young gentleman,” (Mr. W. we presume,) “who has embarked in it with the zeal of an apostle has been much with me, and engaged all my little interest, and all my affections in it. It is to be brought before parliament in the spring. Above one hundred members have promised their vote. My dear friend, be sure to canvass every body who has a heart.\* It is a subject too ample for a letter, and I shall have a great deal to say to you on it when we meet. To my feelings it is the most interesting subject which was ever discussed in the annals of humanity.”

Mrs. More also took a great interest in the education of the poor—in this work she was ably assisted by her sisters. The following is the account which her biographer, Mr. Roberts, gives of the origin and success of this work:—

“During the summer of this year, (1789,) she passed with her sister Martha, more time than was usual with her at Cowslip Green, whence they had made occasional excursions to the villages for some miles round, particularly to Cheddar, a distance of ten miles, so famous for its romantic scenery. In the course of these little rambles, finding the poor in their neighborhood immersed in deplorable ignorance and depravity, they resolved to supply their spiritual wants. For this purpose they set about establishing, without delay, a school for the instruction of the poor in Cheddar, which in a short time included near 300 children; and it soon appeared, that from the prejudice against educating the poor which at that time prevailed in many quarters, the neighborhood in which this vigorous aggression upon ignorance and barbarity was begun, was by no means exempt. Many of the opulent farmers patriotically oppos-

\* We may here observe, how important it is that females should be educated in the principles of religion.—Mrs. More here wishes her friend to influence the minds of Members of the Legislature, by soliciting their votes in favor of a particular measure. A delicate and responsible task this. And yet the request is made with so little ceremony, that it seems nothing extraordinary among the female friends of our Parliament men. The ladies are to canvas every Member who has a heart. In the present instance, it was a beneficent influence; and why? just because these females were intelligent and pious; but it might have been a pernicious interference, and would have been so, had they been ignorant and wicked.

ed the innovators. To find proper masters and mistresses for their purpose, appeared to be their greatest difficulty—but by their patient and unwearied exertions in qualifying persons for the office, they at length surmounted this and every other impediment.”

The next great object which engaged Mrs. M's attention was her cheap publications, written for the purpose of counteracting French principles, which at this time began to make much stir in Britain. It is not to be denied, however, that in these tracts, of which several millions were circulated over England, there is a tampering with the truths of scripture, for the purpose of serving a political end. She imagined she was doing God service by her zeal against the revolutionists of France, whose principles were certainly to be execrated by all good men. Nevertheless, in the conflict with one species of error, it is needful to beware lest we fall into another not less pernicious, namely, mixing earthly politics and levity with the truths of the gospel, and we fear that this censure applies in no small degree to not a few of these productions. Mrs. More herself seems not to have been fully satisfied with the propriety of this undertaking, though she afterwards continued it, to the extent of three volumes. A high dignitary of the church, she tells us, persuaded her to the task. But we give her own words:—

“As soon as I came to Bath, our dear Bishop of London came to me with a dismal countenance, and told me that I should repent it on my death bed, if I who knew so much of the lower order of people did not write some little thing tending to open their eyes under their present wild impression of liberty and equality. It must be something level to their apprehensions, or it would be of no use. In an evil hour, against my will and my judgment, I scribbled a little pamphlet, called ‘Village Politics, by Will Clup;’ and the very next morning after I had just conceived the idea, I sent it off to Rivington, changing my bookseller, in order the more surely to escape detection. It is as vulgar as heart can wish; but it is only designed for the most vulgar class of readers. I heartily hope I shall not be discovered; as it is a sort of writing repugnant to my nature; though indeed it is rather a question of peace than of politics.”

Though Mrs. More's strictness in religion had driven from her diverse of the “fashionables” with whom she had associated in former years, the publication of these tracts again raised her to favour, and she was courted and carressed by the highest in the land. Writing from London in 1799, she says:—

“I have been rather loyal lately. On Monday I spent the morning at the pavilion at Hampton Court, with the Duchess of Gloucester; and yesterday passed the morning with little Princess Charlotte, at Carlton House. She is the most sensible and genteel little creature you would wish to see. I saw Carlton House and Gardens in company with the pretty Princess, who had great delight in opening the drawers, uncovering the furniture, curtain lustres, &c. to show me; my visit was to Lady Elgin, who has been spending some days here. For the Bishop of London's entertainment and mine the Princess was made to exhibit all her learning and accomplishments; the first consisted of her repeating ‘the little busy bee;’ the next in dancing very gracefully, and in singing ‘God save the King,’ which was really af-

fecting (all things considered) from her little voice. Her understanding is so forward that they really might begin to teach her many things. It is perhaps the highest praise after all to say, that she is exactly like the child of a private gentleman; wild and natural, but sensible, lovely and civil.”

The following passage in another letter (1794) refers to an interview with the same high personages:—

“I paid my visit to Gloucester house yesterday. Lady Waldegrave presented me to the Duchess. We had two hours of solid rational religious conversation. It would be too little to say, that the Duchess' behaviour is gracious in the extreme. She behaved to me with the affectionate familiarity of an equal; and though I took the opportunity of saying stronger things of a religious kind than perhaps she had ever heard, she bore it better than any great person I ever conversed with and seemed not offended at the strictness of the Gospel. I was resolved to preserve the simplicity of my own character, and conversed with the greatest ease. It was Thursday the Great Court day on the Royal Marriage. The Duchess presented me to Princess Sophia, and Prince William. The manners of these two young personages were very agreeable. They found many kind things to say to me, and conversed with the greatest sweetness and familiarity. I strongly recommended Mr. Gisborne's book. The Duchess quoted the ‘Shepherd of Salisbury Plain’\* two or three times, and told me of a little adventure she had. She desired Lady Mary Mordaunt, (one of her ladies of the bed chamber), to stop an orange woman, and ask her if she ever sold ballads? ‘No, indeed,’ said the woman, ‘I don't do any thing so mean. I don't even sell apples!’ This diverted them, as they did not know there were so many ranks and gradations in life. With some difficulty, however, they prevailed on her to condescend to sell some of our little books, and in a few hours she came back, shewing them two shillings she had cleared by her new trade.”

After the example of many good men Mrs. More for sometime kept a journal of her religious experiences. It is published in the volume now before us, and occupies a considerable portion of its contents. We shall quote a few passages to shew the watch she kept over her heart and ways. We may remark, however, that we are far from recommending the keeping of a journal of this sort as necessarily leading to spirituality of mind. We much fear that not a few of these journals in which the writer professes to commune with his own soul and to discover his sins before God, are after all written with an eye to public approbation, and if so, this is a root of bitterness which must greatly detract from any advantage which they might otherwise possess. If it had been uniformly made a rule by survivors, to suppress all such documents as were never intended by the deceased for the public eye, then doubtless the temptation to spiritual vanity would scarcely, if at all, have existed; but seeing it is not so, and such documents are spread abroad to such an extent that “christian experience” and “the experience of a christian”†

\* One of Mrs. More's cheap Tracts.

† See a Treatise on Christian Experience, by a learned and amiable Minister of the Church of Scotland—we mean Dr. Watson, of Burntisland.

are far from meaning one and the same thing, we think it safer in the majority of cases to have no such diaries at all. Vanity is a strong principle in the heart, and religious vanity is the worst of all; yea, it chokes the good seed of the word wherever it is found. Self-examination and prayer can all be engaged in as earnestly without a diary as with one; and as the Lord is the hearer of prayer, and has promised the assistance of his spirit to guide his people in the way of truth; yea, to write his word in their heart, and put it in their minds, we do not see that a diary is a necessary appendage to the christian warfare. We give a few extracts from the document alluded to:—

“Sunday, January 19, 1794. Heard of the death of Mr. Gibbon, the historian, the calumniator of the despised Nazarene, the derider of christianity. Awful visitation! He too was my acquaintance. Lord, I bless thee, considering how much infidel acquaintance I have had, that my soul never came into their secret! How many souls have his writings polluted. Lord, preserve others from their contagion.”

Mrs. More appears to have been the subject of much slander from diverse quarters. Although she had given the plainest proofs of her loyalty, in the tracts which she had penned and published, with the view of counteracting the effects of French principles, still it would seem the sycophants who flutter about the court have the effrontery to charge her with disaffection. But who are the disaffected? Whether those who by their infatuation would allow a nation to remain in a state of desperate and deplorable ignorance and irreligion, or those who bravely seek to stem the torrent of folly and sin, and to instruct the people? Doubtless there must be movement in this work, but so is there in all the wholesome process of nature. The purest water is always in motion—the streams roll along the sides of the hills, and the rivers roll into the sea. It is only the putrid puddle which remains motionless, and this state of quiescence is the source of disease and death—the exhalations of such a state are filthy and pestilential. But to proceed with the journal:—

“July 29. Heard today that my enemies had been undermining my character, among those of the highest rank. I am anew accused of disaffection to those whom my humble talents have heartily supported, and whom it is one great business of my life to support. Blessed be God! I heard this with little emotion. O, how thankful am I, that I can now hear such charges with patience! May I more and more learn of him, who was meek and lowly; may I with humble reverence reflect, that even that divine Being was accused of sedition and of stirring up the people.”

But though Mrs. More had secret enemies who sought to undermine her character, she had also steadfast friends who esteemed and loved her.—The following passage has a reference to such:—

“October 14, 1803. My beloved friend, Mr. Wilberforce, and his family came to pass a few days. I bless God that we were permitted to meet once more in this

tempestuous world, in tolerable peace and comfort. I hope to profit by this fresh view of this excellent man's faith and holiness; his superiority to worldly temptation and worldly censure; his patience under provocations, and his lively gratitude for the common mercies of life.”

Her journal ends in the year 1804, and it would seem that she was prevented from continuing it further, in consequence of her time being occupied with diverse publications, which at intervals proceed from her pen. We shall give one more quotation. It serves at once to shew her humbleness of mind as well as christian patriotism:—

“January 14. Blessed be God for an interval of ease for two days. I call myself to account for my late deadness, and hardness and worldliness disturbed with petty cares, and my heart much alienated from prayer by those very sufferings which ought to have drawn my soul nearer to God. ‘O wretched man that I am, who shall deliver me from the body of this death? I thank God, through Jesus Christ.’ A visit from Mr. A., he declares that the country is in a complete state of defence, and the foe hourly expected. Lord strengthen our arms and prepare our hearts. Alas! what preparations are the great of our own sex making! Balls, routs, masquerades; such was the preparation Belshazzar made, when Cyrus built the brazen gates and Babylon was lost in a night. O Lord, awake this sinful, sleeping land.—Death and eternity! impress these two awful words on all our hearts.”

Mrs. More's epistles to her friends form a large and interesting portion of the memoir. And here we may observe that the art of writing whereby we convey our sentiments to a friend, when removed from us, is one of the happiest which can well be imagined. Without this art, how limited would be the intercourse we held with our friends! A few miles would effectually separate us from all communication. How important and truly delightful therefore is that art which brings near to us the most distant friends, so that we can still converse with them though separated by seas and mountains. We can tell them of our welfare, that we remember them, though unseen, and far removed—that we pray with them at a throne of grace, and walk with them the same walk of faith. All these beneficent results flowing from this art favor the opinion of the best philologists, that it was not allowed to the ingenuity of man to invent, and slowly bring to perfection, but was conferred as an immediate gift by heaven, and this consideration clearly shews that it ought to be in the power of all who have either a heart to feel or a soul to understand. How melancholy then the consideration, that rulers should be so indifferent about the good of their people—that they grudge to confer on them this heavenly gift. The faculty of speech is important, but the art of writing is the following out of the same principle—it is speaking to our friends at a distance. It is not a boon therefore, which should be doled out to a people with a meagre and parsimonious hand, so that it is held enough, if the majority are able to scratch a few

lines "in characters uncouth and spelt amiss," but the "liberal soul should devise liberal things," and all, high and low, should write with ease and elegance. We have been led to make these remarks from the numerous epistles of Mrs. More here brought before us—the communicating with her friends in this way was manifestly a work in which she had great delight. We shall give only a few more passages. The celebrated Rowland Hill visited Mrs. More—this was about the year 1825, and a lady who resided in the house at the time, gives the following narrative of the interview:—

"You cannot imagine how delighted we were with dear old Rowland; instead of a coarse quaint being, disposed to deal out his witty sarcasms against all however good, who were not of his particular genius, we found a mild mellowed christian, of a liberality which really astonished us! He quite overflowed with amiable and truly pious conversation, and this was so seasoned with point, humour, and a delightful oddity which was all his own, that we were beyond measure entertained as well as edified by his company; it made the three hours he spent with us appear no more than half an hour. \* \* \* Upon the question being put to him, how many persons he had vaccinated with his own hand? Mrs. More said, 'I have heard as many as six thousand.' 'Yes, Madam,' he replied, 'nearer eight thousand.' We talked of every body, from John Bunyan to John Locke, and he really showed an excellent discrimination and tact in character. But the most beautiful feature of all was the spirit of love and charity, which was eminently conspicuous in this christian veteran. I cannot express to you how interesting a spectacle it was to see these two already half-bentified servants of their common Lord greeting one another for the first, and probably the last time on this side Jordan, preparatory to the consummation of a union and friendship which will last for ever in the regions of eternal felicity. I suppose that no two persons in their own generation, have done more good in their own respective ways than Hannah More and Rowland Hill. Both have exceeded four score; both retain health and vigor of intellect; both are on the extreme verge of eternity, waiting for the glorious summons, 'Come ye blessed of my father.' He concluded this very interesting visit with a fine prayer, which was poured forth in an excellent voice and manner. I really don't know upon any occasion, I have been more gratified."

The following brief epistle is among the last Mrs. M. wrote. It was penned, we are told, to acknowledge a present of a book, which she had received from a tried friend:—

"7th May 1832, (83th year of her age.)

"MY DEAR AND TOO KIND FRIEND,—

"If you could look into my heart, you would see more pleasure and gratitude at one peep, than you would find in a whole folio, full of elaborate compliments. I am delighted with, and I hope edified by, your highly finished work. I am enchanted to find powerful reasoning and profound reflections so frequently diversified by the brilliant, the sprightly, and the gay. The work is at once christian and classical."

A person who called upon her a year before the date of the above, mentions the following circumstances:—

"She pointed to a large book case, which contained nothing but her own publications, and translations from them in various languages. She said that when she began to write, she printed her first works merely for the use of her young friends and pupils, expecting nothing like the extensive sale which they obtained.—I know not, she added, how far my writings have promoted the spiritual welfare of my readers, but they have enabled me to do good by private charity and public beneficence. I am almost ashamed to say that they have brought me thirty thousand pounds."

The time, however, was come when her earthly tabernacle was to be taken down. "She talked much," we are told, "of the many mercies of God to her through her long life." And looking for the mercy of God in Christ Jesus, she breathed her last on the 7th September, 1833. That Mrs. More was an ornament to her sex, as well as for good to her poor and ignorant neighbors, in communicating to them the blessings of education, the preceding pages sufficiently prove; and when we compare those of her writings, (and they are not few), addressed to the upper classes of society, in which their faults and errors are plainly laid open, with the fantastic productions now in circulation in such quarters, we may sigh ere we see her like again.

## REVIEW.

THE COURSE OF TIME; A POEM, IN TEN BOOKS, BY ROBERT POLLOCK, A.M. American edition.

In the present state of excitement between the British population and our brethren in the States, it is pleasing to find there are ties which remain uninjured by political warfare. Nothing, indeed, but an unchristian nationality, could make two such communities forget the ties which bind them to each other. They have the same language and the same bible, and the literature which the progress of ages has accumulated, belongs equally to both. Does Britain glory in her Divines, who by

the blessing of God achieved the great reformation? The American States share equally with her in the honor, for, they were the fathers of both nations, who jeopardized their lives in the high places of the field, and resisted unto blood. Does Britain glory in her poets, such as Milton and others? The American States have an equal share in the honor, for their fathers were their kinsmen and brethren. Again, does America glory in Edwards, Brainerd, and a host of illustrious names, Britain partakes in

the honor, for they were her own children. And not only does this reciprocity of national feeling originate from the men of other times, now gathered to their fathers, it exists among the men of the present generation. Is there a work in America which develops the excellency of Christian truth, it is not a month in the hands of the people before it finds its way to the libraries of Britain. Do the Christians in America weep over the grave of a Judson or a Huntington who, in the days of their pilgrimage, were patterns of christian zeal, and patience?—their tears are scarcely dry, ere their friends in Britain mourn with them, as if for a common calamity. Does a work at this moment emanate from the British press containing aught that is excellent in literature or religion? It is no sooner wafted over the atlantic than there is a competition among the Biblioplists, who shall first present it to their countrymen. Such is the plainest testimony a people can give of their mutual regard, seeing jealousy is in abeyance, and whatever is honorable and lovely, and of good report, whether it emanates from one or the other, is the subject of their esteem. We have been led into these remarks by the poem now before us. It is the fifteenth American edition, as we learn from the title page; it has gone through about as many editions in Britain, and is much read and admired in both countries.

