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All Done's Learning

THE
ECCLESIASTICAL AND MISSIONARY RECORD,
For the Presbyterian Church of Canada.

Volume II—No 6.

HAMILTON, JANUARY, 1846.

Price 2s. 6d. per Annum.

The Record.

THE Commission of the Synod of the Presbyterian Church of Canada will meet, by appointment of Synod, at Hamilton (in the Brick Chapel, John Street), on the 11th instant, at 12 o'clock noon.

THE Sustentation Board of the Presbyterian Church of Canada will meet by adjournment, at Hamilton (in the Brick Chapel, John Street), on the 15th instant, at two o'clock p. m.

THE Presbytery of Hamilton will meet at Hamilton (in the Brick Chapel, John Street), on the 14th inst., at 10 o'clock a. m.

MR. D. McLellan, King Street, Hamilton, has been appointed by the Presbytery of Hamilton, as agent within their bounds, for the cheap publications of the Free Church of Scotland.

MR. JAMES F. Westland, King Street, Toronto, has been appointed by the Presbytery of Toronto, as agent within their bounds, for the cheap publications of the Free Church of Scotland.

N. B.—The publisher of the *Record* earnestly requests that the subscription money for the current year be remitted to him forthwith.—He also begs that the arrears, which still remain due from several localities for the past year, be remitted immediately.

Our columns are so fully occupied with various articles of religious intelligence—several of which are of more than ordinary interest and importance—that we can barely spare room to indicate those which we deem peculiarly worthy of attention.

It will be observed, by the brief report subjoined of the *pro re nata* meeting of commission, that the Rev. Dr. Willis, of Renfield Church, Glasgow, has been sent out as deputy from the Free Church of Scotland to the Presbyterian Church of Canada, specially with a view to assist in conducting the studies of the young men attending our Theological Seminary,—a work in which his well-known theological attainments, and his experience in conducting divinity studies, will render his services particularly valuable to us. We are happy to be able to announce, that he and Mrs. Willis, who has accompanied him, have reached Toronto in good health; and that he has been engaged since his arrival, almost daily, in preaching the Gospel in various localities,—the congregations of Toronto, Hamilton, and Dundas having already, among others, enjoyed his services. After a short tour within the bounds of the Presbytery of Kingston, he will return to Toronto and enter on his labours in the College. This institution continues to prosper; various encouraging particulars respecting it were stated at a meeting of the College Committee, held at the close of the Commission's proceedings. We can only specify the permanent establishment of two Bursaries, of £10 annually

each, by Isaac Buchanan, Esq.,—the one to be styled "The John Knox Bursary;" the other, "The George Buchanan Bursary;" and the grant of two Bursaries for the current year, of £10 each, by the Colonial Committee of the Free Church of Scotland, one of which is designed for the encouragement of superior attainments in the Gaelic language.

We would direct the special attention of the Church to the petition to the Legislature in regard to the remodeling of King's College, Toronto, adopted by the Commission at their meeting in Kingston. This is a matter of the last importance to the community at large, and especially to the interests of pure and undefiled religion amongst us, and we trust it will be promptly taken up and vigorously prosecuted, not only by Presbyterians, but by all who desire that this richly endowed institution be made fully available for the public good, and who would preserve the rising youth of our land from the influence of a sect hostile to evangelical truth and charity. Petitions on the subject should be prepared and signed in every locality, and all legitimate influence brought to bear on members of the legislature.

We learn with great satisfaction that a movement in behalf of Christian Union has been made in Toronto, proceeding on principles similar to those which were adopted at the Liverpool meeting. We understand that this movement is concurred in by ministers of the Presbyterian, Independent, Baptist and Methodist communions, and that one of the first fruits of it will be the delivery of a series of lectures in the city on various prominent topics connected with the spiritual, ecclesiastical, and educational interests of the country. We trust this will be followed as an example in other parts of the country, and that it may pave the way for the sending of a deputy to the great meeting in London next summer.

From the report of the proceedings of the Presbytery of Montreal it will be seen that Mr. Leishman has accepted of the call from the St. Gabriel Street Congregation; and that the Cote Street Congregation have given a most harmonious call to the Rev. Mr. Bonar.

Besides our Home Mission intelligence, which will be found interesting, we give an extract from the address of the Rev. Mr. Arnot, delivered at a recent meeting of the Commission of the Assembly, to which we invite the attention of the Church.

