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Remarks on Isaiah, Chapter xviii.

REV. SIR :—

I send you the following extract from the dissertations of Bishop Horsley, which appears to be one of the best expositions of this difficult chapter extant. If you could find room for it in "The Presbyterian Magazine" perhaps you might oblige others as well as

Yours, &c.

J. D.

It has been assumed by most interpreters, 1st. That the principal matter of this prophecy is a woe or judgment : 2nd. That the object of this woe is the land of Egypt itself or some of the contiguous countries : 3rd. That the time of the execution of the judgment was at hand, when the prophecy was delivered.

I set out with considering every one of these assumptions as doubtful ; and the conclusion to which my investigations bring me, is, that every one of them is false. First, the Prophecy indeed predicts some woeful judgment. But the principal matter of the prophecy is not judgment but mercy ; a gracious promise of the final restoration of the Israelites. Secondly, the prophecy has no respect to Egypt, or any of the contiguous countries. What has been applied to Egypt is a description of some people or another destined to be principal instruments in the hand of Providence, in the great work of the settlement of the Jews in the Holy Land ; — a description of that people by characters by which they will be evidently known when the time arrives. Thirdly, the time for the completion of the prophecy was evidently remote, when it was delivered, and is yet future.

Ver. 1. Ho land ! many interpreters render the exclamation by "Woe to."—But this particle is not here necessarily comminatory. Sometimes it is an exclamation of surprise ; and very often it simply calls persons at a distance : and so it is to be taken here.

"*Shadowing with wings.*" The shadow of wings is a very usual image in the prophetic language for the protection afforded by the stronger to the weaker.—God's protection of his servants is described by their being safe under the shadow of his wings. And in this passage the broad shadowing wings may be intended to characterise some great people who

should be famous for the protection they should give to those whom they received into their alliance.

“*Beyond the rivers of Ethiopia.*” The land of Cush in holy writ (commonly rendered Ethiopia) is properly that district of Arabia where the sons of Cush first settled. But as this race multiplied exceedingly and spread, not only into other parts of Arabia, but eastward round the head of the Persian Gulf, to the confines of Susiana; and westward across the Arabian Gulf into the region since called Abyssinia; the land of Cush is often taken more largely. The rivers of Cush in this place, may be either the Euphrates and the Tigris on the east, or the Nile and its adjacent streams on the west. But which of these is meant must be left for time to show.

Ver. 2. “That sendest ambassadors by the sea.” Messengers in this place, in English, might be better than ambassadors; for the original word may be taken for persons employed between nation and nation, for the purposes either of negotiation or commerce.

“*In vessels of bulrushes.*” Navigable vessels are certainly meant; and if it could be proved that Egypt is the country spoken to, “vessels of bulrushes” might be understood literally of the light skiffs, made of that material and used by the Egyptians upon the Nile. But if the country spoken to be distant from Egypt, vessels of bulrushes are only used as an apt image on account of their levity, for quicksailing vessels of any material. The country therefore, to which the prophet calls, is characterised as one, which in the days of the completion of this prophecy, should be a great maritime and commercial power, forming remote alliances, making distant voyages to all parts of the world with expedition and security and in the habit of affording protection to their friends and allies. Where this country is to be found is not otherwise said than that it will be remote from Judea, and with respect to that country, beyond the Cushean streams.

“*Go, ye swift messengers.*” The word “*saying*” has been inserted in our public translation, and many others of a late date, upon a supposition that the words which follow “*Go ye swift messengers,*” &c. are a command given by the people, called in the first verse, to messengers sent by them. But it should rather seem, that the command to the swift messengers is the prophet’s command, that is, God’s command by the prophet; and that the swift messengers to whom the command is given, are the very people called in the first verse; who by their skill in navigation and their perpetual voyages to distant parts were qualified to be swift carriers of the message. First the prophet calls upon this people; he summons them to attend to him; then he declares for what immediate purpose they are summoned, viz., to be carriers of a message.

“*To a nation scattered and peeled.*” The first participle, “*scattered or dragged away*” may be applied to a people forcibly torn from their country, and carried into captivity. And the second “*peeled or pluck*” may

be applied to a people plundered of their wealth and stripped of their power, or as the word is sometimes used for plucking the hair of the beard in contumely, it may be applied figuratively to a depressed people treated everywhere with insult and indignity. Thus both these participles may be applied more naturally to the Jews in their present condition, than to any other nation of any other time.

“*To a people terrible from their beginning hitherto.*” “To wit the Jews, says the annotator in the English Geneva Bible, who because of God’s plagues, made all other nations afraid of the like: as God threatened.” The word if I mistake not is applicable to whatever excites admiration or awe. And the people of the Jews have been from their very beginning, are at this day, and will be to the end of time, a people venerable in a religious sense, awfully remarkable on account of the special providence visibly attending them.

“*A nation meted out and trodden down,*”—Or literally rendered according to the ancient translations, ‘A nation expecting, expecting, and trodden down.’ Now, are not the Jews, I would ask, in their present state a nation expecting, expecting, and trampled under foot? still without end expecting their Messiah, who came so many ages since, and every where trampled under foot, held in subjection and generally treated with contempt? And is not this likely to be their character and condition till their conversion shall take place?

“*Whose lands the rivers have spoiled.*” Rivers, i. e. armies of conquerors, which long since have spoiled the land of the Jews. The inundation of rivers is a frequent image in the prophetic style for the ravages of armies of foreign invaders. (Is. 8: 7, 8.)

Thus it appears that the description of the people to whom the swift messengers are sent agrees in every particular with the character and condition of the dispersed Jews, a nation dragged away from its proper seat, and plucked of its wealth and power; a people wonderful, from the beginning to this present time, for the special providence which ever has attended them, and directed their fortunes; a nation still lingering in expectation of the Messiah, who so long since came; and was rejected by them, and now is coming again in glory; a nation universally trampled under foot,—whose land “rivers, armies of foreign invaders, the Assyrians, Babylonians, Syromacedonians, Romans, Saracens and Turks, have overrun and depopulated.”

We have now heard messengers summoned—we have heard a command given to them to go swiftly with the message; we have heard the people described to whom the message was to be carried. It might be expected we should next hear the message given to the messengers in precise terms. But in prophecy, the curtain (if the expression may be allowed) is suddenly dropped upon the action that is going on before it is finished, and the subject is continued in a shifted scene; as it were of vision.

In this present instance the scene of messengers sent upon a message is suddenly closed with this second verse, before the messengers set out—before even the message is given to them. But the new objects which are immediately brought in view evidently represent under the usual emblems of sacred prophecy, other parts of the same entire action—and declare with the greatest perspicuity the purport, the season, and the effect of the message. An ensign or standard is lifted up upon the mountains;—a trumpet is blown on the hills;—the standard of the cross of Christ, the trumpet of the Gospel. The resort to the standard, the effect of the summons, in the end will be universal. A pruning of the vine shall take place after a long suspension of visible interpositions of divine Providence, just before the season of the gathering of the fruits. Fowls of prey and wild beasts shall take possession of Jehovah's dwelling place. But at that very season when the affairs of the Church seem ruined and desperate, a sudden reverse shall take place. The people to whom the message is sent shall be conducted in pomp as a present to Jehovah, to the place of his name, to Mount Zion."

Ver. 3. "*See ye—Hear ye, or shall see—shall hear.*" The prophecy announces a display of God's power and providence which should be notorious to the whole world, and particularly, I think alludes to a renewed preaching of the Gospel with great power and effect in the latter ages.

Ver. 4. For thus the Lord said unto me, &c. This verse seems to describe a long suspension of the visible interpositions of God in the affairs of this world and in favor of his people, during which, however, his providence is not asleep: he is all the while regarding his set dwelling place *i. e.* Zion, directing every thing to the ultimate prosperity of his people: and to the universal establishment of true religion.

"*The Lord takes his rest like a clear heat upon herbs,*" or "*a parching heat just before lightning.*" The stillness of that awful pause is described under the image of that torpid state of the atmosphere in hot weather which precedes a thunderstorm, when not a gleam of sunshine breaks for a moment through the sullen gloom; not a breath stirs; not a leaf waves; not a blade of grass is shaken; no rippling wave curls upon the sleeping surface of the waters: the black ponderous cloud covering the whole sky seems to hang fixed and motionless as an arch of stone. Nature seems benumbed in all her operations. The vigilance of God's silent providence is represented under the image of his keeping his eye, while he thus sits still, upon his prepared habitation. The sudden eruption of Judgment threatened in the next verse, after this total cessation, just before the final call to Jew and Gentile, answers to the storms of thunder and lightning which in the suffocating heats of the latter end of summer; succeed the perfect stillness and stagnation of the atmosphere. And as the natural thunder at such seasons is the welcome harbinger of refreshing and copious showers, so it appears the thunder of God's judgments will usher in the long desired sea-

son of the consummation of mercy. So accurate is the allusion in all its parts.

Ver. 5. *“He shall cut off the sprigs, and take away the branches.”* *“These words express not simply sprigs and branches, but useless shoots”* ‘luxuriant branches,’ which bear no fruit, and weaken the plant; and properly such shoots and branches of a vine. A vine, in the prophetic language is an image of the Church of God: the branches of the vine are the members of the Church; and the useless shoots and the fruitless luxuriant branches are the insincere nominal members of the church and the pruning of such shoots and branches of the vine is the excision of such false hypocritical professors, at least the separation of them from the Church by God’s judgments. This verse therefore, and the following clearly predict a judgment to fall upon the Church, for its purification and the utter destruction of hypocritical professors of the truth.