There are diverse critics, however, who have greatly depreciated "The Course of Time," as a poem, in the strictures they have given to the world. The men of this school have a code of ethics and theology (at least in their poetical creed) at variance with scripture. With them it is a matter of no moment what is the moral lesson of the poem. It is enough that it has the fire and vigor of poetry. With them he is the true poet who strikes off the beaten path of truth, and gives himself up to the impulse of feeling and imagination. The productions they approve of are purely romantic. Their poetry consists of certain professional common places, which the most vulgar genius may acquire. The first thing they require of him who cultivates the muses, is that he be an enthusiastic admirer of the scenery of nature. Let truth and common sense be abandoned, but omit no opportunity of eulogising sylvan scenes. Exhaust every phrase in the way of panegyrick. Use language the most hyperbolic and sacred—apostrophise rocks and rivers, wood and sky, and be not shy in supposing yourself tedious in such episodes, for it is the very cream of your song. Let not your imagination be circumscribed by the chronology of scripture.—Should you describe a cataract, make it a hoary veteran who began to foam in an eternity that is past. And in reference to man himself, speak contemptuously of his strength and origin. Be as far

from the truth on these points as possible, that the antithesis may be the more striking, and then when you speak of yourself, be sure to let all men know that from your earliest years, you had a wondrously strange love of nature—that you would wander alone dreaming a thousand sublime and strange things, which you have no words to express—that you would gaze for many hours at a running brook, or the sea, without being conscious of the lapse of time at all; and that your parents, especially your mother, had often to send the servant to awaken you from your reverie, which much annoyed you. Another understanding with us is, to beware of drawing any plain and practical reflection from goddess nature. Reflections indeed you must have but let them hang upon some small romantic feature, which no other eye but your's can discern, the flickering wing of a bird, or the tinge of an autumnal leaf, or the note of a harpsichord; and as you must needs have human beings in your song, let them not be persons accountable for their actions, but creatures of your own creation, and the farther your ideal world is from the real one, your genius will appear more bright and glowing—raise up love sick heroes and heroines, put them in the most strange dilemmas, and extricate them by means of events still more strange. In short, be always sentimental and never wise, and draw largely upon woods and rocks, cascades and streams. In this way, and in no other, you will be a favorite poet, for you shall manifest all the elements of original genius.

Now all this we aver enters into the present fashionable idea of poetry, and we need scarcely wonder that a poem such as "The Course of Time," which runs directly counter to many of its dogmas, should be held as of dubious merit, and that not a few of the critics should deny it the rank of poetry altogether. The author of this poem takes for granted the truths of revelation, and this is the amount of his offending. It is because he makes wisdom and not folly, truth and not error, sobriety and not wantonness, the burden of his song, that many seek to depreciate his genius. And though we are far from thinking "The Course of Time" a perfect production, yet comparing it with many poems much read and admired, we are disposed to assign it a very high place in the scale of poetry.

Mr. Pollock's poem has had to make its own way in the world. When published, the author's name was unknown,—it came out without any recommendation, and with not even a preface to draw public attention. Mr. Pollock was the son of a man in the humble walks of life, in a Scottish village. He had finished his university studies, and had come out a preacher of the Gospel, and any one who knows the engagements of a youth in his progress from the philosophy classes, to the

conclusion of his studies, in the Divinity Hall, and more especially the labor which at this period it costs to prepare discourses for the pulpit, will admire the fertility of his genius, in penning a poem of such length as "The Course of Time." Milton had retired from the business of public life, and had all the advantage of mature age and experience, when he set about the work of writing "Paradise Lost." Cowper also had the benefit of years and leisure in composing his celebrated poem, "The Task." The author of "The Course of Time" had no such advantages. He was licensed to preach the Gospel in May, 1827, and about this time, the poem was published. He preached several public discourses, and died in September of the same year—being then only twenty-nine years of age. There is nothing about the Memoir either, which his friends have given of his life, to excite the sympathies of the public. It is written in that severe style of biography, which refuses to gratify the idle curiosity of the public at the expense of domestic privacy. Mr. Pollock must have had many fragments both in verse and prose among the papers he left behind him. Many epistles must have passed between him and his friends, and although these might refer to matters of trivial moment, still the public love to peruse the smallest fragments of eminent individuals. The poem has been left to stand or fall by its own merits; and now by the acknowledgment of some of the first critics on both sides of the Atlantic, it is worthy of being ranked with the poetry of Milton and Cowper.

"The Course of Time," unlike to the productions of other masters of the lyre is a poem remarkable for the simplicity of the story—and this if rightly considered, will be found an excellency rather than a defect, seeing it is more in accordance with the logic and intellectualism of modern times, which puts to flight all the machinery of the ancient epic writers—for who, save an enthusiast in antiquarian lore, would pen a work which the most ignorant might now expose as absurd and foolish? "The fiction of the poem," says the editor of the American edition, "is exceedingly simple, and, perhaps, will not comport with the received idea of an epic. The whole story may be given in a sentence,—Many ages after the end of our world, a spirit from one of the numerous worlds existing in space, on his flight towards heaven, discovers the abodes of lost men in hell, reaching heaven he enquires of two spirits, who welcome his arrival, what is the meaning of the wretchedness he had just witnessed, the two unable fully to answer, conduct the inquirer to a bard, who once lived on earth, and he in answering their inquiries, relates the history of man from the creation to the judgment." Such is the simple structure of the poem; and we shall now conclude

our remarks with a few extracts selected almost at random. The following passage refers to the joys of time which the glorified bard describes at some length to his friends:—

"God gave much peace on earth, much holy joy;  
Ope'd fountains of perennial spring, whence flowed  
Abundant happiness to all who wished  
To drink, not perfect bliss; that dwells with us,  
Beneath the eyelids of the Eternal One,  
And sits at his right hand alone; but such  
As well deserved the name, abundant joy;  
Pleasures, on which the memory of saints  
Of highest glory, still delights to dwell.

"It was, we own, subject of much debate,  
And worthy men stood on opposing sides,  
Whether the cup of mortal life had more  
Of sour or sweet. Vain question this, when asked  
In general terms, and worthy to be left  
Unsolved. If most was sour, the drinker, not  
The cup, we blame. Each in himself, the means  
Possessed to turn the bitter sweet, the sweet  
To bitter. Hence, from out the self-same fount,  
One nectar drank, another draughts of gall.  
Hence, from the self-same quarter of the sky,  
One saw ten thousand angels look and smile;  
Another saw as many demons frown.  
One discord heard, where harmony inclined  
Another's ear. The sweet was in the taste,  
The beauty in the eye, and in the ear  
The melody; and in the man, for God  
Necessity of sinning laid on none,  
To form the taste, to purify the eye,  
And tune the ear, that all he tasted, saw,  
Or heard, might be harmonious, sweet, and fair.  
Who would, might groan; who would, might sing for joy.

"Nature lamented little. Undeveloped  
By spurious appetites, she found enough  
Where least was found; with gleanings satisfied,  
Or crumbs, that from the hand of luxury fell;  
Yet seldom these she ate, but ate the bread  
Of her own industry, made sweet by toil;  
And walked in robes that her own hand had spun;  
And slept on down, her early rising bought.  
Frugal and diligent in business, chaste  
And abstinent, she stored for helpless age,  
And, keeping in reserve her spring-day health,  
And dawning relishes of life, she drank  
Her evening cup with excellent appetite;  
And saw her eldest sun decline, as fair  
As rose her earliest morn, and pleased as well.

"Whether in crowds or solitudes, in streets  
Or shady groves, dwelt Happiness, it seems  
In vain to ask; her nature makes it vain:  
Though poets much, and hermits, talked and sung  
Of brooks, and crystal founts, and weeping dews,  
And myrtle bowers, and solitary vales,  
And with the nymph made assignations there,  
And wooed her with the love-sick oaten reed:  
And sages too, although less positive,  
Advised their sons to court her in the shade.  
Delirious babble all! Was happiness,  
Was self-approving, God-approving joy,  
In drops of dew, however pure? in gales,  
However sweet? in wells however clear?  
Or groves, however thick with verdant shade?  
"True these were of themselves exceeding fair,  
How fair at morn and even! worthy the walk  
Of loftiest mind, and gave, when all within  
Was right, a feast of overflowing bliss;  
But were the occasion, not the cause of joy.  
They waked the native fountains of the soul,  
Which slept before! and stirred the holy tides



Of feeling up, giving the heart to drink,  
From its own treasures, draughts of perfect sweet.

"The Christian faith, which better knew the heart  
Of man, him thither sent for peace, and thus  
Declared: Who finds it, let him find it there;  
Who finds it not, for ever let him seek  
In vain; 'tis God's most holy, changeless will."

Having spoken of the Millennial age, when purity  
and peace had reigned among all the nations of the  
earth, the author, after the example of the sacred  
writers, represents the inferior animals as partaking  
in the blessings:—

"The animals, as once in Eden, lived  
In peace. The wolf dwelt with the lamb, the bear  
And leopard with the ox. With looks of love,  
The tiger and the sealy crocodile  
Together met, at Gambin's palmy wave.  
Perched on the eagle's wing, the bird of song,  
Singing, arose, and visited the sun;  
And with the falcon sat the gentle lark.

The little child leaped from his mother's arms,  
And stroked the crested snake, and rolled unhurt  
Among his speckled waves, and wished him home;  
And sauntering schoolboys, slow returning, plumed  
At eve about the lion's den, and wove,  
Into his shaggy mane, fantastic flowers.  
To meet the husbandman, early abroad,  
Hasted the deer, and waved its woody head;  
And round his dewy steps, the hare, unscared,  
Spouted, and toyed familiar with his dog.  
The flocks and herds, o'er hill and valley spread,  
Exulting, cropped the ever-budding herb.  
The desert blossomed, and the barren sung.  
Justice and Mercy, Holiness and Love,  
Among the people walked, Messiah reigned,  
And Earth kept Jubilee a thousand years."

Mr. Pollock, writing with a poetic license, sees  
these things as past, but they are still future.—  
Much is doing in diverse parts of the world, to  
advance this consummation, and our prayer is that  
the Lord would hasten it in his time.

### REVIVAL AT KILSYTH.

The recent occurrences in this parish were  
noticed in the Presbytery of Glasgow on Wednes-  
day last, and the Reverend Mr. Burns, the pastor  
of the parish, gave a minute detail of the awakened  
religious feeling which has displayed itself, the  
tenor of which follows:—Since the induction of  
the reverend gentleman, about eight years ago,  
the parish has been gradually assuming the habits  
of morality and christian observance. Prayer  
meetings were established, and many persons, who  
had before led disorderly lives, were "converted"  
to the truth. In July last, it was announced that  
the son of the reverend gentleman, who was about  
to proceed on a foreign mission, would preach to  
the people of Kilsyth, probably for the last time,  
and the church was on that occasion crowded to  
overflowing, and the audience embraced many  
persons who had never been seen in church before.  
The sermon was from the text, "Thy people shall  
be willing in the day of thy power." There was  
nothing unusual in the first half hour, though there  
was a tendency and predisposition to the burst of  
emotion which took place at the close. When the  
preacher was depicting the scene in the parish of  
Shotts, and when he was dwelling on that topic  
and making earnest and affectionate addresses to  
the people, many of them known to him from his  
boyhood, and some of them known to be neglect-  
ful of ordinances, circumstances which gave a  
degree of affection and pathos to his address—  
when he was referring to this topic, he spoke of  
the text and the sermon of Mr. Livingstone, which  
converted in one day five hundred souls; and he  
went on affectionately to ask if he was to leave  
them in their sins, using the words, "if there was  
no cross there would be no crown." When he  
came to this point, the audience went beyond all  
bounds with their emotion; some cried out, and

some swooned away. With regard to three or  
four of them, as was learned afterwards, the emo-  
tion was just the effect of a powerful impression  
made on their feelings, for the results, as seen in  
the future, were the only things, as all might be  
aware, on which we could rely. The preacher's  
voice was drowned by the feelings of his auditors,  
and he was compelled to pause.

After this, meetings were held every night, and  
the people seemed anxious to learn more and more  
about the gospel. They were subsequently ad-  
dressed in the open air, to the number of between  
three thousand and four thousand; and on the  
following Sabbath, religious conversation continued  
in the church-yard from three in the afternoon till  
eight at night, when the clergyman was only  
enabled to depart on the pledge of meeting the  
people at seven next morning.

From that time, this awakened feeling had  
continued to manifest itself, and there were now  
upwards of sixty prayer meetings established and  
held in the parish.

The reverend gentleman concluded by stating,  
that the people had no desire to hear any thing  
eccentric or striking, or extravagant, but a humble  
desire to hear only the word of God, plainly and  
simply set forth. After the detail, thanksgiving  
was offered up by Dr. Forbes, at the request of the  
Presbytery; and it was agreed, that Mr. Burns  
should reduce his statement to writing, in order  
that it might be read from the various pulpits of the  
Presbytery; and it was enjoined, that on Sabbath  
fortnight, each minister should direct the attention  
of his congregation to the subject of revival.—  
We understand that similar manifestations have  
displayed themselves at Finnicston, in the imme-  
diate neighbourhood of Glasgow.

## LECTURE ON THE REVIVAL OF LITERATURE,

DELIVERED AT THE MECHANICS' INSTITUTE, TORONTO, BY THE REV. WILLIAM T. LEACH, A. M.

In the following lecture we propose a rapid sketch of the principal causes to which the revival of literature in the thirteenth and fourteenth centuries is to be referred.

The revival of a thing implies the previous decline of it, and it may be useful to advert in a few words as possible, to the previous decline of learning, in order to give you a bird's eye view of a vast historical picture in a rough but accurate outline of it in miniature.

After the days of Augustus, who continued to reign about fifteen years after the birth of Christ, that memorable period at which ancient history terminates, a perceptible decline is held to have taken place in Roman literature. This decline, the signs or indications of which were a corruption of the language and the taste of the writers, though little observable at the commencement of modern history, became afterwards under the successors of Augustus quite apparent and incontrovertible. It is true that in such authors as Juvenal, in whom the happiest wit and strongest sense of moral obligations were combined, in such authors as Quintilian a most accomplished scholar and philosophical rhetorician, or Seneca the moralist, the court philosopher and learned minister of Agrippina, and Nero, to say nothing of his nephew Lucan—it is true that in such writers as these in whose works there are so many things that strike us with admiration, offence can be taken against the impurities of their style only by a highly cultivated and exquisite taste, which is rarely exemplified and as partially appreciated. But there was a real innovation; there was a real perversion of taste, which growing deeper and broader till the fourth century, converted the language of Rome into a corrupt and barbarous dialect.

But besides this progressive and almost insensible decay of Roman literature, we know that there were other causes of the most powerful nature, which tended to discourage and depress the spirit of literary exertion. Most of the successors of Augustus were men of corrupt manners and abandoned principles. The principal feature of their reign was a cruel and grinding tyranny. The majority of them were conspicuous only for the crimes they perpetrated, for their incapacity, their mean ostentation and capricious exercise, of despotic power. It is natural to infer that the character and genius of the nation must have changed when found subsisting under the wings of such a gloomy and tremendous sway as these emperors exerted. The government of a single will is always unscrupulous, always a reign of terror; and when the metropolis burned, the chief incendiary being the sovereign ruler, it was time for the muses to retire into the shade. Eminence in literature became a very unenviable distinction, when it gained the poet only a choice of deaths, as in the case of Lucan. There could be no cloquence where there was no free-

dom of speech. A well wrote history would be reckoned a treasonable libel, if any view of the past could be construed as unfavorable to the manners and principles of the party supreme in empire. A successful tyranny and a successful mob usurpation, are states of political existence alike unfavorable for literature. From the reign of Liberius, till that of Constantine the Great, during the administration of forty successive emperors, how little of valuable literature was achieved answerable to the promise of the Augustan era.

Besides these, the internal decay of Roman literature, and the adverse character, with a few exceptions, of the Roman emperors during this period, the grand cause of that extinction of the spirit of literature, which led to the dark ages, (the tenth century was the darkest of all,) is to be found in the successful invasions of the barbarians from the north of Europe and north-west of Asia, who in the sixth century effected the dismemberment, and almost the dissolution of the Roman empire. They were barbarous bands, the breath of whose nostrils was carnage and rapine. They looked upon the monuments of ancient literature and arts, with the sort of suspicion with which a wild beast regards the rifle of its hunter. What they could not use, they had a pleasure in destroying. A horde of locusts, every green thing and beautiful disappeared under the rage of their appetite, which consumed like fire. They were a tempest of desolation, these Goths and Huns, and but for a certain principle of their nature, which in making them men, God gave them, no doubt, for the safety of other men, not only the spirit of ancient literature and art had been completely extinguished, but no example of them had reached the memory of future generations,—no seed which scattered over the fields of the earth might make possible the renovation of its kind. It happened that they revered the idea or mental image of a God. They had been accustomed in the dens and dark places of their native forests to revere the spurious deities of their popular and savage creed; and when the solemn temples, the convents and priests of Italy became the prey and captives of their power in arms, they often spared them; they transferred their habitual and national reverence of deity to the objects and ministers of religion in Rome. And hence it came to pass, that while the fortified castles and palaces of the Patricians were stormed and burnt to the ground, the library of the convent often escaped undestroyed. In nooks and crevices of the building volumes of ancient literature were secreted and preserved. The institutes of Quintilian were discovered by Poggio Bracciolini, in the fifteenth century, in an old tower of a monastery at St. Gal; and it is thought that even yet valuable discoveries may be made of ancient writings in these old recesses which then furnished the only corners of safety.