We have just learned that the Rev. Messrs. Begg, of Edinburgh, Stevenson, of Tullibody, and McTavish of Ballachulish, are expected immediately, and probably have already arrived on this continent, as deputies from the Free Church of Scotland.

We would direct attention to the meetings of the Commission of Synod, and of the Sustentation Board,—announced above.

The Rev. Mr. Bethune's Journal and the list of contributions to the schemes of the Church, are unavoidably deferred till our next publication.

We understand the Rev. Mr. McMillan, of Cardross, has declined the call addressed to him some time ago, by the congregation of Beckwith.

MEETING OF COMMISSION.—A *pro re nata* meeting of the Commission of Synod having been called by the Moderator to meet in Knox's Church Toronto, on the 13th ult., several members assembled, and the Moderator having explained the circumstances under which he had thought it his duty to summon their attendance on so short a notice,—his conduct in doing so was approved of—and as the special object in view, viz.—the enforcing of the call to Mr. Bonar, from the congregation of Cote Street Church, Montreal—was clearly one, in regard to which, there could be but one opinion in the Church—it was unanimously resolved that it be taken up. It was therefore resolved, that a communication be addressed by the Commission to the Free Presbytery of Sterling, urging, by a variety of arguments and considerations, their concurrence in the translation of Mr. Bonar to Montreal. A similar communication to the Free Presbytery of Glasgow, with respect to the call to the Rev. Mr. Somerville, was also agreed to. Drafts of these documents having been presented by the Moderator, were adopted and ordered to be signed and transmitted. They were accordingly forwarded by the mail just about to be made up.

We have here the pleasure of intimating, that after the Commission was constituted, the Rev. Michael Willis, D.D., one of the Ministers of the Free Church of Scotland, in Glasgow, was introduced by the Moderator, and having presented his commission as a deputy to the Presbyterian Church of Canada, was cordially welcomed by the Commission and invited to sit with them. It was agreed, with Dr. Willis' concurrence, that he should visit the vacant congregations within the bounds of the Presbytery of Kingston, before entering on those duties in the Theological College, to which he was specially designated, and in which his Theological attainments render his services peculiarly valuable.

PETITION OF COMMISSION OF SYNOD, RESPECTING KING'S COLLEGE,
Unto the Honourable the Legislative Assembly, of the Province of Canada.

The Petition of the Ministers and Elders of the Commission of the Synod of the Presbyterian Church of Canada.

HUMBLY SHEWETH:

That your petitioners have long been deeply impressed with a sense of the importance of a good system of education to the inhabitants of this Province; and the desirableness of a leading Seminary for the higher branches.

Your petitioners deeply regret that such a splendid endowment as that of King's College, Toronto, should not have been made more effective to the accomplishment of the original design, the mental and moral improvement of the inhabitants at large of Upper Canada; and they cannot but look with amazement on the striking contrast between the small number of students attending that Seminary and its large expenditure: knowing, as your petitioners well do, that this is by no means occasioned either by an inability or an unwillingness on the part of the people at large, to avail themselves of the advantages of a liberal education.

Your petitioners have just established by their own voluntary efforts, a Seminary for Theological education, in connexion with their own body; and

they have been obliged to attend to it a literary department of a preparatory nature, solely from want of confidence in the existing management of the University; but your petitioners would rejoice to be able to avail themselves of the advantages offered to their students at a liberal and ably conducted Seminary of a more public character.

Your petitioners are clearly of opinion that the University of Toronto ought to be entirely freed from all sectarian attachments, and made exclusively a School of Literature and Science on the broadest basis, and on the most liberal principles. They are also of opinion that the appointments to the Chairs, and the whole management of its concerns, ought to be entrusted to an elective body constituted by the local Legislature, and responsible to them.

Your petitioners are also of opinion that additional branches of education ought to be introduced into the scheme of the University, and they would particularly specify—Physical Science, as separated from Mathematics; political economy; Agriculture, and Agricultural Chemistry. They would also recommend, that a new code of laws be drawn up by public authority, for the regulation of the Institution, and that the Senate of the University, to whom their administration may be committed, shall be responsible to an University Court, constituted by the Local Legislature, and bound to report to them year by year as to the funds of the University, and the whole management thereof.

May it therefore please your Honorable House to take the premises into your most serious consideration, and to enact and ordain accordingly.

