

and where there is no female activity or devotedness in a congregation its piety must be low. As in the family the female head is generally the index of its piety, so in the Church, congregational piety and prosperity depends upon the piety of its females. It was said by a distinguished character that the thing which France wanted for its prosperity was *mothers*, and so it is mothers in Grace which will secure the prosperity of the Church. May the mothers in our congregation here be more devoted to God, may this be the case throughout our land, then God shall bless us, then shall there be a time of revival from his gracious presence.

F. A.

ORDINATION AT WEST PORT.

We have had an interesting settlement in a new field within the bounds of the Brockville and Ottawa Presbytery. The Rev. Archibald Crawford has been ordained and inducted to the charge at West Port and Newboro'. These places lie on the Rideau Canal. They are both considerable villages, beautifully situated, and surrounded by a good agricultural country. The Presbyterian population, though not large as yet, is very influential in that quarter of the country.

The ordination took place on the 8th July. The Rev. Mr. Smith preached and presided. The Rev. Mr. Duncan delivered an excellent and weighty address to the pastor, and the Rev. Mr. Melville addressed the people in an appropriate and effective manner. The church was well filled with an attentive and interesting audience. After the ordination services, we had cakes and that temperate beverage, water, with some pleasing addresses. The Rev. Mr. Melville, Mr. James Breckenridge, Elder from Brockville, and Mr. Smith, delivered short addresses. The meeting broke up in the best spirit, and every one seemed highly gratified with the services of the day.

The settlement is cordial and unanimous. The people have had their eye upon Mr. Crawford for some considerable time, they have been earnestly desirous that he should be placed amongst them, and now that the pastoral tie has been formed between them, they feel that their church will be enlarged and flourish. They are an enlightened congregation, composed of that class of people among whom a minister finds pleasure in labouring, and from whom he gathers a stimulus to discharge with growing devotedness his ministerial duties.

They have no church as yet of their own. This want, however, will soon be remedied. They intend to proceed immediately to the erection of a church, and there is little doubt but that the villages of West Port and Newboro' will speedily be graced by that most comely and endearing of all objects in the scenery of a country, a Presbyterian Church and a spire.

The field is a new one. Mr. Crawford is our first ordained minister in that district. The Church will take its tone and character from the minister. Its formation and upbuilding, under God, are in his hands. He enters on no other man's labours—it is ground untried and untilld before. The prospect is excellent. Mr. Crawford is the right man for the place. The people are warmly attached to him. By his Bible classes he is engaging the affections of the young. The congregations at the different places are growing every Sabbath. In different outlying stations, when Mr. Crawford has preached, the attendance has been most encouraging. The friends are exerting themselves for the support of Mr. Crawford in his work. It is not invidious to mention the name of John Driffin, Esq., of Newboro', who all along has proved himself a warm friend of our church there, and who is a host in himself.

This, in short, is a most interesting and en-

couraging settlement, and one which we trust, in the hands of God, will be the means of consolidating and enlarging our Zion in that place, of diffusing Presbyterian principles, and of augmenting the number of Zion's disciples. — *Con.*

Office of Ecclesiastical and Missionary Record, &c.

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TO CORRESPONDENTS.

Communications intended for the *Record*, should be in the Editor's hands by the 15th of the month.

The Record.

TORONTO, AUGUST, 1857.

DR. DAVIDSON AND HIS DOCTRINAL VIEWS.

Dr. Davidson, Professor in the Lancashire Independent College at Manchester, has been for years well known by name to Biblical Students. For some time his orthodoxy has not been above suspicion. The charges against the soundness of his views have, of late, assumed a more definite shape, especially since the publication of the late edition of Horne's Introduction, one of the volumes which had come out under the editorial care and revision of Dr. Davidson. His fellow laborers, Mr. Horne and Rev. Dr. Tregelles, disowned the views which were set forth by Dr. Davidson in the second volume of the work, and the result was that the publisher found it necessary to withdraw that volume from Mr. Horne's series, and publish it as a separate work of Dr. Davidson.

It was chiefly on the subjects of inspiration and the doctrine of the Trinity that the views of Dr. Davidson were regarded as unsound. A Committee of Investigation was appointed by the subscribers to the Lancashire Independent College, to report upon the alleged departure of Dr. Davidson from the orthodox faith. This Committee in due time reported, acquitting Dr. Davidson of all fundamental and intentional error, deprecating certain expressions in his work, and recommending him by suitable explanations to clear himself of the charge of unsound doctrine which had been brought against him.

In accordance with this recommendation, Dr. Davidson has lately published a pamphlet of "Facts, Statements, and Explanations." The Committee of the College, after lengthened

discussion, and also conference with Dr. Davidson, have passed by a majority, a resolution in which it is stated that "the Committee are constrained with deep regret to declare that without questioning the sincerity of his profession, the explanations are, in their judgment, far from satisfactory, that while several material concessions have been made, and misapprehensions removed from some points, yet in the main, the most formidable objections are rather passed over than fairly met, and great doubt, and uncertainty, at least, left on matters of essential importance; it is, therefore, their painful duty to state that on the ground of these grave faults, and the rashness which he still exhibits in dealing with Divine truth, their confidence in him as a Professor in this institution, is greatly shaken, and that they view with serious apprehension the effect of his influence and teaching on the Students committed to his care."

We rejoice at the fidelity manifested by the Committee in the matter. The doctrines in question are too important and vital to allow of any uncertainty, or equivocation in the holding of them, especially on the part of a Professor in a Theological Institution. Dr. Davidson alleges that his views are not essentially different from the doctrine held by the Evangelical Church on the subject of the Trinity. He objects to the use of distinct persons in the Godhead, as a phrase liable to be turned against Trinitarians, and speaks of *three eternal distinctions* in the Godhead, but denies that he has written in opposition to the distinctions of persons in the Godhead.

On the subject of inspiration the views of Dr. Davidson are more palpably dangerous and unsound. He asserts that inspiration does not necessarily and always imply suggestion by the Holy Spirit, and hence an unmerciful sentiment may find entrance into a canonical work. He holds that inspiration admits of degrees, and that hence it necessarily partakes of imperfection. His views of inspiration are brought out prominently in his statement of the principles on which the imprecatory Psalms, such as 55th, 69th, and 137th, are to be interpreted. According to the views of Dr. Davidson, these Psalms are not *prophetical* utterances, nor *judicial* utterances, but the utterances of *private feelings*, which, in his judgment, do not accord with the morality of the New Testament. But such a view does away with inspiration altogether, and to use the words of a writer in the *New York Independent* "sets up the moral sense of an individual, say of Dr. Davidson himself; as the final umpire between the Old Testament and the New as to their relative inspiration. The New Testament, argues Dr. Davidson, lays down a certain code of morality. In my judgment, the language of David towards his enemies cannot be made to harmonize with that code; therefore these imprecatory Psalms were not inspired. On such a principle, we see not how any theory of inspiration can be maintained."

In one point, it appears that Dr. Davidson