

## SYNOD OF UNITED ORIGINAL SECEDERS.

REV. DR. MARSHALL.

The original Secession Synod met in Davie-street Church, Edinburgh, (Dr. McCrie's) on 23rd April. The Rev. John Miller, of Toberidony, Ireland, was chosen Moderator. After various matters of routine, the Synod took up a protest and appeal by the Rev. Matthew Murray, Glasgow, against a decision of the Presbytery of Glasgow, admitting the Rev. Dr. Marshall, and his congregation at Kirkcubrecht, into the communion of the original Secession Church. The reasons of protest were read, as follows.—"1. The Presbytery had exhibited undue precipitancy in receiving Dr. Marshall, inasmuch as he had been admitted the very day on which he had made his application. 2. Dr. Marshall had stated in the Court, in reference to his principles, 'You know my principles, and I know yours; mine are contained in the United Secession Testimony, yours are exhibited in your own Testimony, which I have read, and I am quite satisfied that the two Testimonies are substantially the same.' 3. He has maintained and defended opinions contrary to the doctrines of civil authority and the national covenant. 4. He cannot be said to have received the Testimony without explanation and reservation." After parties were heard, it was moved by Dr. McCrie, and seconded by Mr. Beaty, of Balmullo, "that the Synod approve of the conduct of the Presbytery in admitting Dr. Marshall; and that, considering all the circumstances, the Synod think that the Presbytery might have delayed the admission of Dr. Marshall, but as he has now been admitted, the Synod consider it unnecessary to enter into the merits of the case, and cordially welcome Dr. Marshall as a member of the court, and order his name to be added to the roll. In opposition to this motion, it was moved by Mr. White, of Haddington, and seconded by Mr. Sandison, of Arbroath, "That considering the scantiness of information on the record, some members of this court entertain doubts respecting the sentiments of Dr. Marshall on various points; and, as it is desirable that the utmost unanimity should prevail as to his admission, the Synod agree to ask Dr. Marshall to favour them with a friendly conference on these points, before coming to a decision." After some discussion, the latter motion was carried by a majority of twenty-eight to nine.

Dr. Marshall then said he must beg leave, with all respect, to decline a private conference with the Synod. Had he contemplated so long a discussion on his case, he should not have been here. Whatever should be said or done in the matter, so far as he was concerned, should be in open court. When he left the body with which he was formerly connected, he said he should be ready to give the right hand of fellowship to any who maintained an honest adherence to the Westminster Standards. He believed that the Original Secession Church came under that description, and he was pleased when his congregation, having met to deliberate on uniting with some religious body, gave the preference to this church. He had stated to his congregation that he was willing to be in communion with either the Free Church or the Original Secession, provided he was received on his own terms. To the Presbytery of Glasgow he had stated that, while he agreed with them in the great essentials of religion, he was aware there were some minor points about which they might differ, but that he trusted they were prepared to make these matters of mutual forbearance, as he was prepared to do. On this understanding, the Presbytery were pleased to give to him and his congregation the right hand of fellowship. He believed that, in the course of conversation, he had used the expression about sinking his voluntarism; but he was rather sorry that he had done so, since he found that an improper use had been made of it. Did he mean by this that he was to retract his voluntarism? Not at all. All he meant was that he did not intend to agitate in this cause—a thing which he could not contemplate doing while in connexion with this body. When he proposed to act on that principle, he was only doing what he had done for years past. At the last public meeting which he attended in Edinburgh, he had stated that he regarded the Church's soundness in the faith as a thing of vastly greater importance than the measure of religious liberty which she might enjoy as an institution distinct from the state. On that principle he intended to act. He did not wish to impose on his brethren. The simple ground on which he offered himself to their communion was the ground of mutual forbearance. If they would not receive him on that ground, they could not receive him at all. He had pledged himself to his people before leaving home that they should enter into this body as they were, or not at all; and his people would never receive him, were he to resile from that principle. "I am not here," concluded Dr. Marshall, "as a humble supplicant for admission into your fellowship. I do not, in fact, attach so very much importance to it. Since I came here, I have seen a spirit which I do not like. Small as you are, you are far from being a united body; and I greatly suspect that my comfort would not be very great were I to remain in it. I feel grateful to many of the members, and particularly to some of the senior members, who have been pleased to express themselves in very handsome and courteous language towards me; and all I can say is, that I cordially reciprocate all their expressions of kindness and mutual esteem."