And your Petitioners shall ever pray.

At Kingston, on the Tenth day of October, 1815. Signed in name of the Commission of Synod, and by their authority by

ROBERT BURNS, Moderator.
WM. RINTOUL, Clerk.

THEOLOGICAL COLLEGE, TORONTO.

SERIES OF LECTURES IN THE THEOLOGICAL SEMINARY AT TORONTO, BY REV. DR. BURNS.

Twelve lectures on Mental Science: its nature, advantages, and relations to Theology; on the Baconian system of philosophy, as applied to the prosecution of theological science; and on the various systems of morals, as tried by the standard of Christian truth.

Twenty-five lectures in the department of Systematic Theology; on the search of religious truth; the spirit with which theology should be studied; preparatory studies; the range of theology; connection between systematic theology and the study of ecclesiastical history; ancient and modern theories regarding the being and perfections of God, as contrasted with the system of the Bible; imperfections of natural theology. General character and claims of revelation; internal evidences and outline of proofs at large; objections grounded on mysteries and supposed opposition to reasons examined and refuted. Doctrine of the Trinity; divinity of Christ; incarnation; mediatorial scheme; modern views on the atonement, its nature, extent, and issues; justification by imputed righteousness through faith; divinity, personality, and work of the Holy Spirit; on good works and the place they hold in the Christian system.

A series of expository illustrations on those parts of the Confession of Faith which are embraced in the lectures,—together with the examination of Scripture proofs in the original.

A series of lectures on the leading topics of Church History, from the first century downwards, viewed in connection with the great Questions of Theology.

Lectures on preaching and the pastoral care,—with miscellaneous disquisitions on points of literature and of history, bordering on theology.

There are daily examinations of the Students on all the subjects discussed, and essays prescribed.

On Saturday morning an hour and a half are employed in exercises exclusively devotional; and on Monday in revising practically the exercises of the Lord's day.

The Scriptures, in English, are daily read by the Students publicly, at the opening of the Hall, and each Student in turn prays at the close.

Each Professor holds occasionally, in his house, conversational meetings with all the Students, on literature, theology, and subjects of general interest to the Church of God.

HEADS OF LECTURES ON BIBLICAL SCIENCE, IN THE THEOLOGICAL SEMINARY, TORONTO, BY REV. WM. RINTOUL.

1. The importance of the study of the Hebrew language.—(Lecture introductory to the Hebrew course.)

2. The extent and importance of Biblical Science, and its preparatory to its more solid culture.

3. The structure and contents of the Bible—the variety of its contents and authors—a classification of the books which compose it.

4. The original languages of the Bible—their dialectical peculiarities—diversity of style in the different books of Scripture.

5. The text of the holy Scripture—how far uncorrupted—M. S. S.—various readings—means of approximating to the purity of the text, as written by the original penman.

6. The authenticity and genuineness of the holy Scriptures.

7. The inspiration of the holy Scriptures.

8. The principal ancient versions of the holy Scriptures.

9. English versions—the merits of our authorized version—accumulation of materials for an improved version.

10. The interpretation of the holy Scriptures.

11. Difficulties in the holy Scriptures—an attempt to classify them.

12. Examples of difficulties in the various classes.

13. Difficulties in the Bible compatible with its inspiration—those gradually lessening with the progress of Biblical science and the advancement of the Gospel age.

14. The transmission and importance of a thorough knowledge of the holy Scriptures to the Christian Minister—the subordination of the critical to the devotional study of the Scriptures.

NOTE.—On one of the above heads more than one lecture will be given.

There are two Hebrew classes, a junior and a senior; in the latter, the portion of the Hebrew text read is revised once a week, and compared with the Septuagint and the Latin of the Vulgate and Junius.

Mr. Rintoul has also two classes in the Greek, in which, on two days of the week, he is assisted by Mr. Esson.

PRESBYTERY OF MONTREAL.

MOVEMENT, 26th Nov., 1815.

Which day the Presbytery of Montreal, in connection with the Presbyterian Church of Canada met within Cote Street Church and was constituted.

Serjeant—Mr. Thomas Henry, Moderator, Mr. John Clugston, and Mr. David Black, Ministers; and Messrs. Leslie and Redpath, Elders.

The Minutes of the former meeting were read and approved of. Mr. Clugston was elected Moderator till next meeting of Synod.