In the middle ages, the peace cause, as Mr. Chase would term it, was ill supported. All nations that attained a comparative degree of civilization struggled for a doubtful existence against the northern tribes, or the enthusiasts of Mahomet.

At the beginning of the ninth century the Lombards ransacked and almost destroyed Italy. England and France were alike exposed to the invasions of the Normans. In the former nation the activity and military genius of Alfred kept them at bay, but they rallied under the feeble government of his successors and held possession for a short time of the throne of England. They fought their way to the city of Paris in France and founded the kingdom of Normandy as an independent settlement. At this period of history there seems to have taken place a general swarming of the northern barbarian, while the Arabs on the other side, comparatively a more cultivated, a heroic and chivalrous race, commenced victoriously their course of empire.—They conquered Spain, they besieged the wall of Rome and the island of Sicily in former times the granary of the civilized world was completely in their power.

From the fourth till the tenth century inclusive, the northern barbarians seem to have taken upon themselves the duty of colonizing the world. They established we may be sure no schools of literature; their conquests uniformly terminated in the feudal government which was a form of social existence constructed solely with a view to self-defence. It was a state of nature rather than a state of political existence. No legal and settled constitution protected individuals.—Rival chiefs led hostile sections of a country to war, and in every country where they completed their establishments, slavery was established and the land distracted and desolated with civil wars.

In such a state of affairs, what became of the chaste and elegant literature of the Augustan period? What became of the rational creed and pure morals of the early christians? What became of the dignity of the Roman laws? During the four centuries that preceded the tenth, Europe had been ravaged by these antagonist banditti, and after this mighty stream of barbarian warfare ceased to rush and devastate, an iron age of ignorance and wretchedness succeeded,—literature uncultivated and unknown, religion debased into a sort of masquerade, and rational law superseded by the system of composition for crimes of the highest order, and by appeals to what were called the judgments of God, in the practise of the duel. Sanguinary monsters wielded the sceptres of their respective kingdoms, and the characters of the Roman Pontiffs of that period were, to say the least of them, little calculated to redeem the depravity of the times. The truth is, that Rome was then no more. Her pride, her liberty, her arts and literature were extinct; and it is a melancholy fact, that no other part of the round world could furnish a living specimen of the science and literature that had expired in Rome. The eternal city bowed her neck, sullenly, to the yoke which she had long been accustomed to im-

pose upon her thrice-conquered conquerors, "and the Patrician ladies," as is said by Dr. Brown, "who lately had reveled amidst the spoils of a subjected world, were beggars before the doors of their own houses."

Now, referring to the causes which brought about the revival of learning in the fourteenth and fifteenth centuries, the first to be mentioned is the genius and character of the Arabians displayed in the various settlements which they held after their course of conquest. This is a people, who, amidst the gloom and depression of the dark ages, first rise to distinction, and give a fair promise of the brilliant dawn. The love of poetry was always, we are told, an essential feature in the Arabic character, at least so far back as the sixth century, the period of their authentic literary relics. The appearance of a poet in an Arab family, was hailed with congratulations by the neighboring tribes, and assemblies, were annually held in some of the principal cities, where poets from all parts of Arabia contended for a prize, by reciting their compositions. Many of the Arabian Caliphs were distinguished for their love of literature, their zeal for the study of law, astronomy, mathematics and philosophy. In their wars with the Greeks they had contracted, like the Romans, a love of Greek literature, and in the reign of Mamun, many foreign scholars were patronised at his court. Many Greek works were translated into Arabic, and Colleges established in the principal towns of the empire. Scholars were furnished with the means of visiting foreign countries for literary purposes, and observatories built at Bagdat and Damascus. Even in the eighth century a love of science and the arts of peace began among the Mahomedans, to supersede their zeal for the Koran. The high natural character of the Arabians, their enthusiasm, their love of distinction and power, the rapidity of their conquests, and fortunate intercourse with the Greeks, were circumstances in their history, and properties in their character, which combined at the most disastrous period of authentic history, to rescue ancient literature from oblivion. Mahomet himself was a poet, and recommended the study of literature and poetry. It was not, however, till long afterwards in the course of succession, that the most eminent patrons of learning appeared. Abou Giafar Almanson and Haroun al Raschid deserve to be mentioned, the latter in particular, as a studious truth-seeker, a liberal importer of useful mechanical inventions. He was the friend and correspondent of Charlemagne,—he maintained a large company of poets in his palace, whose verses were praised and recited by the courtiers at Bagdat. But his second son, *Almanon*, cast into the shade even the praises of his father. He was the darling of the wise men of every country. The Magi, the Bramins, the Jews, the Christians of the Eastern Empire, and even the Greeks, brought their rare volumes to him,—the treasures of ancient learning. They were magnificently rewarded, and the poor as well as the rich subjects of his empire were encouraged and assisted to a degree, which, as seems to me, has never been exemplified by any

Prince or Monarch in Europe. This was a great man, but such is the effect of time, that great winding-sheet, as Lord Bacon expresses it, which wraps up all things in oblivion, that his name is almost utterly forgotten. Many others might be mentioned, whom it might be thought almost a sin to name, without paying the due debt of gratitude and praise. Reviewing comprehensively the history of this people, their love and reverence for learning, is a prominent distinction,—their remarkable attention to their own language, the dress and vehicle of their literature, was another. Their study of the immortal works of ancient Greece, their improvement of geometry, their invention of algebra, their proficiency in astronomy, geography and arithmetic, their high attainments in anatomy and botany, to say nothing of chemistry,—which even to this day bears many of the characters which they gave,—in all these our obligation is attested and confessed; and something of the good sense of their national character is exhibited by Abou Joseph, as he lay on his death-bed, in these words to his sons, “learn *all the sciences*,” says he to them, “if such be your disposition, with the exception of three,—judicial astrology, chemistry, and theological controversy;—the first, judicial astrology, multiplies the cares and uneasinesses of life; the second, chemistry, swallows up our property; and religious controversy engenders doubts, and finally destroys religion.”

The second cause which may be mentioned as directly auxiliary to the revival of learning, is the crusades. The books composed during a single century on these fierce and romantic expeditions, would be alone sufficient, we are told, to form a great library. These crusades probably originated in the practise of private pilgrimages to Jerusalem for the performance of oaths or completing of penances; for such a practise had been usual so early as the fourth century. The Caliphs of Bagdat gave free permission to the Christians to travel in Palestine on their pilgrimages to the Holy Sepulchre, and one of them, so little of religious jealousy then subsisted between the Arabians and Christians, sent the keys of the sepulchre as a present to Charlemagne. Afterwards, when the Turks held possession of Jerusalem, the Christian pilgrims were brutally insulted. They returned home no longer loaded with holy spoils, relics that had been touched by the hand or the foot of Christ. They were loud in their complaints, and breathed hostility against their oppressors. The cause was one which seemed to sanctify the revenge of the sufferers, and at length the idea was proclaimed of raising an army against the infidels. Pope Urban II, decreed the first crusade. His appeal to the passions of the people and superstitions of the age was responded to with wonderful enthusiasm. To rescue the holy city from the dominion of the infidels was represented and understood to be the paramount duty of the Christian believer, and it is said not less than a million enrolled their names for the service, and bore arms in the cause.—They wore on their breasts the figure of a red cross, a circumstance which gave rise to their appellation of crusaders. Their force, before

they reached the banks of the Jordan, was vastly diminished. They marched, notwithstanding, against Jerusalem and took it, and dishonored their victory by acts of the most horrid cruelty.—They burnt the Jews in their own synagogue, and slew in the city seventy thousand of the inhabitants. What an appetite for slaughter had these fiery fanatics! Various similar expeditions were afterwards undertaken, which eventually proved signally calamitous to the multitudes engaged in them. However, their accidental and remoter effects were certainly favorable to the interests of mankind. The crusaders found in the East a state of cultivation far higher than their own, the habits and manners of a people much more refined, and a greater degree of scientific knowledge. In the city of Constantinople, which fell into their hands in the fourth crusade, and was held by them for more than half a century, English and French, Germans and Italians, were brought into contact with the illustrious monuments of the literature of Greece, and had an opportunity of becoming acquainted with the arts and sciences of the East. In particular, their residence and intercourse there had this most important effect, that they were powerfully impressed with a sense of the necessity and advantages of commerce. They learned the practice of it. They witnessed the process and use of manufactures. They saw the benefit derived from an extensive navigation. Their travelling to and fro made them better acquainted with geography, the relative situation, the climate and productions of different parts of the globe.—They were under the necessity of giving due attention to military tactics, which is essentially grounded on scientific principles. Their views of civil jurisprudence were mightily expanded, for it is certain that, even in the first crusade, they established in Jerusalem a court of assize, far superior in point of freedom and equity to any of the absurd institutions common in the West.—We know that they imported from the East a knowledge of the construction and use of the wind-mill. The great sacrifice of wealth, which the crusades required, tended greatly to subvert in Europe that feudal system which was established by those barbarous hordes that emerged so tumultuously into existence upon the decay and fall of the Roman empire, because the nobles, who devoted themselves and led their retainers to the rescue of Jerusalem, were led to dispose of sections of their extended territory to the merchants, in order to raise means for the supply of an army.—These expeditions, from the European states directed upon Asia, like a river that overflows its banks, not destroying but fertilizing the plains, thus resulted, under the ministry of heaven, in effects most beneficial to the then Western world; nor might one be charged with presumption who should infer, that the Father of all, in causing in this manner the wrath of man to praise him, had a view to confer the blessings of his light and truth upon a world then unknown and nearer still to the place where the sun goes down, to the peopling, for his own praise and glory, this new world into which we have been cast.

(To be continued)

## REVIEW.

LIFE OF LIEUTENANT-GENERAL HUGH MACKAY, OF SCOURY, COMMANDER-IN-CHIEF OF THE FORCES IN SCOTLAND, 1689 and 1690. By John Mackay, Esq., of Rochfield. Edinburgh, pp. 213. Quarto.

There are few characters in history more truly venerable than that of those men who stood up in the battle field against the princes of Europe, when they drew the sword in behalf of the papacy. The reformers had gained the victory on the arena of spiritual warfare. They had brought forth the scriptures from the obscurity in which for ages they lay concealed, and by weapons drawn from this armoury, they had assailed and subverted the strong holds of error and superstition. The saving truths of the gospel in their primitive purity they had unfolded, and the mantle which evil men had woven to conceal them, they had rent asunder. All things were prepared, and the nations were flocking in to partake of the gospel feast, when the kings and mighty over of the earth drew together their armies to overthrow the rising church. But their counsel was vain, for that God who had strengthened Luther and Melancthon and Calvin and Knox to war with spiritual wickedness in high places, stirred up the hearts of a different class of warriors, as noble and valiant to face the adversaries of his people, whether on the land or on the waters. Of these we might mention Frederick of Saxony and other princes in Germany, Gustavus Adolphus, Drake, Regent Murray and others, who by their fortitude and prowess, gained to themselves an imperishable fame, and became the benefactors of mankind. General Mackay, whose life is narrated in the volume now before us, belongs to this class of christian warriors, and our only regret in perusing it has been, that we had not a fuller detail of the private life of a man whose character had such elevation and excellence. We could have wished in studying the life of a soldier who had risen to the highest honors his king could bestow, and who in his exalted station remained faithful to his master in heaven, to have had some of his private meditations or epistles to friends, that we might the better estimate his character. It is a natural, and with certain modifications, a praiseworthy curiosity, which leads us to search into the private history of eminent individuals, for in this way we learn to appreciate their virtues and excellencies. There is a certain round of duties which are laid upon public men in their official capacities, and the mere performance of these is not always a test of their character. They act in this way, because it is required of them in the station they

hold in the world—the eyes of many are fixed upon them, and any failure in duty draws upon them the censure of the public. They may do many things honorable and excellent, and yet the motive which sustains them be of a sordid nature, but when we are admitted to witness them in their closets—when we peruse letters written to friends in the confidence of privacy, in which their motives of action, their views and feelings, their hopes and fears are all unfolded, we are then enabled to form a perfect estimate of their character, and to sympathise with them in their struggles in the cause of truth and righteousness. It is to be regretted therefore, that comparatively few such documents exist, to exhibit any thing like a full delineation of the christian character of General Mackay. The world in which we dwell has been aptly styled the land of forgetfulness. A century and a half ago, and the biographer would have been able to detail every particular from the living voices of friends who knew him and loved him for his work's sake. But years have passed away, and the bosoms which would have warmed at the piety and good deeds of the christian warrior are now cold, and the lips which could speak of them are sealed by the cold hand of death—nevertheless there are memorials which the Lord in his providence preserves of his faithful ones, and though they may not gratify our curiosity, are yet sufficient to make manifest the path on which they walked, and to confirm the truth of his promise, that the righteous shall be held in everlasting remembrance.

The work at the head of this article has many claims on public attention. We know not however, that more copies of it have found their way to this province than the one upon our table, and for this reason we purpose gratifying our readers with a fuller account of its contents than we should otherwise have thought necessary.\* The work has a peculiar claim on the sympathy of the christian public by the circumstances in which it was written, and to which the author refers in

\* We may here observe that Mr. Mackay, the author of this volume, and his excellent lady, have long felt much interest in the good of our Presbyterian church in these provinces. Besides sending books to diverse of our ministers, they have with the assistance of friends in Edinburgh sent out three Missionaries along with Teachers to our neglected Highland countrymen in Cape Breton.

the preface. The pathetic lines of Milton, alluding to his blindness, are applicable to the author:—

“ Thus, with the year  
Seasons return, but not to me returns  
Day or the sweet approach of even or morn.  
Or sight of vernal bloom or summer's eve,  
Or flocks or herds, or human face divine;  
But cloud instead, and ever during dark  
Surround me; from the cheerful ways of men  
Cut off, and for the book of knowledge fair  
Presented with a universal blank  
Of nature's works, to me expunged and raz'd,  
And wisdom, at one entrance, quite shut out.”

Like many other gallant officers, Mr. Mackay had cultivated literature in the midst of his professional duties, and, now, in his old age, deprived of the cheerful light of day, he has composed a narrative of the life of his brave, and as we may say, venerable ancestor.

General Hugh Mackay was descended from the chief of the clan Mackay, in Sutherlandshire, N. B. His ancestors, for many generations, had followed the profession of arms. One of them fought under the banners of Robert Bruce at the battle of Bannockburn, A. D. 1314; and another fell with the famous Gustavus Adolphus, at the battle of Lutzen, in 1632. Little is known of the General's early history. He was born in 1640, on the family estate of Scoury, in the parish of Eddrachillis, on the west coast of Sutherland, and, we are informed, had the advantage of a religious education under the eye of an excellent father.—

When twenty years of age, he was appointed an Ensign in Dumbarton's regiment, now the Royal regiment, or First foot of the British line. This regiment, being lent by Charles the Second to the French king, was employed in the service of the Venetian Republic against the Turks. Mackay distinguished himself so greatly in certain engagements which took place in the island of Candia, in repelling the attacks of that warlike people, that the Republic presented him with a medal, as a reward for his services. In 1672, this regiment was employed by the French king in an expedition against the Netherlands, and the young warrior accompanied his fellows to that country. Mackay had followed arms as a profession, and dazzled it may be with the glare of military glory, he had not maturely reflected on the nature of the expedition in which he bore a part. The Dutch were a people who, by the good hand of the Lord, had broken the bands of Papal tyranny, and freed themselves from the oppression of Spain. They had established a free government, and this country was an asylum to our fathers in the days of persecution. Louis the Fourteenth, of France, with the design of crushing the Republic, sent an army of one hundred and thirty thousand into their country, and, as our Charles the Second was his ally, Mackay's regiment formed a part of the

armament. A christian soldier is a noble character, but he acts contrary to his high vocation when he draws the sword against the servants of the Lord. The only apology for Mackay's conduct, in accompanying the expedition, is to be found in the effect which military usages and glory had upon his youth and inexperience.— Nevertheless, he was dissatisfied with the work, and the best proof he gave of his dislike is to be found in his abandoning the French service, and joining the standard of the friends of freedom and of truth. “The horrors of this short but desolating campaign,” says his biographer, “of which Mackay was thus a reluctant spectator, if not an actor, made such a deep impression on his mind, as led him to entertain serious thoughts of retiring from the service of both sovereigns, and returning to his native country.” He did not return to Scotland, but, as we shall see, he abandoned the service both of Charles the Second and of the French king. But it may be asked, from whence came the counsel which made such a change upon the life and conduct of our hero, as to lead him to forsake the service of tyrants and join the faithful and the free. It came from the pious lips of one, who, though her voice was not heard among the deliberations of statesmen and warriors, yet possessed a wisdom which they lacked, and which all their glory and pomp could not supply. Doubtless it would have remained hid from the world, but for one of those intersections which often occur in the lives of two individuals, trained as if for each other, and brought together in a way which manifests the providence of God. Mackay was now retiring with aversion from French Cavaliers. His principles were congenial with those of the lady to whom he was now introduced. He was bred a Protestant. His father's pious counsels had continued to influence him since he left his native soil, and now that he is brought into the society of a christian family, in Holland, the word is blessed to his soul, and he chooses her people to be his people, and her God his God. But we must allow the author himself to unfold this interesting passage in the General's history:—

“While deliberating on this measure, Providence so ordered events, as to remove from his mind all doubts with respect to the course he ought to follow. His regiment, forming part of that division of the army, which under the orders of Turenne, took the town of Bommel, in Guelderland, it was his lot to be billeted on the house of a respectable widow lady, whose husband, the chevalier Arnold de Bie, had been burgomaster of the town. Here the grave and serious deportment of Captain Mackay, so different from that of most of his brother officers, whether French or English, attracted the notice of Madame de Bie, and her family, and gained their esteem. She had several daughters, of whom the three youngest being unmarried, were sent on the first rumour of the invasion, to Dort as a place of safety, and out of the way of the French cavaliers, Louis having, however, issued a proclamation, ordering all who had fled

from their habitations, to return forthwith, under severe penalties. Madame de Bio recalled her daughters from Dort, as her family now enjoyed the protection of a respectable Scottish officer, their inmate. Mackay had by this time become so domesticated in the family, as to participate in all their recreations: with Madame de Bio, he played her favorite game of chess, and read with her daughters. Under such circumstances, it was not likely that the young ladies and their protector could long remain indifferent to each other; and in fact, Clara, the eldest unmarried daughter soon made an impression on his heart. After some further acquaintance, he made his proposals in form. Madame de Bio, unwilling to give her daughter to a man who served the enemy of her country, at first opposed his addresses, but yielded when she found he was inclined to resign his present service, and enter that of the republic. Such a change, from the one service to the other, was at this time unusual, and attended with difficulties; but these being at length overcome, Mackay was transferred, with his rank of captain, from Dumbarton's regiment to the Scottish brigade, in the service of the States general. The only obstacle in the way of his marriage being thus happily removed, he was speedily united to Clara de Bio, the object of his affection, whose country he appears, from this date, to have adopted as his own."