The time is fixed in the beginning of this verse, *‘For afore the harvest,’* &c. This pruning shall immediately precede the harvest and ingathering. The season of the harvest and the gathering of the fruit is the prophetic image of that period, when our Lord shall send forth his angels to gather his elect from the four winds of heaven; of that period when a renewed preaching of the gospel shall take place in all parts of the world; of which the conversion of the Jews will perhaps be the first effect.

Ver. 6. *They shall be left together, &c.* That is the shoots and branches shall be left. *“Summer upon them. Winter upon them.”* The pronoun of the third person in the original is singular *“it.”* The true antecedent of this singular pronoun in the original is the word, *‘my dwelling place,’* in ver. 4, which dwelling place may be understood literally of Mount Zion. It was a prevailing opinion in the primitive ages that Antichrist’s last exploit would be to fix the seat of empire on that holy spot, where he would ultimately perish.

Ver. 7. *“In that time will the present be brought of a people,”* &c. *‘In that time.’* Immediately after this purgation of the Church, at the very time when the bird of prey with all the beasts of the earth, Antichrist with his rebel rout, shall have fixed his seat between the seas, in the holy mountain, a present shall be brought, i. e. the nation described in ver. 2, as those to whom the swift messengers are sent, after their long infidelity, shall be brought as a present to Jehovah. (Compare ch. 66: 20.) They shall be converted to the acknowledgment of the truth, and they shall be brought to the place of the name of Jehovah, to Mount Zion; they shall be settled in peace and prosperity in the land of their original inheritance.

This then is the sum of this prophecy, and the substance of the message sent to the people dragged about and plucked. That in the latter ages, after a long suspension of the visible interpositions of Providence, God who all the while regards that dwelling place which he never will abandon, and is at all times directing the events of the world to the accomplishment of His own purposes of wisdom and mercy, immediately before

the final gathering of His elect from the four winds of heaven, will purify his church by such signal judgments as shall rouse the attention of the world, and in the end strike all nations with religious awe. At this period the apostate faction shall occupy the Holy Land. This faction will certainly be an instrument of these judgments by which the church will be purified. That purification therefore is not at all inconsistent with the affairs of the atheistical confederacy; but after such duration as God shall see fit to allow in the plenitude of his power, the Jews converted to the faith of Christ will be unexpectedly restored to their ancient possessions.

The swift messengers will certainly have a considerable share as instruments in the hand of God in the restoration of the chosen people. Otherwise to what purpose are they called upon (ver. 1) to receive their commission from the prophet? It will perhaps be some part of their business to afford the Jews the assistance and protection of their fleets. This seems to be insinuated in the imagery of the first verse. But the principal part which they will have to act will be that of the carriers of God's message to his people. This character seems to describe some christian country, where the prophecies relating to the latter ages will meet with particular attention; where the literal sense of those which promise the restoration of the Jewish people will be strenuously upheld; and where these will be successfully expounded as to be the principal means, by God's blessing, of removing the veil from the hearts of the Israelites. Those who shall thus be the instruments of this blessed work may well be described in the figurative language of prophecy as the carriers of God's message to his people. The situation of the country destined to so high an office is not otherwise described in the prophecy than by this circumstance, that it is "beyond the rivers of Cush;" that is, far to the west of Judea, if these rivers of Cush are to be understood as they have been generally understood,—of the Nile and other Ethiopian rivers: far to the east, if of the Tigris and Euphrates. The one or the other they must denote, but which, it is uncertain. It will be natural to ask, of what importance is this circumstance in the character of the country, which, if it be anything is a geographical character, and yet leaves the particular situation so much undetermined that we know not, in what quarter of the world to look for the country intended, whether in the East Indies, or in the western parts of Africa or Europe, or in America? I answer that the full importance of this circumstance will not appear till the completion of the prophecy shall discover it. But it had as I conceive a temporary importance at the time of the delivery of the prophecy, viz., that it excluded Egypt. The Jews of Isaiah's time were, by a perverse policy, upon all occasions courting the alliance of the Egyptians, in opposition to God's express injunctions by his prophets to the contrary. Isaiah therefore as if he would discourage the hope of aid from Egypt at any time, tells them that the foreign alliance that God prepares for them in the latter times, is not that of Egypt, which he teaches them at all times to renounce and despise, but

that of a country far remote : as every country must be that lies either west of the Nile or east of the Tigris."

Origin, Character, and Prevalence of Puseyism.

THE intense and universal interest now felt in the subject of Puseyism will ensure an eager perusal of a brief statement of the circumstances under which it originated, and the position it now occupies. In the year 1833 the late Rev. Dr. Rose, of King's College, the Rev. Mr. Percival, Dr. Pusey, and two or three other clergymen, met in the house of the first named Rev. gentleman. When talking over the progress of Dissent, and the unpopularity and even practical neglect into which High Church principles had fallen of late years, they came to a resolution to form themselves into a society, though without any formal organization, to use their utmost efforts to revive and bring into practical recognition the class of principles to which we have referred. The celebrated "Tracts for the Times," had their origin in the meeting in question. These tracts appeared at irregular intervals, and were published at prices varying, according to the quantity of matter, from 2d. to 6d. The Tracts soon attracted general attention, from the startling doctrines they advanced ; and as the tendency of all of them was to exalt the authority of the Church and increase the importance of the clergy, by investing them with a special sacredness of character, the new class of opinion made rapid progress among them. Every successive tract became bolder in its tone, and approached nearer and nearer the doctrines of the Church of Rome. The principal writers were Dr. Pusey, the Revd. Messrs. Ward, Williams, Newman, and one or two others. The series proceeded until it reached No. 90, which so openly and strenuously advocated Popish principles, that the Bishop of Oxford felt called upon to interpose his authority and put an end to the further publication of any more of the Tracts. The last of the series, No. 90, created a deep sensation, especially as it was soon discovered that it contributed to make several individuals go openly over to the Church of Rome. The doctrines now held by the Puseyites, who are sometimes called Tractarians, so closely resemble the doctrines of the Roman Catholic Church, that there can hardly be said, on most points, to be an essential difference between them. Among the points to which the Puseyites attach a special importance, is the assumption that all the clergy of the Church of England in common with those of the Church of Rome, have descended in a direct line from the Apostles. This is what is called "apostolical succession." They also maintain, that all children, baptized by the Established clergy, are regenerated when the water is sprinkled upon them ; but they refuse to recognize the baptism of the ministers of other denominations, as a baptism at all. They hold that there

is no hope of salvation for those who are without the pale of the Church. They denounce the Reformation, and look forward with eager desire to a union between the Church of England and the Church of Rome. They maintain that the Church has an authority above that of the State; and that the Sovereign and the Senate are bound to submit to the dictum of the Church. They lay but little stress on those doctrinal matters which the evangelical clergy in the Establishment regard as essential to salvation. They attach much greater importance to the writings of the Fathers, than to the narratives of the inspired evangelists and epistles of the apostles. They hold, indeed, that the Scriptures ought not to be read at all by the Laity unless accompanied by the exposition of their meaning to be found in the Book of Common Prayer. They virtually reject the atonement, set aside as fanaticism what is regarded by other bodies as the heart. They look upon religion as mainly consisting in the observance of forms and ceremonies. They maintain that the bread and wine in the sacrament are converted, when consecrated by the clergy, into the actual flesh and blood of Christ, and that the sacrament constitutes a kind of continuation of the atonement of Christ on the Cross. It is for maintaining these two latter points in a sermon preached in the cathedral of Oxford three weeks ago, that Dr. Pusey has been convicted of Popish heresy by a board of Divines, and sentenced by the Vice-Chancellor to two years prohibition from preaching within the precincts of the university. The board of divines, six in number, separated without coming to a formal decision; but they afterwards severally give in their decision, and were unanimous in their condemnation of the sermon, as advocating heresy. Dr. Pusey has entered his protest against the decision of the board and the sentence of the Vice-Chancellor, on the ground that he was not heard in his defence, and that the objectionable parts of his sermon were not specified. A requisition, signed by sixty members of convocation and bachelors of civil law, has been forwarded to the Vice-Chancellor, requesting him to point out the objectionable parts in Dr. Pusey's sermon. The Vice-Chancellor has refused to comply with their request, though before passing sentence, he furnished Dr. Pusey privately with the grounds on which he condemned his sermon. The sermon, it is understood, will be published in a few days and will, doubtless, excite intense interest.