Mr. Clugston gave in the following report of the induction to the pastoral charge at Portneuf of Mr. Simon Cummings Fraser, formerly of Kennebec Road and parts adjacent:—

Portneuf, 15th Oct., 1815.

The Rev. John Clugston, of Quebec, and the Rev. Alexander N. Somerville, of Glasgow, met for the purpose of inducing the Rev. Simon C. Fraser, A. M., as the Minister of the Presbyterian Congregation at Portneuf. Mr. Somerville stated that he held a Commission from the Colonial Committee of the Free Church of Scotland as a deputy to the Presbyterian Church of Canada. Mr. Clugston reported that he had served the Elders respecting Mr. Fraser's induction; whereupon proclamation was made at the Church door of the place of worship three several times, that if any one had objections to the life or doctrine of Mr. Fraser, said objections would now be heard. No objections having been tendered, the officiating minister, Mr. Somerville, proceeded with the service.

After an appropriate sermon, and after the usual questions were put to Mr. Fraser and satisfactory answers were received, he was solemnly admitted to the pastoral charge of the congregation. The Minister and people were then suitably and solemnly addressed on their respective duties.

Mr. Redpath gave in a report of the proceedings of the Presbytery's Home Mission Committee for the last few months, and also the Treasurer's ac-

count with the statement of the Funds, by which it appears that there is a balance of £36 12s 4d in the hands of the Treasurer; but which will be absorbed by the amount ordered to be paid by the Presbytery, at its last meeting, of £37 to Mr. Cairns, out of the proportion of the Fund belonging to the Presbytery granted by the Free Church; and also a further sum due to Mr. Gray, all of which was highly approved of by the Presbytery.

Upon which the Presbytery instructed the Moderator to write to the Convener of the Colonial Committee, stating the destitute condition of the settlement in general, and requesting him earnestly to press upon the Committee the urgent necessity there exists for one or two missionaries.

A letter was read by the Clerk, which he had received from the Rev. Mark Y. Stark, respecting the admission of the Rev. Dr. Ferrier into the Synod.

A letter from the Rev. Mr. Cairns (Missionary at Mot's) containing a report of his proceedings for the last few months was also read, which was put into the hands of the Moderator with a request that he should reply to it.

The Presbytery appointed the following supplies for St. Etienne, for the four following months:—Mr. Black, for the third Sabbath in December; St. Gabriel Street Church is to furnish a minister for the third Sabbath of January; Cote Street Church for the third Sabbath of February; and Mr. Henry is to officiate on the third Sabbath of March.

A call from the St. Gabriel Street Congregation to the Rev. Willa Leishman, was laid on the table, as also a letter containing an engagement for his maintenance, together with a letter of acceptance from Mr. Leishman, whereupon the Presbytery assented the same.

Mr. Leishman requested that the Presbytery would proceed with all convenient speed with Mr. Leishman's ordination, according to the rules of the church. The Presbytery therefore resolved to take him upon trials for ordination, and appoint him in the following subjects:—For a popular sermon, John III. 3; and for a lecture, Matt. VII., 24—27, inclusive.

The Presbytery empowered the Moderator to call a meeting of Presbytery for hearing Mr. Leishman's trials for ordination, provided he should be ready before the next meeting of Presbytery, and further empower the Presbytery at said meeting to appoint, if it see fit, the day for Mr. Leishman's ordination.

A call from the Cote Street Church congregation to the Rev. John Bonar, of the Free Church of Scotland, Minister of Larbert, was laid on the table with the request from the congregation that the Presbytery should use every means for furthering their object, and the Presbytery instructed the Moderator to write to the Convener of the Colonial Committee, setting forth the advantages which would accrue to the Church in this country, as well as to the congregation from the settlement of such a minister amongst them, and mentioning the names of the individuals at home who are to act as Commissioners in prosecuting the call.

The Presbytery appoint their next ordinary meeting on the 1st Wednesday of February next, within St. Gabriel Street Church, and this order was closed with prayer.

Extracted from the Minutes of the Presbytery by
DAVID BLACK,
Presbytery Clerk.

Home Missions.

NARRATIVE OF REV. A. MACKINTOSH

(CONTINUED)

NOTTAWASAGA, &c.

To the Editor of the Record.