Mackay, being thus happily united in wedlock with this pious and amiable lady, though he had by this time, in consequence of the death of his father in Scotland, succeeded to the family estate in Sutherland, did not desert the post of duty and of honor. He now received a commission from the Prince of Orange in the Scottish brigade, a body of men consisting of three regiments, whom diverse noblemen in Scotland had raised a century before at their own expense, and sent over to Holland, to aid the Republic in their struggles for their liberty and religion against the King of Spain. In the course of the changes in the political relations between the two countries, the brigade had become deteriorated in military reputation, but under the Colonelcy of Mackay, it regained in a war with the French its original character, and was esteemed one of the best disciplined in Europe. It was while matters were in this state, that James the Second became involved in a dispute with his people, in consequence of his own arbitrary and wicked proceedings. He now sent a demand to Holland for the return of his subjects serving in the Republic.—These consisted of the brigade and three English regiments. But the officers and leading men, knowing the designs of James, influenced the soldiers to reject the demand. It would appear that Mackay had been peculiarly zealous in opposing James' designs, for he excepted his name, along with five others, from the benefit of a pardon which he sent to the regiments, with the view of inducing them to return to his service. James' troubles continued to thicken around him, until he was compelled to abdicate the crown.—It is well known that this glorious revolution was

brought about by the nation inviting the Prince of Orange to come to their deliverance; and, in the expedition which William fitted out, Mackay commanded the English and Scot's regiments.—When William was invested with the regal power, Mackay was appointed Commander-in-Chief.—He fought James' famous General, Viscount Dundee, (a man noted for his persecution of the Covenanters, at the battle of Killiecrankie, and though Mackay's men gave way on this occasion, it was, as we shall see, through no fault of his.—It was on this occasion that Dundee fell under the effective fire of Mackay's men. We give the following brief description of this famous battle:

"During two tedious hours of a bright summer evening, both armies stood still, looking at each other. It was not therefore without the most intense anxiety, that Mackay beheld the sun sinking towards the horizon; and just as this feeling was wound up to its highest pitch, about half an hour before sunset, he perceived the Highlanders moving slowly down the hill, barefooted, and stript to their shirts. As they descended they quickened their pace, at the same time uttering a yell,

'So loud and dread,

That ne'er were sounds so full of woe.'

Being drawn up in clans with little attention to order or regularity, their fire made but a slight impression on Mackay's men, who, marshalled in line according to the strictest rules of discipline then practised, reserved their fire till within a few paces of the enemy, when they poured it into his breast. By discharging in platoons, they were enabled to take a steady aim, and thus their fire told with dreadful effect on the thick and disorderly masses opposed to them."

The Highlanders, unaccustomed to the rules of regular warfare, threw away their muskets, and drawing the broad sword, rushed upon their adversaries. The ferocious attack of such a body of men so armed, was too much for the royal troops; in a few minutes they fell into confusion and gave way. We resume the concluding part of Mr. Mackay's narrative:—

"The General observing the foot give away, ordered Belhaven's and Annandale's horse to advance, and take the enemy in flank, the one on the left, the other on the right. Belhaven promptly obeyed but had scarcely brought his men to the front of the line, in order to wheel to the left flank, when they also began to give way, and turned about. Their example was speedily followed by Kenmore's, and one half of Leven's battalion, as well as by Annandale's troop, on the right. The General, perceiving the horse come to a stand and firing in confusion, and the foot falling away from him, spurred on his charger through the thickest of the enemy, hoping the horse would be piqued to follow his example; but all without effect,—he was supported only by one of his servants, whose horse was shot under him in advancing. Whithersoever he moved, the enemy made way for him, though alone, on which he remarks, 'that if he had but fifty resolute horse such as Colchester's with him, he had certainly by all human appearance recovered the day.'"

The following are General Mackay's reflections on this occasion, a trying one to a soldier who had studied the art of war under the best masters,

and had fought against troops of the highest discipline. The General's equanimity and pious resignation, are very remarkable:—

"Resolution and presence of mind in battle," he observes, "being certainly a singular mercy of God, he denyeth and giveth it when and to whom he will: for there are seasons and occasions, that the most firm and stout-hearted do quake and shake for fear. As Solomon saith, 'The wicked flee, when none pursueth, but the righteous is bold as a lion;' and though all sincere christians be not resolute, it is because it is not their avocation; for I dare be bold to affirm, that no truly sincere christian, trusting in God for strength and support—going about his lawful calling, shall be forsaken of him, whether military, civil or ecclesiastic: Not that sure victory shall always attend good men, or that they shall always escape with their lives; for experience doth reach the contrary; but that God, upon whom they cast their burdens and care, shall so care for them, that they shall be preserved from shame and confusion; and that they have his promises (by whom are the issues against death, and innumerable means inconceivable to us,—to redress the disorder of our affairs,)—to support their hope and mind in the greatest difficulties: As the General confessed, that immediately upon his defeat, and as he was marching off the field, he could not cast his thoughts upon any present means to redress his breach, but recommended earnestly unto God to direct his judgement and mind to fall upon such methods, as the success should manifest him to be the chief author thereof."

There were many noblemen at this time in Scotland, who favored the cause of William and Mary, from mere political considerations. General Mackay acted from higher motives, as the following passage from a letter to Lord Melville, will shew:—

"If my endeavors or direction, or person or interest, can contribute anything to his Majesty's service and the promotion of this cause, your Lordship needs no ways to question it, hoping that God, (who hath been the author of so signal a deliverance, at the point of time when the ruin of the Protestant interest was projected and far advanced in the councils of men) will return, (after he hath let us see how little we have to trust to our own prudence or force) to be (in all such as he in his providence hath called or shall call, to have any direction in the advancement of this cause,) for a spirit of judgment to them that sit in judgment, and for strength to them that turn the battle from the gate.

"I confess that when I consider that proverb, whereof our Saviour made use against the false calumnies of the Jews as to his miracles, that a kingdom divided against itself cannot stand, I think I might have some grounds of apprehension of the fall of Scotland in some notable disaster, for there is nothing but divisions and factions in Parliament, in Council, in the Church and in the Country. But when I make reflection that it is the undoubted truth of God for which we stand up, and which I question not but our King and some of those whom he doth employ, (whether in the cabinet or in the field) do sincerely mind, and prefer incomparably above all temporal considerations (which in comparison are but a vanity,) I cannot but have some lively hope, that he will not leave unperfected a deliverance, which his providence hath thus far advanced, and for the accomplishment whereof, there are, without doubt, many faithful prayers daily put up to heaven in all Protestant churches of the world. Considering withal, that it is not for our sins and crimes against God, (though numerous and conscious to every one of us,) that we are hated of our enemies, but for our adherence to his saving

truth. I hope he shall do it for his own great name's sake which is invoked upon (and by) us, and for his truth, which, by their great advantages over us, would be spoken against and blasphemed by the enemies thereof. Therefore, though I am of opinion that the means to prevent trouble and unreasonable divisions ought to be diligently and carefully used, I labour to support always my hope by the contemplation of God's almighty power, and over all present providence and direction, overruling all the actions of his creatures good and bad, so that all things must tend to the end which he hath proposed to himself concerning them, in his eternal, unchangeable, righteous and holy counsel: and as he wanteth not innumerable means inconceivable to us, to redress that which we in our finite judgment think is unredressible, so is he bound to no means. Therefore, my Lord, let every faithful servant of God, called to any public administration, make use of such reflections for his support in difficulties, but not for an occasion of tempting providence by neglecting the means; for I must take the liberty to say, that the interest of the service, and the means of restoring peace in Scotland, hath been too long neglected, and that for my own part, I had lost my patience so far, that I often wished I had never been employed in it, but I consider that the heart of the king (who hath made choice of me for service) is in the hand of the Lord, from whose providence I also wait for a favorable success thereto, notwithstanding of all those difficulties and clouds overshadowing this comfortable blink of the deliverance of the Protestant churches of Europe, which he can quickly dissipate after he hath tried our faith, and retired our confidence from the arm of flesh to fix it in him. The tenor of your Lordship's letter, (which seemed as well to regret as to apprehend the present state of affairs dangerous at that rate, that the Protestant interest may be judged to lie again at stake) hath given occasion to this discourse, and assure yourself, my Lord, that it the prospect of all the advantages which the world can propose, should come in the balance, it would weigh in my estimation, no more than the wind in comparison of the Protestant interest, for which, with God's strength, I shall cheerfully sacrifice all that can be dear to me on earth, which is all at present from, my Lord, your Lordship's most humble servant,

"H. MACKAY."

Though General Mackay was repulced at Killiecrankie, he conducted his retreat with such consummate skill and judgment, that he deprived the enemy of all the advantages of their success. The battle was fought on Saturday the 27th July, 1690. Mackay conducted his troops through a hostile country, to Stirling, in safety. He reviewed them in Stirling park, on Wednesday, the 31st, and at two o'clock of the same day, he was on his march to Perth to face the enemy. But we have not space to enter into the details of the war. The Highlanders were defeated, and the campaign was ended with placing garrisons in their country. It was at this time that the General erected a fort at Inverlochry, which exists to this day, and received its name of Fort William, in honor of the new Sovereign.

Though the north of Scotland was thus subjected to the new Government, Ireland was still the stronghold of disaffection. The mass of the people being Roman Catholics, were attached to James. In May, 1691, General Mackay proceeded



to Ireland, to join William's troops, which were then engaged in active service. Here, by his skill and gallantry, he greatly aided the royal cause. At the siege of Athlone, Mackay commanded the division which took the town. The following is the description of this hazardous enterprise :—

"The Shannon was passable only during the heat of summer, and even then but for a space barely sufficient to admit of twenty men abreast. The ford was rugged and full of large stones, so slippery that they caused the men to stumble almost at every step. Two thousand men were destined for this daring, if not desperate enterprise, forming six regiments, one of which was Mackay's own, commanded by his gallant nephew, Lieutenant-colonel the Honorable Æneas Mackay, so often already distinguished. The men being paraded, Mackay addressed them in terms suited to his own religious character, and their peculiar circumstances, standing as they did at present, perhaps, on the brink of eternity. He exhorted them to keep steady, and, as much as possible, well closed while in the water, so as to issue out to the attack in a dense mass; representing to them, at the same time, the all-important necessity of making a vigorous onset, for on this almost alone (humanly speaking) hung the issue of the contest,—the smallest check on such occasions, generally proving fatal.

"After seeing the advance enter the water, led by Colonel Gustavus Hamilton, and the gallant young Prince of Hesse Darmstadt; he stationed an aide-de-camp on the bank, to repeat his instructions to each regiment as it entered the river; and matters being thus arranged, fearlessly plunged into it himself, the water up to his waist, under a hot fire of grape and musquetry, from which, however, through the mercy of God, he escaped himself unhurt, with the loss of no more than fifty of his men! So soon as they reached the opposite bank, the soldiers, unimpaired by the example of their commanders, scrambled up the breach as they best could, one helping another, but scarcely knowing how they were enabled, either to pass the river, or enter the town. Having gained the summit, they formed into two divisions, one of which, led by Mackay, took to the right, and the other, by Tettau, to the left, both scouring the ramparts, and driving all before them, till they met on the opposite side of the town, to the utter dismay of the garrison as well as of the inhabitants. Of the former one thousand were slain, though no quarter was refused, and within an hour from his entering the river, Mackay was in complete possession of the town. Having secured the guns on the land side, he turned them against the astonished St. Ruth, (a French General,) who never dreamed of the passage of the Shannon being forced, or of the town of Athlone being taken in such a manner, and would scarcely believe the intelligence, till he had ocular demonstration of its truth."

Burnet speaking of this action, says: "It was executed by Mackay with so much resolution, that many ancient officers said it was the gallantest action they had ever seen."

It was about this time the General drew up a code of regulations for the army, and in the conclusion of the work, there is the foregoing passage, a strong testimony of his fidelity to his heavenly master :—

"Lastly, when all dispositions are made, and the army waiting for the signal to move towards the enemy, both officers and soldiers ought seriously to recommend,

together with their souls and bodies, the care and protection of the cause for which they so freely expose their lives, to God, who overruleth the deliberations and councils, designs and enterprises of his creatures, and on whose blessing alone, the success of all undertakings doth depend; which they may do in these, or the like words :—

#### A PRAYER.

"O, almighty King of kings, and Lord of Hosts, which, by thy angels thereunto appointed, doth minister both war and peace. Thou rulest and commandest all things, and sittest in the throne judging right; and therefore we make our addresses to thy divine Majesty in this our necessity, that thou wouldest take us and our cause into thine own hand, and judge between us and our enemies. Stir up thy strength, O Lord, and come and help us, for thou givest not always the battle to the strong, but canst save by many or by few. O, let not our sins now cry against us for vengeance, but hear us, thy poor servants, begging mercy, and imploring thy help, and that thou wouldest be a defence for us, against the enemy. Make it appear, that thou art our Saviour, and mighty deliverer, through Jesus Christ, our Lord. Amen."

It was a familiar saying of General Mackay's, that "every bullet has its billet," and the truth of the aphorism was soon to be verified in his own case. The Irish war was ended, and King William's Government established. Mackay now returned to England, and repaired with the King to Holland, with the view of curbing the ambition of Louis the fourteenth, of France. The General was appointed to the command of the British infantry,—a station which shewed the esteem in which William held his services. The united army was commanded by William, in person, aided by other foreign Generals, to whom he was said to be partial. And now it was that our Protestant hero closed his honorable life, at the battle of Steinkirk, on the 3d of August, 1692.

Burnet, in his history of his own times, gives us the following account of the General's death :—

"Mackay being ordered to a post which he saw could not be maintained; he sent his opinion about it, but the former orders were confirmed; so he went on, saying only, 'The will of the Lord be done.' And the words," continues his biographer, "with which he gave utterance to this pious ejaculation, are the last which he is recorded to have spoken.

"In this desperate action, 5000 men on the side of the confederates, are said to have been killed or wounded, and of these 3000 Scots and English, in obedience to a rash and criminal order of Count Solms. Among the killed there were, besides the brave Lieutenant General Mackay, (for so he is usually denominated,) Sir Robert Douglas, Sir John Lanier, the gallant Earl of Angus, in his twenty-third year, Colonel Hodges, grandfather of Colonel Gardiner, Colonel Roberts, and many others of inferior rank.

"Mackay being mortally wounded, his servant leaped up on horsback behind, to conduct him to the rear, but before he reached it, the vital spark had fled. The servant was of the same name and country with his master, and attended him through many a bloody campaign. The King, to testify his approbation of his faithful services and tried attachment to his master, gave him a regimental quarter-master's commission, in

which situation he acquired such a competency, as enabled him to lay the foundation of a respectable family now existing in the Highlands. His Majesty attended Mackay's funeral, and so soon as his remains were laid in the grave, exclaimed, 'There he lies, and a braver or better man he hath not left behind him.'

"Conversing some days afterwards on the subject of the battle, and the character of the officers who had fallen, he expressed deep regret for the loss of a particular individual whom he named. A person present ventured to observe with surprise, that his Majesty did not mention his old and faithful servant, Mackay; to which the King replied, 'the individual I spoke of, served me with his soul, Mackay served a higher master and has his reward.'"

We have extended our review of this able and interesting narrative so far, that we have no space left for farther observations. We agree with the excellent author, that the life of General Mackay abundantly refutes the superficial assumption, that piety to God, is inconsistent with excellence in the military profession. It was a common saying, we are told, among the Dutch soldiers, that General Mackay knew no fear but the fear of God. And in the many battles which he fought, (and we have only mentioned a few,) we have an additional proof of the Scripture declaration, that the righteous man is bold as a lion.

