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THE
CANADIAN CHRISTIAN EXAMINER,
AND
PRESBYTERIAN MAGAZINE,

FOR JANUARY—DECEMBER, 1840.

VOL. IV.



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THE
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VOL. IV.

JANUARY, 1840.

No. I.

THE CHURCHES OF HOLLAND AND OF SCOTLAND COMPARED.

BY THE REV. DR. BURNS, OF PAISLEY.

The Reformed Church of Holland is, in its form of government, Presbyterian. The population of the country in 1838, was 2,552,339; of whom 1,515,700 belonged to the Reformed Church; the rest being dissenters of various sects, Roman Catholics and Jews.* The number of communicants in the Reformed Church was, at the same time, 505,217. The number of Classes, or Presbyteries, is 43; the clergy, exclusive of those who may be superannuated, amount to 1450; and the number of places of worship is 1240. It is a noble regulation in this Church, and one which we regret exceedingly had not been attended to in Scotland, that the ministers are increased according to the demands of the population. A village or district whose inhabitants, belonging to the Reformed Church, do not exceed 200 souls, is, when a vacancy occurs, united to an adjoining parish. Unless where weighty reasons can be adduced, a community under 1,600 is entitled to one pastor only. The legal allotment of clergymen for the supply of the Reformed Church is as follows:—

Population.	Ministers.
1,600 to 3,000.....	2
3,000 to 5,000.....	3
5,000 to 7,000.....	4
7,000 to 10,000.....	5
10,000 to 13,000.....	6
13,000 to 16,000.....	7
16,000 to 20,000.....	8

For every additional five thousand souls in a town or district, another minister is allowed by government.

* The number of Jews in Amsterdam, and the other large towns of Holland, is said to amount to 40,000.

We shall draw a comparison between the Churches of Holland and Scotland, in a few prominent particulars, and the comparison may prove useful. The two ought to be 'sister Churches.' Once they were so; and after a long period of cold reserve and mutual distance-keeping, the General Assembly of our Church has renewed a correspondence, which, if kept up in the spirit of brotherly love and mutual faithfulness, may issue in great good to both.

I. *Plan of Church government.*—In Holland, as in Scotland, the Church courts are four in number. The consistory, or kirk session, consists of the minister or ministers, the elders and the deacons, of each congregation. Elders and deacons are elected by the kirk session; but this election must be notified *three* successive Sabbaths to the congregation, that objections may be laid against the nominee. They continue in office for *two* years only, not as with us for life; but they are very often re-elected after a short interval. In towns, there is commonly one session, consisting of all the ministers, together with the office-bearers. In no case can there be fewer than *two* elders and *two* deacons; in congregations served by one minister, there cannot be more than *four* of each; should there be two ministers, the number of elders and deacons shall not exceed *five* of each. In congregations served by more than two ministers, the number of elders and deacons must not be more than double that of the ministers.—The *Classis*, or Presbytery, consists of a select number of the ministers, and one elder. Each

Classis is subdivided into two, three, or four bodies, called *Rings*, composed however of the ministers alone, who meet at one another's houses for mutual improvement, and to supply vacancies, &c. Their transactions are recorded and held as legal, and as such reported to the supreme court. We can see great liability to abuse in these sort of demi-official courts, from which the laity are excluded. To the *Classis*, or *Presbytery*, belongs the superintendence of all matters of religion within their bounds, and by them a system of regular visitation of all the churches is kept up. The regulations for these visitations are comprehensive and searching, while there is nothing like austerity or an unchristian spirit manifested, either in the regulations themselves, or in the dignified manner in which the answer to the prescribed queries are elicited. A system of this kind seems to be essential to the full development of the advantages of the Presbyterian system, and Scotland may in this respect profitably copy the Dutch Church. The provincial *synod* consists of a minister from each *Classis* in the province, and *one elder* at a time, sent by each *Classis* in rotation; and the *general synod* (*allgemeine synode*) is composed of a deputy from each of the provincial courts, and from the Walloon, or French-Belgian congregations; of a clergyman from the home commission of the Colonial Churches; of a theological professor from each of the universities of Leyden, Groningen, and Utrecht; of one elder sent by the provincial courts, and by the Walloon churches in rotation; a clerk and a treasurer; in all, eighteen members; but three of these, the theological professors, have, for what reason we know not, no vote. The king names the president and vice-president; and the minister of state charged with the general direction of the affairs of the Reformed Church, is present with his secretary, and advises at the various sittings of the synod, and is ready to give his opinion, and to direct in difficult cases. All extraordinary resolutions must have his *visum*, as also every ecclesiastical deed of national importance. The general synod discusses every thing regarding the state of the Church as a whole; makes and alters, with royal authority, general rules, and decides on all appeals from the inferior courts. In this, and in all other courts, business is conducted invariably with closed doors.

*Looking at this outline of the Dutch ecclesiastical system, we would be inclined to say of it that it is Presbyterianism caricatured. It has the name, and something like the organization of the courts of our Presbyterian Church; but

it has nothing more. Even the Consistory, in which the resemblance is nearest, labours under a great defect, in the limited number of its elders and deacons, and their frequent change. The *Classis*, with its solitary elder, and clogged by the demi-official nondescripts called *Rings*, is a poor imitation of our efficient and well-balanced *Presbytery*; while the synod, with one elder only, and a single deputy from each *Classis*, and entrusted with no business peculiarly its own, or in any way distinct from the *Classis*, cannot once be compared with our provincial assemblies composed of a minister and elder from every parish within the bounds. As to the general synod, it seems to be a neat little pocket concern of the king and his minister of state. In the presence of the General Assembly of the Church of Scotland, it would resemble the mouse which once on a time happened to find itself in the presence of Jupiter. In all the courts, the admixture of lay members is by far too small; in both synods, the number of members altogether is too scanty. There is, moreover, no freedom of election, and from all of them the influence of public opinion is withdrawn, as they all proceed with 'shut doors.'

II. *Education of the clergy.*—We tremble for our Church at the very threshold. Certainly our clerical education is good, and surely no man can question that—we are a learned clergy! And yet, after all, we incline to think that the Church of Holland has the advantage of us here. 'The Dutch clergy are an uncommonly well educated body of men.* Every student for the Church must take two degrees at the universities, known by the names of 'candidate in literature, and candidate in theology.' Before obtaining the former of these ranks, he must be examined in Latin, Greek, Hebrew, and Oriental Antiquities; and give proof of his having benefited by attendance on the classes of logic, general history, and the language and literature of his own country.—Before being advanced to the rank of candidate in divinity, he is examined on Moral and Natural Philosophy, Natural Theology, Oriental literature, and the Hebrew language, Church history, and the general doctrines of Christianity. He must attend the divinity lectures for three sessions, and our anomalous plan of 'irregular attendance,' which may be no attendance at all, is unknown. He enjoys much intercourse with his teachers; delivers written discourses before them, on which also he may be examined; and, not unfrequently, takes the degree of Doctor in

* Steven's Account of the Dutch Church, p. 20. We owe many thanks to M. S. for this valuable tract.

Divinity before leaving college. After three years' regular attendance at the hall, he is allowed to preach before a congregation as a probationer; but he can only be called to a charge after he has become a proponent, or been licensed by the competent ecclesiastical court. Students are not licensed till they have completed their 22d year. Being then regarded as 'ecclesiastical persons,' a watchful eye is constantly kept by all the Church courts on their conduct. Care is taken to make the people acquainted with their pulpit gifts, and that their talents are otherwise rendered available to society. An official roll of their names, places of abode, and actual engagements, is not only forwarded once a-year to the general synod, but is published likewise by authority, every six months, in a widely circulated periodical. In the biennial almanacs also, their names are printed immediately after the stated clergymen in each province whose court granted them license. Each probationer is obliged to send his address to the classical ecclesiastical court within whose bounds he resides. The Dutch clergy manifest a kindly feeling towards candidates for the ministry, and, like the community, have a tolerably accurate knowledge of the peculiar gifts and graces of almost every licentiate of the Church. In all this we ought to imitate their example.

III. *Ordination, status, and duties of the clergy.*—Ordination is conferred by the provincial ecclesiastical courts, answering to our Presbyteries, by whom also all candidates for ordination are examined. The applicant, two months before the time of examination, must deliver, to the clerk of court, a certificate of his having attained the degree of candidate in literature, and also that of candidate in theology—certificates of his having attended the whole of the prescribed course of lectures in philosophy and theology—of his having been, at least, two years in full communion with the Church—of his having preached, at least, twice before one of the theological professors—and of the purity of his moral character. No one, who has obtained ordination in any Reformed Church abroad, unless he has also occupied a pastoral charge, is allowed to officiate as a minister in the Reformed Church in the Netherlands, till he has been examined by one of the provincial ecclesiastical courts; and before examination, he must produce certificates of character, and of literary and theological study. The examinations for ordination are substantially like those those in the Church of Scotland, and they embrace the following branches:—Biblical exe-

gesis, comprising a Latin translation of two chapters of the historical books of the Old and New Testaments, and a chapter of one of the epistles, with an explanation of the sense and meaning of the same; answering to our 'exercise with additions.' Ecclesiastical history—dogmatic theology and history of controversies—Christian ethics—the art of preaching—and the duties of the pastoral office, with written and verbal specimens. The candidate having given satisfaction, takes an oath against simony, and comes under a solemn vow to adhere to the standards of the Church, to uphold its interests, and to submit to its discipline.