In my last communication I gave you a brief narrative of my missionary labours till I left the Owen Sound settlement, which I did on Wednesday evening, the 20th of March, intending to be at St. Vincent, the adjoining township, to preach on the following evening, in the house of a Mr. Whitehaw. It was so late in the evening, however, before I arrived, that there was time to send word to only one or two Scotch families in the neighbourhood, though I told several Presbyterians and other families on my way, who did not at-

lead. I suggested to the few who were present the propriety of holding a meeting among themselves, with the view of making an application to the Presbytery of Toronto, should they be disposed; in which case they would receive a supply of preaching from any missionary who might visit Nottawauga or Owen's Sound. A strong desire was expressed that I should remain and preach on the Sabbath; but having stated to them that if I did so I should not have a Sabbath to spend in Nottawauga—which, much as I felt interested in them, I regarded as a still more important station—they acquiesced. On my way to Nottawauga I visited one or two Scotch families, who manifested much cordiality of feeling, and expressed a desire that I should visit them as soon as possible. I reached Nottawauga late in the evening of Friday the 23rd; after travelling that day a space of 30 miles, through dense woods, where the eye was relieved by only small clearings, ten miles apart—by far the most lonely and solitary road I ever travelled—and the tediousness of which was by no means relieved by the task of having to track the road the whole way through the snow, there being only a small foot-path from one end to the other. Slight as the time was, it was sufficient for giving notice to the people, which was the more easily done that a Mr. Mair, who has for some time performed among the people the part of a faithful catechist, had a regular appointment in the Church for that day. Mr. Mair's services are generally well attended; his efforts seem to have been considerably blessed by the Head of the Church, in promoting religion among the people. The Elders and others have told me, that since he commenced his labours among them there has been a decided improvement in their character and habits; that some have been brought under religious impressions, and others commenced the worship of God in their families. I called on him on Saturday, and from that time till I had nearly finished my tour, he accompanied me, attended almost all my appointments, usually repeating in Gaelic, where English was not well understood, my intimations and what I might say in any place in reference to our principles and the causes of the disruption.

The meeting in the Church on Sabbath the 23rd was very large, the passages as well the seats being filled. I intended to have preached two discourses in succession, but it was suggested to me, by Mr. Mair, that it would detain them rather long, on account of the crowded state of the Church and the uncomfortable position of many. I therefore only preached one sermon, which was followed by an address from Mr. Mair in Gaelic, a considerable number, after I had finished, having left the Church, so that there was more accommodation.

On Sabbath I gave out the following appointments:—On Tuesday next, the 25th, to preach in the chapel and hold a meeting for giving an exposition of our principles, and affording an opportunity to the people to take such steps as they might think fit for obtaining a more full supply of divine ordinances: the same evening at what is called the Curry Settlement; on Wednesday, 26th, at 11 o'clock in the forenoon, at what is called the 4th Line; on Thursday, the 27th, at the same hour, in Sunnidale.

On Wednesday, as intimated, preached to a considerable audience, and after the sermon, gave a statement of the causes which led to the disruption both at home and in this country; though no resolutions were proposed, chiefly for want of time (there being another appointment in the evening), yet there was every reason to believe that the people were satisfied with the view of our principles, presented to them, and no opposition was made to the proposal to make application to the Presbytery of Toronto for a supply of ordinances.

I preached in the afternoon again, in the Curry Settlement, about six miles north west from the Church, to a large assembly of people; and though, owing principally to the number of baptisms, and the time spent in the examination of candidates both here and in the vicinity of the Church, nearly two hours had elapsed beyond the appointed time, none of the people went away. Owing to the same cause, the appointments in the 4th Line and Sunnidale could not be fulfilled at the time intimated, and in these cases, also, the people manifested a laudable appreciation of a preached gos-

pel, by waiting for hours—some going home for refreshment and returning again; and, though neither of the appointments were fulfilled till the day after, the people readily collected again after we arrived. Though these disappointments indicated the people's thirst for ordinances, yet they were to be regretted, but could not be avoided, as the number of baptisms and the consequent examinations when the appointments were made, were scarcely expected, nor was it anticipated they would occupy so much time.