Puseyism has made extraordinary progress in the Church within the last three years. It is calculated that out of 12,000 clergy in England and Wales, 9,000, or three fourths of the whole, are deeply tainted with it. In Scotland, again, the *whole* of the Episcopal Clergy, with the exception of three or four, are decided Puseyites. In Ireland, also, the heresy is making alarming progress. It is calculated that the majority of the bench of Bishops is more or less deeply tinged with it. Those of the prelates who most openly oppose Puseyite principles, are the Bishop of Exeter, the Bishop of London, and the Bishop of Oxford. Among the churches

and chapels in London in which Puseyite practices prevail to the greatest extent, will be found Shoreditch Church and Margaret-St. Chapel, Oxford-street. In the latter place it would be difficult to perceive any difference between the form of worship and that observed in a Roman Catholic church. In many of the Puseyite churches and chapels daily worship has been established, and in all of them, we believe, the sacrament is administered weekly. We understand it is likely the subject will be soon brought before a Parliament, and the question to be determined will be, whether a Protestant country ought to be called on to pay from £6,000,000 to £7,000,000 a year, to the established clergy for inculcating Popish principles, and observing Popish practices in their places of worship, in entire disregard of the solemn engagements they came under at their ordination to maintain the Protestant religion of the land.

What Connexion has the Church with the World?

(Continued from page 161.)

There is no affinity of the boundaries of any one kingdom of the world to the boundaries of the Church. Every nation has its own territorial limits and its own form of government, as well as its own officers, peculiar laws, and institutions. The boundaries of contiguous kingdoms being accurately defined,—such as the line of demarkation between Spain and Portugal, France and Belgium,—there cannot be any controversy about the extent of territory, over which the civil governments severally, can, legitimately, exercise dominion. The government of the one kingdom may be Despotic, and that of the other may be a limited Monarchy, or Republic; but each having an independent jurisdiction, the one would not submit to the dictation of the other respecting its own affairs, unless compelled by physical force. France and Britain might be assimilated as to their form of government, and also as to their laws and institutions; but this would not make them one kingdom, and give the one a right to interfere with the internal policy of the other. They have no community of jurisdiction: no appeal can be taken from the civil tribunals of the one country to those of the other. The territorial boundaries of each are the limits of its sovereignty.

The Church of Christ is not as to her subjects, government, laws, and institutions, thus bound by territorial limits. Although our Lord sent his disciples first “to the lost sheep of the house of Israel,” yet he told them shortly afterwards, “other sheep I have, which are not of this fold: them also I must bring and they shall hear my voice; and there shall be one fold, and one Shepherd;” and before he ascended to his throne in heaven, he made their commission co-extensive with the world, “Go ye into all the world and preach the gospel to every creature.” This last and most large commission, not only empowered them to preach the gospel to the

people of every clime, colour, and tongue,—it also evidently invested them with the same official authority wherever they went, to form churches of the converts, irrespective of civil governments, or national boundaries. In fulfilling their commission, they went through many different kingdoms preaching the gospel and planting churches; and there is no account of any one of them, having ever applied to the chief magistrate of any country or city, to assist them by his official authority in forming churches, or even to give a legal sanction to their proceedings. They preached, every where, the same doctrines and exercised the same discipline and government; but they, in no case, interfered with the form of civil government, or with the laws and institutions, which the several countries, in which they laboured, had adopted. All the religious societies which they formed, believed the same doctrines, observed the same ordinances and laws, and submitted to the same government, without so much as ever consulting the civil rulers, whether they had done right or wrong. Numerous as were the congregations or churches, which they formed, they were all “one body in Christ, and every one members one of another,” and were all under one common Ecclesiastical Jurisdiction. The elders of every branch of the church, in every land, were then, in relation to the whole church, on a par with the elders of the church in Judea, as to authority and rule; and the unity of the church then appeared, in that of all her branches being under, and subordinate to, one common Ecclesiastical Jurisdiction. Ecclesiastical History instructs us, that the first general Councils of the Church were composed of delegates, or representatives from the branches of the church in many different kingdoms, which clearly evinces, that the unity of the Church, was not then broken by national boundaries. Were the whole inhabitants of the world converted to Christ, they might all be under one supreme Ecclesiastical Jurisdiction, without interfering, in the least, with the forms, laws, and institutions of civil government. The branch of the church in every country, might have its delegate, or representative, in every meeting of the general Synod or Council, and thus the unity of the church, for which our Lord prayed to the Father, might be visibly displayed.

But State-Churches being national institutions—the device and creation of civil government—they cannot be made to exist beyond the boundaries of the kingdoms to which they severally belong: it would not be more difficult to unite the civil governments of two countries, than it would be to unite two State Churches. When two nations are in friendly alliance, their State Churches may also be in friendly alliance,—such as the English and Prussian Churches are, at present; but the Priests of the one church cannot exercise authority and rule in that of the other; and the moment the civil alliance is broken, the ecclesiastical ceases. The Priests being salaried officers of different civil governments, they cannot be under one common Jurisdiction, or amenable to the same supreme Head,

King or Queen; and they cannot have a single congregation or church, beyond the territorial limits of the respective kingdoms in which their churches were brought forth, and are being nursed, and after which they are named. The Bishops of the Church of England imperiously demand implicit faith, in their confident assertion that they are the true successors of the Apostles; but this much is certain,—they cannot form a single congregation of their State Church, beyond the dominion of the British Government; and therefore it is obvious—they have, at least, not accepted of the original Apostolic commission. The very circumstance of State Churches being national institutions, renders unity among any two or more of them impossible; consequently, not one of them is, or can be, constitutionally in the line of the Apostolic Church; and not one of them has any legitimate claim to be acknowledged by bible church-men, as a *branch of the Apostolic Church.*

The Church of Christ is, doubtlessly, divided into many denominational sections; but the members of each separate section, being of one mind as to doctrine, discipline, government, and worship, their unity is not disturbed by national boundaries. Several of the dissenting churches in Britain, have branches in countries not under British rule; but national boundaries do not interfere, in the least, with their unity—they are—“every one members one of another.” The Old Light Seceders, in Canada, are an integral part of the same denomination in the United States. The congregations belonging to the United Secession Church in the United States, are an integral part of the United Secession Church in Scotland, and are under one common Jurisdiction with the Church of the same denomination in Canada. The Independents and the several sections of the Baptists, in Canada, are also one body with the same denominations in the United States, and in every other country.

But State-Churches cannot be thus united—they cannot be one body, “and every one members one of another.” Two or more of them may have the same doctrinal creed, and the same form of government and worship; and they may be denominated either Roman Catholic or Protestant, Episcopalian or Presbyterian; but, inasmuch, as they are subject to different Heads—Kings or Queens, and are, as national institutions, under different civil Jurisdictions, they are constitutionally, in relation to one another, *in the sinful state of Schism.* The Roman Catholic State-Church of Spain, Portugal, Austria, and France, respectively acknowledge the supremacy of the Roman Pontiff; but his Pontifical majesty has to follow a very different, and ever varying, line of policy in his government of these Churches. What suits Spain will not suit Portugal; and what suits Austria will not suit more enlightened France. The form and character of the civil government directs the policy of the spiritual viceroy, in his government of State-Churches. There cannot, indeed, so long as there are separate and independent kingdoms in the world, with separate and independent civil Jurisdictions, be any such thing as unity among

State-Churches of even the same professed religious creed; consequently, not one of them is, or can be, a successor of the Apostolic Church.

The State-Church of England is the most magnificent royal institution of religion in the world, at the present time, and claims to be acknowledged as the legitimate successor of the Apostolic Church. The princely revenues of her Bishoprics tempt men of noble blood, in many instances, to become ministers at her altars. She professes to be especially the church of the poor; but assuredly her professedly Apostolic priests bear no resemblance to the fishermen of Galilee. Her boundaries are co-extensive with those of the kingdoms of England and Ireland, and in the British colonies, she is a peculiar object of royal favour and nursing. Every British subject might, indeed, be within her pale, and, doubtless, her female Head would rejoice to hear of the tolerated sectaries entering her sacred inclosure, where according to the confident assertion of all her orders of priests, the covenanted mercy of God is only to be found; but she cannot admit the eligibility of so much as one subject of any other nation to participate of her royal privileges. Even in Scotland, which is an integral part of the same Empire with England and Ireland, the Church of England's royal Head sets her aside, and espouses the Presbyterian Kirk. The Episcopalian sectary, in Scotland, numbers many of the nobles and grandees of the land as staunch adherents and supporters; but in the eye of civil law it is degraded to the rank of all Dissenters from "*the true Kirk.*" There are many congregations of Episcopalians in the United States of America; but not one of them is, or can be, under the Jurisdiction of the parent Church of England,—no Bishop, Priest, or lay-member of them, can sue, or be sued in the Ecclesiastical courts of the State-Church of England. When the United States were under British rule, the Episcopalian Churches in that Colony were one body with the Church of England, "and every one members one of another;" but the moment that Britain acknowledged the American Independence, the American Episcopal-Church was separated from her royal Head and foster mother. The Spiritual Dignitaries of the American Episcopal-Church, most confidently assert their Apostolic Succession, on the ground of direct succession in holy orders from the English Priesthood; but not one of them is eligible to a Bishopric, Deanery, Rectory, &c. of the State-Church of England,—not even in its comparatively paltry-endowed-Canadian-Branch. In the United States, however, where there is no State-Church, there is nothing to prevent any priest, belonging to the English Hierarchy, being installed in any office of the Episcopal Church in that country; and nothing to prevent that Church being associated, under one common Jurisdiction, with every branch of the Church of the same creed, form of government and worship, in every land, without interfering, in the least, with national institutions or forms of civil government. But the Church of England cannot even be united with any Church of the same creed, beyond the limits of the British Empire, nor with any

branch of the Church within the limits of the British Empire without the sanction of the British government ; consequently the Church of England cannot be a successor of the Apostolic Church.

