

and facts which everywhere daily press on our attention. But besides entreating all who really wish to be satisfied on this point, to go as they have opportunity among the people, and ascertain the truth by direct and careful observation for themselves, we can state some facts that forcibly bear upon the point. It is a notorious fact, and one openly confessed and lamented by friends of the Establishment, that the best ministers have left it. That is of itself a proof that the best of the people have left along with them. It is a notorious fact, that the really good elders, the men of a spiritual character who were in the eldership, have, with few exceptions, and to the extent of many, many hundreds, gone out of the Establishment. It is a notorious fact, that almost the whole of the Sabbath school teachers throughout the land, who belonged to the Established Church before, left it at the disruption, and carried with them the great body of the young whom they had under their instruction. It is a notorious fact, that the people who have gone out are the most faithful in their attendance on public ordinances, most liberally contribute to missionary and other Christian objects, and are the most distinguished for their knowledge and love of Scripture truth,—for their devotional habits, and for their general seriousness of character. It is a notorious fact, that all formerly in the Establishment, who have had anything to do as instruments in the revival of religion in the land, have gone out of it and joined the Free Church. And it is another notorious fact, that all the devoted missionaries to Jews and Gentiles, sent forth by the Established Church, have gone out of it with their brethren, and joined the Free Church of Scotland, under a deep, a resistless conviction, that her cause is the cause of Christ, and her adherents his most faithful servants. These are facts which there is no disputing. And they are worth a thousand abstract arguments in proof, that the Free Church now possesses the greater part of the piety and worth that were formerly found, but are to be found no more within the Church as now by law established,

FOREIGN SYMPATHY WITH FREE CHURCH.

The present year has been a remarkable one in the Church of the Grisons, as having witnessed a severe contest between the Church and the Government; and also the reception of a letter from the Free Church of Scotland, which has occasioned much inquiry. The pastor of St. Anthony's, a few leagues from Coire (the place where the Reformation commenced in that country), was deposed by the spiritual court for immorality. The man resisted, and the Government took his part. Very strong language was used on both sides, till at last the Government gave way; the pastor has been expelled from his parish, and is now understood to be a wanderer in the south of France. While this was happening, a letter was communicated to the General Assembly, from the Rev. Dr. Chalmers, in the name of the General Assembly of the Free Church of Scotland. It contained a statement of the events which have occurred in the Kirk, and requested the prayers and sympathy of the Christians of the Grisons. A considerable discussion ensued, the majority, either through aversion to the truth, or desiring not to commit themselves, declining to express sympathy with the Scotch movement. The letter consequently remains to this day unanswered; but as it contained but little information adapted to the simple comprehension of Swiss mountaineers, it is greatly to be desired that the Free Church would make another communication, containing a familiar exposition of occurrences in Scotland, and requesting a reply. According to information collected on the spot, it is not unlikely that a very valuable expression of opinion would thus be obtained.

The Scotch question has deeply interested Geneva, and I do not know an evangelical person who is not on Chalmers' side. English Churchmen cannot understand this unanimous feeling of

their Genevese friends. A pamphlet, with the whole history of the last few years' events in the Kirk, is in course of extensive distribution there.

A Christian gentleman from the Engadine, in the canton of the Grisons, spoke of the Scotch Church to-day with exultation. "Our ministers are supported as they are in the Scotch Church." "But, sir, there are 17,000 in Scotland," it was replied. "Oh, I don't mean that Scotch Church, I mean the Church that is by some independent; that is what I mean by the Church of Scotland!" Many a grey-coated Switzer was, I don't not, put upprays for Dr. Chalmers and his noble band of followers.

UNITED SECESSION CHURCH.

EDINBURGH PRESBYTERY.—This Presbytery met on 6th August. A member stated, that a probationer living within the bounds of Presbytery was reported to have made application for Episcopal ordination, accompanied with aggravating circumstances, when a committee was appointed to investigate this rumour, and to report. The Presbytery met again on 3rd September. A letter was read from Rev. William Puller, intimating his withdrawal from the fellowship of the Secession Church. The Presbytery, knowing that Mr. Puller is the preacher referred to at last meeting, and whose case had been sent to a committee, called for its report. The committee reported that they would institute further inquiries, but that they were not prepared to report finally. The Presbytery continued the committee, and agreed to intimate to Mr. Puller that, in present circumstances, his notice of withdrawal from the fellowship of the Secession Church cannot be recorded.