PROCEEDINGS OF COMMISSION OF SYNOD.

An Adjourned Meeting of the Commission was holden at Hamilton, on the 3th instant, at which the following Members were present, viz :—Mr. Robert McGill, Moderator; Mr. William Rintoul, Mr. Andrew Bell, Mr. Mark Y. Stark, Mr. Daniel Allan, Mr. Alexander Gale, Mr. Donald McKenzie, Mr. Angus McIntosh, Mr. Alexander Gardiner, Mr. William McKillican, Mr. James Smith, Mr. Archibald Colquhoun, and Mr. David Rintoul, Ministers; and Mr. William Craigie, Mr. Alexander Fee, Mr. Angus McKay, and Mr. Robert Martin, Ruling Elders.

The Minutes of the preceding Meeting of Commission, at Kingston, on the tenth day of July, having been read, it appeared that the adjournment had taken place with the view of affording time for the preparation of certain documents connected with the Academical Institution, proposed to be established by the Synod, and respecting the relations of the Church with the Civil Government.—It also appeared that the following Committee had been appointed to extend the draft of the Act of Incorporation of Trustees of said Academical Institution in proper form, with instructions to have the same introduced into the Legislature during next Session, and to watch over its progress therein, viz :—The Moderator, and Mr. William Rintoul, Mr. Mark Y. Stark, and Mr. Peter C. Campbell, Ministers; and Mr. William Craigie, Mr. Thomas McKay, and the Honorable John Hamilton, Ruling Elders.

The Commission proceeded to consider the business referred to them by the Synod, respecting the establishment of a College for the education of youth, and particularly for the education of candidates for the Holy Ministry, and had read the deliverance and instructions of Synod in regard to the same. There was also produced and read, a letter from the Reverend Doctor Welsh, of Edinburgh, to the Reverend Doctor Cook, of Quebec, late Moderator, written by appointment of the Acting Committee of the General Assembly for promoting the religious interests of Presbyterian settlers in the British Colonies, in which it is intimated, that the Church of Scotland is most

desirous that a University should be established in this colony, to secure, for Presbyterians therein, a complete course of education, and especially to afford opportunities to young men of promise, whose views are directed to the Holy Ministry, for attaining those literary, scientific, and theological acquirements required by the laws of the Church of all entrants into the sacred office, and offering in the meantime, and until such College shall be brought into operation, to grant bursaries to a certain number of young men, having views to the Ministry, and recommended by the Synod, during the whole period of their study at a Scottish University. Wherefore, the Commission unanimously agreed to record their grateful sense of the consideration with which the General Assembly's Committee have always met the views of the Synod, and especially on the present occasion, in this renewed declaration of their concurrence in regard to the establishment of a College, and in the liberality proffered of providing five bursaries, with a view to relieve, in some degree, the distressing want of spiritual laborers in this portion of the vineyard of Christ. Yet, inasmuch as previously to the receipt of the letter of Dr. Welsh, the Synod had resolved to encourage young men having views to the Ministry, to enter on a course of study, under the direction of Presbyteries in this country, and had also enjoined the Commission to apply to the Legislature of Upper Canada, during next Session, for an Act of Incorporation for a College, and to proceed with all diligence, and in such manner as they may deem best, in obtaining contributions for the establishment and support of such College, the Commission feel themselves bound to use their utmost exertions to carry out the measures contemplated by the Synod, being fully persuaded, at the same time, that the general interests of education in this province loudly call for such an institution, and that the wants and well-being of the Presbyterian Church render it indispensable that young men, designed for the Ministry, should be educated within the colony. The Commission, moreover, being fully aware that many parents, desirous of an academical education for their sons

could not afford the expense of sending them to Scotland, and maintaining them at a University there, even if they could overcome the reluctance they naturally feel, to be separated for years from their children; and taking into view, on the one hand, the utter inadequacy of any supply of preaching that could reasonably be expected for the colony by this arrangement, and the risk of frequent and serious disappointments, in regard to the bursars, which it involves; and, on the other, the number of destitute congregations and settlements already under our charge, and the large and rapid increase of the Presbyterian population, which we continue to expect through emigration from the parent state, agreed to record their deliberate and solemn conviction, that to admit any farther delay in carrying into effect the measures contemplated by the Synod, would be a dereliction of a most sacred duty, and prove detrimental in the highest degree to the best interests of those for whom we are bound faithfully to watch, as those who must render an account unto the Judge of all.

Constrained by these considerations, and encouraged by the declarations made at different times on the part of the General Assembly, the Commission resolve, in the strength of God, to proceed forthwith to carry into effect, as far as possible, the intentions of the Synod in this matter; and with this view to make an immediate appeal to the liberality of the Church and the community at large in this colony, authorise the Moderator, in the meantime, to intimate to the Committee of the General Assembly our entire confidence in the support of our people, in reference to this object; and we purpose to set apart, in the first instance and within six months of this date, the sum of five thousand pounds, to be invested in proper securities in the colony, for the endowment of one theological professorship, and earnestly to request that the Committee of the General Assembly will appropriate an equal sum, for the endowment of another professorship, and thereafter look out for two Ministers, of suitable qualifications, who may be willing to accept of these professorships in the Scottish Presbyterian College of Canada, and appoint them to the same; and farther, to suggest to the said Committee, the propriety of an immediate application to the Imperial Government in behalf of the College, and of their availing themselves of the aid of the two professors, who may be appointed during the period that may elapse between the time of their appointment and their departure for this country; to draw the attention of the christian public in Scotland, and of our friends in England and Ireland, to the claims of this infant institution, and to use every exertion to collect funds, so, that with the contributions that may be obtained in the colony, a sufficient provision may be made for the efficiency of the institution, in the endowment of the necessary professorships, and the erection of buildings, and the collection of a library and philosophical apparatus.

The Commission appointed the Reverend Mr. Rintoul to prepare a draft of a circular Address to the Church and the community at large in these provinces, setting forth the intentions of the Synod in regard to the establishment of a College, and the

claims which this object has on their liberal support; said draft to be presented to the Commission as soon as possible.

The Commission adjourned till tomorrow at 9 o'clock, A.M.

On the 9th instant, the Commission met pursuant to Adjournment. After reading the Minutes of yesterday's proceedings, the Commission proceeded to make farther arrangements respecting the contemplated College. A resolution was moved and agreed to, of the following tenor:—That the Moderator be appointed to write, in name of the Commission, to the Committee of the Glasgow Colonial Society, acknowledging in suitable terms the interest which they have taken in the scheme of a College in this colony for general education, and especially for the education of candidates for the Ministry, informing them of the measures which the Church here is originating for carrying out that scheme, and soliciting the co-operation of the Committee, in the way of contributing to the endowment of professorships and scholarships, and the erection of suitable edifices for the College.—It was farther agreed, that letters, of similar import, be addressed to the several Presbyteries in England, and to the General Synod of Ulster.

The Commission then proceeded to nominate Committees to obtain contributions in the several Presbyteries under the jurisdiction of the Synod, and appointed the Clerk, with the Reverend Mr. Stark, and William Craigie and Andrew Steven, Esquires, to prepare a circular, in accordance with these arrangements, for the information and direction of said Committees.

The Commission had next under consideration a communication from Kingston, respecting a lot of land which was deemed suitable as a site for the College, and after deliberation it was resolved, to decline the purchase of said lot, under present circumstances. The Reverend Mr. Machar, and John Mowat and Alexander Pringle, Esquires, were, at the same time, authorised to select a lot within or closely adjoining Kingston, and of from ten to twenty acres in extent, and, in conjunction with the Moderator and Clerk of Synod, to conclude the purchase of such lot if they see meet.

The Commission called for the draft of the circular respecting the College, which was given in by Mr. Rintoul, read and approved, and ordered to be printed.

The Commission then called for drafts of petitions and memorial respecting the relations of the Synod with the Civil Government, and the same having been given in, read and maturely considered, were amended and approved, and committed to the Moderator, with Messieurs Stark and McIntosh, to superintend the engrossing and transmission of them to the proper quarters.

Messieurs Rintoul, Leach and George were appointed a Committee to confer with His Excellency the Lieutenant Governor, respecting the appointment, intimation and observance of days of fasting and thanksgiving, according to the instructions of Synod.

The Commission thereafter was closed with prayer.

## MISSION TO TAHITI.

(Continued from page 299.)

The contest which drove the Missionaries from Tahiti, had been equally injurious to the interests of the King, as he had to retire to the neighbouring island of Eimeo, where he lived in exile. Here adversity appears to have been the means of humbling him and leading him to enquire after the truth, and accordingly, when the Missionaries returned from Port Jackson, the King greeted them with a cordial welcome. Pursuing his enquiries, he became so convinced of the truth of the gospel, that on the 18th of July, 1812, he expressed a wish to be admitted by baptism into the church. The tidings of Pomare's conversion caused much joy to the friends of the mission, nevertheless, they were saddened in no small degree by the death of three of the wives of the Missionaries, and one child, which happened at the same time. The King now began to declare openly against idolatry, and to commend the christian faith to his people. Along with some chiefs who were friendly to his cause, he sailed for Tahiti, with the view of reinstating himself in his dominions, and when he reached the island, in his letters to the Brethren, he continues to breathe after higher attainments in the divine life.

The Missionaries now sent over two of their number from Eimeo to visit Tahiti, and to confer with those whom they had heard were favorable to the true religion. The result of their enquiries was encouraging. They found some "had cast away their idols, and were stretching out their hands in prayer to God." The exemplary conduct of Pomare also, at this time, was most favourable to the Christian cause in Tahiti, as it led the people to examine into the claims of their former idols, and to consider the arguments they had heard in favour of the christian faith, so that we find the Missionaries saying, "convictions stifled years ago, and instructions as we thought thrown away, seem now to take effect." Three months after this we find their schools prospering—the attendance being between forty and fifty,—their assemblies also for worship were numerous,—the christian people moreover had prayer meetings among themselves, so that they received the name from the Islanders, of Bure Atua, or praying people.

After an absence of two years the King returned to Eimeo, attended by a number of people who professed to worship the true God. The rebel idolators during all this time, were addicted to intoxication and many enormities. They manifested too a strong hatred toward the christians—

they wounded one and murdered another, and not satisfied with these acts of hostility, they entered into a conspiracy to destroy the whole society of christians, which was to have been executed on the 7th July, 1815. The christians, however, hearing of this fled in their canoes to the Missionaries at Eimeo. While on this island, Pomare continued to exert himself in favour of the christian cause, in seeking to turn the chiefs from the worship of the false gods.

Several of the fugitive christians in Eimeo being invited to return to Tahiti, the king accompanied them. At their landing they were fired upon by a party of the idolators, but the fire not being returned, and Pomare sending an embassy, a peace was concluded for the time between them. Fear and apprehensions, however, continued to haunt the minds of the christian party, and these as the event soon showed were well founded.

The christians had assembled for worship on the 12th November, 1815, including the people from Eimeo, they amounted to about eight hundred, the king also was present. The prophet of the idolators assured them of an easy victory, expecting that on that occasion, the christians would be off their guard; but as the Missionaries observe, "in this they were mistaken, we had warned our people before they went to Tahiti of the probability of such a stratagem being practised should war take place, in consequence of which many attended worship under arms." They had piquets moreover, stationed at proper places, who gave intimation of the approach of the rebels. Divine service was just about to commence, but the cry of war produced some confusion. At this moment Pomare came forward and calmed the people, and at his suggestion, the service proceeded so far that a portion of scripture was read and a prayer addressed to the Almighty, when it closed.

The two armies soon met in hostile array, and after an obstinate struggle, in which the issue for a long time seemed to be doubtful, victory at length declared in favour of the christians. On this occasion, the king shewed the benevolent spirit of the religion he professed, in forbidding any pursuit of the vanquished. He despatched, however, a party of his men to demolish the idol temple, which was done accordingly, the great idol at the same time was taken from his place, and after being treated in a contemptuous manner was "riven up for fuel;" "This was the end," says Mr. Ellis, "of the principal idol of the Tahitians, on which they had long been so deluded as to suppose their destinies de-

pended, and which had been the occasion of more desolating wars for the preceding thirty years, than all other causes combined. Their most zealous devotees were in general convinced of their delusion, and the people insisted in declaring that the gods had deceived them."

The moderation of the king in the hour of victory, and the clemency which he manifested to the vanquished, so unusual in Tahiti, gained him the favour of all the people, so that he soon found himself established in his father's throne. The excellent results of this victory soon began to appear; the idolatrous temples with their idols and altars were abolished; those who had hitherto been Pagans sent messengers to the king, asking that men might be sent to teach them of the true God. In short, "schools were built and places for worship erected, the Sabbath was observed, divine service performed, child murder and the gross abominations of idolatry were discontinued." The work of reformation too was not confined to Tahiti. One of the Missionaries in 1817, taking a retrospective view of this, says—"the worship of the true God, and the profession of christianity is general throughout Tahiti, Eimeo, Tapuamanu, Huaheine, Tahia, Raiatea, Borabora, and Merua. In Tahiti there are sixty-six chapels built, and in Eimeo sixteen. The people assemble for worship thrice every Sabbath, and on every Wednesday evening."

The year 1817 was famous in the annals of the South Sea Missions, as no less than eight additional labourers with their wives arrived to aid the brethren in their labour of love. It was on the 13th of February of this year that Mr. and Mrs. Ellis arrived. In his Polynesian researches he tells us that when he went for the first time to the chapel and witnessed a native congregation of seven hundred people engaged in divine worship, he felt a desire to tell them by an interpreter of the pleasure it afforded him, but he adds—"my feelings were too powerful, and I was obliged hastily to retire in silence from this delightful scene."

Mr. Ellis brought along with him a printing press which was set up in Eimeo, and on the 30th of June the king at the desire of the Missionaries printed the first sheet, when the novelty of the machine, the ease with which it might be moved, and the distinctness of the typography filled him with astonishment. Multitudes flocked from all quarters to see the press at work—the doors and windows of the house were crowded, and every crevice occupied with people desirous of witnessing the sight. Large editions of the spelling book, the Tahitian catechism, the Gospel of Luke, and a collection of scripture extracts were in time printed and sold to the people at a small price.

The Mission which had been broken up by the rebels at Matavai in Tahiti, was re-established in

the end of this year—and all hindrance from the rebel chiefs being now removed, other districts were chosen as Missionary stations. On the 13th of May, 1818, a meeting was held for the purpose of forming an auxiliary to the Parent Society in London, when the king introduced the subject to the numerous assembly in a very judicious and interesting speech. The king's proposal being unanimously agreed to, the rules of the auxiliary were printed, and a copy placed in every place of worship in Tahiti and Eimeo.

The king hearing of the great cathedrals in Europe, and desirous of imitating them as far as he could, built a chapel of large dimensions. It was in length seven hundred and twelve feet and in wideness fifty-four. It contained within it three pulpits in which the brethren might preach to different congregations without confusion. It was called the Royal Mission Chapel, and was opened on Tuesday the 11th of May, 1819. On this occasion there were present between five and six thousand people, and three of the Missionaries preached appropriate discourses; the following day was devoted to the affairs of the Missionary Society, it being the day of their annual meeting. The same number of sermons also were preached as on the preceding day. Thursday the 13th was set apart for the promulgation of the laws which the Missionaries at the requests of the king and chiefs had drawn up. They consisted of eighteen articles, and were read by the king himself in the presence of an assembled multitude. After he had ended, the chiefs and people signified their approval by lifting up their hands. "This interesting scene," says Mr. Ellis, "may be better conceived of than described; to see a king giving laws to his people with an earnest regard to the authority of God, and a people receiving the same with such universal satisfaction, was a subject very affecting to us." The following Sabbath, the 16th, was remarkable for an event not less affecting, if we consider it in its consequences, this was the baptism of the king; the ordinance was dispensed by the Rev. Mr. Bicknell, who afterwards tendered to him an address urging him to walk worthy of his high profession. A considerable number of the chiefs and people being baptized were formed into a church, all which appears to have given the Missionaries much joy.

The Rev. Daniel Tyerman and George Bennett, Esquire, reached Tahiti as a deputation from the Parent Society in London, on the 26th September, 1821. These gentlemen appear to have been much satisfied with the work at Tahiti, as in writing to the directors, they say—"truly the half was not told." The Mission suffered a severe loss in the death of the king, which happened on the 7th of December, same year. Pomare the second left

behind him a son, but being young in years, a regency was appointed to act in his name. The Missionaries complain that there now began to be a general relaxation of the salutary laws which had been enacted in the preceding reign, and intemperance began to prevail. The coronation of Pomare the third was celebrated in April, 1826—the Missionaries and Deputation attended on the occasion. He did not, however, long enjoy his honours, as he died on the 11th of January, 1827. The succession now devolved upon Amata, the sister of the young king who also received the name Pomare. Intemperance still increased among the natives, chiefly in consequence of their intercourse with foreigners touching at the island. One Missionary, however, who visited Tahiti in the end of 1828, says that “large and attentive congregations attended at almost all the places of worship.” And in 1830, another writes, that “Tahiti is advancing in civilization.” In the beginning of 1831, serious differences arose between the queen and the principal

chiefs of the island, and just as they were about to meet in battle, Captain Sandilands of his Britannic Majesty's ship the *Comet* arrived at the island, who with the powerful assistance of the Missionaries restored peace between the parties.