The State Kirk of Scotland, which is by many declared to be the best State Church in the world, has also no existence beyond the limits of Scotland. There are many congregations and Ecclesiastical Jurisdictions of the same religious creed and name both in England and Ireland, and in the British Colonies ; but they cannot without an act of the British Parliament send one minister, or elder, to represent them in the General Assembly of their parent Kirk. They claim to be considered integral parts of the Kirk of Scotland ; but they are entirely beyond the Jurisdiction of the General Assembly, and they cannot even carry any case by appeal to it, for decision. Part of the Presbyterian denomination in Canada, claims to be a branch of the State Kirk of Scotland, and as such to be entitled to royal favour and national support ; and, yet, it is not under the Jurisdiction of the State Kirk, and cannot have even one representative in the General Assembly. This circumstance seems to have been regarded by the Synod of the Church of Scotland in this country, at its last meeting, as rendering it unnecessary to make any explicit declaration of being a branch either of the State Kirk with its purely Erastian Moderates, or of the Free Protestant Church with its Evangelicals and purely Spiritual Independents ; consequently, it still occupies the same position, in relation to the State Kirk of Scotland, as it has heretofore done. The parent Kirk may exercise authority over her own licentiates who are in Canada, and call them to account in her own courts ; but as ministers of the denomination of the same name in Canada, they are not under the Jurisdiction of the State Kirk in the mother country. Thus the State Kirk of Scotland, and the Kirk of the same name and creed in Canada, are, in relation to each other, in a state of schism ; their professed unity is, in reality, merely nominal. The Canadian Kirk is, no doubt, very desirous to occupy the same position in Canada, that the parent Kirk occupies in Scotland ; but she cannot attain to it, and, at the same time, extend her Jurisdiction over one congregation in the United States, or admit a representative from a congregation, or presbytery, in that country, to vote in her Judicatories. If this Kirk in propitiating the civil government for a share, and as large a share as possible of the Clergy Reserves, has engaged to exclude all subjects of the United States from having any authoritative voice, or vote, in her Ecclesiastical courts, and from the pastoral inspection of every congregation that is supported by the public funds of the Province, she has deliberately sacrificed unity with those of the same creed, at the shrine of mammon ; and cannot, therefore, be in the line of the Apostolic Church. All State-Churches are, indeed, separated from each other by national law and national boundaries, and cannot possibly be made one body ; consequently, in claiming to be successors of the Apostolic Church, *they are vile impostors*. Such churches can be

viewed in no other light by Bible church-men, than as a masterly device of the Devil, for subverting the unity of the Church, and separating the disciples of Christ.

The kingdoms of the world are subdivided into greater and lesser parts—called provinces, counties, districts, shires, townships, parishes, &c. Such territorial divisions are useful, and even necessary for effectively accomplishing the ends of civil Government, with most advantage to all classes of society; but such divisions do not affect national unity. The Church of Christ is also divided into greater, or lesser parts, branches, or sections. In the history of the Apostolic Church, we read of the churches of Macedonia and Galatia, and of the Church at Rome, Ephesus, Colosse, &c.; and we cannot rationally suppose that these organized churches were without co-ordinate jurisdiction among themselves, or that their greater or lesser co-ordinate jurisdictions, interfered, in the least, with their unity under, and subordination to, the supreme jurisdiction of the Apostles, or of a General Council of the whole Church. There is, however, no account of territorial limits being set to any congregation, or association of congregations, in the Apostolic age. We have not a single hint in the divine statute-book, that either Civil or Ecclesiastical rulers, should divide any kingdom, or territory, into ecclesiastical parallelograms, as some State Church-men proposes, or into Hexagons which would be a much better mathematical division for the convenience of the people,—and should make it national law that the inhabitants, of these territorial divisions, belonging to the church, should worship God in the state temples therein erected. In the Apostolic age, the converts were at liberty to connect themselves with any church, or congregation, they preferred. Some might choose to be under the pastoral charge of one minister and some that of another, and they were not interdicted by christian law from doing, in this matter, as they pleased. Wherefore, although all the ministers had been Intrusionists, the people, by having the liberty of becoming members of any congregation they chose, would have had, to some extent, the free choice of their pastors.

But all fully organized state-churches are territorially subdivided by the civil government, into what are called Bishoprics, Deaneries, Rectories, Parishes &c., and the ecclesiastical Functionaries are interdicted by statute-law, from crossing the territorial divisions respectively assigned to them. In Scotland, where the parochial Ecclesiastical System is by many people, declared to be perfect, the statute law interdicts every minister of the State-Kirk, from preaching in the parish of another minister, and from dispensing the sacraments to people beyond his own territorial limits, howmuch soever the people may desire it, without the consent of the minister, or ministers, within whose legal territory the people reside.

The people are, indeed, divided territorially as members of the body-politic; and the division was not wont to be made to suit the convenience of the people, but that of some powerful chief, baron, knight, or commo-

ner. If the members of such State-Churches had only the liberty of connecting themselves with any congregation they choose, it would sometimes be a great relief to them under the galling yoke of patronage; but having made choice of this religious connection, they must submit to bear the yoke which it imposes upon them. Wherefore, State-Churches occupy a much more degraded position in relation to the Church of Christ, than that to which they have ever yet been able, to reduce dissenting churches, in relation to themselves. In them the sphere of the minister's usefulness is legally circumscribed by certain defined-territorial-boundaries, and the voluntary accession of members to his congregation is legally interdicted; consequently, such churches cannot be recognized by Bible church-men as *legitimate successors of the Apostolic Church*.

It is sometimes maintained by State church-men, that the unity which exists in any one State-Church, viewed separately from the others, forms a striking contrast with the unity which exists among dissenters from it. It must, indeed, be admitted, that there is a legal unity in a State Church, which has no existence among dissenters from it. In a State Church, the religious creed, form of government, and worship, are all fixed by the statute law of the country; and the Bishops, Priests, Ministers, &c., are paid by the civil government, and are engaged, by oath, to government, to teach the doctrines of the State creed, and to defend them when assailed, or impugned; consequently, there is that kind of unity in a State Church which exists in the army or navy, or among the members and functionaries of any other national institution. This legal unity is considered so essential to the preservation and effective working of a State Church, that the civil government interdicts the Ecclesiastical Functionaries from altering one word of the State creed, and from reforming any part of the constitution of the State Church. Those members of the State Church, who become dissatisfied with it, may be tolerated to walk out of it; but they cannot be permitted to break its legal unity. The same civil government—such as the British—may have a number of State Churches; but the creed of each, and the duties and privileges of the office-bearer and members belonging to it, being fixed by statute law, secures its unity. There have, indeed, been two factions in the State-Kirk of Scotland for more than a hundred years; and during the eight or nine years immediately preceding the month of May of the current year, the conflict between them, certainly, threatened the utter subversion of the Kirk. The Erastian moderates being sustained, however, on every point by the strong arm of the civil law, have compelled the Spiritual Independents to flee for refuge to the impregnable fortress of voluntarism; but the legal unity of the State Kirk is as perfect, at this moment, as it has ever been; nor can it be otherwise, as long as the Kirk is connected with the State, and national law can be executed upon recusants and malignants. Those who are dissatisfied with her may be permitted to become dissenters; but they cannot remain within her pale and be permitted, with impunity, to

violate her legal unity. The Church of England is, internally, at present, in a state of violent agitation, produced by Dr. Pusey attempting to resuscitate the Laudism of the Stuart dynasty; but the unity of the Church being dependent on the powerful authority of national law, it cannot be broken by the contest between the factions. It is, however, obvious that the legal unity which characterises every State Church is very different from—"the unity of the spirit in the bond of peace," which the Church of Christ is commanded to endeavour to keep; consequently, *the unity of State Churches is anti-scriptural.*

State-Church-men often tell us, that dissenters are of every variety of opinion on the subject of religion,—that they have no fixed principles of religious belief,—and that Christianity appears, among them, as a heterogeneous mass of jarring elements. There is, doubtless, among dissenters a great variety in their religious sentiments and creeds; but as a great variety of religious sentiments among the functionaries and members of a State Church, does not effect its legal unity, so neither does a great variety of religious sentiments among dissenters, affect "the unity of the spirit in the bond of peace"—in any one denominational section of them. The ministers of the State Church are under oath to teach the State's religious creed,—irrespective of its according, or not according with the sacred Scriptures; and the unity that exists among them is the same as that which exists among the *officers of the army or navy, who are under oath to government to execute faithfully the trust committed to them, irrespective of their own opinions of what is right or wrong; but the ministers of every separate section of dissenters are united in their views of what the Scriptures teach men "to believe concerning God, and what duty God requires of man,"—irrespective of the State creed; and it is the harmony of religious sentiment, belief, and practice that unites them as a religious society distinct from every other association.* The unity of a dissenting Church is entirely voluntary and unbribed by State gold; the unity of a State Church is compulsory, and were it not for statute law and state pay, it would soon be broken. Dissenting Churches possess complete Spiritual independence, and have it in their power to regulate all their affairs, according to their own conscientious views of the word of God: State Churches possess no Spiritual independence—no power to regulate their affairs according to the views which their office-bearers may have formed of what the holy scriptures plainly teach;—the acts of parliament are the rule of their duty, and not the word of God. The unity which exists in any one denomination of Dissenters is, therefore, inconceivably more in accordance with "the unity of the spirit in the bond of peace" than that of any State Church can possibly be; because unity of the former, has no connexion with the world, whereas that of the latter, is entirely of and with the world. The whole body of Dissenters are one, as to being unbounded by national land-marks, or the territorial divisions of civil governors,—they are one as possessing complete

Spiritual independence,—and one as to their religious societies being distinct from, and having no alliance with the world; consequently, as organized religious societies, the most heretical sect among them is, in respect of unity and relation to the world, *more like the Church of Christ in its constitution, than the best State Church in the world.*

(TO BE CONTINUED.)

