

tions, principally because of its Popish affinities. Little, indeed, would be achieved by the expulsion of Cardinal Wiseman and his batch of bishops, if Puseyite Episcopacy were in the ascendant.

In Scotland sound hearted Protestantism grapples with the aggression, not as against the Royal prerogative, but as an invasion of the prerogative of Christ.

The Commission of the General Assembly of the Free Church of Scotland, took up the subject at their meeting in Edinburgh, on the 20th Nov., when the following resolutions, drawn up and moved by Dr. Candlish, were adopted:—

"That this Church maintaining the doctrine of the sole and supreme authority of the Lord Jesus Christ over his own house, feels called on to oppose whatever aggression may be made in any quarter on His divine prerogatives; that the Pope of Rome is not in any sense the Head of the Church, but is the Antichrist—the Man of Sin pointed out in the Scripture; That the pretensions of the Papacy are irreconcilable with the independence of nations and their rulers, and are dangerous alike to the Sovereign and the civil and religious liberty of the people; That the recent measure of the Pope in setting up an ecclesiastical hierarchy with territorial dioceses, and introducing a Cardinal into this realm, is well fitted to awaken the alarm of all sound Protestants and patriots, and the Commission will rejoice in all constitutional efforts of the Government or the people to meet this unprecedented and audacious aggression on this free Protestant and independent kingdom; that in the opinion of this Commission, the recent outrage of the Roman pontiff has been in a great measure induced by the official support and countenance of late years given to Popery, as well as in the Government endowment of Papist institutions, and in the recognition of Popish titles and dignities in the British empire, and immediate steps should be adopted for the withdrawal of all such encouragement to that anti-Christian system; that this Church has observed with pain, that the most powerful section of the Protestant Church within these realms, has long looked with apathy on practices which has furnished many recruits to the Church of Rome, in a manner, and to an extent unparalleled since the Reformation, and this Commission rejoices that the recent letter of the Prime Minister holds out a hope of that matter being considered by the Government. The seventh resolution alludes to the necessity of diffusing information as to the nature of Popery, and meeting its aggressions by the preaching of the pure Gospel. The eighth proposes a memorial to the Queen; and the ninth instructs ministers to preach a sermon on the subject, on or about the second Sabbath of December—these resolutions to be read from the pulpit the Sabbath previous to such sermon."

Dr. Croly has addressed a meeting of the Fellows of Zion College, in a speech of thrilling eloquence, which want of space alone prevents us from inserting. He regards the awakening of the spirit of England, as an evidence of the protecting providence which has so often interposed between her and calamity, and considers the attack upon the religion of the country, as part of a plan for an onslaught on the Protestantism of Europe.—He thinks the present act one of insatiation. "He (the Pope) might have gone on multiplying obscure agencies—prompting renegades to fill their churches with imitations of the mass, and act Popery in the garb of Protestantism. Inflamed by insolent ambition, or urged on by the power which has so often taken the crafty in their own snare, he has roused a high-hearted people

into indignant resistance. I defy any man to find the equal of the mingled folly and rapacity of the act. I think we have prophetic proof, that we are approaching a time of trial, the chief feature of which will be persecution. We must make a national compact, a 'Solemn League and Covenant' of the whole people, to stand by each other—to resist—repel—retrieve the encroachments of Popery. No violence to the Papist, but no persecution to the Protestant." Dr. Croly points out instances in which the Government has made concessions, as a contract, for Popish peace, and what has been the result. Maynooth was established in 1775. "The Papists conspired, and in three years burst into open rebellion, in which 30,000 of the peasants perished. After a long reign of disorder, faction, and assassination, came the Catholic Relief Bill, of 1829. Ireland has ever since been the clog at the minister's heel.—Then another daring insult to Protestantism was afforded, in the perpetual endowment of Maynooth. The ink was scarcely dry, or that mingled act of perfidy and poltroonery, when another avenger, their man was let loose upon unhappy Ireland. Here I pause. The characteristic of our day is the visibility of Providence. We see not only the writing upon the wall, but the hand that writes."

THE REV. SAMUEL MILLER, D. D., OF THE PRINCETON THEOLOGICAL SEMINARY.

Toronto, Dec. 14, 1850.

