

ship, and we say that again, and no man but a thorough jurist will say anything else; and to this sin is another, that we have told the whole Church, and carried it by the *Magazine* to the whole Church. There are two things, evidently, he thinks should have been done, and the wrong is in not having done them. First, in not quietly submitting to the decision, because it was the decision of Synod; and second, in publishing a review of the case to the Church. Now, we may compare small things with great, for the principle is the same. Luther did not quietly submit to the decisions of the highest judicatory in Romanism, and, having no magazine, he wrote tracts, and scattered them like snow flakes through Germany—but Luther was wrong. Calvin would not quietly submit, and published too—but Calvin was wrong. Munroe and Ralph Brinkne, and Wilson, and Monroff, and Gillespie, did not quietly submit to the errors and tyranny of the General Assembly, but they carried their appeal both to the Church and the world—and they were all good Presbyterians; and it still becomes a descendant of them thus to write against us for the exercise of the very same right and principle. Dr. Andrew Thomson (the Scotch thunderer), when editor of the *Christian Instructor*, once came down, as he only could do, on the General Assembly, and reviewed and denounced some of its decisions in the quasi organ of the Church of Scotland—and Dr. Thomson was a Presbyterian. True, indeed, some members of the Assembly were filled with indignation, and the Church was in an uproar, and he was denounced (though not in the modern and novel style of the Toronto and Durham Presbyteries), but he carried the people with him, and most of the better men of the clergy, and he was editor of the *Instructor* till his death. Chalmers, with his noble band of four hundred marching from the Assembly Hall, did not quietly submit to the decision of the court, but went publishing their vindication to the Church and to the world—and they were all good Presbyterians. The Rev. Dr. Ferrier, our venerated father in our own Church, when in the Free Church, a few years ago, opposed the course and decisions of the Church courts, and, though not in a magazine, published his "Tower of Babel," and appealed both to the Church and to the world—and Dr. Ferrier is a good Presbyterian, and our Church here canonized his course by adding the circulation of his pamphlet, and, if we are not much mistaken, the *U. P. Magazine* applauded it and the course he took. Why, look at Dr. Burns, what he has been doing in the papers since June last, condemning his Synod, and justifying himself—and without saying whether right or no—at any rate we will say this, that he is a staunch Presbyterian. Has the Editor of the *U. P. Magazine* forgotten the Methodist brethren and the "Fly Sheets," and how in a series of articles he justified them, and condemned the Conference for their discipline and their tyranny? We could multiply precedents by the score, but let those suffice, and let the editor of the *U. P. Magazine* find some other and safer ground on which to erect his armaments of siege. That won't do.

Next, he has not heard both sides—no—he has just taken all from the *Magazine*? and there's his verdict. We have given an answer to his pleading, as to his verdict it matters not, though, when examined, is very like the answer of the oracle of Apollo. He says, "we know enough now to satisfy us that, in respect to the merits, the Presbytery and Synod may have had good reason for pronouncing as they did." Mark the "may," not that he was ready to say they had! ah! What, on the merits of the case have good ground! The cautious Editor will hit us, yet on the merits it is a "may." The merits of the case were never tried, and that is the very ground of our complaint, and of the ministers who protested. There were doctrinal errors, and, for holding the very same, several ministers were expelled from the Church in Scotland; but the Synod here, after agreeing to enter on the whole case, and with the parties summoned and at the bar, shirked a public trial. The *U. P. Magazine*, and all the Presbyteries in Canada, and every where else, may write against us till dooms day, but here is a fact staring the Church in the face—that, in regard to the merits of the case, the Synod backed out of a public trial—and that never can be successfully denied. We beg to tell the Editor of the *U. P. Magazine*, that we have enough of Morisonianism in Canada without the aiding of it by his protection—though we most readily acknowledge that he might not be intending to do so, only, if he had been less of a partisan, he would have been better and more cautious as a Judge.

The Bishop of Toronto (Dr. Strachan) is reported to have given an

extraordinary discourse in the Synodical Conference of his diocese. He is quite prepared to cry the compassion of Popery, and to form an alliance—an unholy one indeed—with the Roman Catholic Pope, for sake of keeping the head of the Clergy Reserve. He is in great fear and trouble, and he is in Popery for aid. In his language, Popery is every Sabbath proved down, but in his Address for to-morrow he intends, to oppose the well understood wisdom of the mass of the population. The love of the Reserve money is the root of the evil. His sentiments and proposals are outrageous on Pre-munition, and monstrous to freedom—just as we have not yet recovered it in full, further remarks must be reserved for next number.

BIBLE SOCIETY JUBILEE PROCEEDINGS.

On the 19th of this month, Toronto joined with the great Bible Society brotherhood in celebrating the Jubilee. In the morning there was a public breakfast in the St. Lawrence Hall, at which short speeches were made by ministers and laymen of different denominations. In the evening a grand meeting was held in the Richmond Street Methodist Church, the largest in the city. The speakers were, the Rev. Drs. Ryerson, Willis, C. Mearns (Montreal); Revs. Messrs. Ardagh and Cronin, and J. Rodda, Esq. The speeches were all excellent, and never before have we had such a splendid array of the piety and power of evangelical representatives, as on the platform that evening.

The collection was over £78. It was a delightful sign to see the evangelical ministers of once in the Church of England, taking a part with hearty good will, and may we hope that they found brethren, though not in their notions of Apostolical succession. All hail to such an union with all who love our Lord Jesus in sincerity and in truth. The Bible our centre, and the more it is loved, the greater will be our unity.

PRESBYTERY OF LONDON.

The United Presbyterian Presbytery of London meet in Adelaide, on Wednesday the 7th September, when, after an excellent sermon by the Rev. William Cavan of Blanchard and Downie, and the usual questions put and satisfactorily answered, the Rev. William Deas, was, by prayer and the laying on of hands, solemnly ordained to the office of the holy ministry, and had committed to him the pastoral inspection of the United Presbyterian congregations of Adelaide and Warwick. The Rev. James Skinner, of London township, addressed the minister and the numerous and deeply interested congregation.

The sphere of labour to which Mr. Deas is appointed is extensive. It has hitherto been but very inadequately supplied. Adelaide was first visited by Mr. Skinner in October, 1840. Soon after, at the request of friends, he preached in Warwick also. For a series of years he preached on week days, monthly, in six stations in these townships, occasioning to him a journey of about eighty miles, to and from, often in almost incredibly bad roads. For a time, however, he suspended his visits to Warwick, when the Congregationalist Mission settled a minister in that township, but resumed them, after a time, in compliance with the often repeated entreaty of our friends in that locality.

The congregation of Adelaide had, for a short time, the Rev. William Howden settled among them, but from his age and infirmity, and other causes, the congregation made no progress under him, and he resigned his charge.

It is very gratifying to the Presbytery to have this interesting portion of their very extensive bounds, so long and so much neglected (and willingly but unavoidably on the part of the Presbytery), at last supplied by a brother so able, energetic, and diligent, as they feel assured Mr. Deas will prove himself to be. Though his labours need to be very abundant and arduous, yet under the direction, and by the sustaining grace of the Great King and Head of the Church, whose resources are infinite, and always seasonably and abundantly supplied to his own servants, Mr. Deas will find, that the Lord sends him not on a warfare on his own charges. May his own soul be comforted with the words of consolation which he addresses to others. May his labours, in the hand of the Divine Spirit, be blessed to very many, in enlightening, convincing, and converting sinners, and in building up saints in their most holy faith.