

UNION OF PRESBYTERIAN CHURCHES.

We had expected before closing our columns, to have received an account of the proceedings of the Committees of the two Synods who met in Hamilton on the 26th October, from a member of the Committee of our Synod who was present; but in this we have been disappointed. We understand that the account of the meeting which appears in the *Banner* of the 21th, speaks more strongly of the prospects of a favourable termination to these negotiations than is warranted by fact. The desire for a union, in which we also participate, has probably misled the writer of that account. We have not at present either time or space to enter on this most important subject.

APPOINTMENT TO KNOX'S COLLEGE.

The mission of Mr. Bayne, according to the latest communication from him, does not promise to be immediately successful to the full extent that was desired and contemplated. The College Committee, on that account, at their meeting on the 27th October, appointed the Rev. William Rintoul to a permanent place in the College, in so far as they can do so. As this appointment will obviate the reason of the protest taken by Dr. Burns to the resolution of the Presbytery, come to on the 31st August, to relieve Mr. Rintoul from his charge, he is about to make arrangements to remove to Toronto. The matter will be settled at a *pro re nata* meeting of the Presbytery, called for the 11th November. His address as Editor of this paper will meanwhile be, "*Knox's College, Toronto.*"

Notices of Books.

Authors and Booksellers who wish a candid notice of new publications that have a direct bearing on the cause of true religion, may forward copies, free of expense, to the Editor, at Knox's College, Toronto.

THE PROTECTOR—A VINDICATION.

BY MERLE D'AUBIGNE.

As "the rod of the wicked shall not always rest upon the lot of the righteous," when living, so neither shall the reproaches of calumny be permitted always to lie on their memory when dead. This has been well illustrated in the recent vindication which the name and memory of Oliver Cromwell have very recently received. It is now 139 years since this great man quitted the stage of time, and until but yesterday, as it were, public opinion seemed to have settled down in the belief that, with all his great qualities as a soldier and a statesman, he was yet a hypocrite, or an enthusiast in religion, or at best a mixture of both.

Historians had almost universally mistaken his character, some from their utter incapacity to appreciate the spiritual element which was its grand formative principle; others again from their political and ecclesiastical biases; and others still from their not having before them all the information that could enable them to form a just estimate of the man.

That information is now spread before the world, in a voluminous publication of Mr. Thomas Carlyle, containing the letters, speeches, and despatches of the Protector of England. And great is the service to historical truth—yea, and to divine truth too—in so far as that is involved in the character of one of its illustrious professors, which has been performed by this publication of Mr. Carlyle. From it, in connexion with the acts of the Protector, which biographers and historians have recorded,

his character can be made out as fully and distinctly as the character of David can be made out from those psalms of his, in which he breathed forth the inmost desires and affections of his soul, and the histories of his acts, which are to be found in the books of Samuel and Chronicles. And Oliver Cromwell, when thus seen, is found to have been not merely one of the greatest of warriors and statesmen, but also one of the greatest of christians—a man who, in the most trying and arduous scenes of life, endeavoured to walk with God.

Merle D'Aubigne has given in the work now before us, a few noble sketches of this illustrious puritan. Few of our readers may have access to the volumes of Carlyle, but we trust many of them will possess themselves of this most attractive and instructive volume. They will find in it fine delineations of the principal incidents in the Protector's eventful life, as well as of the leading features of the age in which he lived—an enlightened estimate of the excellencies of his character, and the errors into which he fell; and what is more, a running application of the lessons taught by the history of those times to British christians and politicians in our own day. And who so fit to urge these lessons as a foreigner, who stands exempt from all the suspicions which would attach to a Scottish Presbyterian or an English Episcopalian or Non-conformist, and that foreigner the honoured author of the *History of the Great Reformation*.

May christians of all denominations profit by the suggestions which Merle D'Aubigne throws out as to the duty of cultivating mutual forbearance, and seeking after union; and may the statesmen of Britain and of Canada read and ponder the illustrations which he adduces as to the national blessings of a sound Protestantism, and the national degradation and ruin which follow on the prevalence and ascendancy of Popery.

It has sometimes been said that when an Englishman ceases to be a Protestant, he loses his nationality, and, from the English-like spirit of the Swiss Merle D'Aubigne, we may say that a thorough Protestantism can easily transform a foreigner into an Englishman.

