

Still there are sly allusions, wearing an anti-Christian guise, which render it unsafe for the general reader, and only fit for those whose principles are well-grounded, or whose professional pursuits render it necessary for them to become acquainted with the infidelity of the age. It is not the old infidelity of Hume, but something far more subtle and dangerous. Its advocates indeed admit the divine character of Christianity, but while professing to believe its tenets they at the same time deny that the Scriptures are all inspired, or have come down to us uncorrupted. They proceed, with their slashing criticisms, to separate what is divine from what is human in the holy writings, until they reduce them to a few floating fragments. This they do with a considerable shew of candour, though in reality with much dogmatism. The foundations of Christianity, they maintain, are unsafe, and require to be re-constructed, and put upon a new and firmer basis; and attempt to shew the need of this, by producing a formidable collection of apparent errors and inconsistencies to be found in the Scriptures. This is accompanied with a kind of vague mystical piety, and German spiritualism, which attracts the sentimental and the imaginative. Their latest views are as follows:—"The books (of the Bible) differ extremely in moral value, as also in literary importance." If by "moral value" is meant a difference in the mode and degree in which the writers inculcate morality, we regard the view as correct. But this is no new discovery, it is known to any ordinary and unlettered reader of his Bible. If, however, it implies the existence of defective morality, in any book, we demur to the statement as unsound. The various books, too, it is said, possess a "unity" of their own; and "this unity mainly depends" on the belief of the *sympathy* of the Most High, with his devoted servants, and His desire of their moral perfection."

We would certainly recognise this "sympathy" as one of the truths tending to the unity of the Bible. It is not the end, but only a very subordinate one, when compared with many others. Is this pompous declaration a new discovery? The most careless student of the Bible would say that it is not; it lies plain upon its pages. We have quoted these brief statements on two grounds. To point out the insidious, and seemingly Christian guise under which the attacks on the truth are made; and, secondly, to shew that the pretended discoveries are old, effete truths, known to ordinary readers of the Bible, and only appearing original from the language in which they are clothed, and the relations which they are made to occupy.

There is, by the way, a disparaging criticism of Dr. Hanna's able *Memoirs of Dr. Chalmers*, which is concluded with the statement, that that divine, along with Arnold of Rugby, and Dr. Channing, "are among the fairest specimens of the clerical character which the world has ever witnessed."

The article on "The Philosophy of Style," is a most able production, and well worthy of the attention of our students and ministers. The review of "Whewell's Moral Philosophy," is also

deserving of consideration, as a most plausible exposition of the Utilitarian system of morality.

In the review of a Book of Travels, it is stated, on good authority, that the Papal Bull, which has given the people of Britain so much trouble, was not a religious, but a political movement—the joint work of Austria and Naples. This important fact places the matter in a new light, and renders those, who favour the popish measure, not only hostile to the best religious interests of their country, but also political traitors, and abettors of despotism.

**ANTI-SLAVERY MEETING.**—On the 16th ult., the Anti-Slavery Association of Toronto, held a public meeting, Dr. Willis, the president, occupied the chair, and after some appropriate observations, introduced Mr. Seoble of London, a distinguished advocate of human freedom. Mr. S. gave many interesting details of the inhuman system of slavery. He stated that in America there are in bondage, in the United States 3,179,589, in Brazil, 34 millions, in the Spanish Colonies, 800,000, in the South American Republic, about 250,000, in the Dutch Colonies, 60,000, and in Cuba, 500,000.

Mr. Ward spoke of the condition of the Negro settlers, in Canada, and informed the meeting that they were peaceful and industrious citizens. He had visited the schools for their children, and had found them well kept. The scholars were proficient, he knew from personal examination, in geography, grammar, arithmetic, latin, &c.; and, in truth, in some places, white children were even sent to Negro schools. He asked no pity for his people, but only for their rights.

**PRESENTATION.**—The Minister of Saltfleet and Binbrook, in connection with the Presbyterian Church of Canada, was agreeably surprised on returning home one evening, recently, to find two young men, Mr. John Ramsay and Mr. George Watt, waiting for him with a handsome Sleigh and Harness. They said, "We have the honor in the name of the congregation of Binbrook, to present to you this sleigh and harness, as a token of their respect towards you as their pastor, and to which all have most cheerfully contributed."

A short time ago, an excellent overcoat was also presented by the young men of the Saltfleet congregation, and a handsome plaid by some of the ladies; all of which were duly acknowledged by suitable replies. These marks of kindness are not only grateful and encouraging to the heart of a pastor, but also valued from the feeling which they indicate, and from the interest which they manifest in the cause of the Gospel.—*Com.*

**THE ECHO.**—We should have noticed in the *Record* for December, the enlargement of this excellent paper. The second volume appears on a sheet about twice the size of the former. We hope that such liberal support may be given to our contemporary as to enable him to adopt a still broader sheet, and encourage him in the laudable but arduous enterprise upon which he has entered, of exhibiting the truth, and opposing error, whe-

ther without or within the Church to which he belongs. The *Echo* labours to maintain the Protestantism of the Episcopal Church, and is the organ of the Evangelical or Low Church section of it. This section of the Episcopal Church, in everything but Church Government, is more akin to the Presbyterian than to the Puseyite or High Church section. When the lay element shall have been introduced, as soon it must be,—when our friends have their representative Church Courts, it matters not whether they be called Convocations, Presbyteries or Synods,—when the voice and the vote of the representatives of the Christian people tell upon the decision of Ecclesiastical questions, the system will be stripped of its most objectionable features. The people will at least claim the right of choosing their spiritual guides, and when this is attained, the line that separates the Protestant Episcopal and the Presbyterian Churches will be immensely narrowed. The *Echo* has undertaken a great work, requiring much moral courage, and patient persevering labour. Our earnest wish is, that such a measure of countenance and support may be given by a discerning public, as will encourage the heart and sustain the hands of our contemporary. The low price, only five shillings per annum, in advance, for a weekly paper, makes the *Echo* one of the cheapest in the Province.

#### PRESBYTERY OF TORONTO.

The Presbytery of Toronto met on the 22nd December. In the absence of an official report from the Clerk, of the proceedings of the Court, we may mention, that a call was laid upon the table from the congregations of Bradford and West Gwillimbury, to the Rev. Thomas Lowry, of Barrie, to become their pastor. The call was sustained, and the congregations of Barrie and Innisfil notified to appear for their own interests at the meeting of Presbytery, to be held on the 5th January, in the Library of Knox's College.

The Presbytery instructed one of the members to draw up and submit at the next meeting a scheme of missionary meetings, to be held in all the congregations within their bounds, and in which all the ministers shall be required to take a part.

An important discussion arose out of the circumstance, that although there is a clamant call for ministers, and the Presbytery unable to meet the demand for supply, yet they have been compelled to reject ministers coming highly recommended. Dr. Willis expressed, we think not too strongly, his surprise at the facility with which certificates are given, as if the conscience had nothing to do with the act.

If ministers in other churches give certificates, in ignorance of the qualifications of the persons receiving them, they do an injury to all concerned; if they knowingly certify what is incorrect, it is much worse; and if any suppose that a minister, who is either incompetent or unacceptable at home, will pass in Canada, they are most egregiously mistaken. It is not the inferior order of the Presbyterian people that emigrates from the British Isles, nor are those who remain better qualified to judge of the gifts of