

common ground, and unite their energies against one common enemy.

The following account of a most important meeting held in Glasgow, in November last, regarding "Religious Tests," will be read with deep interest:—

"At a meeting of the Senate of the University of Glasgow, held on Tuesday last, the 7th instant, resolutions regarding the abrogation (except in the case of divinity professors) of the law requiring professors to subscribe the Westminster Confession of Faith, and to conform to the worship and discipline of the Church of Scotland, were adopted. The motion for their adoption was made by Dr. Thomas Thomson, professor of chemistry in the University, a gentleman of more than European reputation, and seconded by General Sir Thomas Brisbane, dean of faculties in the University, a gentleman known throughout the civilized world as an astronomer, and a man of science in general, of the first order. The professors opposed to the abrogation of the obnoxious laws put forth all their strength, but in vain. After a discussion of great length, the resolutions were carried by eleven votes to seven, being supported by the dean of faculties and the professors of chemistry, humanity, mathematics, Greek, institutes of medicine, civil engineering, church history, practice of medicine, botany, and forensic medicine; and opposed by the principal of the college, and professors of divinity, surgery, logic, moral philosophy, Hebrew, and laws. The lord rector of the University (Mr. Fox Maule) could vote only in case the votes on both sides were equal; but he spoke strongly in favour of the repeal of the law. Six members of the senate—the professor of anatomy, natural philosophy, natural history, materia medica, astronomy, and midwifery, were absent; some on account of illness, and some on account of their lectures. Two of these are understood to be in favour of the test, and the other four against it. On the whole, therefore, sixteen members of the senate are in favour of opening up the chairs (with the exception of the divinity ones) to all men of talents and learning, without distinction of sect or party, religious or political: while the old exclusive system has only nine supporters.

THE Rev. Dr. CUNNINGHAM, Representative of the Free Church of Scotland, arrived at New York on the 21st ult. On the following Monday a large meeting of ministers and others was held in the Mission Room of the Presbyterian Board of Foreign Missions, "for the purpose of receiving Dr. CUNNINGHAM and hearing statements from him in reference to the object of his visit." In stating the reasons (says the *New York Observer*) that had led to the disruption of the Church of Scotland, Dr. C. said that his brethren had contended for years for the right of the people to elect their own ministers, and to determine for themselves the principles by which their church affairs should be governed; recognizing the word of God as the only rule, and ecclesiastical officers as her only officers, and fully competent to manage all her concerns. Failing to obtain the admission of these rights and principles, 500 ministers, embracing three-fifths of the clergy, and a great proportion of the people, have voluntarily surrendered their temporal emoluments and all their church property, and have cast themselves on the Providence of God.

In answer to a question put by the Rev. Dr. PATTON, Dr. C. said, that "the Free Church has now allied itself to the great family of Christians who are severed from all connection with the State; and he was confident that his brethren would never consent

to accept anything at the hands of the State that would give one denomination the preference over another. They were now *Dissenters*, they had joined that brotherhood, and there they should abide. He did not believe there was the most remote prospect of their ever changing that position. At the same time he could not see where there would be the least loss of liberty or sacrifice of principle in the church receiving pecuniary aid from the State, on the conditions named."

The Rev. Doctor was received everywhere with the most marked and enthusiastic expressions of respect and sympathy, and the pulpits of almost every religious body was thrown upon him, and invitations to occupy them were forwarded from all directions.

One of the most important results of this great movement of the Free Church of Scotland will doubtless be the breaking down of the walls of separation between different denominations, the destruction of old animosities, and the more cordial and happy union of all who hold Christ as the Head of the Church.

MRS. FLETCHER'S COMPANION.—On the 15th November, at Madeley, in the 66th year of her age, Miss Tooth. She had been for many years the companion of Mrs. Fletcher, the "widow indeed" of the well-known Vicar of Madeley. Her last illness was but of a few days' continuance, but attended with great suffering. Though somewhat singular in her habits, her career had been for many years one of great activity and usefulness, and her loss will be extensively felt.—*London Watchman*.

THE Wesleyans in England are holding Educational Meetings at the principal places there in pursuance of the plan decided upon at the late meeting in London, of which we have already given notice,—at which there are very liberal efforts made to carry out the noble plan.—*Christian Guardian*.