A minister who has served forty years in office, may retire with full salary; and at any time, if disabled by bodily or mental infirmity, he may become *emeritus*, and retire on a regulated portion of the salary. This is an excellent regulation; and thus parishes are not left, as with us, for a succession of years destitute of an efficient ministry. The private duties of visiting and catechising are held to be essential to the due discharge of duty. Candidates for membership receive, for a series of years, a regular course of instruction, according to the Confession of Faith and the Heidelberg catechism, and they are also carefully taught Bible history, and the *origin and progress of the Reformation from Popery*. The sacrament of the supper is administered *once a quarter*. On Saturday previous, there is an evening service, after which the new members are admitted publicly, with suitable exercises. The rolls of communicants are scrutinized previously to every communion. Members of other Protestant Reformed Churches are admissible on producing proper certificates. No tokens are used, as with us; and herein we think they are wrong; as are our brethren in Ireland, and wherever this most wholesome practice is discontinued. Nor can we approve of the Dutch plan of men and women communicating *separately*.—At *baptism*, as well as in dispensing the supper, printed formularies and prayers are used. Baptism is always done publicly, and never on a week day.—The use of organs is retained, and the observance of Easter, and other festivals.

In Holland, the affectionate respect of the people to their ministers is very strongly marked; and I believe that *there*, as in Scotland, there is given every reasonable encouragement to the faithful and conscientious discharge of all the duties of the pastoral office.

IV. *Church patronage.*—Voetius, the cele-

brated Dutch divine, who flourished in the early part of the seventeenth century, has recorded in his writings a very decided testimony in favor of the 'divine right' of the election of ministers as vested 'in the Church,' as contradistinguished from 'the clergy alone,' and from 'all magistrates, patrons, bishops, ediles, or any other, whose patronage' says he, 'without doubt, arose from human deeds, usurpations, and ordinances.' Luther, Calvin, and Zuiniglius, speak in the same style; and the standards of the Belgic, the Helvetic, the French, the Saxon, and the Scottish Churches, all maintain the same doctrine as scriptural, and as essential to the right constitution of a Protestant Church. The public confession, and other authorised documents of the Church of Holland are decidedly opposed to the system of lay-patronage. That system was introduced into some of the villages and country districts, but the synods remonstrated against it. According to the present practice, a *veto* on every nomination is possessed by the king, while the election is made by the consistory of elders and deacons; and very seldom is the veto exercised.* As in Holland there is nothing that corresponds exactly to parishes, the minister is called in each congregation by the church council of elders and deacons. In the larger towns, the surviving ministers make a nomination by themselves, which is afterwards compared with that of the elders and deacons; and when an election takes place by a decision of all parties, the call is despatched to the government, in order to receive the royal assent, which in ordinary cases is never refused. In some country places, a private patron retains the right of nomination; but this extends no further than an approval or rejection of the call produced by the kirk session. Generally speaking, the clergy elected in this way, are acceptable to the people; and there have been fewer secessions from the national church of Holland, than any other on the continent.†

* The magistracy held a veto over the elections, even in the Scots Churches in Holland; and Mr. Steven, in his 'History of the Scotch Church at Rotterdam,' mentions a curious case of its repeated exercise on occasion of one vacancy. Not one of the ministers chosen could have been known personally in Holland; but the Rev. Henry Lindsay of Bothkennar, on whom the people of the congregation were particularly set, was a marked man in the days of Presbyterian-prelatic-moderate ascendancy. He was an ardent anti-patronage man; and supposed to have leanings towards the seceders, on the question of popular calls. Letters were therefore written from certain quarters in Scotland, to warn the council of Rotterdam against such a man; and he was vetoed accordingly. One wonders at the want of policy in this, for surely the 'transportation' of one or two 'wild men,' to foreign parts, and particularly to a cold and cool region, would be a 'neat transaction' at any time. See Mr. Steven's History, pp. 161-165, where this curious piece of history is given at length; and testimonies in favor of Mr. Lindsay inserted.

† See the valuable evidence of Dr. Welsh in the Patronage Report of the House of Commons, p. 225.

It may be questioned whether this system of patronage practically works better than our own. There have been indeed fewer instances of cases of 'forced settlements,' and of secessions movements in consequence, than in Scotland; and the system, as a whole, is unquestionably far better than that of exclusive and absolutely irresponsible patronage. But the evil in the Dutch plan is, that the office-bearers of the congregations are too few in number; and when the right of election is committed to a small junta, without any check on the part of the people, the results will very much resemble those of individual patronage. Still, even the very moderate portion of popular influence which has been infused into the system, combined with the checks that have been interposed against abuse, have had the good effect of generally securing acceptable settlements. That it has not succeeded in preserving orthodox sentiment in the churches of Holland is easily accounted for. The theology of Germany has been poured into the land from the seminaries of learning, and French infidelity has aggravated the evil. Need we wonder that such causes should have succeeded in estranging the people in too many instances from the very knowledge of sound doctrine, and diminished greatly in them the power of spiritual discernment? More especially when we remember that ever since the synod of Dort in 1618, the Dutch have been placed in circumstances not at all favorable to the prevalence of spiritual, experimental, and practical views of divine truth. Barren orthodoxy is at present a prevalent character of the church; and this, a system of pastoral election, even far more scriptural, and far more popular than what obtains in Holland, could not be expected by its single influence to subdue.

V. *Connection with the State.*—In former days, there were national synods held; but now, and for two centuries, the term general synod has been preferred; and this change is symptomatic of a gradual loosening of the ties which connected the church of Holland with the state. Since 1795, there has been no exclusive connection of the church with the state. The church property has been made over to, or assumed by, the state; and the clergy are pensioned out of the public treasury. Besides a veto on all nominations to charges, the king, or sovereign power, (call it what you please,) has the nomination, in some cases, to offices purely clerical; such as Presbytery and *Ring* clerks, Presidents and Vice-Presidents of synods, &c. And a public state-officer, with

assessors, attends for advice and assistance in the higher church courts. The constitution of the Dutch church is thus a very anomalous one. It possesses the essential character of an established church, while it possesses not those checks which in our case are found so beneficial. The plan of paying all the clergy out of the public chest, is not a good one, as it substantially reduces the clergy to the rank of pensioners on the state. The *teind system* of Scotland, administered as it is by a court altogether independent of the crown, or of the reigning ministry, is a far superior one; and our ministers can go to that court, not in the character of humble petitioners, but in the more imposing attitude of claimants, with a 'summons,' and others 'forms of process,' in their hands. The interference of the king also in so many cases of ecclesiastical procedure is strikingly contrasted with the independence of the Church of Scotland—an independence which no 'king's commissioner' sitting in all the pomp of imitation-royalty, can infringe.—The Dutch church appears to be a state church, rather than a national one. We dislike the term—state church. It always conveys to us the impression of *gross Erastianism*, and tame subserviency to state purposes. The Church of England is a state church; the Church of Scotland is not. The one was reformed partially by the *ipse dixit* of her king and parliament; the other was reformed thoroughly by the order and the will of her people. In the one we descry 'the church of the constitution' sitting enthroned in proud magnificence, amid the sternness of her canons and the rigidity of her forms; in the other, we behold 'the Voluntary Church' of an enlightened, a free, and a willing people.

Is the Church of Holland now what she was once? Alas! no. Her glory has passed away. Not that she does not contain within her bounds many able, learned and pious ministers. Not that her clergy would shrink from a comparison with those of any church in moral rectitude of deportment and activity in pastoral

duty. Not that she has been overrun with the corruptions of heterodox impiety to the same extent as the once flourishing churches of France and Switzerland. We believe that there is a good measure of orthodoxy within her pale; but we also believe that that orthodoxy, generally speaking, is cold and barren in its character. Many of her clergy have learning without piety, and decency of manners without spiritual life. Not a few are Neologian in sentiment; and a spiritual deadness has more or less affected all. Five or six pious young ministers lately raised within her pale the standard of a more evangelical, and more ardent piety; and had they been guided by prudence, and had they not made a precipitate secession from her ranks, the great Head of the Church might have owned their efforts for extensive good. As it is, they have shrunk into a motley sect; they have split among themselves; and the benefits of their promising zeal have been lost to the community, and to the church.

Were the question put to me, Whither may the Church of Holland turn her eyes for assistance in the way of reformation? I would answer at once, to the Church of Scotland! She has not only a scriptural standard, but, in addition, a numerous clergy to bear it before her people. She has an admirably adjusted constitution, and her discipline is moderate, but firm. She enjoys all the real benefits of a civil establishment, while she cherishes, as far more dear, her spiritual independence, and holds directly of her glorious Head in heaven. *There is spiritual life in her*; and amidst shaking establishments and tottering thrones, there is in her the principle of perpetuity. Let her look with kindly affection on the Church of the Belgic confession; and when a deputation from members shall go forth to seek the 'lost sheep of the house of Israel,' let them be charged with a commission to that Church, in the bonds of 'a common faith,' that they may 'strengthen the things which remain.'

THOUGHTS ON NATIONAL HUMILIATION.

AND ON THE DUTIES OF CANADIAN CHRISTIANS TO THEIR COUNTRY AT THE PRESENT CRISIS.

We have frequently during the late commotions been summoned before our rulers to join in the solemn and important duties of national fasting, humiliation and prayer; and there is great probability and great need of a repetition of the summons. As yet there has been no evidence of a general turning to righteousness; there is no near prospect of a return to general prosperity. And though God may not visit us exactly in the same manner as he has hitherto done, no Christian can expect that judgments will cease, while those sins which cause them are as prevailing as ever.

