

"Nearly the same account may be given of the exuberant fertility of the eastern as of the western coast and of the lucrative character of the commerce which might be there carried on were it not for the destructive slave trade. I have been informed by the captain of a merchant vessel who was long on the eastern coast, that before the slave trade absorbed the whole attention of the people, two merchant ships used to be annually despatched from Lisbon, which

for the most paltry outfit brought home cargoes of from £40,000 to £60,000.

"Other testimonies might be added to show that the African is not wanting in those qualities which accompany civilization, and that he only requires right direction to be given to his industry and intelligence to qualify him for intercourse with the more refined European."

REVIEW.

THE PRESENT POSITION OF THE CHURCH OF SCOTLAND EXPLAINED AND VINDICATED, BY A LAY-MEMBER OF THE CHURCH. EDINBURGH, BELL & BREADFUTE, pp. 53.

This pamphlet contains a vindication of the conduct of that party in the church, by whose praise-worthy exertions the veto act has been passed, and we purpose devoting a few pages to an exposition of its contents, more especially as we have seen in divers of the newspapers that have found their way into this province, statements made concerning this law calculated to prejudice the public mind. The grievance of patronage is no new topic of discussion in Scotland: from the passing of the act by Queen Anne, there has been on the part of the church a persevering protest against its abuse. In the yearly letter addressed to the Crown, at the conclusion of each General Assembly, there was so far back as 1736, a clause inserted remonstrating against this grievance. This public protest was continued until 1781; and during all the intermediate time, until 1832, the subject was more or less reclaimed against, either in church courts, or through the medium of the press. It was not, however, until that year that divers able and pious men were led to look more narrowly into the real state of matters between the church and state, in virtue of the law of patronage; and the result of their labors was a resolution to give effect to the call of the people, *which co-existed with the nomination of the patron*. Dr. Chalmers had published some able papers in his "*Civic Economy of large towns*," calling the attention of the church and community to this subject, so far back as 1819—a work, we may observe, which has influenced the opinions and doings of Christian statesmen and philanthropists perhaps more than any other work that has been published in modern times. That the church did retain a power in the settlement

of a minister to a parish is plain from the fact just mentioned, namely, that the act of Queen Anne had no effect in setting aside the call on the part of the people, neither did it affect the practice pursued by the Presbytery of moderating in the call, and of sitting in judgment on all the circumstances of the case, namely the character and acquirements of the presentee, and of his special competency to minister the word and ordinances unto the people among whom he was to be settled.—Indeed, this was so well understood, that on one occasion, a Crown presentation, in favor of one who could preach only in English, was set aside, because it was for the edification of the parishioners that he should have a service in Gaelic. The crown officers acquiesced in the decision, thus admitting an inherent right in the church courts to judge of the qualifications of the presentee; and it has been for declaring, by a definite act of assembly, not the abolition of patronage, but the principle of non-intrusion, which has brought that court into an apparent collision with the civil power. Having made these remarks, we shall now quote from the tracts at the head of this article:—

"Having a view at once," says the writer, "to the permanent peace and efficiency of the church within its own pale, and to its security as the established church of the country, many of its sincere and intelligent friends, while they on every ground strongly deprecated the total abolition of patronage,—became convinced of the propriety and necessity of introducing some measure by which the uncontrolled exercise and the abuses of that right might be restrained. It was thought most inadvisable to apply to the legislature, if the object could be otherwise effected; but doubts having been expressed how far the required remedy, if applied by the authority of the church alone, might not trench upon the civil rights of pat-