THE Rev. Robert Young has been appointed by the Wesleyan Missionary Committee in England, to visit the Society's Missions in Jamaica,—where he was once one of its Missionaries.—*Ibid*.

THE last Wesleyan Magazine from England contains long and thrilling extracts from the *Journal of the Rev. Mr. Freeman*, a noble Missionary of the Wesleyan Missionary Society, in Africa, where he has lately been extending the Gospel among some large and interesting tribes.—*Id*.

OBITUARY.

[FOR THE CHRISTIAN MIRROR.]

DIED, at Clarenceville, on Friday, the 15th December, MARSHALL TYLER, second son of Mr. Enoch Curtis, aged seven years and two months.

As it is to be feared that notwithstanding the encouragingly successful efforts which are made in different parts of the Province for the moral and spiritual welfare of children, they are too generally overlooked by the great mass of professing Christians. I have thought a brief account of the life and death of this little *Christian* might not be unacceptable or unprofitable to the readers of the *Christian Mirror*. If the righteous life and triumphant death of the man of years, or the remarkable conversion and peaceful end of the dissolute sinner, should be made public for the encouragement of the pious and the confusion of the sceptical, may not an exhibition of the grace of God in the child of tender years be equally

valuable, to show to Christians in general the capacity of children of very tender age to receive and profit by religious instruction, and to encourage those self-denying persons who are so praiseworthy employing much of their time and talents for the good of the rising generation, in their work of faith and labour of love.

The deceased child, who was a member of our Sabbath School in this place, from his infancy manifested a disinclination to those amusements which generally engage the attention and occupy the time of such children. That he possessed a strong and reflecting mind, was shown by many instances in his early history, which we have not space to mention, but which are carefully treasured up in the memory of his mourning parents. When he was four years old he attended the services of a protracted meeting, which was held in the chapel near his father's house. The services of this meeting made a deep and lasting impression upon his mind. A sermon which was preached upon our Lord's discourse of the rich man and Lazarus, particularly engaged his attention. After his return home he asked to have the passage found and read; and it became with him the subject of frequent and serious remark. During the continuance of these services, he learned several verses and tunes, which he remembered, and afterwards frequently sang. From this time he not only manifested a desire to frequent the place where public prayer was wont to be made, but he attended to his private devotions at home, in which, as was observed by his parents and others, he uniformly manifested the utmost seriousness, and from which he could not be diverted by any company or employment. His remarks upon the different occurrences around him, showed his sense of the presence of God as the disposer of all events.

This truly remarkable child appears to have been a plant of too delicate a texture to be left exposed to the withering and corrupting influence of this sinful world. The sovereign Disposer of life saw fit early to remove him to a more congenial soil and healthful clime, where the wicked forever cease from troubling. On the 7th he was taken violently ill. But although his sufferings were great, his life was not despaired of until the 13th—when his speedy dissolution was anticipated. Early on the morning of the 14th, he asked his father, who was standing by his bed-side, to send for the minister, saying he wanted him to come and pray for him. When the minister came, he asked him if he thought he should die. He answered in the affirmative. He then asked him where he expected to go if he died. He immediately replied, in a very expressive manner, "to the Lord Jesus Christ." He was then asked if he was willing to leave his parents, brother and sister, and go to Heaven. He said he was. The minister then asked why he had sent for him? He said he wanted he should pray for him. When asked what he wished to have prayed for, he replied, with great earnestness of manner, "that my sins may be all forgiven." After prayer was offered in his behalf, he expressed a wish to have them sing. When asked what he wished to have sung, he said:

"Praise God from whom all blessings flow," &c.

After singing he was asked if he was happy; he said he was. He now appeared considerably exhausted. After some minutes of rest, he sweetly sang a verse beginning:

"On the resurrection morn,
Give me Jesus," &c.

He continued in the same happy state until his death.

On the 15th it was seen that the period of his release was near. During the day his sufferings were great and his strength nearly gone. Much of the time he appeared insensible. About six o'clock in the evening, to the great astonishment of all present, he was revived, and in a clear voice sang the doxology beforementioned, in a manner which showed the dawns of heavenly glory in his soul. In less than an hour and a half he "fell asleep in Jesus," without a struggle, and passed "through death triumphant home," with the expression, "Come, come," still quivering on his lips.

R. A. F.

Clarenceville, January 10, 1844.

THE affairs of a good man are never neglected by God. Always adhere strictly to truth.