

nearly all the essential doctrines of Popery. Now notice how they make good their charge. Instead of getting these doctrines out of De Saci's Bible, they take the easier, but altogether unwarrantable plan, of putting them into De Saci. Their object is to make De Saci appear as corrupt as possible, and they proceed in this way: They take some seven or eight objectionable Romish doctrines,—a corresponding number of passages from the Bible in question,—mix them well together, and then ask, Can any sincere Protestant swallow the dose? But mark how the mixture is made: the ingredients are provided by Mr. Munro,—the prescription is carefully prepared by Mr. Sutherland,—the British and Foreign Bible Society is compelled to provide a bottle to hold the poisonous compound, and then comes the exclamation: What an awful Society this must be; we'll have nothing to do with it whatever. Besides, they endeavour to make it appear that in France, &c., the Society is at pains to provide the corrupt versions far more cheaply than the others. On this point Mr. Russell shows so clearly that the statements of the Rev. gentlemen are fallacious, that one would imagine they can have no alternative left but publicly to retract the mis-statement. The worst of the matter is, that the Agent brings out, by referring to the identical Report which the authors of the pamphlet professed to quote, that these defamers of the Society could not fail to be perfectly aware that their own statements were incorrect.

In one point of view Mr. Russell's task was an easy one,—the pamphlet he was called upon to expose being a wretched production, so far as argument is concerned, though we must admit that it shows considerable power of so putting things as to convince an unsuspecting reader of the truth of their assertions. Any who may have been so misled should procure a copy of this "Defence," and to the ordinary reader it will be found to contain a great deal of matter that is interesting and instructive, apart from the controversy altogether. Mr. Russell has furnished, in this publication, an additional proof of his great ability as the Society's Agent. The pamphlet, we understand, is for sale in Halifax, Truro, New Glasgow, River John, &c.

THE CHURCH IN NEW BRUNSWICK.

Presbytery of St. John.

LAST month I described the territorial bounds of the St. John Presbytery and endeavored to convey some idea of the work required to occupy the new settlements, submitting a very brief sketch of a Catechist's labours on the Tobique, by far the most important region lately settled, and which is as yet unoccupied by any Church. In this communication I purpose making a few observations concerning the state of the Church in the field already occupied within the bounds of the Presbytery; and shall point out a few of the reasons why Presbyterianism has not taken such deep root here as we could wish. The charge made against us by some of our brethren in other denominations—that there is very little life in us—if not true to the extent urged, is not altogether devoid of truth. We may deny that a Church, in order to be a living, thriving Church, must have periodic pentecostal seasons; or deny that our Church has not such seasons of awakening; but the conclusion must, I fear, be forced upon us from actual observation of the fact—that our Church in the district to which I refer, if not dead, is yet very far from shewing signs of a vigorous life.

One of the first things, I think, which must strike a person on coming to this part of the Province, especially if he comes from a thoroughly Presbyterian district in the United States, or from a well organized parish in Scotland, is the little interest taken by the people generally in the affairs of the Church. Presbyterianism has, by some, been defined as republicanism in the Church. It would, however, be a poor commonwealth, in which the citizens did not take more interest in the common weal than the members of our church generally