In 1833 ardent spirits were introduced to a great extent among the natives in consequence of their being given in barter for produce. In this year also, war arose between the queen and certain insurgents on the grounds of her marriage, and the parties having met, fourteen of the insurgents fell, and five of the queen's party. As a remedy against the abuse of ardent spirits, the Missionaries introduced among the people temperance societies, and in April, 1834, the chiefs passed a law prohibiting the use of them, and forbidding their importation. In consequence of these exertions of the friends of temperance, the use of ardent spirits was greatly diminished, and the natives were more punctual in their attendance on ordinances.

#### THE REVEREND EDWARD IRVING.

The Rev. Edward Irving, of Newman Street Chapel, is the only other among the lately deceased metropolitan ministers of the gospel, whom I shall notice. He was, while he continued in connection with the Church of Scotland, or rather I should say, before he adopted those extravagant notions with which he latterly identified himself, decidedly the most popular preacher in London. More, perhaps, has been written about Edward Irving than about any other of his pulpit contemporaries, and yet much remains to be written before his character can be properly understood. Though having had the happiness of knowing Mr. Irving personally, my knowledge of him was not sufficiently intimate to enable me to speak with confidence of all the constituent elements of his character. Still, I knew enough of him, or have had enough of facts and anecdotes respecting him, communicated to me by those who were his most intimate friends, to feel quite satisfied in my own mind, that seldom have a greater amount of unfeigned piety and a larger measure of intellectual power, been blended together in one individual.

But the limited space to which, from the plan of this work, I must necessarily confine myself, precludes the possibility of my advertng at length, in the shape of formal discussion, to the character of Mr. Irving. I must content myself with relating some anecdotes of him, illustrative of his character, which have not before appeared in print, and mentioning a few facts not hitherto stated, which will contribute to the same end.

He always felt the most entire assurance, even when an obscure country schoolmaster, that he would one day rise to distinction and importance in the world; and when appointed assistant to

Dr. Chalmers, then minister of the Tron Church, Glasgow, he thought his convictions would forthwith be realized. The result however, was not, as he expected. He was regarded by the people of Glasgow, during the three years he labored in the work of the ministry among them, as a passable preacher, but no more. The truth was, that the circumstance of preaching from the same pulpit, and to the same people, and what is more, on the same days as Dr. Chalmers, must necessarily have prevented his talents being duly appreciated. Dr. Chalmers was then, as now, regarded as the prince of preachers, and the people among whom he stately labored, were so excessively partial to his ministrations, that they could scarcely recognise merit of any kind in any one else. But for this prejudice against every other minister, as compared with Dr. Chalmers, I am sure that people so proverbial for their shrewdness as the inhabitants of Glasgow, could not have failed to discern and duly appreciate the talents of Mr. Irving.

But though the reverend gentleman quitted Glasgow, and came to London without the slightest reputation as a preacher, he still felt in all its force the conviction before referred to, that he was destined, through his own talents, one day to achieve no ordinary eminence as a minister of the gospel. A friend of mine, himself one of the most popular preachers in the metropolis, has mentioned to me a fact which is strikingly corroborative of this. The reverend gentleman to whom I allude, having accidentally met with Mr. Irving in company, very soon after he came to London, and before his name had appeared in any of the public journals, chanced to remark to him, that coming as he did to the me-

tropolis, under such high auspices as those of Dr. Chalmers, there was every reason to hope he would succeed in his capacity as a minister of the gospel. "Sir," said Mr. Irving, somewhat bridling up as if his vanity had been touched—"Sir, I do not come here under the auspices of any man; I came here relying entirely upon my own resources." The event shewed, as every one is aware, that the reverend gentleman's reliance was not misplaced.

I think there can be no question that Mr. Irving was inordinately fond of popularity; and I believe there can be no doubt that it was to attract attention, that at a public meeting of the London Missionary Society, he drew out in the presence of thousands of persons, his gold watch, and handing it to the Secretary of the institution as a contribution to its funds, said, "silver and gold I have none, but what I have I give thee." But while thus so ardently panting after distinction, it is a fact which cannot be too much dwelt on in his praise, that when he had reached the very summit of his reputation, so far from his head becoming dizzy, or his heart haughty with his unprecedented popularity, he continued the same calm, humble, unsophisticated man he was before. At the very time that the princes and nobles of the land were crowding in such numbers\* to hear him preach, as to fill the whole of Hatton Garden, and a large portion of Holborn, with their splendid equipages; at that moment it was his delight to visit and converse with the poorest of his people, and to exhibit to them, and to all men, the greatest mildness and modesty of demeanour. I may here mention a fact which strikingly illustrates the humility and kindness of his disposition; namely, that he was never known on any occasion to pass the poor unnoticed when in company, which, in the hey-day of his popularity he often was, with the noble and great ones of the earth, but that he always showed as much respect and attention to the poorest as to the richest and greatest of the land. At this time he resided at Claremont Square, Pentonville, and might almost every day be seen walking about the square and the adjoining streets, carrying in his arms his own child, then not twelve months old.

And here I ought to remark, that Mr. Irving was exceedingly fond of children. Perhaps there are but few fathers whose affection for their offspring is so intense as his was. I have great reason to believe, that the loss of a child, to whom he was devotedly attached, so deeply affected his mind, as in a great measure to prepare him, by a process which I will rather leave to be inferred than distinctly to state it, for the adoption of the extravagant views which unhappily characterized the latter years of his life.

Mr. Irving's affection, though of course peculiarly strong in the case of his own children, was not confined to them. He loved children in the aggregate, and could cater with his whole soul into their innocent feelings and recreations. I

\* Mr. Irving's first congregation in Cross-street, Hatton Garden, did not exceed fifty persons.

may here mention an incident, which, though perfectly trifling in itself, shows how deeply he could sympathise with children in their little distresses, and how much he could enter into their feelings. A little boy, five or six years of age, the son of a friend of my own, had been one day playing at his ball against a dead wall near Exmouth-street, Pentonville, when the ball had somehow or other got fixed on the ledge of the wall. The boy, child-like, began to cry, thinking he would never get his play-thing again. Several persons passed, but took no notice of the tears of the young innocent. At last Mr. Irving came up, carrying in his arms in the way already described, his own child, when seeing the boy in distress, he inquired what was the matter. The child sobbed out in accents which were barely intelligible, that his ball had stuck on the wall, and that he could not get it down. "My dear little fellow," said Mr. Irving patting the boy on the back, "don't cry; but show me where it is." The child pointed to the place. Mr. Irving advanced to the wall, though one of the tallest men I have ever seen, it was not until after he had made two or three efforts on tip-toe, that he succeeded in reaching it. He handed it to the now-overjoyed boy, and again patting him on the head, said to him in his own peculiarly kind and gentle accents, "Do not throw it up there again." This incident may appear to most persons trifling. So it, doubtless, as before remarked, is, considered in itself; but to me it is very interesting, as illustrative of the singular amiableness of Mr. Irving's mind, and the cordial manner in which he could enter into the feelings of little children; and this too at a time when being in the very meridian of his popularity, his thoughts might have been supposed to be occupied with matters of a different nature.

So long as Mr. Irving continued in connection with the Church of Scotland, his Sabbath-day sermons were as remarkable for their length as for their originality and eloquence. They seldom occupied less than an hour and a quarter in the delivery; frequently he preached from an hour and a half to two hours at a time. On one occasion, when preaching on behalf of some religious institution, the London Missionary Society, if my memory be not at fault, more than three hours were occupied in the delivery of his discourse. His prayers in public were not proportionably long, though usually as long as is customary among Dissenters. In private meetings, however, Mr. Irving's prayers were often extended to such a length as to occupy as much time in their utterance, as is devoted by many of the metropolitan clergy to the delivery of their sermons. The reverend gentleman's lengthened prayers at private meetings, either in his own house or at the house of friends, were sometimes attended with rather ludicrous circumstances. Having on one occasion accepted an invitation to a tea-party, at the house of a near relative of an Alderman of facetious celebrity, Mr. Irving, before departing proposed, as he very often did on similar occasions, to improve, in a spiritual sense, the meeting of the party together, by "a few words of prayer." Most of those present being members of

his church, and all belonging to some body of Christians or other, his proposal was at once agreed to. Mr. Irving's words, however, instead of being "few," were found to be "many." The gentleman in whose house the prayer was eventually became impatient, thinking his friends who had been simply invited to drink tea, might feel so lengthened a prayer to be an infliction; and accordingly, as he chanced to be next to Mr. Irving, he gently pulled him by the tails of his coat, and whispered into his ear, "Mr. Irving, I'm quite ashamed at your continuing so long." Mr. Irving, suddenly paused, and turning about on his knees towards two or three of his members who were in the same part of the room, said in his own firm stentorian voice, "Ye servants of the Lord, I appeal to you for protection against such interruptions;" and so saying, he resumed praying, just as if nothing had happened, and continued for a considerable time longer.

But the most ludicrous incident which has been communicated to me, connected with Mr. Irving's habit of extending his prayers at private meetings to an undue length, occurred at his own house, when he resided in Claremont Square, Pentonville. For a considerable time, he had what he called an early prayer-meeting once a week, which prayer-meeting was open to any one who chose to attend it. The hour at which it commenced was six in the morning. Many dissenting ministers whose duties in their own respective chapels prevented their having the gratification of hearing him preach on the Sabbath-day, were induced by their anxiety to see him and hear him speak, to attend his early prayer-meetings. On one occasion, the Rev. Mr. —, a popular dissenting minister, made his appearance at Mr. Irving's house, precisely as the clock struck six in the morning. After a psalm had been sung, Mr. Irving requested one of his elders to address the throne of grace. The party having done so very briefly, another psalm, of the Scotch version of the songs of David, was sung, when Mr. Irving himself engaged in prayer. The reverend gentleman continued in the exercise for about fifteen minutes without the slightest symptom of his drawing to a conclusion. The dissenting minister being at the time connected with a theological institution, had a class of pupils to meet precisely at seven. It was now within twenty-five minutes of the time, and as after leaving Mr. Irving's house, it would require at least a quarter of an hour of the most rapid cab-driving, to carry him to the place where his class met, so as to be in time, he became exceedingly fidgety at the circumstance of the reverend gentleman continuing so long. Still he was unwilling to disturb the meeting by rising and leaving the room, in the middle of Mr. Irving's prayer. He determined on waiting a little longer, in the anxious hope that the reverend gentlemen would relieve him from the embarrassing situation in which he felt himself to be placed, by bringing his devotions to a termination. The next time he took out his watch, it was within five minutes of the latest moment he could remain. Imagine his feelings, when Mr. Irving seemed still so earnestly engaged in prayer, as not to hold out the most slender

hope of concluding for a time to come. Two minutes more elapsed, and still no appearance of Mr. Irving coming to a close. The dissenting minister could bear it no longer, but rising up from his knees, he escaped to the door of the room which was partially open, and made his way down stairs, in the quietest possible manner. He had just reached the street door, and was in the act of taking off the latch, when a large Newfoundland dog, which Mr. Irving kept in his house at the time, sprang upon him, and placing one of his paws on either shoulder, forced the reverend gentleman down to a crouching position, with his head against the door. The animal fortunately did not bite, or in any way hurt Mr. —, but kept him in the position just mentioned, for at least five minutes, when Mr. Irving having concluded his devotions, one of his servants on coming down stairs released him from the exceedingly awkward and unpleasant predicament in which he was placed.

Mr. Irving was remarkable among his contemporaries in the pulpit for his correct views of the duties which devolve upon a minister of the gospel. While most exemplary in his attentions to the poor, and while ready at all times, like the Master whom he served, to be the servant of the humblest individual in his flock, he never compromised his fidelity as a "legate of the skies," by shrinking from a full and fearless proclamation of the more important truths of the gospel, to the nobles and the magnates who came crowding to him, and who were proud to cultivate his acquaintance. In his capacity of a preacher of the Cross, he knew no distinction of persons; he was indeed, a leveller of all the conventional differences which obtain in society. He never flattered the great. He brought them down to a footing of perfect equality, as regarded their moral condition, with the most destitute beggar in the streets of London. And not only did he do this in general terms, but he eagerly availed himself of their presence to rebuke them for the specific sins which they were in the habit of most frequently committing, and earnestly and solemnly and faithfully warned them of the inevitable consequences of persisting in the practice of those sins. He must, indeed, have proved a Nathan to many an aristocratic conscience.

A friend of mine who was present at the time, lately mentioned to me, that on one occasion, after dwelling on the frightful extent to which the Sabbath-day was desecrated by persons moving in the higher spheres of society, he pointed to a particular part of the chapel in which were seated a number of noblemen and ladies of title, and said with great emphasis—"And you are the men and women who commit these sins. You are the persons who are in the constant habit of profaning God's holy day." Those only who have heard Mr. Irving preach, can form any idea of what the effect of this apostrophe must have been. His uncompromising boldness and unshrinking fidelity as a preacher of the gospel, have often reminded me of John Knox charging Mary Queen of Scots with particular sins, when surrounded by all the splendour of her court.

A more kind-hearted man than Edward Irving



never lived. I am acquainted with many persons who were for several years in habits of the closest intimacy with him and who associated with him in private under all circumstances; and they one and all concur in saying, that not only did they never know him perform an unkind action, but that they never heard an unkind expression escape his lips. The milk of human kindness did indeed flow in copious streams in his veins. At the very time that he was bitterly assailed both by the press and from many of the evangelical pulpits of London, was he known earnestly to pray for the forgiveness of his prosecutors, and to speak in terms of the greatest kindness of many of them by name.

He was a man of decided personal piety. The duties which he inculcated on others, he habitually practised himself. Those who knew him most intimately can best testify how holly and unblameably he had his conversation among men. With him it was a rule to invoke the blessing of God on every thing in which he engaged; even in matters which had no visible or immediate connection with religion. Several interesting instances of this have been furnished me by those who were his personal friends. I shall only mention one, namely, that when he had occasion to change his place of residence, he made a point of specially asking the blessing of God on the new house he had taken. In connection with this fact, I may mention that he was at all times most deeply impressed with a conviction of the close connection there exists between praying for specific blessings and the operations of a particular Providence. Need I add, after this that he recognised the hand of God, in the minutest incidents which occurred either to himself or to others?

But though Mr. Irving was a man of the most decided personal piety, his views of religion did not render him indifferent to the innocent amusements of life. It is true, that he was too much occupied with the duties of his office, to be in a condition to give many proofs that he could enjoy harmless recreations; but when the opportunity did offer, he frequently availed himself of it. A literary gentleman of distinguished reputation as an author, and himself one who can tell a humorous story as well as most men I have met with, has assured me that he never heard any one tell a laughable Scotch story with greater effect than Mr. Irving. He was also at times exceedingly happy when in a playful mood. On such occasions, he would, without a seeming effort, give utterance to observations remarkable for their point and felicity. When in one of his playful moods at a Presbytery dinner, at the time he was in the very zenith of his popularity, he rose to propose a particular toast, which he prefaced with a speech that afforded the greatest gratification to all present, but which produced a ludicrous impression on the mind of one of the company. Mr. Irving, in rising to propose the toast, said, "I am sure all\* present will drink it with the greatest cordiality. It relates to a lady to whom we are all under the deepest obligations; a lady who,

on our coming to London, received us with the greatest kindness: a lady——"

Here a little, country-looking, simple-minded man, considerably advanced in years, recently arrived from Scotland, and one of the elders of a Scottish church, whispered into the ears of the gentleman to whom I am indebted for the amusing anecdote, an expression of his wonder as to what particular *woman* Mr. Irving could mean. He was told to wait a little and he should hear her name.

"A lady," said Mr. Irving, "to whom I feel myself under a debt of infinite gratitude; for on my first coming here she received me into her arms——"

"Dear me! fa' or what can she be?" ejaculated the little Scotch elder, loud enough to be heard by several of the company.

"Yes; received me into her arms, pressed me to her bosom, and has ever since lavished her smiles upon me; a lady whom I am therefore bound to love."

"Oh! I see through it noo," again ejaculated the hitherto perplexed elder of the kirk. "Oh, I see it noo as clear as daylight; it's his sweet-heart he's referring to."\*

"A lady," continued Mr. Irving, "who is all that is amiable; and who is the admiration of the whole world."

"Bless my heart!" once more whispered the little Scotchman into the ear of the gentleman who sat next to him, "the leddy must be a great beauty, and a guid woman into the bargain, when he praises her so nuckle."

"A lady whose name has only to be mentioned to call forth a unanimous expression of your respect. The lady to whom I refer, my friends, is England. Here's prosperity to England!"

The Scotch elder, who by this time was burning with impatience to hear the name, as he supposed of Mr. Irving's sweetheart, looked as confounded on the toast being proposed, as if, to use his own expression, "the hoose itsel' in which they were met, had been dung doon (knocked down) about their lugs (ears)."