As it was rather late in the week to repair to Oro, the nearest place of importance, with the view of preaching on Sabbath, and a desire was expressed I should spend that day also among them, I consented, officiating in the forenoon in Sunnidale, and in the afternoon at Nottawauga; after which, and spending some time among the people, I departed along with Mr. Mair (who, in zeal for the cause, volunteered to accompany me), with the view of fulfilling an appointment which I had authorized to be made for me at Barrie, on Thursday, 3rd of April. But my arrival being thought uncertain, chiefly on account of the state of the roads, and my having annulled an appointment the week before, no other had been made. After leaving one, therefore, for Wednesday, the 9th, I proceeded to Oro to preach there on Sabbath the 6th current. I found, on my arrival, that through a letter had been sent by mail a week previously, it had not arrived. No notice of preaching was given, therefore, until my arrival: such active means, however, were then used, that large audiences were collected in both places where I preached, viz., Mackay's school-house in the forenoon and Robertson's school-house, four miles further east, in the afternoon. After the sermon in the forenoon, an address was delivered by Mr. Mair in the Gaelic. After service, I announced that my friend and brother, Mr. Rintoul of Streetsville, who happened to be on a missionary tour in the same quarter, would preach the following Sabbath (the 13th) in the same places—intimating at the same time that a collection would be taken up for the mission fund.

On the evening of the following day I preached at the village of the Narrows, to a considerable audience. After the sermon, I was invited by James Dallas, Esq., Warden of the District, and his lady, who were present, to stay all night with them and was treated with much kindness and cordiality. I was given to understand by them that there was a favourable opening for our Church at the Narrows; and that if preaching was afforded, several who belong to other denominations would give their attendance and support. An earnest desire was expressed by them that the cause of our Church might prosper in Oro.

On Wednesday forenoon, (the 8th of April), preached at the 10th Line, to an audience which, notwithstanding the very unfavourable state of the roads, was crowded, affording symptoms of a strong desire on the part of the people for divine ordinances. I intimated that Mr. Rintoul would preach in the same place on Monday, the 14th, at two o'clock in the afternoon, and that a collection would be made for the mission fund. I also intimated that, if his other engagements permitted, he would preach in the centre of Madont, where there is a large body of Presbyterians, who have contributed liberally, and by whom a very great anxiety has been expressed for a supply of ordinances.

On Wednesday morning, 9th April, I preached at what is called the Campbell Settlement, in the south of the township. Mr. Mair having followed me in the Gaelic. In the evening of the same day I preached at Barrie, and intimated an appointment for Mr. Rintoul on the evening of Friday, the 11th, and a collection for the mission fund; and suggested to them that it would be well to embrace the opportunity of Mr. Rintoul's visit to take some steps for the promotion of their spiritual interests, and that it was fitting they should come at length to some understanding as to this matter; and that as the people of Oro were making active exertions for obtaining a gospel minister, their best course would be, if they were disposed to unite with the Presbyterian Church, to co-operate with them. Though there are not many Presbyterians in the village, there are several in the vicinity, and others, not Presbyterians, who are waiting for an opportunity of uniting with us, and so it is a place of considerable importance, being the county town,

and the Presbyterians have received a grant of land to build a Church, it is a position which should by no means be overlooked.

On Sabbath the 13th, preached at West Owillimbury and Innisfil; in the forenoon in the Scotch, in the afternoon in the Irish Settlement, and at Innisfil in the evening. The meetings were very encouraging, especially in the forenoon and evening. On the evening of Monday, the 14th, I preached at the village of Bradford, and on the forenoon of Wednesday, 16th, again at the Scotch Settlement, Mr. Mair having after addressed them at the latter place in Gaelic. I may say, that his services both there and at Oro were very acceptable to the people.

On Thursday forenoon, 17th current, preached at the Upper Corner of Vaughan to a large congregation, in the room of Mr. Rintoul; and as he was expected to give a statement in regard to Free Church principles, and the reasons of separation from the Establishment, I felt myself called upon, after the sermon, to afford them, at considerable length, such an explanation as I have been in the practice of giving. A desire having been expressed that I should preach on Sabbath the 20th, I made three appointments for that day; in the morning in the house of Mr. Cain, 7th Concession, in the afternoon at the Upper Corner, and in the evening at Beaton's school-house, 7th Concession. All these appointments I fulfilled, the audience being, on all the occasions, numerous. On a representation being made to me by some of the most intelligent, that it would be desirable and expedient, in order to remove prejudice and misconception, to a certain extent existing, in regard to our position as a Church, to give a statement respecting the grounds of the disruption, I intimated on Sabbath that I would preach and present such a statement on the following day at Mr. Cain's, and on Tuesday at Curry's school-house, 9th Concession. Meetings were accordingly held in both places. At Mr. Cain's, after the sermon and address, the people appointed a Committee to make contributions for the mission fund, and a considerable amount was subscribed on the spot, and a desire was expressed to have sermon as frequently as possible. At the 9th Concession, in consequence of most of the people being Highlanders, and but little acquainted with the English language, neither my sermon nor address were well understood. They expressed a desire, however, that some one might be sent to address them in the Gaelic language; and I was given to understand that it was their desire to unite with us. On the evening of Wednesday, the 23rd, I preached again at Beaton's school-house.