In the course of the debate which followed, Mr. W. Marshall, Leith, and Mr. Anderson, Carlisle, declared that the Synod's decision on this case was inconsistent with the principle on which they had each been received into the body. Mr. White then moved, "That as Dr. Marshall has declined having a conference with a Committee of Synod, and as he has declared that he and his people will either enter on the principles they have hitherto held or not at all, the Synod do not sustain the decision of the Glasgow Presbytery." Mr. Sandison seconded this motion. Dr. McCrie

moved, seconded by Mr. Knox, Kilwinning, "That as Dr. Marshall has declared his adherence to the Testimony, and only requests that he may not be compelled to retract those views on which it might be supposed that the brethren might differ, the Synod admit him into their communion." On the vote being put, the first motion was carried by a majority of twenty-four to seven. When the Synod resumed next morning, Dr. McCrie, Dr. Laing, Messrs. Anderson, Paxton, Thomson, Headack, and Smith entered their dissent against this judgment.

## THE CIRCULATION OF THE BIBLE IN CANADA.

UPPER CANADA BIBLE SOCIETY FOR THE YEAR ENDING 31ST MARCH, 1851.

The report presents an abridged view of the Society's progress during the past year, and its position at its close.

Income, £1,399 0s 0½d; being £196 17s. 3d over the past year.

Payments, £1,506 6s. 6d.; being £429 7s. 0½d. more than last year.

Total gratuitous distribution, 463 copies,—value £58 3s. 1d., currency.

Stock.—The stock on hand at the commencement of the year, consisted of 4,179 Bibles, and 10,029 Testaments, 41 Books of Psalms, and 757 Indian Translations, amounting in value to £1,111 3s. 5d. Received per order from Parent Society, 5,833 Bibles, and 11,525 Testaments, value £892 0s. 10d.; and from the Montreal Depot, 20 Bibles, value £6 14s.; also copies returned from branches and depositories, 19 Bibles, and 11 Testaments, value £1 4s., as a free contribution from the Drummondville Branch. The stock on hand at the close of the year was 4,507 Bibles, and 10,765 Testaments, 49 Books of Psalms, and 718 Indian Translations, value £1,128 13s. 6d.

## MONTREAL BIBLE SOCIETY.

In the Report of this valued and highly useful Society, for the year 1850, we observe that the supply of steamboats on the St. Lawrence with the Bible has engaged its attention. It has also distributed gratuitously a large number of copies to various charities and benevolent institutions. Its issues during the year amounted to 7,047 copies, making the total issued since its commencement 132,512 copies. Its receipts from all sources, were £1,027 1s., and its expenditure, £1,010 6s. 4d.

## VICTORIES OF FIFTY YEARS.—FROM 1800 TO 1850.

The Journal of Missions thus sums up the results of missionary labor within the last fifty years. Surely such facts cannot fail to inspire the Christian, with new energy in labors to evangelize the world.

Let us now briefly glance at some of the statistics of Protestant Missions, during the last fifty years, gathering our materials from reports of all the Protestant missionary societies in the world. The introductory missionary labors of some of the English societies, during the six or seven years preceding the year 1800, may with great propriety be considered as belonging to the present century. Within this period, not far from two thousand missionaries have been sent forth to different heathen countries, and upwards of seven thousand native assistants have been employed in teaching and preaching the Gospel; about four thousand churches have been organized, whose aggregate members amount to very nearly, or quite, two hundred and fifty thousand, and three thousand missionary schools have been established, embracing two hundred and fifty thousand children! And all this where, fifty years ago, there was not a single school, nor a single convert; not a single missionary or native assistant to be found.

At the commencement of the present century, it is computed that there were in the whole world about 4,000,000 copies of the Bible; whereas now there are more than 30,000,000! Then, the Scriptures were published in less than fifty languages; now they exist in nearly two hundred languages and dialects! Then they were accessible in languages spoken by about 200,000,000 men; now in tongues and dialects spoken by 600,000,000!

Fifty years ago, not a dollar was given through any of the channels referred to in this review, expressly for the object of sending the living preacher to the heathen; now, considerably more than two millions of dollars is contributed annually to the Foreign Missionary Societies alone!

Within this same period whole islands and groups of islands, inhabited by the lowest savages, in the North and South Pacific, have been Christianized; the work of illumination has begun in some of the darkest parts of Africa; China, with its teeming millions, has been thrown open to our labors; India, throughout all its borders, has become fully accessible, while in Turkey, where the government lately visited with instant death all apostates from the national faith, the principle of religious liberty is now interwoven with the fundamental laws of the empire!

The statistics above given, though affording the most substantial and cheering proof of progress in the work of evangelizing the world, still, in their naked form, give no adequate idea of what has actually been accomplished. Who can estimate the influence of a single regenerated soul on the corrupt mass of heathenism around. And what must be the influence of two hundred and fifty thousand souls, animated with the love of Christ, scattered among millions of idolaters! And then again, it is not only true that the providence of God has now secured to the Christian Church the way of access to most of the heathen nations of the world, but much Christian knowledge has already been disseminated; prejudices have been extensively removed, and from almost all quarters, where missions have long been established, we are assured that the heathen are much more earnest and intelligent listeners to the word, than they were ten, twenty, or thirty years ago.