In seasons of national calamity, those parts of the word of God which were written during the Babylonish captivity, have always been regarded by the Church as an appropriate directory for the Christian's meditations and prayers, and for the discharge of the duties to which he is called on those days set apart for public humiliation. On such occasions, there is perhaps no portion of scripture better fitted to furnish our minds with thoughts, our mouths with language, and our hearts with comfort, than the ninth chapter of the Prophecies of Daniel. We have there an eminent instance of the performance (by an inspired servant and prophet of the Lord) of the first and highest duties which every member of a distressed community owes it, and of the success attending the right discharge of them. No truth is more emphatically taught by the prophets of the captivity, than that the affairs of all kingdoms and nations are directed by God, with an express view to the establishment of "a kingdom which shall not be destroyed." It is evident to every believer, that it is only subservient to the advent of this kingdom, of the universal reign of Christ, by the principles and precepts of his gospel, that we can expect any nation to be upheld and prospered. God indeed *may* and does permit communities laden with sin to exist and flourish for a while, just as for particular ends he "endures the vessels of wrath fitted to destruction," and permits wicked individuals to live and prosper. But the general rule and principle of his government, upon which alone we can safely reckon, is that the only *security* for the prosperity of individuals or nations, is to be found in their serving directly to promote the cause

and reign of Christ, in their forming a part of the conquering army of the cross.

The nation of Israel was in a peculiar manner connected with and instrumental to the reign of Christ; and Daniel the prophet no doubt bore this in mind in his supplications to God. In his fasting, humiliation, and fervent prayers, he was animated and encouraged by the expectation that the restoration of Israel was to be a preparatory step towards the accomplishment of the great object of every true Israelite's desire—the advent of the Messiah. This is sufficiently proved by the memorable answer returned to his prayer, in which, while the restoration of Israel is but incidentally mentioned, the most distinct and circumstantial promise is made of Christ's coming and sacrifice; which, however, presupposed the restoration of the Jewish nation and the rebuilding of their city. And if we can see any evidence that the community for which we are called to intercede is directly instrumental in the hastening of the reign of the gospel, we may confidently hope that prosperity will be allotted to it, and that our "wall will be rebuilt," even in "troublesome times." Ought it not, therefore, to be the anxious desire and first prayer of every one who wishes well to his country—of every Christian patriot—that the community may become subservient to the advancement of Christ's kingdom? Ought it not to be our object, in fasting, humbling ourselves, and praying for the land, and the object of our constant exertions, advice, and example, that it may become a land of Christians, and that the government and constitution, whose preservation we so fervently desire, may be identified with that "kingdom which shall not be destroyed"—may be instrumental to the spread of the gospel, as Israel of old was to the coming of the Messiah? This is the *first* duty of Christians to their Lord, and of patriots to their country. If rightly performed, may we not confidently hope that the result will be the same as when Daniel prayed for his nation, and that as Israel was restored from the degradation of Babylonian bondage, we shall be restored from the partial interruption of peace and prosperity we are now enduring.

With this object in view, that the cause of the gospel and of the country may be associated,

that we may become a holy and so "an enduring people," let us go humbly to the throne of grace. In praying that sin may be removed, we shall ensure the removal of judgments, which in no other way we can be delivered from, and shall do more effective service than by all the aids of human wisdom, strength, and courage. While each in his nation discharges the secondary duties which, as a subject and citizen, he owes, let none forget that the primary duty is to seek and strive for the blessing of God, and for the advancement of the country in that righteousness which is the true defence and glory of a nation.

How deeply, alas! is it to be regretted, that while human qualifications and appliances are so highly valued, as means of public benefit, in such times as these, the powerful influence of prayer and righteousness are overlooked. One man and one measure after another is cherished, extolled, relied on and found wanting; while the means God has appointed, and which He might be expected to bless, are despised. It is forgotten that the doom of Sodom would have been averted had ten righteous men been found there; that prayer procured the discomfiture of the hosts of Amalek; that faith and obedience overthrew Jericho; that humiliation preceded the restoration of Israel; that repentance saved Ninevah; and that He, in whose hands we are "as the clay in the hand of the potter," has plainly declared, "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them."

But, is there not just the more reason, if these things are forgotten by the mass, for every christian to remember them, and, encouraged by the success, to follow the example of the servants of God of old? To use the more diligently, that they are generally undervalued, the means which God will bless, and to exercise an influence which, though hidden or despised, he knows to be most powerful for the public good? Let not the contempt and unbelief of others weaken the christian subject's faith in the strength of the weapons and the preciousness of the means he is privileged to use. Let not a false, because faithless, humility detain him from bearing the weightiest concerns of a nation on his heart before God.—Let him not forget with what true nobility and influence christianity invests even the meanest of men. Individually, he may be lowly in sta-

tion, humble in capacity, unqualified to aspire to the direction of one single public matter of any moment, unable, outwardly, to affect in the highest degree one counsel, act or circumstance connected with the nation of which he is a member;—but how great, how wonderful the contrast when he is viewed as a child of God! When, we estimate him by this important feature of his character, how different a being does he seem. Possessing in human judgment not one recommendation to notice, he in reality possesses all that can confer real dignity, or substantial influence. He is invested with no human authority, but he is the friend and child of God. He has not the ear of princes, or the applause of the people, but "his cry enters into the ears of the Lord and Sabbath." He has no admission to the throne or the senate, but he has "access with boldness to that Throne on which He sits" "on whose head are many crowns," who is King of Kings and Lord of Lords. As His friend and beloved servant, admitted at all times to His presence, ennobled by His favor, protected by His power, taught by His Spirit, honored as His Son, and encouraged by "exceeding great and precious promises," he can go in every time of need, the oftener the more welcome, and the more unfortunate the more successful, and spread out before him all his requests on behalf not only of himself, but others. He can appear in the Holy of Holies an ambassador and intercessor for a proud and mighty nation, in which he is "reputed as nothing."

How truly great, and how influential is such a character as this! How are the honor, the power, and the glory of such a character overlooked! How lightly esteemed in comparison with those qualifications for counsel and action which, when unsanctified, may be truly termed a "vain shew." Had men only faith in what is declared by God concerning His true friends, of their relation to Him and the favor with which He regards the humblest among them, would we not see rulers more desirous to secure the prevalence of such characters, and would we not see many more aspire to it?—Would not men (instead of spending their time and strength and substance in straining after that worldly honor and influence which so few attain,) seek that which every one that seeketh it shall find, that honor and influence from which no one who denies it is excluded? The christian can say, I may do my part for my country as a man, but it is but little that I can do in that way;—this, however, I can do; I can carry my confessions and supplications for

it to the throne of the Almighty, and entrust its most precious interests, its most complicated difficulties to Him to whom "all power is committed in Heaven and upon Earth," and I have His promise, that so far as consistent

with the interests of His own Kingdom which I have learned to "prefer above my chief joy," "he will hear my prayer and incline His ear to my cry."

C. C.

To be continued.

LETTER TO THE FRIENDS OF THE PRESBYTERIAN CHURCH IN CANADA,
ON THE ESTABLISHMENT OF A LITERARY AND THEOLOGICAL COLLEGE.

DEAR BRETHREN,

Widely scattered as we are over this province, among other sections of the great Christian family, and with multitudes who cannot be considered as belonging to it at all, we are in danger of losing sight of those sacred ties by which we are bound together in Christian fellowship, and of our obligations to maintain and extend that system of doctrine and ecclesiastical order embraced by us, as we trust, with enlightened minds and believing hearts. To counteract a forgetfulness from which so many injurious consequences must flow, study to remember that you have brought with you into this land nothing more valuable than the faith of Christ—the only sure basis of social order and national greatness, apart from which this country, where we have sought a home, can never become a quiet and desirable habitation—our best solace amidst the sorrows of a present evil world, and our only sure guide to the joys of immortality. Whether, therefore, we consider the personal blessings that flow from the faith of our fathers, or the benefits which it may diffuse over the community, we are sacredly bound to maintain and disseminate it, and to take care that it be faithfully transmitted to coming generations.

Our attention has often turned, with painful solicitude, to your dispersion over this extended and thinly peopled region, on account of the difficulty of maintaining a close ecclesiastical union, and the comparative feebleness of our efforts in carrying out those combined benevolent enterprises, in which, as a church, we engage. Our ministers can rarely enjoy each other's fellowship and counsel, except for a few days in each year, at our meetings of Synod; and even then, from various causes, there are many of our brethren whom we have not seen for years in succession. Since such circumstances must impair the unity and strength of our mere ecclesiastical organization, we need to be the more firmly attached to the standards of our doctrine and worship; that from these we may imbibe a spirit of concord, which will animate us within our respective spheres, with zeal

and faithfulness, in the same common and Christian labours.

We have long been convinced, on the most satisfactory grounds, that Presbyterians constituted one of the largest Protestant denominations in Canada. Emigration from Scotland was directed, from an early period, towards this colony, and has continued until the present day to supply a large proportion of our settlers. These, numerous reinforced from the Presbyterian counties of Ireland, had swelled our ranks, as we believed, to a majority. Nor did we overlook in our estimate the number of those who took refuge on this side of the St. Lawrence after the separation of the United States from the mother country. The general results of the religious census of the past year, shew that in naming 100,000 as the Presbyterian population of the two provinces, we have not overstated our numbers (*Note A).

Such a large portion of the inhabitants, not the least enterprising, intelligent, and wealthy, and conscientiously devoted to their religious creed, cannot but exert a powerful influence on their general well being; but that this influence may be well directed and truly beneficial, the most strenuous effort must be employed to counteract what is unfavorable in our present circumstances, to prevent our people from sinking in the scale of intelligence from want of the best means of education, and from departing from the faith through the want of those ordinances which are divinely appointed to preserve us in the right way. Happy will it be, should we be so guided by wisdom and the fear of God, as to preserve and brighten the good name we have inherited from our fathers.