Rise and Progress of the U. A. Congregation in Nichol.

To the Christian reader, the history of the rise and progress of a Religious Community is always an interesting subject, even although the circumstances connected with its rise, should be of a common-place character, the numbers few, and the locality obscure, and comparatively little known. In presenting the following sketch of the history of the United Associate Congregation of Nichol, it is not intended to enter into any detail of the circumstances that caused the families which compose the Irvine settlement of Nichol to emigrate from the land of their fathers. These were as varied as they were numerous. Suffice it to state, that the first families settled where the Irvine unites with the Grand River, in the year 1835, and were from the city and county of Aberdeen, in Scotland.

Although not all belonging to one religious denomination, yet they held in common the great doctrines of Christianity. Coming as they did from a land of Bibles, and locating themselves in a moral as well as physical wilderness, they naturally turned their attention towards supplying the lack of ordinances to the best of their ability. They, accordingly, exercised mutual forbearance towards each other, and met together every Sabbath day to worship the God of their fathers. Of course, it will be readily supposed that at that time the clearings were few, small, and at a distance from each other. But the Sabbath morn saw these settlers wending their way through the woods, to the house of Mr. George Elmslie, a member of the Church of Scotland; and here the little assembly met, and praise and prayer were offered up, where a year before the foot of a white man had scarcely ever trod. Six individuals, in their turns, led the devotional exercises.

A place of worship, in connexion with the Church of Scotland, had by the munificence of Mr. (now the honorable Adam) Ferguson been built at Fergus. There were occasional services in it by ministers of that body, and being only five miles distant, the settlers always availed themselves of these opportunities of hearing the word preached.

Matters continued thus until the fall of 1836. The forest fell before the axe and the population was increased by an accession to its numbers. A congregation in connexion with the Church of Scotland, had been organized at Fergus, and office-bearers appointed with every prospect of a

minister being soon settled there. With the exception of five families, the settlers at once joined the congregation at Fergus, while the rest kept up the Sabbath-day meeting as usual. Four of these families belonged to the United Secession, and the other to the Independents. The Rev. Thomas Christie, a member of the Missionary Presbytery, in connexion with the United Secession Church of Scotland, in compliance with the request of the Seceders, visited the Settlement in September 1836, and his visit encouraged the Seceders very much. They, indeed, differed from those Christian friends with whom they had formerly associated, but these differences were never allowed to interfere with the friendly intercourse of every day life,—on the contrary, both parties seemed willing to give each other credit for their religious opinions, and countenanced the services of each other's ministers, as they occasionally visited the settlement. The Seceders had hitherto been bound together by the tie of oneness of sentiment and opinion, and this bond was now considered to be sufficiently strong to encourage them to construct a little chapel of logs, 30 feet by 18 within the walls. It was, indeed, a formidable undertaking for 5 individuals; but their heart was in the work, and from time to time they laboured, as circumstances would allow them, to make their temple fit for the worship of God being conducted within its humble walls. To the honour of the settlement, be it stated, every man, no matter what were his religious opinions, attended and lent a willing hand at the raising of it, which took place upon the 11th November, 1836. In January 1837, they were visited by another member of the Missionary Presbytery, the Rev. James Skinner, and although only nine, they resolved to send one of their number (J. A. Davidson) as commissioner to the Missionary Presbytery of the Canadas, with a petition to be erected into a congregation.

Interesting, indeed, to them was the departure of this commissioner to West Flamboro,' where the Presbytery were to meet on the 8th of February 1837. As the representative of only 4 families, he was sent away commended to God, and with many prayers for a blessing upon his journey and its objects. He arrived at Flamboro,' and laid his petition on the Presbytery's table. (Here indeed was a case almost without parallel! Nine individuals praying to be formed into a church. Small indeed was their number, but they took courage. The first christian church sprung from only twelve.) He could not hold out any bright hopes to the Presbytery. He could not take upon him to say that they would increase in number, until their children should arrive at mature age, when it was to be hoped that they would aid in carrying on and strengthening the work their fathers had begun. He stated, distinctly, what they had already done, and what they thought they would be able to do. They had all given of their several ability. One of their number (Mr. George Barron) had granted them 5 acres of land for a glebe to the minister, should they ever have one amongst them, and five-eighths of an acre additional to build their chapel upon and lay out a burial ground. On it, they had raised, their

log walled sanctuary to be a rallying point to them every sabbath day ; but they had been unable to proceed any further,—it was still roofless. The Presbytery received their petition, and Messrs. Christie and Skinner having stated what they knew respecting them, the former was appointed to congregate them and dispense sealing ordinances.

Agreeably to this appointment, Mr. Christie visited them on the 18th of May following, and having met with them in a barn belonging to another of their number, (Mr. Alex. Watt,) and preached to them, he after sermon constituted them a congregation. Mr. Watt having, previously, filled the office of Elder, in Scotland, was appointed to the same office amongst them, and J. A. Davidson was then elected to the same office, and ordained on the 20th ; and next day, the table of the Lord was spread, in a spot, where three years before nothing disturbed the solemn stillness of the forest, but the sighing of the breeze, and the cry of the wild animals which inhabited it. It was a season of intense interest to the little flock who now felt themselves bound by a closer tie than ever—the tie of christian brotherhood.

The Rev. Alex. Gardiner had at this time, been two months settled at Fergus, and had commenced his ministerial career with every prospect of usefulness amongst his flock. He frequently visited the Irvine settlement and called upon the Seceders (as well as his own members) ; and although they did not recognize him as their minister, yet they always welcomed him to their houses as an ambassador of Christ, and a friendly feeling was kept up between them until he was called to his reward. The writer of this notice bears a cheerful and willing testimony to Mr. Gardiner's zeal in his master's service ; and firmly believes, that while he conscientiously differed from his dissenting brethren, he yet, cherished a feeling of christian love towards them ; in fact his life and conduct clearly proved it. On the third sabbath of June 1837, he dispensed the symbols of a Saviour's dying love to the Scotch Presbyterian congregation at Fergus for the first time : and these two sacramental occasions seemed like taking formal possession, in the Redeemer's name, of a tract of country inhabited by the subjects of the God of this world. He entered into his rest in December 1841.

But to pursue our narrative. In the month of October having been reinforced by another Seceder family from Scotland, they again set to work upon their little chapel, and after some exertion got it roofed ; but nothing further was done, until May 1838, when they got it fitted up in a temporary manner ; and on the 3rd of June, it was opened for public worship by Mr. Christie, who dispensed both the seals of the covenant. They were next visited by Messrs. Roy, and Lawrence, who had lately arrived from Scotland, and, in the middle of November, they again had the sacrament of our Lord's Supper dispensed amongst them by Mr. Christie. Their number now amounted to sixteen, and continued so, for the next four years.

Meanwhile, the settlement continued to increase, and although addition was not made to their numbers, they were encouraged by more christian

friends settling around them in 1838. One family (Mr. Middleton's) belonging to the Independants associated with them in their regular Sabbath day services, and likewise at their weekly prayer meetings. But the times now became hard,—they could not get any of their surplus produce disposed of, but in the shape of store-pay; and this was to them, a source of considerable trial. The Gospel was dear to them, and all they could raise towards its support was very limited. They would, however, pay the preachers who were sent to them, their usual allowance; and likewise gave a trifling sum, occasionally, for the support of the cause throughout the Province.

They continued to meet, regularly, every Sabbath Day, in their little chapel, for public worship; and according to their several ability kept up the public ordinances of religion. In these services, they were, and still are, joined by Mr. Middleton,—conducting themselves toward each other according to the dictates of charity and brotherly love. Small as the little community was it pleased the Lord to make a breach in it, by the removal of Mrs. Middleton by death. Her death-bed experience was of the most encouraging kind to her bereaved partner and children. She departed this life on the 8th of February 1841, aged 47, in the assured hope of her acceptance with God through the merits of her Redeemer. Her remains lie interred beside the little chapel, in which she used to join in praising the wonders of redeeming love.

Matters continued thus until the month of January 1842, when they formed a connexion with the U. A. Congregation of Eramosa, for the purpose of procuring the stated services of a minister between them, and thus enjoying a more frequent dispensation of sealing ordinances. It was settled that Eramosa should have two of every three Sabbaths, and having conjointly appeared by commissioners, at the Presbytery, in applying for a moderation,—it was granted, and in March, both congregations unanimously called Mr. Wm. Barrie, preacher of the Gospel (who had been sent out the previous year by the Missionary Society in connexion with the U. A. Synod of Scotland)—the particulars of whose ordination have already appeared in the columns of the Magazine. In conclusion, we may state that their church property is free of all burdens in the shape of debt; and although yet only eighteen in number, they are taking courage, that the days may yet come, when it shall be thus said of this and that man, that he was born there.