At the same Presbytery dinner, Mr. Irving, knowing the oddities of character as well as bluntness which the little Scotchman was in the habit of exhibiting, proposed the health of the elders of the Scottish Kirk. There was a unanimous call for Mr. B—— to return thanks. The honest unsophisticated elder rose, and after stammering out a few broken sentences respecting the honor done him and the deep attachment he felt for the Kirk of Scotland, made, to the utter astonishment of the company, an abrupt transition from a speech to a purely devotional prayer. A friend of mine, who was present, gently taking hold of him by the arm, whispered into his ear that he rose to return thanks for a toast and not to pray. He took the hint, abruptly terminated his devotions, and made an effort to say something by way of speech. The attempt, however, was a complete failure. The truth was, that being in the daily habit of praying, he found it

\* The company consisted exclusively of Scotchmen.

\* Mr. Irving was not married at this time.

an easy exercise, while not having ever before been called on for a speech, he could not play the orator at all.

No man could enjoy with greater zest than Mr. Irving, such harmless incidents as these. But this is a point in his character on which I must not further dwell.

He was singularly quick in detecting character. All who were intimately acquainted with him, will bear testimony to this fact. A very short conversation with a stranger served, in most cases, to enable him to perceive the peculiarities of that stranger's mind.

Nor was the readiness and distinctness with which he afterwards recognised individuals with whom he once met, less a matter of surprise. I have been assured by some of his friends, that notwithstanding the vast number of persons he came in contact with, when at the height of his popularity, he never met any of them a second time without recognising them at once. I myself knew a striking instance of his readiness at recollecting persons with whom he had once met. A young man who had a short time before come up from the country, met with him one day accidentally, and was a short time in his company. About twelve months afterwards, this young man proceeding along Cheapside at a rapid pace, when Mr. Irving, meeting him in that crowded thoroughfare, at once recognised and noticed him.

The extraordinary quickness of his eye was often shown in another way. At the time that the average attendance at Newman Street Chapel was upwards of two thousand, he would at once miss any of his members, even poor servant girls, who were absent from worship. And if absent two Sabbath-days in succession, his practice was to send one of the officers of the church to visit and pray with them.

He was a man of great generosity of mind. He was not only incapable of an unworthy action, but I am persuaded, he never even harboured an ungenerous thought. How striking the contrast between his conduct to other metropolitan ministers, and the conduct of many of those ministers towards him! While they were regarding him with feelings the opposite of friendly, he was,

though they knew it not, in many cases doing them a positive service, by urgently advising, as if it were an act of personal friendship to himself, those of their hearers who wished to become members of his church, to remain where they were. Many instances of this kind consist with my own private knowledge. Mr. Irving knew how painful to the feelings, and how discouraging to the minds of ministers it is, when their members leave them and join some other church in the same place, perhaps in the same neighborhood: and to spare them such feelings, as far as lay in his power, was at all times his most anxious desire.

The nearer death approached, and the more he felt assured that the time of his departure was at hand, the greater did his peace of mind become. He looked forward to the change with the calm confidence of one who knew in whom he believed—who felt that his feet were standing on the Rock of Ages, and that all his hopes rested on the broad and immutable basis of the atonement of Christ.—The last religious exercise of any length in which he was able to engage, was to read, in Hebrew, in conjunction with his father-in-law, the Rev. Mr. Martin, the twenty-third Psalm. In about six hours afterwards he passed through the valley and shadow of death of which he had been reading, fearing no ill, but realizing the blessed truth, "Thy staff and thy rod, they comfort me."

Thus, in 1834, died Edward Irving, leaving few if any greater or better men behind him. Who would not shed a tear upon the grave of one who possessed so colossal a mind, and who devoted all its mighty energies to the promotion of the present and eternal well-being of his fellow men?—Who would not revere the memory of one who drank so deeply into the spirit of his Divine Master, and trod so closely in his foot steps,—one whose life was as spotless as his breast was pure,—one who at a time when he enjoyed a popularity which has rarely been equalled, never surpassed, and was run after and idolized by the most illustrious in rank and the most distinguished in literature, exhibited in all the intercourse of life, the humility, the tenderness, and simplicity of a child,

## REMARKS ON THE PROPOSED PRESBYTERIAN COLLEGE AT KINGSTON.

In our last number we inserted the Address by the Commission of our Synod to the Presbyterians in these provinces, soliciting their aid in the institution of a College, "for the education of youth, and particularly for the education of candidates for the holy ministry." The object is one so truly excellent, that we confess we have for many years desired to see it undertaken, and now that our highest church judicatory in these parts, after the maturest deliberation, and after consulting the Committee of the General Assembly, as well as the Secretaries of the Glasgow Society at home, have

resolved on the establishment of such a Seminary, we doubt not all the friends of our church, in both provinces, will enter heart and hand into the work, that what has been so nobly planned may be successfully executed. The object of the proposed College is two-fold,—to furnish education to the rising youth of our people, based on scriptural principles, and to rear native ministers to supply our spiritual destitution. And these are objects we think which must commend themselves to every reflecting person, as well for their connection with the present as with the future well-being of our

people. We much fear, however, that there is a class of individuals in these provinces who do not sufficiently appreciate the importance of a well educated community. They look to the gross produce of a people's industry, without any reference to their existing moral and mental habits, which caused that industry to be put forth: and under the delusive imagination, that education has no reference to the amount of labour which a people will undergo, they despise or depreciate its importance. Give us men capable of cutting down the forest trees and clearing the ground, and these are all we wish, and perhaps they would add, that they will be the more easily governed in proportion as they are ignorant. Now we have no hesitation in saying, that those persons who thus argue manifest much ignorance of those principles which influence the economical condition of society. We agree with them, that labour is the proximate cause of wealth, just as the hand is the proximate cause of the cunning of the artificer, but then, in order to the exercise of the hand, it is needful that the arm and whole body be in a healthful condition, otherwise the right hand, with all its cunning, will be powerless and unavailing. Bone and muscle are not all that are requisite to the putting forth of labor. There must be the taste for a higher standard of enjoyment, and there must be the habits of frugality and self-denial infused into a people, in order to their putting forth that labour which is the originating source of wealth. What is it that keeps the native Indian a tenant of the tractless woods, having no cultivated fields, and with comforts little superior to the lower animals that prowl around him? He has physical strength as well as his European neighbour for carrying forward the labors of husbandry and mechanics,—but, his mind is uncultivated. He has no taste for the enjoyments of civilized life, and he has no habits of providence and self-denial to make them his own. And accordingly, the economical state of their tribes is one of wretchedness and deprivation. We need no better demonstration of the futility of the theory of those who depreciate the good effects of education in promoting the temporal good of a community, than by contrasting the condition of a Scottish agriculturist or artizan with the wandering hunters of the forest. Scotland is like a field which the Lord hath blessed; the boundless plains of Canada, overgrown with forest, demonstrates that ignorance is the parent of poverty. But we deem it unnecessary to refute farther the superficial imagination, that the economical condition of a people can be prosperous while education is neglected. The truth is, there is no basis on which to rest national industry, saving on the continuous prosecution of national education. Abandon education and industry languishes, the very fields experience the blight; and the garden of the man void of understanding, as beheld by Solomon, covered with nettles, and with its wall broken down, gives us a miniature view of the length and breadth of that land whose people are uneducated.

But here it is needful to add a caution, lest we should delude ourselves in this matter. There may be a vitiated system of education which is nearly as bad as no education at all. It is not only needful that it be intellectual, but that it be religious also. Indeed, as man is a moral and intellectual being, it is impossible to separate the one from the other. For supposing one should say he will give the people only an intellectual education—what is this but to educate them into an immoral doctrine, namely, that religion is a matter of indifference, and its truths and precepts are of small importance. We do give them an education of a moral kind when we would exclude all but the intellectual, only it is a depraved morality, seeing by our indifference we teach them that religion is a matter of secondary interest. This assuredly is the moral of a purely intellectual education, and no one can contemplate so baneful a doctrine, without repudiating it as pernicious and fraught with danger. What we desiderate therefore, for the prosperity of a country, is a soundly intellectual conjoined with a soundly religious education. The eye of the understanding must not only be clear to discern things that differ, but the heart must incline to the ways of peace and holiness. Intellectualism apart from religion is infidelity—and were we asked what are the advantages arising from a mere intellectual system of education, we should be perplexed in giving any answer which would favor either its introduction or its prosecution, for we should see all the relations of life perverted by its evil influence,—oppression among masters, disobedience among servants, ungodliness among parents, rebellion among children, tyranny among rulers, and insubordination among the people. We should hear only of feuds and commotions, until the social system would relapse again into the condition of despotism and degradation. We hold it therefore, to be a maxim, as firmly established by history and observation as it is in accordance with scripture, that moral and intellectual education must go hand in hand. Then, and then only, have we security that the power which knowledge communicates shall be a beneficent one—that it shall not be merely a power to break down and to root up, but a power to plant and to build. We rejoice exceedingly, therefore, that the system of education of our proposed Presbyterian College is in all respects such as must approve itself to all classes of our community. Its tendency will be to manifest the truth and excellency

of religion by the light of knowledge, and to sanctify knowledge by the influence of religion. By such an institution, combining human and divine learning in its curriculum, we see a safe resting place, on which, by the blessing of God, the virtues of patriotism and of social and domestic life will increase and prevail among our people. And as it is a truth that godliness hath the promise of the life that now is, so to meet the murmurings of those sordid politicians, who are jealous of the dissemination of knowledge, we might add that a generation of youth so trained and indoctrinated, would be the most productive laborers, whether found in the condition of masters or servants.— We have often thought that it was a beautiful view which the scriptures give of the triumph of the gospel, when the very earth is represented as more fertile by reason of the change,—“the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose”—“and the parched ground shall become a pool and the thirsty land springs of water.”

But a still higher end is contemplated by our Presbyterian College, than merely to afford the means of a sound education to our rising youth, it is intended to be a seminary for training native ministers to supply the spiritual destitution of our people. Now this is a measure so obviously wise and expedient, that we wonder it has not long ago been carried into effect. The Scots population in these provinces are neither so few nor so feeble as to be incapable of doing it. Many of our countrymen have risen to prosperity both in agricultural and commercial pursuits, and we doubt not, that the basis of that prosperity is to be traced in very many cases, to the training which they received in the schools or colleges of our father-land. It is most reasonable, therefore, to suppose, that having received such benefits from our Presbyterian institutions at home, that they should feel a desire that these should be transplanted into their adopted country for the advantage of their children. Like the children of Reuben, who were separated from their brethren by the waters of the Jordan, they may well desire to have a model of the altar of the Lord at which their fathers worship on the other side of the Atlantic. A principle once established as sound, is not affected by parallels of longitude, so that what is good in Scotland should not be equally so in Canada. If to have a seminary for the training of ministers of the gospel, has been found to work well at home, we see no reason to doubt that it will work well abroad also. On the contrary, in the fact of its success in Scotland, we assume as a truth resting on the basis of experience, that it will succeed in Canada. In early times the Presbyterian Church of Ulster received

her supplies from the mother church of Scotland, but who can doubt that the daughter was warranted in seeking that her congregations should be supplied by her own resources. Why should she not provide for the children of her own household? And now that she has done so, has the independency of the daughter produced any alienation of affection on the part of the mother?— Let the pulpits in Edinburgh and Belfast bear witness—let the late act of assembly declaring the union of the Synod of Ulster with the Church of Scotland bear witness to the fact, that these churches are as much attached to each other at the present hour as they were a century ago,—a manifest proof that the Church of Scotland approves fully and cordially of the principle on which our Synod are acting in seeking the establishment of a seminary for the education of native ministers. Even supposing that a supply of ministers commensurate with the existing destitution of the province could be procured from the mother church, this would form no reason why our Synod should not covet the capability of receiving supplies from her own resources; for that is not the requisite supply which comes at intervals, and leaves congregations for years together unprovided, but it must be such as speaking humanly, the church can count upon, so that when a vacancy occurs, there is a qualified person at hand to fill it up. In a work so momentous as the preaching of the gospel and the dispensation of its sealing ordinances, it is needful to make the most careful provision for the future as well as for the present. It is not enough to say there are many probabilities that we shall receive ministers from time to time from Scotland;—what is required, is not many probabilities, but a certainty, and so long as the Synod has no cognizance of youth in Scotland, in encouraging them in their literary and theological studies, and directing them by their counsel when these are completed, all that can be said is, that it is only a vague probability that the young men will turn their attention to these provinces. And should it be said we must trust in Providence, and wait until the Lord stirs up ministers and preachers to come over to help us, we answer that we have no warrant for such trust, unless we are using the means which the Lord in his providence has put in our power, to obtain the help that we require. Yea, it is presumption to trust in Providence, while we are living in the neglect of means, seeing we are expecting that God should change the course of his providential government, and work by the agency of miracles. Faith in the providence of God that he will raise up faithful men, capable of teaching others the truths of his word, requires to be exercised by his church and people at all times: but let it be remembered

there is a time for strenuous action as well as for the exercise of faith, and that time we humbly conceive has arrived in the history of our church in these provinces. It is now needful to be up and doing in the organization of that seminary, which we fervently hope and pray, may become the centre of a reformation in the literature and religion of this province.

The resolution to commence the Seminary, with the appointment of two professors and two assistants, previous to the erection of an edifice, is, we think, in all respects a judicious one. The end and true dignity of a Seminary consists in their efficiency to communicate divine and human learning to the youth who attend it. It is well, therefore, that the Synod have put that first in the order of time which is first in importance, and manifest at the outset a paternal care, that the funds with which they may be entrusted shall not be squandered on vanity, but devoted at once to the service of literature and religion. We might observe, moreover, that this accords with the history of some of our most famous Seminaries. St. Andrew's, the most ancient Seminary in Scotland, did not commence with the erection of a spacious edifice, it commenced with the delivery of lectures on ancient literature, by several learned individuals, at the beginning of the fifteenth century, and these were continued for some time before it was raised to the rank of a College.\*—George Heriot's venerable and excellent Seminary, in the city of Edinburgh, in which a goodly number of youth are educated, with a view both to business and the learned professions, was first assembled in private apartments. And the General Assembly's Seminary, in Calcutta, in which upwards of six hundred Hindoo youths receive a sound literary and christian education, with the view of preparing such as incline to the holy ministry, assembled for some years in a hired house. Indeed the urgency of the work of

education requires such an arrangement; the erection of commodious buildings for professors and pupils is, and ought to be, an after consideration.

Having said this much as to the importance of the proposed seminary, and of the excellency of the arrangements made regarding it, we would only add a few words by way of stirring up our people to contribute of their substance to carry the resolution of the Synod into effect. In the address of the commission published in our last number, they state the sum of eighty or one hundred thousand dollars as requisite to the undertaking. We humbly think that this sum may be easily doubled by means of an active, local agency in diverse parts of the Province. What is required is, that the grounds on which the demand is made be fully laid before our Presbyterian population, that they may be sensibly convinced that a case is made out for the exercise of their liberality, that it is a case of such manifest weight and importance that all who love our Zion, will feel themselves called upon to give as the Lord hath blessed them. We would remind our brethern on whom the Lord in his providence hath conferred riches, of the excellent spirit manifested by their brethern at home, how that for church extension alone they have contributed the sum of £250,398 7s 3d sterling, and erected two hundred new Churches within the last five years. And though this sum is the aggregate liberality of the rich and poor, nevertheless the donations from diverse mercantile gentlemen in the west of Scotland have contributed largely to swell the amount. We have alluded to this "princely offering," to the cause of church extension as Dr. Chalmers well names it, with the view of inciting our brethern on this side of the Atlantic to a like liberality. And neither would we address ourselves only to our richer brethern, we would call upon all to contribute of their substance. By our baptismal vows—by our vows at the sacramental table over the memorials of Christ's broken body and shed blood, we would call upon every believer to aid his ministering servants in carrying into effect this most righteous and scriptural undertaking.

\* We have no means of knowing in what apartments these lectures were delivered. It is enough for our argument, that the College edifice did not precede but followed the commencement of the professorial work.

## POETRY.

### FROM THE METROPOLITAN PULPIT.

Not in the church alone (though there 'tis sweet  
To hear the swelling notes of praise ascend,)  
But in all scenes, to our Almighty Friend,  
Let us with constant love our hymns repeat;  
When by our hearths our chosen friends we meet,  
Round our domestic altars meekly bend,  
Retire an hour in solemn prayer to spend,  
Or walk, in tranquil thought the crowded street;

For He is worthy of unceasing praise,  
To whom in all vicissitudes we cling;  
Whether the hours flit by on joyous wing,  
Or gathering sorrows darken all our days,  
His love in heaven angelic myriads sing,  
And we, not favored less, our humbler praise will bring.

NOEL.