The establishment of a college has at different times, for several years past, engaged the attention of our church courts. In the discussions that have arisen on this subject, it has often been urged that the secular branches of learning might be obtained at the Royal University in Toronto, which has been endowed at the public charge, and that it would be enough to connect with it a theological faculty for the training of such young men as may devote

themselves to the holy ministry;—that by adopting this scheme we should press less heavily on the liberality of our people. It would doubtless have been much more gratifying to us, and perhaps more conducive to the educational well-being of the community had it been expedient and safe to follow such a course.—We are quite aware that institutions designed for the higher branches of learning must be framed on a large and expensive scale. We are, moreover, convinced that as educated young men must in the course of life often meet on the same arena to deliberate and act for the common good, a similar discipline in the same collegiate halls, under the same able instructors, might form habits and cement friendships, favorable to the peaceful and prosperous management of public affairs, and might even ultimately contribute to the removal of those unhappy differences that disfigure protestantism—a consummation that all good men devoutly wish. But we have been driven from this scheme by the grasping exclusiveness of a party (favored hitherto by the executive authorities in the province,) which would keep in their own hands, and manifestly for the low purpose of sectarian power and proselytism, an institution designed for the benefit of all. Having waited long in vain for ameliorations, which we had just reason to expect, we have resolved at length upon a course where we shall not meet with such obstacles, a course which will not diminish but strengthen our claim for an equitable share of such funds as have been, or shall be, appropriated by the state, for the advancement of general education.

We are well entitled to affirm that the ministers of the Synod of Canada have always felt a deep and solemn sense of their obligation to watch over your spiritual well-being, and to take part in every question directly or remotely affecting it. One of the most important of these undoubtedly is the education of our youth, from whom may be drawn pastors, to watch over you in the Lord, and teachers who may be qualified to conduct your schools. We have not entered on any general course of action in reference to this object at an earlier period, because we were fearful that we did not possess the means of undertaking it on a suitable scale, and because we still clung to the hope, that in our present condition of infancy and feebleness, we might be able, through the countenance and aid of the Parent Church, to obtain a sufficient number of ministers from Scotland to supply our destitute congregations. We clung tenaciously to this hope: we know that such ministers enjoy advantages in the course of their preparation for the sacred office, far superior to any that they can here enjoy, that they would be greatly preferred by settlers from the mother country, and their assistance was most desirable in laying the foundation of a church in this land, which we cannot but think is destined to be distinguished in the future history of nations. But with

deep sorrow, we have recorded our disappointed hopes, and the small success which has attended our efforts to relieve the spiritual destitution of our people. We have employed every means in our power to procure for destitute congregations, ministers from the Parent Church, and in a few cases we have succeeded. But for several years it has been apparent, that the duty of training young men for the ministry must devolve upon ourselves, and so decided were their convictions in the last meeting of Synod, that it was resolved to proceed immediately in the establishment of a Literary and Theological College, the draft of an act of incorporation was adopted, (*Note B.) and the Commission was instructed to carry out the views of the Synod in this matter. Accordingly at the last meeting of the Commission, it was resolved (*Note C.) to make an immediate appeal to the liberality of our people for the support of this projected institution, to request the General Assembly's committee to appoint the Principal and one Professor, to commence in November next, the department of instruction.

It is acknowledged that this is a small beginning; but as we do not intend to stop with the beginning, we feel no shame, and we offer no apology. We regard this commencement in no other light, than as a pledge, on the part of the founders, that they will not rest, until all the requisites of a complete course of education in literature and theology be secured. Following the universities of our native land as a model, we shall take up the pupil at the farthest point to which the district and grammar school has conducted him, and introduce him to those higher studies, that may qualify him for public and professional avocations.—For this purpose we contemplate having separate chairs in the FACULTY OF ARTS for the Latin and Greek languages;—for Logic and Belles Lettres;—for Natural Philosophy and Mathematics;—for Metaphysics, Ethics, and Political Economy: and in the FACULTY OF THEOLOGY a chair of Divinity;—of Ecclesiastical History and Government;—and of Oriental and Biblical Literature. It may not be practicable for some years to carry this plan fully out with a separate professor for each of these departments. But with four professors and other assistants, it is believed, such a distribution of these branches may be made, as shall secure to the student a competent instruction in each. As our funds increase and the number of pupils may require, new professorships will be instituted, and greater facilities afforded by greater division of labor.

Commencing thus upon a small scale we shall escape the folly of outrunning our means upon the one hand, and on the other of creating an establishment beyond the actual wants of the community. We should esteem either of these a preposterous indiscretion, which would soon involve us in great embarrassments, and undermine that public confidence on which our success depends. Our method will there-

fore be to provide only for our present and actual wants, on a plan that will easily admit of enlargement with the growing wealth of the people and the demand for collegiate education. In this we follow in the footsteps of similar institutions in Britain. The University of Glasgow in 1450, began with one professor in theology, and three in philosophy. At the first foundation of the University of Edinburgh, only one professor was appointed, and he a minister of the city; nor was it until a considerable time had elapsed, that he received six coadjutors. Marischal College, Aberdeen, began with a principal and two professors. And the University of Cambridge, since so celebrated, emerged from nothing in the twelfth century, under no more promising auspices than an abbot and three monks, who hired a *bar*n in a convenient place for public lectures, and when a crowded auditory compelled them, they dispersed to suitable apartments in different quarters of the town. With such examples before us, we need not be discouraged by the smallness of our beginning, or the difficulties that seem to cross our path. Let us rather hope, that if our Canadian College should resemble those ancient and celebrated seats of learning, in the lowliness of its origin, it may hereafter rival them in the splendor of its career. Nor have we any cause to hide our heads on account of the means by which we propose to accomplish our object; the combined, extended contributions of our people. Those famous universities to which we have alluded, arose chiefly from private munificence. In a few instances they were enriched by royal bounty—but they have been much more indebted to the liberality of private individuals. The spacious college edifice in the Scottish Metropolis was commenced by private subscription, and altho' it has been liberally assisted from the public funds, the balance sheet may shew at its completion, that the private has exceeded the national subscription. These foundations shew what may be accomplished by the princely bequests of opulent individuals and families, in a nation where wealth has been for ages accumulating in the hands of the few. On this continent the spectacle of immeasurable inequality is not presented to us. In Canada, indeed, we cannot speak of wealth at all; we are poor; we are a people only beginning the world; and yet if we are animated with a right spirit, if we value that blessing after which we now aspire, we possess, though not the money, the means of attaining it. With us the multitude must accomplish, what has often been accomplished in Britain, by one nobleman. Let us, whatever be the disparity of our means, display a generous spirit, and success will crown our sacrifices and exertions.

The funds requisite to make even our proposed beginning of this institution must be ample. In conjecturing the support, that it might receive within the province, we have pleased ourselves with the hope that, from the tens of

thousands, who professedly belong to our communion, contributions might be obtained on the following scale: say that

50 persons may be found who would give £100 each =	£5000
100	50 .. = 5000
200	25 .. = 5000
400	12 10s. = 5000
1000	5 .. = 5000
2000	2 10s. = 5000
4000	1 5s. = 5000
	£35,000

Add to this a stream of smaller sums, and the amount would enable us to begin on a scale suited to our present wants, and prospective improvement. By making every subscription above *five pounds* payable in three annual instalments, the burden would be the less felt, and an equal benefit would be secured, as the proceeds would be available, nearly as they might be needed. When we consider the number of persons among us of bettered and improving circumstances, merchants, farmers, artisans, who are not indifferent to the cause of religion and education, we cannot fear that the subscriptions of even the highest classes in the above schedule will be difficult to realize, and by an extended and active agency the lower and more numerous contributions, might also be procured. Every child should be encouraged and enabled by the favor of their parents, to bring a stone for the erection of this fabric. Let even the hands of women prepare the drapery for the walls, and its columns and carvings be memorials of the dead.

The success of this undertaking, will very materially depend on our awakening a universal interest in its support; for those among us who can give largely are not numerous; and there are few who are not able to give something.—But even the most friendly and liberal do not usually come forward of their own accord to contribute to such objects; they must be sought out and solicited by the leading members of their own circle. To carry out such a system of universal solicitation, every thing will depend on the zeal and efficiency of local committees. Where congregations are formed, the Session and other influential members associated with them, will be the best committee.—Where congregations have not been organized, it may be requisite for two or more of the nearest ministers, to visit the people, to explain and recommend the object, to take the subscriptions of such as may be present, and to appoint local sub-committees to visit the absent and more remote, who, it may be expected, are willing to lend their aid. It is evident that this must prove a very laborious task to ministers, who are already over-burdened with their own particular charge. But unless it be undertaken and prosecuted with unwearied diligence, we shall come far short of what might otherwise be achieved. For it is not to be imagined that our present congregations are able to accomplish this work alone. Several of them are scarcely able to meet their own ordinary expenditure. Without, however, taking this into

account, persuaded as we are, that no temporary congregational embarrassment will be urged as a plea for withholding support to a measure, involving the perpetuity and extension of the whole church, let it be remembered that the number of Presbyterians who do not enjoy the blessings of pastoral care, and who are not and cannot, in their present dispersed condition, be formed into congregations, must be much greater than those who are so favored. Few of these, since their settlement in the country, have been required to contribute in any way towards the support of religion; many of them are able to do so; and that they are willing the numerous documents before our Presbyteries sufficiently declare. These scattered members of our communion must be visited by local committees, informed of the efforts in which we are now engaged to relieve that privation of sacred ordinances, under which they and their families are suffering, and solicited for their pecuniary aid. In many remote townships which the Presbyterian Missionary has never visited, there will be found those who possess the heart and the means too, to assist in this work. But their nearest neighbors—albeit the nearest be far away—owe them a visit of fraternal acknowledgment and entreaty. Might not such efforts send forth new life, evoke new power in the Presbyterian Body? Might not youths for the college, as well as money, be found among these remote and as yet unvisited brethren?—We entreat sessions and congregations to encourage their ministers to enter on these extended visitations, to submit to his absence for such time as may be necessary, to send with him in this work suitable coadjutors, persuaded they should not lose their reward, either from their missionary labor, or in that object of general and permanent utility, on account of which it has been undertaken.

