

it was the truth itself, and not the interpreter that caused the offence, has been pretty clearly demonstrated by the fact, that, a certain class of Anti-Calvinist writers have attempted to set the gospels and epistles in opposition to each other; and to depreciate the authority of Paul as an inspired teacher. Bishop Horsely we believe it was, who advised his clergy to read Calvin's writings before they spoke against him, and to take care that their zeal against Calvinism was not in reality directed against christianity itself.

Since the days of Bishop Horsely we believe it has not been so common with writers of the church of England to indulge in invectives against Calvin: and it seems to us nothing short of infatuation in Dr. Strachan to come forth before his clergy and the world with taunts about the "pride of Calvin's heart,"—"a pride raising him in his own conceit above the Apostle Paul,"—and Calvin's "wicked error." Dr. Strachan has been a very bustling, and we believe a laborious man; but, we doubt whether he has read as many leaves of Calvin's works as there are volumes of them. Certainly had he bethought himself of the part which Calvin and his associates had in bringing about the reformation in England, he would not have added to the slanders which he has dealt out against the living, these slanders against the dead. We wonder what the Archdeacon thinks of Mr. Faber confessedly one of the ablest expounders of prophecy, that the church of England has produced—who, considers Calvin and his associates to be figured out, under the second of the Angels which John "saw flying through the midst of Heaven having the everlasting gospel to preach unto them that dwell on the earth."*

The adage which bids nothing be said of the dead but what is *good* must be received with many qualifications; nothing surely but what is *true* should be said of them. And, it is because Dr. Strachan has in the publications of his referred to, done an injury to the memory of a great man, and indirectly also an injury to the cause of truth and of the Saviour, which Calvin was so honored in promoting, that we have ventured to make these strictures. We are sure, that a wiser estimate of the services which Calvin has rendered to christianity would dispose Dr. Strachan to blot the lines on which we have been commenting. And if this should happily be the case it will not be the first instance of the retraction of slanders vented from a pulpit against John Calvin, as, the readers of the Examiner may learn from the following narrative. :—

"Mr. William Barrett Fellow of Grenville and Caius College ventured to preach an Arminian sermon before the university of St. Mary's—I say ventured, for it was a bold and dangerous attempt at that time when the church of England was in her purity for any man to propagate Arminianism, and indeed Barrett him-

self paid dearly for his temerity. The university was so highly offended both at his presumption, in daring to avow his novel heterodox opinions, and for mentioning some great divines in terms of the highest rancour and disrespect; that, he was enjoined to make a public recantation in the very pulpit, from whence he had so lately vented his errors. This he did on the 5th of May following, part of his recantation runs thus :

"Lastly. I rashly uttered these words against John Calvin (a person than whom none has deserved better of the church) namely that, *he had presumed to to exalt himself against the Son of God*—in saying which, I acknowledge that I greatly injured that most learned, and truly pious man, and I do most humbly entreat that ye will all forgive this my rashness. I also threw out in a most rancorous manner some reflections against Peter Martyr, Theodore Beza, Jerome Zauchy, Francis Junius, and others of the same religion *who were the lights and ornaments of our church*, calling them by the malicious name of Calvinists and branding them with other reproachful terms.

I did wrong in assailing the reputation of these persons and in endeavoring to lessen the estimation in which they are held, and in dissuading any from reading their most learned works, *seeing our church holds these divines in such deserved reverence.*"

The Archdeacon's reproaches against Calvin and those of Mr. Barrett have probably been drawn from some common source. For the Archdeacon's own sake we sincerely wish that he may yet see his error, whether or not he publicly confess it.

I remain yours &c.

T. T.

PRESBYTER.

March, 21st 1838.

ADDRESS OF A COMMITTEE OF THE SYNOD OF CANADA, TO THE PRESBYTERIES OF THE CHURCH OF SCOTLAND ON THE SPIRITUAL DESTITUTION OF PRESBYTERIAN SETTLERS IN CANADA.

The Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, deeply and painfully impressed with a sense of the destitution under which the Presbyterian population, as well as others, in that colony labor, in regard to religious instruction and ordinances, and conceiving that notwithstanding the various representations which have been transmitted to the church at home upon this subject, and the urgent appeals made for aid both to the church and the home government, the distressing case of the population under her charge in this colony is not duly apprehended and sympathised with, resolved at its last meeting to memorialize the Presbyteries of the church of Scotland, setting forth our pressing necessities, our pe-

* Rev. xiv. 6—9.