FREE CHURCH DEACONS.—We shall now fulfil the promise we lately gave, to acquaint our readers with the arrangement adopted by the Free Church at its last Assembly respecting the duties of elders and deacons. This, we doubt not, will be acceptable as a piece of intelligence regarding a sister Church at present in a very interesting position; but besides, as there is nothing in the scheme inconsistent with either Presbyterianism or Voluntarism, it is a fair enough question, Whether it might not be, in whole or in part, adopted by ourselves? If we ought to learn even from an enemy, much more from a neighbour and a friend. If we continue adhering to our own plan, it ought to be only from a conviction that, on the score of expediency, it is preferable to the one now submitted. We may mention, that an article in support of the latter will be found in the *Free Church Magazine* for August.—*United Secession Magazine*.

IRISH PRESBYTERIAN CHURCH.

The Irish Presbyterians have obtained a satisfactory adjustment of the Marriage question, so far as they are themselves concerned; but the Non-conformists have not been included within the provisions of the Act. Some misunderstanding having taken place between the Assembly and the Belfast Institution, the former has resolved on having a Theological College of its own, and they are to petition government for a grant towards its erection and endowment.

HOME MISSION.—Dr. Edgar has written a long and interesting communication to the *Banner of Ulster*, successfully refuting the calumnies of the Roman Catholic clergy regarding the Irish Presbyterian schools. The state of the "Glens" prevents the erection of school-houses, but the children are taught in the farmers' houses, the teachers perambulating the district for the purpose.

CHURCH OF ENGLAND.

EXETER EPISCOPAL FREE CHURCH.—Three clergymen (Messrs. Bulleel, Shore, &c.) of the diocese of Exeter, have opened a place of worship under the above designation. The policy of such a movement may be questioned; because, having no bishop, they cannot insure the propagation of the system. Episcopacy consists in having three

orders of clergy, each possessing different functions and more particularly in the vesting of ordination in the highest class of ecclesiastics. The mere reading of the Liturgy, the use of organs, and the wearing of surplices and stoupes, do not constitute the system; because all these may, and have been, adopted by other denominations, without any surrender of their peculiar principles. Congregationalism can continue its existence with one flock, and Presbytery may do it with two; but Prebety, without a bishop, could not do it with two thousand parishes. Messrs. Bulleel and Shore should have tried to get some diocesan to go along with them; finding an English or Irish dignitary, they should have endeavoured to get consecration from an American bishop, or, better still, they should do as John Knox and John Wesley did—drop Episcopacy both in name and deed, and ordain pastors for themselves.

HEARTLESSNESS OF HIGH-CHURCHISM.

The following is from the *Oxford Chronicle*.

"A sad scene took place at Taunton on Thursday; it will be long remembered to the infancy of the spectator in it. A young woman of the name of Rebecca Savin died, she had been for thirteen years a consistent member of the Wesleyan church, in that village. Deceased on her death-bed desired that she might be buried by the side of other members of the family, in the church-yard. On her wishes being made known to the Rev. T. W. Allies, the incumbent of the place, after her death, he not only refused to allow her to be interred where she had desired, and where there was plenty of room, but refused to bury her under any circumstances, on the ground of her being a Dissenter! Mr. Allies is a disciple of Dr. Pusey. It was proved to the Rev. Gentlemen that the deceased had been baptised at that church; still he declared that no Dissenter should mingle with the Church people. On deceased's friends remonstrating with him, and giving him to understand that he was bound to bury her, he said it should be at the extremity of the church-yard! where he had a place for that sort! Mr. Allies advised that the corpse should be taken to Bicester church, about two miles off, adding that Watts (the incumbent, and Evangelical Minister) would bury her or any one else, and probably without fee, as he liked that sort. The time for burial was near at hand, still Mr. Allies said she should not be buried among his people. The deceased's friends now went to the parish clerk and paid him his fees for breaking the ground; this done, they set parties to work to dig a grave on the spot where deceased had wished to lie. Mr. Allies also set parties to work to dig a grave at the extremity of the church-yard for the corpse. The village was now all confusion, and hundreds were gathered to the spot; Mr. Allies' friend went for the Bicester police, but they declined interfering. The Rev. gentleman endeavoured to prevent the grave being dug, but could not, nearly all appearing against him. He sent for the local constables. They came, and were immediately called on by the friends of the deceased to do their best to preserve the peace, Mr. Allies having become quite maniacal. The graves were dug; the corpse was brought to the church-yard, and there remained for some time. Mr. Allies was asked to come and officiate. He said, 'Do what you like with it,' and the coffin was brought to the grave dug by the friends, and by them interred, singing the hymn in the 53th page of the Wesleyan Hymn Book. Mr. Allies now put on his surplice and went to the grave which he had caused to be dug,—his foot-marching as clerk—and then over the 'tenantless' grave read the Bural Service. Nine-tenths of the people expressed their disgust at his unfeeling and intolerant conduct. In the church and yard the Rev. incumbent has done strange things. He has caused the graves to be levelled, the grave stones to be taken up and used as paving stones, and has had a gallery in the church, erected about