While we rely with a cheering confidence on the liberal spirit with which this measure will be sustained, we ought not to indulge in the vain expectation, that we shall meet with no coldness, and encounter no rebuff. Our agents in the general solicitation will come into contact with many members of the church, who have never in this country benefitted by the ministerial labor of the church. Some of these stung with disappointment, may be disinclined to assist us in the work. This feeling will doubtless, for the most part be soothed, by a simple statement of the cause of this apparent neglect. It is impossible, with the number of ministers we have at present on the field, to spread our pastoral care over its whole extent. Our ministers cannot, indeed, without neglecting their present charges, extend their labors. Their powers are limited; demands up to that limit are already made upon them; and if the regions beyond have not been gathered under their wing, it is only because their wing is too small to overspread them. When it is declared to such that one part of our design in this undertaking is to multiply religious instructors,

that they and others in similar circumstances may be enabled with gratitude and joy, to say "now our eyes see our teachers." it may be hoped that even they will exceed in their liberality.

It is not one of the smallest misfortunes of Presbyterianism in this colony, that we have inherited from our fathers, some of the consequences of those divisions by which the parent church has been rent. The causes of the original secession, and of its swollen ranks in the present day, were entirely local, peculiar to the kingdom of Scotland, and had no existence beyond its territory. It will not be pretended that they ever had, or ever can have any existence here. Here, there can be no usurpation of lay-patrons, no intrusion of unacceptable ministers, no disputes about the power of the civil magistrate, for he exercises no power in ecclesiastical affairs, and claims none, no ground of offence in corporation oaths. Farther, we presume to say that no one can justly allege against us a sinful laxity in discipline, or carelessness in maintaining the standard of the church. What good reason, then, can be adduced for perpetuating these unhappy divisions on this continent? Are not the reasons for unity among us, agreeing, as we do, in every point of doctrine, worship, and government, cogent enough to hush every dissentient feeling that circumstances may have engendered in the home of our kindred? We ought not to perpetuate, then, divisions in Canada, for no better reason than that they existed in Scotland. They cannot be continued here, but to the extreme detriment of that cause which ought to be dear to us as our own life. A better spirit now prevails in "our own, our native land." Let us contemplate the progress of unity, then, and humble ourselves before God here below; and when no real obstacles exist, except such as have their seat in the pride of the human heart—we are not yet one. We are still arrayed under distinct, though, we trust not, hostile banners. Oh, that the spirit of unity, which has of late achieved so signal a triumph in the return of a long separated tribe to Jerusalem, the mother of us all, might pursue us hither, and heal those rents which have so long exposed us to the derision of the enemy? We would hail it as an omen of these better days, did we behold every class of Presbyterians come forward promptly to the support of this projected institution, based on the principles of the common faith, and designed to raise up ministers for the service of one common altar. That many of those who in Scotland had gone out from the pale of the establishment will meet us in this spirit of brotherhood, we certainly know, and we shall thank God for these tokens of a movement originating with him who hath healing in his beams.

It is not unlikely that, appealing, as we do, for general support to the undertaking, we may hear an objection from some, that, as they never design that their sons should enjoy a university

education, it cannot reasonably be expected that they should lend their aid to establish one. Few, it is hoped, will persevere in acting on so narrow and illiberal a principle: it is in direct opposition to every sentiment which good men cherish in regard to measures affecting the general well being. The philanthropic contribute to the maintenance of hospitals, though they never expect the remotest of their kindred to become inmates. In every civilized and Christian community, such institutions are necessary, and such burdens must be borne. Individual advantage, however, in this and all analogous instances, is comprehended in the general good. If contagion be not checked in its earlier stages, can any one tell who may be sufferer? Every educational institution is designed to dispel ignorance, to eradicate vice, an evil more destructive in its operation on communities than the most infectious diseases. Nor is their influence limited to the successive troops of young men who are instructed within their walls. These are soon diffused amidst the crowd, and become radiant centres in other spheres. In the legislature, the courts of law, in the pulpit, in every walk of life, the best educated will usually be the best instruments of promoting the general good. In truth, a low standard of learning among persons in the highest grades of society, and among professional men, can only be regarded as at once a national vice and a national calamity. This observation applies with peculiar force to an illiterate clergy. As a body, they come most frequently into contact with the popular mind; to them naturally belongs the superintendence of popular education; if they are unable to appreciate its value or to recommend its culture, or to display its effect, what can be looked to but a downward movement of the people to ignorance and barbarism? In connexion with this point, we may notice an advantage that would incidentally accrue to popular education, from exacting a lengthened literary preparation from all candidates to the holy ministry. Many of them might thus be led to devote some of the early years of their course to teaching; hence the guardians of our common schools might obtain a class of teachers of higher scholarship and better conduct; and the pupils of such as may hereafter rise to eminence by their talents and usefulness, may derive, throughout all their future life, many benign influences from their youthful preceptors. They will rise in feeling with the man, and be the better for having known him. Moreover, many trained in these institutions, may devote themselves permanently to the labors of education, and contribute to raise the standard of it in society. These high seminaries of learning ought not, therefore, to be viewed as designed for the benefit of the few only, and consequently cast on the liberality of the few. Every member of the community has a direct interest in its educational well being. The humblest settler is most deeply concerned in the question, "Who shall instruct my children?" and the institution

that sends forth qualified teachers, however remote it may be from his own residence, is to him a positive and personal benefit.

Although our object is to provide the means of a liberal education for the community in general, the preparation of candidates for the holy ministry forms also an essential part of it. The experience of the last few years has completely withered every hope of our obtaining a sufficient number of ministers from the parent country, to supply the wants of the colonial church. Numerous congregations have sent applications thither in every form, and for years in vain. A solitary laborer now and then debarks on our shores, to testify to us that our spiritual destitution is not forgotten by those who bear towards us a paternal regard, but he is immediately absorbed, without any apparent lessening of our wants. At this moment, as we gather from Presbyterian reports, there are not fewer than *eighty* ministers required for as many settlements, prepared to exert themselves to the utmost to support divine ordinances among them. But it is not in our power to make any reply to them, save "we have not the means of assisting you; we are not able to persuade preachers to leave their native country and share your privations in these wilds; we can now cherish little hope for you, or for your children, that you shall abide in the good old paths, unless we shall succeed in raising up among yourselves those who shall serve in the temple of God." Brethren, we think it of high importance to fix your attention on this state of things, that we may, through the divine blessing, persuade many parents among you, to consecrate a son to the ministry. But in the meantime, a previous step must be taken; a previous oblation must be made. You must provide the funds to endow a college for their education. According to the sound views entertained among us, none should be invested with this office, but those who have been competently instructed. To provide instructors of the greatest ability, we have requested the General Assembly's Colonial Committee, to nominate and appoint without delay, a principal of the college, and one professor. We are assured, that whoever may be appointed to this office will enjoy the confidence of the Parent Church, and will also merit and secure yours. But we cannot hope to draw men of learning and talent from the sweet attractions of home, and from other important spheres of ministerial labor, unless we secure to them a suitable maintenance. For this we call upon you, not merely for your own liberal donations, but for your entire countenance and support, in whatever way it may be wanted. Let us fulfil our part: we have the fullest confidence that the General Assembly's Committee will fulfil theirs; and that the appointments which they are authorised to make to the chairs of our Canadian College, will secure for it an honorable name, and cause its influence to be beneficially felt throughout this whole continent.

What mighty effects, for good or for ill,

though we choose on this occasion, rather to contemplate the good, are often produced in the affairs of men by one or two master spirits! One poor German monk made the throne of ancient spiritual tyranny totter, even in an age when it seemed most securely established, and originated that reformation through which so many millions are now reaping the blessed fruits of pure religion and enlightened liberty: and his mind received its impulse and direction from a dusty Bible, which by accident, he found in the library of his convent. To the large spirit and christian philanthropy of John Knox, Scotland is mainly indebted for her parochial churches and schools, through which she presents at this day a spectacle of civil and religious well-being, to which there are few parallels: (*Note D.) and his mind was bent to that path of inquiry, which led to his renouncement of a corrupted faith; and anon to that course of energetic action, by which he was distinguished as a reformer and patriot, by one of his preceptors in the University of St. Andrews. These alone who have attended on the prelections of eminent men are able to appreciate the power which they exert on the character of their pupils, and the indefinite multiplication of that power upon the community, when these pupils are dispersed to mingle in its affairs. If our college shall be conducted by such men as we could with pleasure name, and be frequented by youth of talents and piety, who shall in turn instruct and elevate the people to be committed to their care, what noble reward can we aspire after? The oriental proverb pronounces him to be a benefactor and blessed, who plants a tree by the way-side for the shelter of the weary traveller: what honor shall we heap upon his name, whose beneficence has brought forth, perhaps from the shades of obscure and humble life, even one man, whose doctrine and example will counteract the ignorance and irreligion of his time, and diffuse over the dark scene of human life, the soothing radiance of heavenly hope, that prepares the sufferer for the immortality to which it points. It would surely be difficult to discover, among all that has attracted the plaudits of mankind, any thing more deserving of long-lived remembrance than the labors of the learned, and the beneficence of the good crowned with such results. Such considerations should lead us to attach the highest importance to those institutions, over which eminent men preside, to direct the studies and form the characters of such as are to enlighten and guide their age: and every care should be taken, and no expense spared to procure instructors of the highest qualifications, of the greatest intellectual and moral energy, themselves the patterns of the excellence which they delineate, and the richest benefactors of the seats of learning which they adorn. No one doubts that our native land can furnish such instructors. And though our greatest liberality will furnish them only a scanty income, we nevertheless cherish the hope, that neither this, nor the comparatively narrow and obscure

sphere to which talent is here confined, will doom us to the services of mediocrity, or prevent us from obtaining men to fill those chairs, whose power shall be felt in forming the literary and religious character of this nascent empire.