J. A. D.

Nichol, August 9th. 1843.

Reflections suggested by the Statistics of the West India Mission.

In the year 1632, the United Secession Synod took up Canada as a field for Missionary operations. The next year, the West India Islands were determined on as another field for missionary enterprise. Now, as those missions commenced about the same period, it may not be without advantage to compare their respective successes. In Canada, were people from the mother country : most of them educated from their earliest years in the truths of the gospel. In the W. Indies, were negroes, then in slavery. In many instances they could not read, and they knew nothing of the religion of Jesus ; from them we could expect little for many years ; and certainly could not expect that they would surpass in zeal for the support of ordinances, and in their attendance on religious duties, those in Canada, who knew already what the gospel was ; who professed to be mourning the want of ordinances in the church which they preferred ; and who were far above slaves, or even most of free blacks, in their position, comforts, and means.

The number of ministers in Canada is 23. In the W. Indies there are six ministers, and nine Catechists or religious teachers.

From the report of the West India mission the following statistics are taken :—

In the station of Mr. J. Elmslie, Catechist, there are 230 members, and 450 adherents. In different parts of the congregation there are prayer meetings, generally held twice a week. The monthly collection is on an average £6.

In the station of the Rev. W. Niven, there are 134 members, and 272 candidates for membership.

In 15 months there were raised by collections,	£102	3s	3½d
Sent rents	50	8	3½
Subscriptions for fencing in ground, paying off } debt &c.	81	17	4½
Collections for poor, sacramental expenses &c.	18	12	0½

Total in 15 months £253 1 0

In the station of the Rev. J. Niven, there are 142 members and 348 candidates for communion. No statistical report is given.

In Goshen, the station of the Rev. Wm. Jamieson, there are 122 members, 150 scholars at the sabbath school, and 460 souls, young and old, belonging to the congregation. In one year they raised,

For Presbytery Fund,	£	5	14s	1½d
Church cleaning,		2	4	0
For Poor,		7	13	4½
Doctor's bill (for attending the minister),		7	12	0
To the Rose St. Church Society which sent } Mr. Jamieson as their missionary,		15		
For the building of Church		125	6	7

Total in one year, £163 10 1

In the station occupied by M. Aird, Catechist, there are 20 members who can read, and 3 who cannot. Catechumens who can read 73, who cannot, 88 ; making 23 members, and 161 Catechumens, or applicants for membership. In 1841 they raised,

For building Church, by collections,	-	£ 25	6s	1d
Subscriptions for the same,	-	100	10	10½
Other Items,	-	22	7	0
Total in one year,		£148 3 11½		

In the station of Belleville occupied by the Rev. P. Anderson, there are 215 members. The attendance in the weekly female prayer meeting averages from 25 to 30 ; that of the males from 10 to 20. The monthly missionary prayer meeting is attended by about 150. There is no return given of what money has been raised.

In the station of Mr. Henderson, catechist, there are 33 members, and 142 candidates for communion. Attendance on Sabbath, about 300, at sabbath school 200. There are 7 weekly prayer meetings in different parts of the congregation. No return of money collected.

In the station of Mr. Dawson, Catechist, there are 60 members, and 67 candidates, attendance on sabbath 300, at sabbath school 150. There are eight prayer meetings in different parts of the congregation, on sabbath after noon, conducted by the Elders and Members, and 3 held during the week. No return of monies collected.

Such are the statistics of some of our W. India congregations, so far as published ; and judging from these, we cannot fail to perceive, that that mission is in a prosperous condition : and it gives cause for gratitude to God that the liberality of the church at home, has been appreciated by a people who not long since, were ignorant of that gospel by which they can be made wise unto salvation.

In looking at these reports, we must confess that our mission in this colony but ill stands the comparison.

In every congregation, the prayer meetings are numerous and well attended : and what can be said of some of our congregations ? May not their conduct be imitated ?

The money raised by some of those congregations in proportion to the number of members is surprising. They are active, willing. Now, in Canada we have congregations twice as large as some of those, who do not raise half the same amount ; congregations abler by far than those in the West Indies, who, nevertheless, from want of religious zeal, do not collect an amount even to decency. Poverty may be pleaded, but far more so by the negroes. The willing mind is wanting, christian zeal is wanting ; in some instances, we could almost say, christian principle is wanting. There is a disunion of effort in our congregations ; and before any congregation can expect success, there must be energy, appreciation of the preached gospel practically evinced. The injunction of the Apostle Paul

must be more thoroughly acted on, "Let him that is taught in the word communicate unto him that teacheth, in all good things."

We leave these statistics of the W. India mission to have their influence on our readers, and we have little doubt that all will be of opinion with ourselves, that the blacks of the W. Indies may put the whites of Canada to the blush.

It is our intention, in a subsequent article to return to the want of effort in our congregations, and point out some of the causes, and probable remedies: but in the meantime, if example can have any influence, we commend the religious zeal, and the christian liberality of these congregations for imitation by our own.

R.

The Free Church in Scotland.

THE Non-Intrusion party to the number of 455 has at length seceded from the Church of Scotland. The event is altogether an extraordinary one, and has produced a deep sensation all over Scotland, and has been, not unfelt, even in England. It is obviously one of those occurrences that are destined to have important consequences, but what those consequences will be, it were hazardous to conjecture.

Of the character of the Secession the opinions of the leading journals are very various. By far the majority, however, give the Seceders very high credit. They represent them as actuated by the purest and noblest motives—and as having, in the most disinterested way, made very great sacrifices for Truth and a good Conscience. On the other hand, there are who assert that their sacrifices amount to very little—that the income of many of them will be as good as formerly, and of not a few, that it will be larger,—that the grounds on which they have left the Establishment are unseparable from an Establishment, and must have existed, when the Seceders entered the Church; and that having embraced a System, which in its very nature, was unscriptural; and which could not, by any ingenuity, be made otherwise, they have small right to cavil now with it,—that the real ground of difference is narrowed to a very small point, viz., whether a reclaiming congregation should assign reasons for vetoing a presentee, or veto him without assigning any reasons at all.

Persons who place themselves so conspicuously before the public as the Seceders have done, and that too, in a position so novel, may lay their account with having their motives and actions keenly, and even invidiously scrutinized.

The number that has seceded, and a considerable amount of scenic effect attending the act of secession, have so excited the public mind as to incapacitate it for pronouncing a cool, an enlightened judgment on the case. The true character of the secession will not be fully known for

some time. We must see them when the excitement has worn off,—when they come to grapple with important questions which are yet open to discussion,—when the tide of prosperity has begun to ebb—when the opinions of individuals may press on to a liberalism far beyond the narrow ground, on which for prudential, but temporary reasons, they have placed themselves; we must see all this and more, before it will be safe to pronounce a very definite opinion.

Some sanguine spirits predict vast events as consequent upon the secession and springing out of it.—The upsetting of the Established Church of Scotland, and the nation becoming a nation of dissenters, where there would be nothing to dissent from—the shaking, and ultimately, the overturning of the Church of England—the giving of a new, and irresistible impulse to liberalism, and by consequence, the downfall of toryism. In a word, religious denominations and political parties, see in the disruption of the Scottish Church something that will affect them for good or ill. Man is fond of looking into futurity and prone to prophecy. And although very little good has resulted from soothsaying, yet men continue to predict on.

A wiser course, we think is, to ascertain the real character of the Secession from those documents on which it is based. These documents are, first, the protest of the Seceders, laid on the table of the General Assembly; and next, the address delivered, or rather read, by Dr. Chalmers at the opening of the assembly of the Free Presbyterian Church; in which address, his object was to expound the protest,—to determine the position occupied by the Seceders; and to draw distinctly and broadly the line of demarcation between them and certain religious and political parties. Guided by these documents, we think that the following may be assumed as the principles of the new Secession.

1. That it does not object to lay-patronage.
2. It maintains the doctrine of Civil establishments in religion. It asserts the “right and duty of the Civil Magistrate, to maintain and support an establishment of religion in accordance with God’s word.”—(?) Dr. Chalmers said that “they Seceded on the establishment principle”, “We quit, said he, a vitiated Establishment, but will rejoice in returning to a pure one.”
3. The Secession repudiates voluntarism in the strongest language; and the Seceders are more afraid of the people for whose benefit they have seceded, than of the government that has compelled them to secede.
4. The Seceders believe that the most perfect form of a church, is, when the people choose their ministers, and the State pays them.
5. The Secession is pledged to support the aristocracy in opposition to democracy.

No person has a right to complain of the opinions of the Seceders. Every man, and every society has a right to hold any opinions on religion or politics, that do not interfere with the rights of others. Again, no per-

son is warranted to say that the Secession has disappointed him, for, the opinions put forth in the protest, and in Dr. Chalmers' exposition of it are the opinions which the Seceders, generally, have advocated for the last 10 years.