## GENERAL ASSEMBLY'S DEPUTATION TO PALESTINE.

The following letter has come to hand, from which our readers will see that the Deputation of the General Assembly's Committee are now within a brief space of that interesting country—the land of Canaan. It is dated *Alexandria*, 15th May, 1839, and is from the Rev. Mr. Bonar, one of the members of the Deputation:—

“MY DEAR SIR:—I write you from Alexandria, at which we arrived on Monday last, the 13th, in all safety and comfort. Hitherto our way has opened on us as we advanced, as if the Lord had been sending his angel before us to prepare a place. For not only are all of us well and our journeyings pleasant, but we have found kind friends to refresh and aid us. This has been the case here as much as any where. On our arrival we were informed that three cases, supposed to be plague, had occurred at Alexandria that very day. An announcement like this excites in Europeans no apprehension whatever in regard to personal danger; but it has the disagreeable effect of subjecting every individual who leaves the town after that date, to a quarantine of perhaps twenty days ere he can enter any other city of another country. Accordingly, we were in great apprehensions of being delayed in our purpose of proceeding immediately to Palestine; but the kindness of the British Consul, Mr. Larkins, relieved us from fear. He showed us the possibility of passing the frontier at El Arish, before the quarantine regulations could be established there, if we chose to set out without delay, and instead of visiting Cairo, take the route by Damietta. We did not hesitate to follow his suggestion; and in consequence, we start from this place to-morrow morning. We shall begin then to know by experience, the necessity of imitating the patriarchs, who, in their journeyings, ‘*rose up early in the morning*’, and got on their way. We carry our provisions with us, such as bread, rice, dates, and also tents, which we are to pitch every day before noon, resting for some hours, and then in the cool of the day travelling onwards some hours farther, till we pitch again for the night. Our proposed route is by Damietta to Gaza, thence eastward to Hebron, and so to Jerusalem. The journey to Gaza may occupy about twelve days. We have reason to hope that before we reach Jerusalem, the plague there may be so abated as to throw no obstacle in the way, not only of our entering the city, but also entering into intercourse with the Jews. But these are prospective movements, the issues of which are entirely in the hands of our God. We were reading Deut. viii. at our morning worship to-day; and the same God will put under us his everlasting arms, blessing those that seek to carry blessing to Israel.

“Mr. M’Cheyne wrote you a sketch of our way as far as *Malta*. The associations of *Malta* are interesting in reference to the object of our mission, because the scene of some of the sufferings and trials, as well as labours of Paul, who, though ‘*a Hebrew of the Hebrews*,’ whose heart’s

desire was to see Israel saved, yet came to us *Gentiles* with the message of salvation. The Lord raise up some one from the Gentiles to be an apostle to the Jews! At *Malta* we found there were very few resident Jews, and little known regarding these few. But several individuals gave useful information; among others, an English clergyman, who, with his lady, had just returned from Palestine. From him we learned that the number of Jews in Palestine is much smaller than is generally asserted, and that they are wretched in the extreme.

“On leaving this island, which we did on the 3th of May, we sailed over a calm and pleasant sea to *Syra*, one of the Greek islands, passing many places famous in history. At *Syra*, at which we touched for a few hours, we visited the excellent and interesting schools established by the Church Missionary Society for the native Greeks. There are about six hundred boys and girls in attendance, instructed in useful knowledge and in the word of eternal life. We trust the Lord will prosper the labours of Mr. Kildner, and his fellow-labourers in this work. Before leaving the island we wrote to an individual in *Corfu*, to whom we had introductions, requesting full information as to the state of the Jews there.—We had been informed that there were five thousand in that island. In Greece, generally, Jews are rarely found, because of the deep antipathy that has prevailed hitherto between them and the Greeks. Can there be any reference to this, as a seed of future events, in Zechariah ix. 12, ‘*Thy sons, O Zion, against thy sons, O Greece?*’ In *Corfu*, British protection quite alters their state; and it was so ordered, in the providence of God, that a French gentleman on board our vessel, had lately come from that spot, and knew it well, whose report quite confirmed what we had heard. I should have mentioned that we have also written to Mr. Ewald, at *Tunis*, requesting particular information as to the Jews in *Morocco* and *Barbary*.

“We left *Syra* on Saturday afternoon, 11th May, and among other passengers who joined us here, were four Jews, who were going up to *Jerusalem*, on a pilgrimage, intending to return in the course of two or three months. They were all from the *Dardanelles*. One of them was a rabbi. We did not at first discover them to be Jews, there being many other Easterns on board, but the sight of their Hebrew books at once led us to the discovery. It was the evening of their own Sabbath; and it so happened that the place of scripture which one of them had open before him, when we joined them, was Psalm lxxxv. 1, 2. We soon entered into conversation, for though Spanish was the language they were accustomed to, yet all spoke Italian, and one of them French also. We seated ourselves on the deck along with them. The sun was nearly setting, and we were passing between *Naxos* and *Paros*, under a delightful sky. We read some of the scriptures with them, and drew out their remarks

and inquiries by showing some of our books.— In one book we had in our hands, there was a representation of Paul preaching to the Jews, in chains, on the steps of the temple, as recorded in Acts xxi and xxii. They asked what this represented. This gave us an opening, and immediately from the Italian Bible we read to them Paul's account of his conversion as given there. You will find the passage remarkably suitable, both because of its national peculiarities, *e. g.*, referring to *the law, the fathers, &c.*, and because it contains so clear and simple an exhibition of an unbelieving Jew, in the midst of his bigotry, led to Jesus as the only Saviour. They were very attentive, and asked some questions; but soon after two of them rose up, and never afterwards entered freely into conversation. With the two others we had frequent conversations afterwards. One of the officers of the ship told us that from November to February, it was very common to have sixty Jews at a time, pilgrims to Jerusalem.

"We anxiously looked out as we sailed onwards for *Patmos*, where John received these visions that are now running on to their fulfilment, and where the voice of Christ sounded on earth for the last time, until we hear it at his second coming. But we saw only the islands near which it lay, and the sea that washes its rocks. Next morning, Sabbath 12th, we sailed by *Crete*, and could not but remember Titus and Paul, and Apollos also, (Tit. iii. 13,) who perhaps was on his way to his native Alexandria at the time referred to in the epistle. On Monday we found ourselves opposite the shores of the land of Israel, though not in sight, and knew we were in the very sea of which David speaks, 'this sea, great and broad,' that is, I suppose, spreading its arms abroad into so many bays, and round so many islands. In the course of that afternoon we were in Alexandria. The sight of palms, and figs, and pomegranates, and camels patiently labouring for man, makes us feel that we are now in the neighbourhood of Scriptural scenery. We are in 'the land of Ham,' where 'proud Rahab' oppressed the chosen people four hundred years.

"But I have just room to tell you something of

the Jews here. There are about a thousand, the majority natives of Egypt, the rest from Europe. They are not rich; their merchants are not higher than the third class. We visited the synagogue of the Frank or European Jews, at the time of evening prayer, and though there was nothing very important in what we witnessed, I may give you it as a curious specimen of a synagogue, very different from that at Leghorn. As among our own countrymen when they wander abroad, so among Jews that feel themselves strangers even among those of the same faith, the style of worship seems to become very careless, because the worshippers feel they are overlooked. We ascended a dark stair, in an obscure street of the town, and after crossing a narrow passage, discovered at the end of it a room dimly lighted, wherein a few Jews were met. The room was not more than ninety feet long, and fifteen broad. At the door in the entrance, was a chest inscribed, as usual, with the word 'almsh,' and opposite to it another, inscribed 'oil for the lights.' In the centre of the room, the desk for the reader was placed, and the ark containing their Torah and holy books was a sort of projection from the wall at the extremity of the room, covered with poor drapery. Three Jews in the Eastern dress were present, the rest were mostly in European costume. The service for the evening was soon over, and no sooner was it ended than they, one after another, came and spoke to us. We entered into conversation; they showed us their ark, a proof that they were not very devout Jews, and spread before us the copy of Torah, so that we stood at the desk, and with their own Torah before them, spoke to them of their sins and their need of atonement. We pressed on some who continued a good while with us, the fact of Messiah coming first to die for sin, and then the second time in glory. This was all done in a very friendly way, standing in the synagogue, with about a dozen Jews present. One Jew present that evening told us there were about a hundred families of *Carait* Jews in Cairo, which made us regret the more that we could not visit that city also."

## LUTHER.

Those who judge of Luther's disposition merely from his controversial style and manner greatly mistake his character. He was a warm-hearted German, kind and generous; he abused and vilified his antagonists the more in proportion as they were powerful, but he could feel for the unhappy, and he even tendered some consolation to his bitterest enemy Tetzel, when, forsaken by his employers, and upbraided as the cause of all the mischief, he was in the agonies of death and despair.

Luther gave that impulse towards spiritual philosophy, that thirst for information, that logical exercise of the mind, which have made the Germans the most generally instructed and the most intellectual people in Europe.— Luther was convinced of the necessity of education as auxiliary to religion and morality, and he pleaded unceasingly for the education of the labouring classes, broadly telling princes and rulers how dangerous as well

as unjust it was to keep their subjects in ignorance and degradation. He was no courtly flatterer; he spoke in favour of the poor, the humble, and the oppressed, and against the high and mighty, even of his own party who were guilty of cupidity and oppression. Luther's doctrine was altogether in favour of civil liberty, and in Germany it tended to support constitutional rights against the encroachment of the imperial power.

Luther's moral courage, his undaunted firmness, his strong conviction, and the great revolution which he effected in society, place him in the first rank of historical characters. The form of the monk of Wittenberg emerging from the receding gloom of the middle ages, appears towering above the sovereigns and warriors, statesmen and divines of the sixteenth century, who were his contemporaries, his antagonists, or his disciples.

## LETTER OF LUTHER TO HIS ELDEST BOY.

“Grace and peace be with thee, my dear little boy! I rejoice to find that you are attentive to your lessons and your prayers. Persevere, my child, and when I come home I will bring you some pretty fairing. I know of a beautiful garden, full of children in golden dresses, who run about under the trees, eating apples, pears, cherries, nuts, and plums. They jump and sing and are full of glee, and they have pretty little horses, with golden bridles and silver saddles. As I went by this garden, I asked the owner of it, who those children were, he told me that they were the good children, who loved to say their prayers, and to learn their lessons, and to fear God. Then I said to him, dear sir, I have a boy, little John Luther; may not he too come to this garden, to eat these beautiful apples and pears, to ride these pretty little horses, and to play with the other children? And the man said, if he is very good, if he says his prayers, and learns his lessons cheerfully, he may come, and he may bring with him, little Philip and little James. Here they will find fifes and drums and other nice instruments to play upon, and they shall dance and shoot with little crossbows. Then the man showed me in the midst of the garden a beautiful meadow to dance in. But all this happened in the morning before the children had dined; so I could not stay till the beginning of the dance, but I said to the man, I will go and write to my dear little John, and teach him to be good, to say his prayers, and learn his lessons, that he may come to this garden. But he has an Aunt Magdalene, whom he loves very much,—may he bring her with him? The man said, Yes, tell him that they may come together. Be good, therefore, dear child, and tell Philip and James the same, that you may all come and play in this beautiful garden. I commit you to the care of God. Give my love to your Aunt Magdalene, and kiss her for me. From your Papa who loves you,

“MARTIN LUTHER.”

## ANECDOTE OF GEORGE THE THIRD.

The following anecdote, Dr. Waugh, (late of Wells' Street Chapel, London,) used to tell, has been communicated to me by one of the most distinguished literary writers of the day—a gentleman who has on several occasions been a gratified listener while the Doctor was relating it:—A singularly pious but exceedingly simple-minded and blunt-mannered Scotchman, named John Adams, who had been long employed about the farmstead of the late duke of Buccleugh, had been provided with a better situation by his Grace, in the service of George the Third, then residing at Windsor Castle. The Duke had previously mentioned to the King, that John was a man of decidedly religious habits, and that, therefore, though otherwise a most trustworthy and diligent servant, he would feel uneasy in his mind if he were asked to work on the Sabbath-day. The King, who had himself more correct notions regarding the sanctity of the Sabbath, than usually obtains either in palaces or in the mansions of the nobility, said that he venerated the man for his religious strictness, and that he would not be asked to do anything which could do violence to his view respecting the way in which that day ought to be observed. In the course of a little time, the King and John got very familiar together, and at length the monarch frequently gave him the key of a small cellar in which he kept some wine\* of his own; desiring John to fetch one bottle, or two bottles, as the case might be. One Sabbath evening, the King called John, and said he wanted him to fetch a bottle of Madeira from his cellar. George accompanied John to the cellar, to see that the right wine was taken, and the door was again locked. As John attempted to put the key into the lock, his hand shook in a very marked manner; so much so, indeed, that some time elapsed before he could get the door opened. The King observing this, said, “What's the matter, John, that your hand shakes so much?”

“Weel, your Majesty, I'm some thinkin' it's because this is the Sabbath, and that it's nae right to be employed in this way on His blessed day.”

“John, my good man,” said the monarch, “I respect your religious scruples, and I'll never ask you to bring me wine on a Sunday in future.”

\* This monarch, though he did not drink to excess, was exceedingly fond of Madeira, and always kept for his own use a certain quantity of it in a small cellar, to which even the Queen was not allowed access.



DATE	Thermometer.		Barometer.		Wind.		WEATHER.
	9 A. M.	9 P. M.	9 A. M.	9 P. M.	A. M.	P. M.	
Sept. 1	60	63	29.37	29.39	N, W	N	Fair and clear.
2	64	64	.40	.35	N	N	Ditto.
3	65	66	.32	.29	N	N	Do, splendid variegated radiating aurora in the evening
4	64	65	.25	.06	N	N	Smoky, evening rainy and night.
5	65	67	28.95	28.93	S W	S W	Cloudy, evening rainy.
6	67	67	.87	.80	S	S	Mostly cloudy.
7	64	66	.81	.86	S	S	Fair and clear.
8	67	67	.80	.72	S	S	Cloudy, misty.
9	69	62	.68	.80	N W	N W	Cloudy, a. m., clear, p. m., windy.
10	58	57	.86	.88	W	W	Mostly cloudy, windy.
11	55	50	.88	.97	W	W	Cloudy, a little drizzling rain in the evening.
12	52	48	29.08	29.17	N W	N	Partly cloudy.
13	53	50	.17	.20	N W	S W	Fair and clear.
14	53	56	.23	.16	N E	S W	Ditto.
15	58	62	.02	28.98	S	S	Cloudy, windy, drizzling rain.
16	59	58	.10	29.06	N	N	Fair and clear.
17	54	57	.00	28.90	N E	N E	Rainy, misty, thunder.
18	65	58	28.85	.94	S W	S	Misty, rainy.
19	58	60	.98	29.05	S	S W	Fair and clear.
20	61	69	29.05	.09	S W	S W	Ditto.
21	62	62	.20	.10	N	N E	Clear, a. m., foggy, p. m.
22	68	63	28.82	28.80	S W	S W	Windy, partly cloudy.
23	52	56	.88	.87	N E	N E	Partly cloudy, slight shower in the evening.
24	54	51	.85	.90	N E	N	Partly cloudy.
25	51	48	.80	.74	N W	W	Drizzling rain all day, thunder.
26	46	48	.92	.92	W	N W	Fair, partly cloudy, a. m.
27	51	38	.70	29.00	N W	N W	Raining, a. m., snowing, p. m., evening clear.
28	38	43	29.06	.05	N W	S W	Fair, partly cloudy.
29	43	42	.05	.17	N W	N W	Cloudy, slight rain in the evening.
30	42	42	.40	.35	N	N W	Fair and clear.
Means.	57.266	56.833	29.013	29.017	Mean temperature of the month, 57° 05'—highest, 76°, lowest, 30°.		

Oct. 1	48	50	29.30	29.20			Fair, Cloudy a. m., clear, p. m., windy.
2	55	57	.09	28.97			Fair, windy—dry haze.*
3	56	66	28.96	.93			Ditto.
4	54	46	20.10	29.20			Fair and clear.
5	47	48	.32	.38			Ditto.
6	51	54	.40	.39			Ditto, slight dry haze.
7	58	60	.40	.34			Cloudy, some drops rain.
8	58	57	.29	.23			Mostly cloudy—slight shower, a. m.
9	60	65	.21	.15			Fair and clear.
10	64	56	.20	.29			Mostly cloudy, slight shower, a. m.
11	53	51	.33	.22			Cloudy, slight drizzling rain.
12	51	60	28.94	28.88			Misty--thunder showers.
13	58	56	.97	29.10			Mostly cloudy.
14	55	50	.16	.18			Cloudy, a. m., clear, p. m.
15	50	54	.25	.26			Fair and clear.
16	54	55	.32	.27			Ditto.
17	60	61	.24	.22			Dense dry haze,—distant thunder morning and p. m.
18	64	62	.24	.15			Dry haze.
19	52	42	.15	.37			Cloudy.
20	34	33	.56	.60			Cloudy, a. m., clear, p. m.
21	40	44	.60	.50			Fair and clear.
22	48	50	.44	.37			Dry Haze.
23	58	65	.30	.16			Ditto, very dense, evening and night windy.
24	58	57	.16	.18			Dry haze.
25	55	55	.20	.20			Ditto.
26	59	67	.17	.13			Ditto, very dense.
27	64	70	.09	28.95			Ditto, evening windy.
28	54	52	.00	29.05			Fair, partly cloudy,—no haze.
29	48	46	.08	.10			Partly cloudy, slight showers, a. m.
30	48	47	28.98	28.87			Cloudy, rainy.
31	46	43	.90	29.03			Cloudy.
Means.	53.55	54.16	29.185	29.205	* By 'dry haze,' is meant that dim, smoky appearance of the atmosphere, characteristic of 'Indian summer.'		
Mean temperature of the month, 53.85°—highest 76°, lowest 29°.							
Mean height of Barometer, 29.195 inches.							