We need say in this place, only a single word, in reference to the site that has been determined on. It will readily be admitted, by all who are free from unreasonable bias, that Kingston is one of the most eligible places in Canada for a seminary of education. The town is remarkable for its cleanliness and salubrity; the population already exceeds 4000; and its growth and prosperity may be predicted perhaps with certainty. The communication with it by Lake Ontario from above, by the river St. Lawrence from below, and by the Rideau Canal which passes through an extensive inland territory until it joins the Ottawa, destined ere long to be one of the greatest thoroughfares of the northern regions of Canada, render it easy of access from all quarters. It has been ascertained that suitable lots of ground for the erection of buildings can be purchased, within the town, or at a convenient distance from it.

We submit to you, brethren, this statement of our views on this important subject. Your own serious considerations of its claims will prove the most powerful persuasives to that liberality which the occasion demands. Conscientious men are not moved to alms-giving without a sufficient reason, and they are bounteous according to the exigence. Our manifest object in this undertaking is, to found an institution at which our young men may be trained in all polite and useful learning, and the church may prepare an adequate and perpetual supply of ministers, for her present wants and ever enlarging demands. Let us at least lay the foundation; and if need be, leave to the liberal minded of another age, to complete and beautify the structure. Thus has it been in most works of the same kind. But let the founders transmit with that to which they have given "a local habitation and a name," some fair and sweet memorial of the large charity by which they are actuated, that posterity may do us honor, who in unsettled and distempered times, and while not yet emerged from those toils and privations, which convert the forest into a fruitful field, had the spirit to found an institution for the liberal arts, the wisdom to create a conservative power in the sacred edifice, the elevation of sentiment to bestow pre-eminent care on that which is intellectual and imperishable in our nature, the divine love to prepare reapers for that harvest which is unto everlasting life. Let every contributor, when weighing with himself this important question, "to what extent is it my duty to support this undertaking?" keep these high motives in view, and he will not fail to devise liberal things.

While we embark in this design with a humble dependance on the favor and blessing of God, it gives us high satisfaction that we proceed at the same time under the auspices and encouragement of the General Assembly of the

Church of Scotland. In the last report of the committee for promoting the religious interests of Scottish Presbyterians in the British colonies, it is stated: "Another most important object connected with the Canadas, is the institution of a college for general and particularly theological education, in conformity to the principles of the Church of Scotland. It is beyond controversy that these provinces cannot continue to derive an adequate supply of ministers from this country, and that they must ere long depend on their own resources for the means of religious instruction. It is therefore necessary that means be employed without delay, for providing them with well-informed instructors from among themselves, and furnishing those institutions by which they may command a high and sound education at home. This object has largely occupied the attention of your committee; and they cannot doubt that the Assembly will enjoin any committee whom they may be pleased to appoint, to persevere in the most strenuous efforts for promoting in these and all other respects the moral and spiritual interests of our brethren in the North American Colonies." In assured confidence that their cordial and effectual support will be rendered us, we have requested the Colonial Committee to appoint the principal of the college and one professor, without delay, and to engage them to solicit contributions for the college throughout the United Kingdom.

This institution, and the eminent men who shall be appointed to preside over it, will constitute another strong endearing tie to the church of our father land. Who can forget, who can ever cease to regard with affectionate reverence the land of his birth? Is there aught in the scenery on which we now gaze, however grand and beautiful it be, to obliterate from our hearts the fond remembrance of the scenes that we shall visit no more? Is it not rather our wish to create around us in this land of our adoption, a state as like as possible to that in the land from which we are exiled. And above all, are not its religious institutions dear to us, as still feeding the hallowed impressions of early piety, as a bond of spiritual fellowship with our brethren in Christ, which distance cannot dissolve, as the sweet pledge of rest in another country, that is an heavenly,

"Where the dispersed of Israel
Are gathered into one."

Oh, how fervently do we desire that the peaceful sabbath of our forsaken homes may always be ours, and the faithful ministrations of its sanctuaries, and the busy hum of its schools. The richest benefit of that change in the place of our habitation, ordained by him who determines its bounds, will arise from the part we take in the establishment of a pure creed and a scriptural worship. The pilgrim Puritans of England have indelibly impressed their faith and spirit on a large portion of this new continent. Let us, the partakers of a like precious faith, follow their example. When the light of eternity shines on us, this stands out the object

most worthy to be achieved. Unity in the truth and combination in love, will achieve it. Although a few faithless ones have deserted the banner of the covenant, and the love of many has waxed cold, we have reason to rejoice in the tens of thousands who, with their whole heart and soul, still rally round it, to whom no greater joy could be than to plant in these regions a scion of the true church, that it may become a great tree, under which our remotest descendants will find shelter and peace.

In conclusion, brethren, we beseech you to listen with candor, and to respond with prompt beneficence to those who may be appointed to call on you for donations. We are not insensible to the difficulties with which many of you have to combat, nor unaware of the temptations that beset you, to shove aside every thing that does not return an immediate profit in kind. We appeal, however, to your better principles, and on the grounds already set forth call on you to devote a just portion of your substance to secure a benefit for those whom you may never see. What is a community benefitted by increase of wealth, unless that wealth be made secure by the enlightened virtue of its people? What can fortune be but a curse to families sinking in the scale of intelligence and piety? It may furnish food for their enbruted passions, but cannot augment their dignity and happiness. "We will and command," says one of the greatest of England's kings, "that all freemen of our kingdom whosoever, possessing two hides of land, shall bring up their sons in learning till they be fifteen years of age at least, that so they may be trained up to know God, to be men of understanding, and to live happily: for of a man that is born free and yet unlettered, we repute no otherwise than of a beast, or of a brainless body and a very sot." Unless Canada provide such literary institutions for her freemen as are fitted to form and elevate their character, to lead them to the knowledge of the only true God, and of Jesus Christ whom he hath sent, our destiny may easily be foretold.

But we indulge no gloomy forebodings. We have no distrust of your willingness, and none of your power, when we require of you a larger exercise of liberality than we have ever before solicited for a general object. Our appeals to you cannot be seconded by those sympathetic excitements created in popular assemblies, by which avarice and selfishness are sometimes for a moment subdued, and led captive by a better spirit. We must meet you for the most part individually; we must deal with you in your retired and calm reflections; we must confide in your nobler sentiments, in your patriotic love for this your adopted country, which, unenlightened by schools, cannot enjoy peace or rise to distinction; in your inextinguishable regard for the institutions of your native land, which have gotten for it so honorable a name; in your own deep love for the gospel of the ever-blessed God, which requires that its messengers be enriched in all utterance and knowledge. Revolve in your most

serious hour of reflection and prayer the claims we have submitted, and the proportionable offerings we ask from you. Your generous sacrifices will long be gratefully remembered by your fellow-christians and countrymen. Nor will the remembrance be forgotten, when the benefactor's name is corroded from the brass on which it was engraved; for God is not unfaithful that he should forget your work of faith and labor of love in our Lord Jesus Christ. We know that the subject of education has long engaged a full share of the public attention, and that the members of our own communion take a deep interest in it. Sustain us, brethren, with your well known energy in this attempt to promote it. Go on and prosper. We wait, listening for the shout of triumphant liberality from Kamouraska to Sarnia, remembering, what we pray you always may remember the words of the Lord Jesus, how He said, "It is more blessed to give than to receive."

ROBT. M'GILL,
Moderator of Synod.

NIAGARA, 5th Dec. 1839.

Note A.—That the Presbyterian population has not been overstated at 100,000, will appear from the general results of the census taken last year, under a recent Act of the Legislature; these are as follow:—

Church of England,.....	79,754	
Presbyterians { Church of Scotland, 39,517	} 78,383	
Presbyterians,.....		31,648
Seceders,.....		7,218
Methodists of all sorts,.....	61,088	
Roman Catholics,.....	43,029	
Baptists,.....	12,968	
Twenty-three other denominations,.....	22,806	
No Profession,.....	34,760	
	<hr/>	332,738
Deficiency as compared with the entire population, nearly 1-6th of the whole,.....		67,558
		<hr/>
		400,346

In reference to the Presbyterians, we have to remark that in several districts those belonging to the Church of Scotland have been classed under the generic name of Presbyterian. We have certain knowledge also, that from several townships, in which are large bodies of Presbyterians, no returns have been made. In making this statement, we do not mean to insinuate, that any blame is chargeable on the returning officers. But we are of opinion that the system that has been followed in taking this census, varying as it does in different districts, is loose and inaccurate, and that the results obtained are no more than a vague approximation to the actual numbers in the principal religious denominations. We fervently hope it will never be made the basis of any Legislative measure. By making due allowance for inaccuracies, and adding the Presbyterian population of Lower Canada, it will be evident that the number attached to Presbyterianism in both provinces must exceed 100,000.

Note B.—We had drawn out a brief outline of the Act of Incorporation submitted to the Legislative Council by the Honorable W. Morris, but we find we have not space for its insertion. We may publish the whole document in our next number.—*Editor.*

Note C.—See the proceedings of the Commission of Synod, held at Hamilton, on the 8th of November last, inserted in our number for that month, pages 337-38.

Note D.—Education diminishes crime in a state.—A comparative estimate of the state of crime in Ireland, England, Wales, and Scotland, taken on an average of seven years, ending 1818, is given as follows from the *London Christian Instructor*:—

Ireland,.....	1 in every 1702
England,.....	1 1983
Wales,.....	1 8436
Scotland,.....	1 20,279

Hence it appears that according to the extent of the population there is a ratio of more than 10 to 1 in the commitments of England and Scotland, and of 11 to 1 in those of Ireland and Scotland, attributable in a great measure to the proportional deficiency of education and religious instruction in the two former countries.