It comes now to be enquired how far the Secession has advanced to the position on which Dissent stands, The answer must be,—not a step. The Seceders occupy a position which looks like Dissent, but they occupy it involuntarily, and they will leave it as soon as they can. They are as far from making common cause with Dissenters as ever. In their proposed plan of itinerating amongst the parishes of Scotland, there is nothing from which one could infer, that they have dropped the principle on which Church extensionism was built, viz. an assumption of the non-existence of Dissenters.

It is supposed that many of the Seceders regret the speech of Dr. Chalmers, as having placed them in a false position. Also, it seems to be a prevalent opinion amongst those, out of the Church, who anticipate important beneficial consequences from the Secession, that, the Seceders having thrown themselves upon public opinion, will be forced to abandon their exclusiveness, and walk side by side, with other Dissenters. This will we believe ultimately be the result, but while the Secession is based upon the Establishment principle, and while there remains the remotest hope of recovering the lost status and emoluments of an Establishment, it will continue fixed where it is.

The above was prepared for the August number of the *Presbyterian*, but was excluded for want of room. Late accounts say that the number of Seceding Ministers has considerably increased. In all the proceedings of the *Free Church* (*Free*, but willing to be *bound* again to the State) there has happened, so far as we know, nothing that requires us to blot a line that we had written. The most remarkable circumstance in the doings of the *Free Church*, is, that while fiercely repudiating Voluntaryism, she is striving to raise funds by voluntary contributions to render herself independent of voluntaryism, and to enable her, for ever, safely to denounce voluntaryism as unscriptural and inefficient. And not less remarkable is it, that Dissenting voluntaries are aiding her successfully to do it.

Meeting of Presbytery.

HAMILTON, 26th July, 1843.

THE Missionary Presbytery of the Canadas met and was constituted by the Rev. James Roy, Moderator.

Sederunt, the Rev. Messrs. W. Proudfoot, T. Christie, G. Murray, R. H. Thornton, J. Skinner, G. Lawrence, J. Jennings, S. Porter, A.

Ritchie, D. Coutts, J. Porteous, J. Dick, and W. Barrie ; together with Messrs. W. McKinlay from Flamboro, J. Mitchell from Blenheim, R. Connel from Paris, J. Dodds from St. George, A. Hamilton from Trafalgar, J. Lowrie from St. Catharines, A. Watt from Nichol, W. Lawson from Hamilton, A. Buckham from Chinguacousey, W. Reid from Chippewa and J. McConnel from Rochester, Ruling Elders.

Read the minutes of last meeting of Presbytery. Read and received a petition from the congregation of Chippewa for the appointment of one to moderate in a call amongst them, and for supply of sermon. Appeared Wm. Reid and John Dobbie, as Commissioners.

Read and received a petition from Chinguacousey praying for a Moderation and that, the Rev. D. Coutts be appointed to supply them with sermon in the meantime. Appeared, Andrew Buckham as Commissioner.

Read and received a petition from Albion, praying for a Moderation, and also that the Rev. Mr. Coutts supply them with sermon in the meantime. Appeared, Mr. Andrew Buckham, as Commissioner. The above petitions one concern.

The Rev. Mr. Coutts laid on the table a call from the congregation of Hamilton ; accompanying this, there was presented a petition from the congregation of Hamilton, praying the Presbytery to sustain said call, and to take all necessary steps for the settlement of Mr. Barrie amongst them. Messrs. P. Thornton, W. Lawson, and — Paterson, Commissioners.

The Rev. Mr. Lawrence was now chosen Moderator and took the chair.

Read and received a petition from the congregation of Richmond Hill, bearing, that Mr. Jenkins has intimated to them his inability to perform the duties of his office as formerly, owing to the increasing infirmities of age, and is desirous that they get another minister as soon as possible ; and praying for the grant of a moderation at an early period, also, that Mr. Charles Fletcher be appointed to preach one or more Sabbaths before the moderation. Mr. Jennings, Commissioner.

Read and received a petition from Rochester, praying for a moderation, and for the dispensation of the Lord's Supper. Mr. J. McConnel, Commissioner.

Took up that part of the petition from Albion and Chinguacousey which refers to a moderation.

Adjourned to meet in this place at half past 4 o'clock.

Closed with prayer.

Eodem Die et loco, half past four o'clock, P. M.

The Missionary Presbytery of the Canadas met and was constituted by the Rev. Mr. Lawrence, Moderator.

Sederunt ut supra.

Read the minutes of former meeting.

Resumed the consideration of the petition from the congregation of

Chinguacousy and Albion. It was moved by Mr. Proudfoot and unanimously agreed to, That the Presbytery delay farther procedure in this case till information be given to King and Vaughan, regarding the petition, and till their opinion of their being separated from Albion, be laid before the Presbytery.

Took up the petition from Chippewa for a moderation. Agreed to grant said petition, and appointed Mr. Porteous to moderate on the 12th day of September.

Mr. Proudfoot read part of a letter from the Secretary of the Synod's Missions, announcing the appointment of the Rev. Charles Fletcher to this Presbytery. Mr. Fletcher laid on the table extracts from the minutes of the Presbytery of Cupar Fife, regarding his license and ordination. Mr. Fletcher was therefore admitted a Preacher under the inspection of the Presbytery.

Mr. Proudfoot read also an extract from a letter of said Secretary, bearing, that the Committee had appointed Mr. James McFadyen to this Presbytery, with a special view to Rochester, agreeably to the recommendation of the Presbytery. Of which in a former minute. Mr. McFadyen was then received as a Preacher under the inspection of the Presbytery.

It was moved by Mr. Thornton and unanimously agreed to, That the Presbytery express gratitude to the Committee for their promptness in attending to the wants of the Mission, but that owing to the difficulties already felt by the Presbytery, the Committee be respectfully requested to make all such appointments, directly through the Presbytery, in whose bounds the congregations particularly in view are situated.

Took up the call from Hamilton. Heard Mr. Coutts give an account of his procedure in moderating in said call. Read the call itself addressed to the Rev. Wm. Barrie of Nichol and Eramosa, signed by 19 members. Read also a paper approving of said call signed by ten ordinary hearers. The following votes were then put. 1st. Approve of the Moderator's conduct or not? It carried unanimously Approve. 2nd. Sustain said call as a scriptural call regularly proceeded in or not? It carried unanimously, Sustain. Likas the Presbytery did and hereby do sustain said call.

The Commissioners from Hamilton were fully heard and removed. Mr. Barrie was also heard. After deliberation the following vote was put. Translate Mr. Barrie to Hamilton or continue him in his present charges? The roll being called and votes marked; it carried Translate. Likas the Presbytery did and hereby do translate Mr. Barrie to Hamilton. From this deed Mr. Roy craved that his dissent be marked, and took instruments, considering the decision to be in direct opposition to the law of the Synod regarding translation. On all which the Commissioners from Hamilton took instruments and craved extracts.

Mr. Coutts stated his determination to demit his charge of the congregation of Esquesing. As no information of this had been given to the

congregation of Esquesing, and as no Commissioner from said congregation was present, the Presbytery delayed the receiving of Mr. Coult's demission; and ordered the Clerk to inform the congregation of Esquesing of the above, and to direct them to send a Commissioner, to the first meeting of Presbytery with full powers to attend to their interests.

Entered upon petition from Rochester; heard Mr. McConnel in support of it. It was then unanimously agreed to grant a moderation. Appointed Mr. Proudfoot to moderate in Rochester as early in September as convenient for him, and to correspond with the congregation.

Heard reports from the Committees on missions appointed by last meeting of Presbytery.

The Clerk here read two letters from the Secretary of the committee on Synod's missions, the one dated 16th January, 1843, the other 13th June, 1843.

Adjourned, to meet to-morrow morning, in this place, at half past 8 o'clock.

Closed with prayer.

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HAMILTON, 27th July, 1843. 8½ o'clock, A.M.

The Missionary Presbytery of the Canadas met and was constituted by the Rev. Mr. Lawrence, Moderator.

Sederunt ut supra.

Read the minutes of former Sederunts.

Took up the petition from Chinguacousey for a moderation. Agreed unanimously to grant said moderation and appointed Mr. Jennings to moderate in a call in that congregation during September, and to correspond with the congregation on the subject. Agreed also that Mr. Coult supply them with sermon in the meantime.

Resolved unanimously, on motion of Mr. Ritchie, that Mr. Coult be appointed to preach in Eramosa, on the first Sabbath in August, and at Nichol, on the third, to intimate the decision of Presbytery in the case of Mr. Barrie, and to declare said congregations vacant.

Resolved, that Mr. Barrie be inducted to the congregation in Hamilton, on the Wednesday after the fourth Sabbath of August, and that Mr. Coult preside and that Mr. Porteous assist.

Appointed Mr. Porteous to serve Mr. Barrie's edict on Sabbath first. § 1

Entered upon the petition from Richmond Hill praying for a moderation. Delayed procedure till Mr. Jenkins shall communicate with the Presbytery.

The Committee appointed to draw up a form of constitution for the Churches, and the form of a deed for Church property, reported, that they had not got their appointment completed. The Presbytery re-appointed the Committee with directions to proceed and to report.

Agreed that the Report on Education be transferred to the Synod about to be formed.

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Appointed Mr. Fletcher to preach in Chippewa on the first Sabbath of August and in Chatham on the second, third, and fourth Sabbaths, and in the Gore District on the first and second Sabbaths of September.

