

tered liberty as Robespierre and his insidious crew. The great Council assembled to consider of this matter, and almost unanimously conceded to the Executive Council the outrageous powers they had required.

We have carried the narrative as far as the events have been developed at the time we write, (15th Dec.) We must therefore pause to watch the further progress of those transactions.

After waiting as long as our time permits (20th Dec.) for further information, we now proceed, in a word or two, to narrate the proceedings both of the protesting clergy and of the civil rulers of the Canton de Vaud.

We regret to state that a few of those pastors (some twenty or thirty) who had resigned their charges, have, partly through fear and partly perhaps through some less commendable motive, retracted and returned into their benefices. Our only ground of regret is that at present the infidel rulers may be led in consequence to blaspheme the more at finding Christian principles weak, and be tempted besides to deal more harshly with the more steadfast ministers in hopes of breaking their resolution too. But, in another point of view, it is happy that the chaff which could not bear the storms of persecution should be winnowed from the wheat—that the vacillating and the weak that would fear the enemy's face, should be drafted away from the Gideon band that are to fight the battles of the Lord. But to restore our joy, others have stepped forward to fill up the gaps left in this sacramental host by the desertion of their faint-hearted brethren, and among these noble confessors are some of the most eminent professors in the theological faculty.

The government, on the other hand, seem resolved to perpetrate the grossest atrocities against liberty of conscience and freedom of judgment.—These Athiests and Infidels have indulged in cant which would be ludicrous if it were not disgusting. They have written to the resigning ministers imploring them for the sake of God's glory and the good of his Church to remain in their cures. What words are these in the mouths of avowed Atheists? Are they, too, becoming Methodists? as Dr. Scherer sarcastically asks in the *Reformation at Vaud*: "Or do they fancy that such hypocritical cant can impose upon the world?"

But not content with attempting to speak the language of Canaan, they have had recourse to more appropriate instrumentality—the persecuting weapons of Pharaoh. They have interdicted all meetings for religious worship but such as are held in the established churches, and celebrated by pastors salaried by the State. The Free Church ministers disregarding such an anti-Christian edict, opened chapels, and as they deemed their duty to God and man demanded, commenced preaching to their adherents. No sooner, however, had service commenced, than armed mobs surrounded the chapels, and by force obtained admission. On being denounced by the lion-hearted pastors by whose authority they thus presumed to act, the infidel rioters repelled, by authority of the Sovereign people, and immediately proceeded to put their autocratic commission, by force, with blows and insults, dispersing the peaceful worshippers of the Lord of Hosts. Not satisfied with this outrageous violation of liberty, civil and religious, the rioters forced their way into the private houses of the ministers and their adherents, to disturb their fellowship meetings and domestic devotions, and showed a determination, had they been resisted, to proceed to blood-shed.

And the Government—the Infidels—the Democrats—the friends of freedom, of thought, and of action—how did they act in this emergency?—Why, instead of punishing the rioters, they punished the peaceful worshippers and servants of Jesus. They issued an edict forbidding all acts of social worship except in the established churches, and on the Sabbath-day, threatening if this edict was disobeyed, to break up the meetings by armed force.

Such, at this moment, or worse, is the state of matters in Switzerland. We shall watch with intense interest the further proceedings of both parties, and shall not fail to communicate to our readers anything of interest that may, from time to time, transpire. In the meantime, we intreat our people to pray for our brethren in the Canton de Vaud; and as prayers, like faith, without works, is dead and useless, we intreat them to aid

our brethren by their liberality, their counsels, and every means within their power. We shall be truly happy to be honoured as the medium of transmitting any sums that may be contributed for this glorious cause. Our brethren are not supported by the mass of the people, and those who adhere to them are not only poor. They have contributed and will contribute to the very utmost of their ability. But do let some of our members step forward to their aid. What ever judgments befall us, let us not be exposed to that fearful denunciation, "Curse ye Meroz, curse bitterly, because they did not come to the help of the Lord, to the help of the Lord against the mighty."

#### UNION AMONG PRESBYTERIANS IN THE UNITED STATES.

The Convention which met in Philadelphia in May was composed of delegates from the several branches of the Scottish Church in this country, consisting of the Established, Irish Presbyterian, Secession, Relief, and Old Light Bargarh Churches. The design is to unite them into one body, under the name of the United Presbyterian Church.—Should the union take place, it would put Scottish Presbyterianism on a vantage ground, which it has never yet occupied in America; the church would contain between 400 and 500 ministers, and by the blessing of her Divine Head could not fail to increase rapidly, and to exert a very wholesome influence upon the country. She would set herself specially to the work of supplying the spiritual destitution of the Scottish and Irish part of our population, and from some attention which I have given to the subject, I am enabled to say, that this destitution is far greater than is generally imagined. You know enough of the form of worship of the Congregational, and even the Presbyterian Churches in this country, to judge of the feeling of strangeness which would come over a Scotoman in attending them. The result is, that in the manufacturing towns of New England and in the other parts of the country where Scotsmen and Irishmen have settled, there is really as much spiritual destitution as if no Church of any description existed near them.