THE ALPINE CHURCHES,

WITH SOME ACCOUNT OF FELIX NEFF, PASTOR OF THE HIGH ALPS.

It is recorded in God's faithful word, that the gates of hell shall not prevail against his Church, and history makes manifest the fulfilment of this prophetic testimony, the more carefully it is studied. It is well known, that in the days of the apostles, and of their immediate successors, churches were planted in Italy and in the south of France, and that these churches were in a flourishing state, may be gathered from the testimony of Paul, in his epistle to the Romans, that their faith was spo-

ken of throughout all the world; and from the account which Eusebius gives of the persecutions and martyrdoms which the christians of France endured during the second century. In process of time, Rome fell from being a christian church, and became the persecutor of all who refused to acquiesce in her backsliding and idolatrous practices. The like causes which led the Romish church to turn aside from the faith she had received, prepared the way for other churches following the same evil course.

These causes are to be found in the aversion of the natural heart to the purity of the divine law,—the desire of accommodating the gospel to the usages of the world, and the ambition on the part of the clergy. The symbolical representation of the church in the days of the Apostles, was that described in the book of Revelation, a crowned warrior going forth conquering and to conquer. She was comely as Jerusalem, and terrible as an army with banners. But no sooner were the Apostles withdrawn from the field of labor, than heresies and dissensions broke in, yea, increased like a flood, and the symbol of the church becomes that of a woman fleeing into the lonely wilderness from the face of her persecutors. Here she was to be nourished for “a time, times and half a time;” that is by general computation, for 1260 years. The additions of will worship and superstitious observances by the Church of Rome, was the work of ages, and during the working of the mystery of iniquity which began in the days of the Apostles, until its consummation in the beginning of the ninth century, when the Pope became a temporal prince, “there were,” as the Waldenses candidly confessed, “some individual souls in Babylon who loved the Lord, and served him with the spirit under all their disadvantages.” There is a people, however, who come prominently into view about the middle of the twelfth century, holding the primitive faith as it had been taught in the days of the apostles. They did not belong to the Church of Rome; on the contrary, they held forth a clear protest against her corruptions. They held the scriptures as the rule of faith, and had them translated for their instruction and growth in grace. They held only two sacraments, baptism and the Lord’s Supper. They rejected the use of images. They kept no Saints days, but observed the weekly Sabbath, and they rejected the mass. This people dwelt on the north and south sides of the Alps, that is on the frontier provinces of France and Italy. Their country is so inclement that strangers who have visited it, have expressed their surprise that human beings should ever have made it their home.—But they betook themselves to these dismal regions to escape the wrath of their persecutors, loving not their lives, that they might obtain a better resurrection. And here we cannot do better than give an extract from one of Mr. Neff’s letters:—

“In those dark times, when the Dragon, of whom St. John speaks, made war with the remnant of the seed, which kept the commandments of God, and have

the testimony of Jesus Christ, some of those, who escaped from the edge of the sword, found a place of refuge among the mountains. It was then that the most rugged valleys of the French department of the High Alps, were peopled by the remains of those primitive Christians, who, after the example of Moses, when he preferred the reproach of Christ to the riches of Egypt, exchanged their fertile plains for a frightful wilderness. But fanaticism still pursued them, and neither their poverty, nor their innocence, nor the glaciers and precipices among which they dwelt, entirely protected them; and the caverns which served them for churches were often washed with their blood. Previously to the Reformation, the Valley of Fressinière was the only place in France where they could maintain their ground, and even there, they were driven from the more productive lands, and were forced to retreat to the very foot of the glacier, where they built the village of Dormilleuse. This village, constructed like an eagle’s nest, upon the side of a mountain, was the citadel where a small portion that was left established itself, and where the race has continued, without any intermixture with strangers, to the present day. Others took up their dwelling at the bottom of a deep glen, called *La Combe*, a rocky abyss, to which there is no exit, where the horizon is so bounded, that, for six months of the year, the rays of the sun never penetrate. These hamlets, exposed to avalanches and the falling of rocks, and buried under snow half the year, consist of hovels of which some are without chimneys and glazed windows, and others have nothing but a miserable kitchen, and a stable, which is seldom cleaned out more than once a year, and where the inhabitants spend the greater part of the winter with their cattle, for the sake of the warmth. The rocks, by which they are enclosed, are so barren, and the climate is so severe, that there is no knowing how these poor Alpines, with all their simplicity and temperance, contrive to subsist. Their few sterile fields hang over precipices, and are covered, in places, with enormous blocks of granite, which have rolled from the cliffs above. Some seasons even rye will not ripen there. The pasturages are, many of them, inaccessible to cattle, and scarcely safe for sheep. Such wretched soil cannot be expected to yield any thing more than will barely sustain life and pay the taxes, which, owing to the unfeeling negligence of the inspectors, are too often levied without proper consideration for the unproductiveness of the land. The clothing of these poor creatures is made of coarse wool, which they dress and weave themselves. Their principal food is unsifted rye; this they bake into cakes in the autumn, so as to last the whole year.”

This people who are known by the name of the Albigenses and Waldenses, are within one hundred miles of each other, and though the former are French and the latter Italians, they hold the identical faith with the Protestant churches in modern times. Claud, Presbyter, of Turin, labored among them in the year 817, and in the writings of this pious man which have come down to us, he asserts the Protestant doctrine, that Peter stood in an equality with the other apostles, and that Christ is the only head of the church.* About the year 1260, Peter Waldo, a preacher of the pure faith of the gospel, fled with his followers from the persecutions of Philip Augustus, kind of France,

* See a Brief View of Ecclesiastical History—Curry, Dublin, p. 26.

and took refuge in Dauphine, the country of the Albigenes. Philip's rage followed him thither, and he ravaged their country, destroying the houses of certain gentlemen who supported him. Persecution scattered them among the nations of Europe; and while holding forth in sackcloth the light of the gospel, they were treated as the off-scourings of the earth. In the year 1206 the inquisition was established by Pope Innocent the Third, and thousands of the Alpine christians were hanged or burned, for this only crime, that they rejected the Romish superstitions, and worshipped God through the one Mediator, Jesus Christ. In a Bull which the Pope published about this time, he exhorts his subjects to persevere in the work of destruction. "We exhort you, that you would endeavor to destroy the wicked heresy of the Albigenes, and do this with more rigor than you would use towards the Saracens themselves; persecute them with a strong hand; deprive them of their lands and possessions; banish them and put Roman Catholics in their room."* The result of this bull was that three hundred thousand pilgrims spread death and confusion over their country for a number of years. But we pass over the sufferings which this people continued to endure up to the times of the reformation. When that great work began in Germany, they were prepared to hail it as the work of God. The following is part of a written communication which one of their ministers addressed to Aecolompadius, one of the fathers of the reformation. It manifests the pious humility of the people. The writer thus proceeds:—"Hail Blessed Aecolompadius! Having heard from many quarters, that he who can do all things, has endowed you with the blessing of his spirit, as may easily be known from its fruits, we have come with ardent joy from a distant country, hoping and firmly confiding, that the same spirit will, by your means, enlighten us and unfold many things, which hitherto through ignorance and dullness appear doubtful, or are altogether unknown to us; and that I much fear, to the great injury of ourselves, and of the people who are placed under such incompetent teachers. That you may understand the case, we inform you, that such as we are, we are the instructors of a poor and feeble people, who for more than four hundred years past, nay, as is often said among ourselves from the very time of the apostles, have dwelt among the thorns, yet (as pious persons have readily perceived) have not been left without

the special favor of Christ, through which though often pierced and tortured, we have still been delivered. In order therefore, that you may advise and strengthen us poor people, (for a brother assisted by a brother is like a strong tower,) hear if you please our customs, and the order observed amongst us who are ministers." Having detailed these at considerable length, the writer concludes—"In all things we hope and trust and earnestly desire to be enlightened and directed by the Holy Spirit through your instrumentality, for we long that you should be the pastor of our sheep, even as you are of your own flock. There is one shepherd and one fold * * * Oh, that we were all united one with another, and that we could conduct every thing, as we have great need to do, by your counsel and that of men like you! In all points however, we agree with you; and from the time of the apostles have thought as you do concerning the faith; differing in this alone, that by our own fault and the dullness of our apprehensions, we have by no means so just an apprehension of the scriptures as you have.—We come therefore to you to be directed, instructed and edified. We are worshippers of the same God."*

Felix Neff, whose life is narrated by Doctor Gilly, author of "Waldensian Researches,"† was a pastor of these Alpine christians. He was born as it appears in the neighborhood of Geneva, in the year 1798. He engaged himself when a lad to the business of a gardener and at the age of sixteen, published a treatise on the culture of trees. He did not remain long at this occupation. In the year 1815 he entered the military service of Geneva. Being a proficient in mathematics, he was raised, from the condition of a private to the rank of a sergeant of artillery, and this service it must be observed prepared him for enduring hardness in his pastoral labors among the Alps.—Having been led to see himself a sinner, and to believe in Christ as the only Saviour, he became zealous in seeking to lead others in the same good way. His zeal, however, was not seconded by his superiors, and his friends now advised him to quit the military service, and prepare himself for the work of the ministry. This accorded with his own desire, and after carefully preparing himself, and seeking the direction and blessing of God in prayer, he was received as a *proposant* or catechist by some

* Scot's continuation of Milner, Vol. 6, p. 135-142.

† There is another life of Neff, written by T. S. Elterby, besides a third published at Geneva.