Appointed Mr. McFadyen to preach in the Home District on the first and second Sabbaths of August; in the Gore on the third and fourth Sabbaths, and in Chatham on the first and second Sabbaths of September.

The Clerk now read that part of Dr. McKerrow's letter, which contains an extract of the minutes of Synod, authorizing the Presbytery to form itself into a Synod, and which is to this effect,—“That the Canadian Presbytery be instructed to arrange themselves into as many separate presbyteries as may be found advantageous, and to form themselves, at the same time, into a Synod, exercising all the ecclesiastical authority over their own church, competent to a supreme court, provided always, that they continue to transmit to this Synod their minutes, reports of labours, and other communications, as fully as heretofore.”

It was now agreed that the Rev. George Murray take the chair, and constitute “THE SYNOD,” which he did accordingly. Agreed that the designation of the Synod be, “THE MISSIONARY SYNOD OF CANADA, in connection with the United Associate Secession Church in Scotland.”

Appointed Mr. Proudfoot, Clerk of Synod, and Mr. Christie, Treasurer.

Resolved, that the Synod be subdivided into the following Presbyteries.

I. The Presbytery of London; consisting of the Rev. Messrs. W. Proudfoot, G. Murray, and J. Skinner. The congregations under the inspection of said Presbytery, are, London, Blenheim, Paris, English Settlement, Proof-Line; together with the vacancies, Chatham, East Tilbury, Union Road, and Talbot Street in Southwold; Goderich, Stanley, and Tuckersmith. First meeting at London on Tuesday after the first Sabbath of October next.

II. The Presbytery of Flamboro; consisting of the Rev. Messrs. T. Christie, J. Roy, Alexander Ritchie, D. Coutts, J. Porteous, and W. Barrie. The congregations under their inspection, are, Flamboro, St. George, and Beverley, West Dumfries, Esquesing, St. Catherines; together with the vacancies, Nichol, Eramosa, Paisely Block, Puslinch, Hamilton, and Chippewa. Said Presbytery to hold its first meeting in Hamilton, on the Wednesday after the fourth Sabbath of August.

III. The Presbytery of Toronto; consisting of the Rev. Messrs. R. H. Thornton, J. Cassie, Wm. Fraser, G. Lawrence, W. Jenkins, J. Jennings, J. Morrison, S. Porter, and J. Dick. The congregations under their inspection, are, Whitby, Port Hope, Gwilliamsbury, Tecumseth, Innisfil, Clarke, Richmond Hill, Toronto, Madrid, Trafalgar, and Emily; together with the vacancies King, Albion, and Vaughan, Chinguacousey, Pickering, and Rochester. First meeting will be held at Toronto, on Tuesday after the fourth Sabbath of September.

Appointed the Clerk to write to Dr. McKerrow approving of his sug-

gestion as to the best way of aiding the Canada Mission, detailed in his letter of the 16th January, 1843.

Resolved, that the Clerks of the respective Presbyteries be a committee to distribute the services of any Preacher or Preachers, who may arrive from Scotland, before next meeting of Synod.

Resolved, that the next meeting of Synod be held at Hamilton on the Wednesday after the third Sabbath of May next, and that the Report on Education be the first business, and that the Synod proceed in it to an issue.

Closed with prayer.

WM. PROUDFOOT, *Synod Clerk.*

Report of the Deputation for the West.

THE deputation consisted of the Rev. Messrs. Proudfoot, Murray, and Skinner; and the object was to stir up the congregations and stations within their bounds to Missionary effort.

On the 12th of June last, the congregation of London was visited. Mr. Murray preached on the duty of unremitting activity on the part of the church, especially in the present posture of her affairs. The meeting was then constituted by Mr. Proudfoot, who gave a lengthened account of the objects of the deputation. Mr. Murray then addressed the meeting on the character of the christian church as a Missionary church; and was followed on the same subject by Mr. Skinner. The audience was attentive and seemed deeply interested. A missionary society was formed, and collectors appointed. Mr. Murray concluded by prayer.

On Tuesday the 13th of June—the congregation of the English settlement was visited. Mr. Murray preached on the duty of the church adapting her system of operations to the exigencies of the times. Mr. Skinner constituted the meeting, and explained the objects of the deputation. Mr. Proudfoot contrasted the present with the former prospects of our Mission, and urged the duty of the congregations which have a regular administration of gospel ordinances to send the gospel to the vacancies and stations belonging to our own church. Mr. Murray followed. The audience listened with great attention. A missionary society was formed and collectors appointed. On Wednesday the 14th of June the congregation of the Proof-line was visited. Mr. Proudfoot preached. Mr. Skinner constituted, and stated the objects of the deputation. Mr. Murray then addressed the meeting on the duty of the church in Canada following the example of the United Secession Church and of engaging in missionary undertakings within her own bounds. He refuted the objections that are commonly made against frequent calls to pecuniary effort. Mr. Proudfoot insisted upon the propriety of engaging the young in collecting for mis-

sionary purposes. A missionary society was formed and collectors appointed. The meeting was closed with prayer.

On Monday the 26th of June the congregation of Blenheim was visited. Mr. Skinner preached on the necessity of the church endeavoring to abound in good works. Mr. Murray constituted the meeting, and explained the objects of the deputation and the duty of the christian church to engage in missionary undertakings. Mr. Skinner gave an account of the number of vacancies and stations connected with the mission. He adverted to the unfavorable opinion that is entertained at home, of the missionary spirit of our Canadian churches; and hoped that the missionary efforts of our congregations would soon remove that unfavorable opinion. There can be no doubt that this congregation will be exemplary in their contributions. The meeting was concluded by prayer.

On Thursday the 25th May, the congregation of Paris was visited. The Rev Mr. Porteous of St. Catherine's, preached from Matthew viii. 25. The meeting was constituted by Mr. Murray, who explained the object of the deputation. The Rev. Mr. Porter of Chinguacousey, addressed the meeting at great length, and showed that the churches prosperity in temporal things depended upon her fidelity in giving of her worldly substance for the extension of the Redeemer's, kingdom. The speakers withdrew, when, the congregation took up the subject themselves very warmly, appointed a committee and sub-committee, to draft rules and choose collectors; concluded with prayer.

On Saturday the 29th April, the congregation of Mount Pleasant was visited by the Rev. Mr. Murray. He preached on the duties which the christian church owes to herself and to the world. The meeting concurring in the objects of the Presbytery, resolved in present circumstances to make an annual collection.

Early in July the congregation of Chatham was visited by Mr. Proudfoot. The congregation concurred heartily in the views of the Presbytery, and resolved, that an annual collection be made for the mission fund.

The congregation of Goderich, Tuckersmith, and Stanley, to be visited in the Fall.

All which is respectfully submitted by

GEO. MURRAY.

Clerk of the Deputation.

The above is the commencement of an attempt to raise missionary funds. If every church member in connection with the missionary Synod of Canada would give a yolk shilling per quarter, the sum of £300 could be raised for missionary purposes. It is necessary, if possible, to raise £500 annually.

G. M.

Report of the Deputation for the Gore District.

THE Rev. Messrs. Roy and Barrie, have, in fulfilment of the appointment of Presbytery, held meetings with the our congregations, in Nichol, Eramosa, and Paisley-Block; and have endeavored to stir them up to aid more effectively our missionary efforts in this Province.

The meeting with Nichol congregation was held on the 13th of June, at 6 o'clock, P. M.,—with Eramosa congregation on the 14th, in the evening,—and with Paisley-Block congregation on the evening of the 15th of June. The several meetings were as numerously attended as could have been expected. The addresses were listened to with, profound attention, and seemingly produced a strong impression in favour of the object of the Presbytery. At the close of the meeting, in all the three congregations, a congregational missionary society was formed, collectors, secretary, and treasurer, were chosen, and the contributions were appointed to be sent, every six months, to the Treasurer of the missionary fund. The success of the deputation, in these congregations, has greatly exceeded their expectations. Let all the other congregations under the inspection of the Presbytery only evince a similar spirit, and we shall soon have a very flourishing church in Canada West.

The Associate Reformed Synod of New York.

FROM the minutes of the Synod which met in June, we learn that there is little or no hope that the A. R. will be able to agree to the "Basis of union agreed upon by the convention of Evangelical churches." The following selections from the report of the committee (which report was adopted) will explain their views,—“they would rejoice were all the acts and proceedings of the convention of such character, as to warrant the hope, that such a union could be accomplished, in a way that would promote the purity and peace and prosperity of the church of Christ,—we cannot but express our fear that an organic union of the different churches, represented in the convention, cannot be effected by a tenacious adherence to, and preservation of certain clauses in the Westminster confession of faith, as originally adopted; in reference to the power of the civil magistrate *circum sacra*, which in their obvious meaning, interfere with the rights of conscience, and the jurisdiction of the church of Christ, acting in the name and by the authority of her Divine and Glorious Head. We have ground to fear also, that the proposed extension of the terms of communion, beyond the articles contained in the Westminster confession of Faith as received by the Synod, would throw a great, if not, insurmountable obstacle in the way of accomplishing an organic union.”

We are glad to see that the Synod contemplates the establishing of a Periodical at Newburgh. In these times, such an instrument of good-doing is indispensibly necessary to the prosperity of any denomination of the Church of Christ.