We give a quotation from the volumes, and our readers, whether they possess it or not, will not, we are sure, complain of the length of the quotation. It is, with a few omissions, the xi. chap., the title of which runs, "*MORALITY, GLORY, AND ANTI-POPEERY OF ENGLAND.*"

"To Cromwell the State was a divine institution, the maintaining and governing of which belonged supremely to God. He would not, like certain parties, look upon it as a purely human society. He did not think that it was based simply on terrestrial facts, such as conquests, treaties, and constitutions. He was not indeed blind to the influence of these things, but over all, according to his views, the intervention of the Deity was to be recognized.

"In some of his applications of this principle he went too far. The State is an institution against iniquity. *The prince is the minister of God to execute wrath upon him that doeth evil.*

"But there is one point which he saw very clearly, and in regard to which his notions were true. * * * the prosperity and power of a nation are based essentially on its morality and on its faith. He understood more distinctly perhaps than any other ruler, that no country can exist and flourish unless it have within itself some principle of life.

"He had, indeed, other passions not less noble than that of religious liberty. The greatness, prosperity, and glory of England was a no less potent necessity in him, and he worthily acted upon it. He said one day in council: 'I hope to make the name of an Englishman as great as ever that of a Roman has been.' And in effect he so augmented the general resources and maritime power of the nation, that he procured for it a more extensive European celebrity and influence than it had ever possessed under any of its kings.

"But the Protector knew that *righteousness exalteth a nation*, and it was by this means he desired to elevate his own. God himself spoke to his people.

"The army was subjected to an admirable moral discipline, which, with the piety that animated most of the officers and soldiers, concurred in keeping up a purity of manners till then unknown, especially in the garrison and the camp.

"The same morality prevailed at the Protector's court. Everything was becoming and honourable: every thing in strong contrast with the levity and debauchery that surrounded the unfortunate son of Charles I. in a foreign country, and of which the catholic court of France ere long presented so deplorable an example.

"The moral purity which distinguished the epoch of the Protectorate is a fact of great importance. We are, in truth, called upon to apply the rule given in the Word of God: *Every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit.* When unbelievers and libertines pronounce for the reign of Charles II.,—a reign characterized by great public licentiousness, and against the commonwealth, so remarkable for its christian virtues,—we can easily understand them. But when moral and religious people do the same, we are at a loss to account for their motives. This is a matter of such consequence that we feel it our duty to quote on this point the opinions of writers both English and French,—writers very Romanish, very royalist, and very hostile to the Protector.

"Dr. Lingard, a witness beyond suspicion, does homage to the morality of his government, although, with the candour habitual to the mass of Papists, he will not see in it anything besides appearances. 'Among the immediate consequences of the Restoration [of Charles II., in 1660], nothing appeared to the intelligent observer more extraordinary than the almost instantaneous revolution which it produced in the moral habits of the people. Under the government of men making profession of godliness, vice had been compelled to wear the exterior garb of virtue; but the moment the restraint was removed, it stalked forth without disguise, and was everywhere received with welcome. The cavaliers, to celebrate their triumph, abandoned themselves to inebriety and debauchery,—and the new loyalists, that they might prove the sincerity of their conversion, strove to excel the cavaliers in licentiousness. Charles, who had not forgotten his former reception in Scotland, gladly availed himself of the opportunity to indulge his favourite propensities.'

"Such is the testimony of an English writer; and now let us hear what a Frenchman says.—Chateaubriand, in spite of all his prejudices against Protestantism, is struck with the difference in a moral light between the two revolutions of France and England. 'This brief republic,' he observes, 'was not without glory abroad, or without virtue, liberty, and justice at home. * * * This difference between the two revolutions, which have nevertheless led to the same result, the same liberty, proceeds from the religious sentiment which animated the innovators of Great Britain.' He adds farther on: 'Setting aside the illegality of Cromwell's measures * * * an illegality necessary perhaps after all to maintain his illegal power * * * the usurpation of this great man was a glorious one. At home, he asserted the reign of order. Like many despots, he was the friend of justice in everything which did not touch his own person; and justice serves to console a people for the loss of their liberty.'

"Such are the avowals which truth has extort-