* Milner, Vol. III. p. 491.

of the Swiss ministers. He visited the sick, instructed the young, and preached occasionally from the pulpit. Mr. Neff having officiated for four years as a catechist and preacher, with much success and acceptance, was desirous of being set apart to the work of the ministry by the imposition of hands. He was a member of the Church of Geneva, still he could not receive ordination from her pastors, as they had lapsed into grievous errors in doctrine, he accordingly visited England, and was ordained to the work of the ministry in London, by nine ministers, on the 19th of May, 1823. After this he returned to the continent, and finally stationed himself among the mountains which separate France from Italy. He preferred this locality to the fertile plains of his own land, because he found the people had a stronger relish for the gospel which he was commissioned to preach. His biographer gives us the following description of Mr. Neff's field of labor:—"The two loftiest mountains on this part of the (Alpine) Chain are Mont Genevre and Mont Viso. The latter is one of the most conspicuous in Europe from its elevation and bright snowy aspect and conical form. It rises as high as 13,000 feet above the level of the sea, and there being no gigantic pinnacle in the neighborhood which rears its head to the same height as Mont Viso, it appears to be exalted to the very sky, and to leave all the other summits in the plains below. As the eye is directed towards Mount Genevre on the left, and towards Mount Viso on the right hand, looking from Gap which is nearly the centre of the department, it ranges over a succession of jagged peaks and icy ridges which seem to be utterly inaccessible to the foot of man. But in the gorges of these mountains there are spots which the necessities of man have rendered habitable. These have been the asylum of families who have suffered oppression for conscience sake at all periods of persecution, from the persecutions of Marcus Amelian in the second century, to those of Louis the fourteenth and Louis the fifteenth."

Mr. Neff having commenced his pastoral labors in these mountainous regions, did not find the present inhabitants altogether what their fathers had been in ancient times. He did not, however, on this account, slacken his labors. The gospel is a dispensation of mercy to sinners, and, knowing this, he was only the more earnest in carrying the glad tidings among their villages. We give the following passage from his journal:—

"*Sunday, Feb. 1. (1824.)* I preached at Violins. In the afternoon I delivered a catechetical lecture, and in the evening I performed a service at which the in-

habitants, who are all Protestants, attended; and so did those of Ainsas, who are also Protestants. We sang a psalm, and I expounded a chapter to them.—At ten o'clock most of them retired, those who came from the greatest distance having brought wisps of straw with them, which they lighted to guide them through the snow. Some stopped till midnight; we then took a slight repast, and two of them, who had three quarters of a league to return home, set out with pine torches, indifferent to the ice and snow which lay on their path.

"The next day I followed the route to Dormilleuse, with a man belonging to that village, who had remained all night at Violins, to accompany me. Dormilleuse is the highest village in the valley, and is celebrated for the resistance, which its inhabitants have opposed for more than 600 years to the church of Rome. They are of the unmixed race of the ancient Waldenses, and never bowed their knee before an idol, even when all the protestants of the valley of Queyras dissembled their faith. The ruins of the walls and forts still remain which they built to protect them against surprise. They owe their preservation in part to the nature of the country, which is almost inaccessible. It is defended by a natural fortification of glaciers and arid rocks. The population of the village consists of 40 families: every one protestant. The aspect of this desert, both terrible and sublime, which served as the asylum of truth, when almost all the world lay in darkness; the recollection of the faithful martyrs of old, the deep caverns into which they retired to read the bible in secret, and to worship the Father of Light, in spirit and in truth,—every thing tends to elevate my soul, and to inspire it with sentiments difficult to describe. But with what grief do I reflect upon the present state of the unhappy descendants of those ancient witnesses to the crucified Redeemer! A miserable and degenerate race, whose moral and physical aspect reminds the christian, that sin and death are the only true inheritance of the children of Adam. Now, you can scarcely find one among them who has any true knowledge of the Saviour, although they almost all testify the greatest veneration for the holy scriptures. But though they are nothing in themselves, let us hope that they are well-beloved for their fathers' sakes, and that the Lord will once more permit the light of his countenance, and the rays of his grace, to shine upon these places, which he formerly chose for his sanctuary. Many of them have already become sensible of their sad condition, and have thanked God for sending me among them to stir up the expiring flame of their piety. It is some years since Henry Laget paid them some visits, and when, in his last address, he told them that they would see his face no more, 'It seemed,' said they to me, using one of those beautiful figures of speech in which their patois abounds, 'as if a gust of wind had extinguished the torch, which was to light us in our passage by night across the precipice.' It is strange that although they have been visited by several pastors of late years, yet there has been no preparation for receiving the young people at the sacrament. I have therefore employed myself in giving the necessary instruction, and have taken down a list of all the young persons between the age of 15 and 30. The number of catechumens amounts already to 80. On Tuesday (Feb. 3d) I preached in the church of Dormilleuse, and some of the inhabitants from the lower part of the valley attended. The narrow path by which they climb to this village is inundated in the summer by magnificent cascades, and in the winter the mountain side is a sheet of ice. All the rocks also are tapestried with ice. In the morning, before the sermon, I took some young men with me, and we cut steps in the ice with our hatchets, to render the passage less dangerous, that our

friends from the lower hamlets might mount to Dormilleuse with less fear of accident. There was a great congregation. In the afternoon I catechized in a stable. Several people from below remained all night, and therefore I took the opportunity of pursuing my instructions in the evening, and the next day (Wednesday) was spent like Tuesday. Thursday morning was devoted to similar exercises of instruction and devotion, and then I descended towards the lower valley, with about a dozen of my elder catechumens, who persisted in accompanying me to Minsas, that they might be present at the lecture there. At night I took up my quarters at Fressiniere, at the house of M. Barridon, who is the Receiver of the Commune. His eldest son is the only person in my parish, whose education gives him a claim to the title of *monsieur*. In garb and exterior he differs nothing from the others, and is the very *antipodes* of a *petit-maitre*: a young man of good sense; a zealous protestant, but, Frenchman-like, not yet serious enough to answer my views of a Christian. The inhabitants of the High Alps, like those of the other provinces of France, have very little gravity, and though they are more pious than others, they are gay and full of honor; so much so, that very often a sally of wit or a *bon mot* will burst out very unseasonably, and excite a laugh in the midst of the most serious conversation. It is necessary to be on one's guard (which naturally I am very little qualified to be,) or to be in danger of being disconcerted every moment. On Friday I went to Palons, on my return to Val Queyras, the first hamlet of the valley, where there are only eight protestant families, but I collected some catechumens, and others, as soon as I could, and gave them a sermon, and afterwards catechized them. Palons is more fertile than the rest of the valley, and even produces wine. The consequence is, that there is less piety here, therefore I addressed them very seriously upon their condition, from the eighth chapter of St. John, ver. 23, 24. In the evening we assembled together again, and I gave them another service. There are some young females here, who have an ear, and love music. It is always an advantage to a minister to find such aid, and experience has taught me, that we may hope for some degree of success, when we have this help. On Saturday, Feb. 7, I set out very early in the morning, to return to Arvieux, and arrived there in the course of the evening. Such is the history of one of my rounds. I shall have to make the same continually. It is an affair of twenty-one days. Arvieux, where I am expected to take my principal residence, is likely to yield a less return than other parts of my parish. The inhabitants have more traffic, and the mildness of the climate appears somehow or other not favorable to the growth of piety. They are zealous protestants, and show me a thousand attentions, but they are, at present almost impenetrable."

In August of this same year, Mr. Neff had a new church erected at Violsins, above referred to. The opening of a Protestant church, built by the government of France, is a new thing in modern church history; yet this is part of the good effects of the overthrow of the ancient regime. Mr. Neff took advantage of the occasion to testify their loyalty to the king and their gratitude to God. "After having had all their temples demolished," says Mr. Neff, "and being obliged to assemble in secret, and at the peril of their lives, in forests and in caverns, and on mountains; and now to behold

their sanctuaries rebuilt, under the sanction and with the pecuniary assistance of the government, is it not natural that the Protestants should testify their sense of the mercies of Almighty God, and their gratitude to the king, in the best manner they are able?" On this occasion, the Moderator of the Synod of the sister church of the Waldenses was expected to be present to assist Mr. Neff in the work. The Moderator, however, did not appear, but in his stead came an aged Waldensian Doctor, with some other friends. Mr. Neff, in compliment to his age, requested him to preside. He preached from Jeremiah vii. 4-7: "Trust ye not in lying words, saying the temple of the Lord, the temple of the Lord, the temple of the Lord are these. For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbor; if ye oppress not the stranger, the fatherless and the widow, and shed not innocent blood in this place, neither walk after other Gods to your hurt; then will I cause you to dwell in this place, in the land that I gave to your fathers for ever and ever." "Old as he is," adds Mr. Neff, "the Waldensian minister preached with all the ease and force of a young man." Mr. Neff conducted the second service. He preached from Hebrews, viii. 2: "A minister of the sanctuary, and of the true tabernacle, which the Lord pitched and not man." After mentioning the heads of his discourse, he says: "I took the opportunity of addressing a pressing invitation to my hearers to receive the proffered grace of Christ, and to go to Him." In the best of seasons, however, there are weaknesses which mingle with our service. The aged minister and Mr. Neff were drawn into a dispute which had well nigh ended in their mutual alienation. "Here," writes Mr. Neff "I must not omit to tell you of a discussion which arose between a Vandois pastor and myself. He was praising Protestants most lavishly, and especially the Vandois, whom he exalted to the very skies in comparison with the Roman Catholics. I ventured to make some observations on the danger of flattering people, and the little good which arises from elevating them above their adversaries; and I reminded him of the admonition of our Lord, 'that we had better cast the beam out of our own eye.'" The old pastor, it appears, took it up warmly. Mr. Neff continues: "I felt myself awkwardly situated. On the one hand, it was scarcely decent to enter into a controversy publicly, (for a great many persons were present,) with a respectable old man, who had