My Dear Mr. Editor,—

When at Princeton in February and March, 1844, on the business of the Free Church of Scotland, I had the pleasure of much intercourse with this distinguished man, as with his eminent colleagues in the Theological Seminary, and the Professors in the College. A happier day I never spent than that which was devoted to the prelections of Dis. Alexander, Miller, and Hodge, and meeting with one hundred of the "rising hopes" of the American Church. Dr. Miller's personal appearance reminded me much of the late Professor Macgill of Glasgow; but his manner was fully more affable than that of the accomplished and pious Divine whose memory is to me, in common with many, very dear. I told Dr. Miller that, in 1805, when a student of philosophy, I had fallen in with his three volumes of "the Retrospect of the Eighteenth Century;" that I had perused them with intense interest; and that they had contributed not a little to direct my studies. I thanked him also for his "Life of President Nisbet," the accuracy of whose historical statements I had it in my power to attest, from personal knowledge of many of the parties concerned. These things were very gratifying to the venerable old gentleman. You cannot conceive, Mr. Editor, the avidity with which he and the other Professors enquired regarding Chalmers and Candlish and other heroes of our Free Church, and how much they and the Students were gratified with any little anecdotes regarding them. Dr. M. has published a number of able works on Presbyterianism—on the Eldership—on Articles of Faith—on Baptism, &c. He has

been succeeded in the Chair of Church History by my much respected friend, Dr. James W. Alexander, formerly of Princeton College, and afterwards one of the ministers of New York. It is to these noble theologians at Princeton we are indebted for that treasury of sacred literature and sound theology, "The Princeton Review;" a periodical which no seminary of theology should be without.

May I beg your insertion of the following notices from American papers.

Mr. Editor, yours ever,

RONT. BURNS.

DEATH OF DR. MILLER.

A great man has fallen in Israel. The pious, the learned, the laborious, and eminently useful Rev Samuel Miller, D. D., Emeritus Professor of Ecclesiastical History and Church Government in the Theological Seminary of the Presbyterian Church, at Princeton, New Jersey, has exchanged worlds. The venerable father passed from the place of his earthly sojourn, on the 7th inst. after filling up his fourscore years. We merely announce the event. Others, better qualified, will do justice to his character. We loved and venerated him. A more perfect model of the Christian gentleman, we have never known. Amidst the sinkings of exhausted nature, his sky was serene, his prospect brilliant. Dr. Miller was born near Dover, in the State of Delaware, October 31st, 1769, where his father, a native of Boston, was then settled as pastor of the united churches of Dover and Smyrna. He graduated at the University of Pennsylvania in 1789, having long been the oldest living graduate of that Institution. He studied theology under his father's direction; but after his father's death, which occurred in 1791, he finished his studies with Dr. Nesbit, at Carlisle, Pennsylvania, and was ordained, and installed over the United Presbyterian Churches of New York, in the summer of 1793. He continued in that responsible position until the spring of the year 1813, when he was called by the General Assembly to aid in founding the Theological Seminary at Princeton, of which he has been the senior professor ever since, or rather, until he was constrained, at the meeting of the last General Assembly, to ask to be relieved on account of declining health. The request was granted, but the prevailing sense of his worth and services, was manifested by his election as an Emeritus Professor of the Institution.

The funeral of Dr. Miller took place on Jan. 10, 1850, and was attended by the leading ministers of the Presbyterian Church; the Professors of the College and Seminary; and representatives of nearly all Protestant denominations.

The Rev. Archibald Alexander, D. D., long the associate of Dr. Miller in the labors and honors of his seat of learning, and now, as he said, treading hard upon the heels of his brother just gone before him, delivered the funeral discourse. It was just such a discourse as those who know Dr. Alexander would expect to hear from him on such an occasion as the burial of such a man as Dr. Miller. He took for his text those familiar words of Paul to the Hebrews, "These all died in faith;"—Abel, Enoch, Noah, and Abraham, were the men of whom these words were spoken; and after the venerable preacher, had with his accustomed simplicity and clearness, exhibited the great characteristics of that faith which sustained the patriarchs in life and death, he proceeded to give a sketch of the life and an outline of the character of his colleague. The task he discharged with great fidelity, and presented a portrait of ministerial and religious excellence such as could be drawn from very few originals. He bore the highest testimony to the purity of his private life, his deportment as a father, a neighbour, a friend, a man of business;