But you will, perhaps, ask, What is the prospect of union? Is it likely to be consummated soon? To this I reply, I have no doubt that it will ultimately be effected, and this too, before many years are gone. The feeling in favour of it has been growing on all sides. There is no real difference of principle among the parties, their doctrine and forms of worship are the same; but there are still some remains of old party prejudice, and hence the need of great caution and deliberation. At the last Convention a basis of union was completed, which is now under the consideration of the Presbyteries of the several bodies. This basis just consists of the Westminster Confession, and a Testimony appended, condemnatory of the prevailing errors of the times. The only point of disagreement is slavery, and even here, the only difficulty is in so stating the rule of the Church that men shall not be excluded from the communion simply because they are slave-holders. There are those in our southern states who (slave-holders not of choice, but from necessity), would gladly manumit their slaves, but who are unable to do so from the peculiar laws of the south, or from the unwillingness of their slaves to move to a free state. Now it certainly seems cruel to deny a man placed in these circumstances the privileges of the Church; yet there are a few who go that length. But my own opinion is, that the difficulty will be overcome, for the prevalent sentiment in all the bodies represented in Convention is strongly anti-slavery. At the last meeting of the Assembly of the Presbyterian Church in America, held in Cincinnati, this subject was taken up, and though many anti-slavery people are greatly displeas'd with the action of the Assembly, yet it in truth shows the change that has taken place in the public mind on this subject. A few years ago the subject would have been very summarily disposed of; now it is formally referred to a Committee; and to say the least, one step has been taken by the Assembly in the right direction.

The marriage question was also taken up again (that is, whether a man may marry his deceased wife's sister.) Mr. McQueen's Presbytery was advised by the Assembly to restore him again to

the ministry, if it could be done consistently with the peace of the Church in that quarter; but at the same time all such marriages are strictly prohibited for the future; and though past delinquents are passed over, all future ones are to be subjected to discipline. I was under the impression that the question might now be regarded as settled, but I was yesterday informed by a friend from Princeton that such is by no means the case, and that it will not be until that clause of the Confession which declares that a man may not marry any of his wife's kindred nearer in blood than he may of his own, is erased from the standards of the Church.

[We are glad to see union among those who hold the same standards, and who, in fact, ought never to be separated. Why should not union be attempted in England between all who subscribe the Westminster standards? We think the time is now arrived when this subject ought to be taken up in the spirit of charity and truth. To make the necessary observations on the other parts of our Correspondent's letter would occupy at present more of our space than we can afford.—*Exp. of Presbyterian Messenger.*]

#### MINISTERIAL INCOME.

This subject is exciting the deepest interest among all denominations. All are engaged in plans and deliberations to ameliorate the condition of their pastors. It is full time that something were done, not merely by planning and scheming, but by active exertions, munificent sacrifices on the part of the wealthy, and frequent contributions on the part of the poor. But as we have expressed our own feelings on the subject already, and will have frequent opportunities of doing so again—opportunities which (such is our conviction of the necessities of the case, and our determination to stand forward as the advocate of our poorer brethren), if they do not spontaneously occur we shall create them. We shall not enlarge our own remarks. Our object at present is merely to submit to our readers the following letter from an Independent minister to the editor of the *Christian Witness*, (decidedly one of the most talented of our contemporaries,) with the editor's remarks in reply. We ought to mention that there is another letter on the same subject, which, from want of space, we are obliged to omit. The editor's own remarks, we are obliged, from the same cause, to curtail; but the remainder we may probably give in a subsequent number. The following is the letter referred to, a few sentences being omitted as of less importance to our object:

I refer to the subject of ministers' salaries. I may, perhaps, refer to this important matter with the more freedom, because I am not at all likely to profit by any of the plans here suggested, even on the supposition of their being adopted. Still I must observe, that my own resources are so very limited, that I sometimes feel the pressure of pecuniary difficulties, and it is on this very account, chiefly, that I am led to feel so much for my still poorer brethren. I am quite confident that many excellent men of sterling piety and useful talents must be suffering great privations, or great difficulties, or both. Necessity has made me a pretty "good economist," and knowing within a trifle how far a certain sum will go in domestic life, I confess myself at a loss to conceive how many are able "to make all ends meet and tie."

I love independency for everything but ease; it makes no adequate and systematic provision for its ministers. It provides amply for a few, does pretty well for still more; but leaves a vast number to chance or accident, to eke out a miserable existence as they may be able. If the church a pastor may happen to serve can and will help him, it is all very well; but if not, the sympathy and relief he will obtain from the body will be limited enough, and, in many cases, nothing at all. Independency appears to have destroyed the idea of responsibility belonging to our churches, except so far as their own pastor is concerned; there is no idea of responsibility in reference to the body. It does not extend even to a neighbouring brother. Then in cases not a few, in which a Church may have given £300 or £400 per annum to their minister, whilst, perhaps, a brother, three miles distant, perhaps with a larger family, and no other resources, is receiving not more than one! And