The time intervening between Monday, the 15th May, including three Sabbaths, I spent in Hogg's Hollow and neighbourhood, in various places in Markham, and at Oakville. My narrative, however, has already extended so far, and the latter places have since been so often visited, and the circumstances in which they are placed so well known, that I shall not, at least at present, enlarge my narrative by details respecting them; should you desire it, however, I can do so on a future occasion. I shall simply add, in regard to those places, that Hogg's Hollow and Brown's Corner united might form a good congregation; or, if it should be thought more expedient to join Brown's Corner with the 6th Concession of Markham and Reesorville, the Hollow might be united with some part of Vaughan, so as to afford an adequate support for a Gospel Ministry. Nothing, it appears manifest, is necessary but a supply of preachers to occupy the localities which I have visited in my recent tour, and firmly establish our Church throughout this extensive field; and these localities afford only a specimen of the Presbyterian population generally. Everywhere they seem ready to receive and unite themselves with us, and the utmost energy is required, both on our part and the Church at home, to improve so favourable a crisis—to reap so rich a harvest. Any measure of remissioners at such a time would entail incalculable loss. It was with much pleasure I perceived the following sentiments expressed by Dr. Burns, respecting Canada, in a recent letter—on extract of which appears in the *Scottish Guardian*, of 26th October—the force of which I could not but powerfully feel:—"A finer missionary field the world does not present. The delusion of the Churches of Great Britain in refusing to occupy it, while they spend their strength and their money on un-

healthy and unpromising regions of heathenism, is to me unaccountable. We are leaving our people to relapse into a state approaching to heathenism. If we were privileged with a few energetic men to pervade the land and proclaim the glad tidings, what a world of good would be the result! We trust that a goodly band of faithful and energetic preachers will soon be sent to proclaim the gospel to our countrymen in Canada, many of whom, it is melancholy to think, are perishing for lack of knowledge."

Thorold, 4th Dec., 1845.

NOTES OF MISSIONARY SERVICES IN THE PRESBYTERY OF TORONTO, BY THE REV. ROBT. WALLACE
Chinguacousy, November, 1845.

TO THE EDITOR OF THE RECORD,

When we parted in Toronto, on the 6th inst., I expected to write you immediately, but that week was fully occupied after I reached home in preparing for Sabbath and in visiting.

I spent most of last week in Toronto, attending to various matters connected with the different preaching stations where I have been of late; and as soon as I returned home had to set out for Vaughan, where on the 8th inst. I addressed about 100 hearers.

The people who attend this new station, are Presbyterians from Scotland and Ireland, some of whom have been connected with the Congregational body for some years; but retaining their affection for the Church of their fathers, and being deprived of the means of grace by the removal of their late Pastor to another section of the country.—one of them requested me to preach for them, which I consented to do on the 16th inst., knowing that application had been made before for supply of preaching from our Presbytery. This station is in the neighborhood of two small villages, Pine Grove and Berwick central places of resort for the farmers around, and presenting an important field of usefulness for our Church to occupy,—in setting forth the peculiar and glorious doctrines of the gospel, in opposition to the insidious workings of infidelity, the dangerous influence of certain plausible and delusive errors often propagated by those professing the Christian name, and the natural tendency of the carnal mind to depart from God and trample under foot his holy name.

In the afternoon I preached in a School-house on No. 26, 7th line, where a congregation which has been regularly organized by the Presbytery now assembled, intending to erect a place of worship early in spring. To this congregation the Rev. James Harris, of Toronto, administered the word and ordinances during the summer.

There are generally between 100 and 200 hearers present, and the number of our adherents is likely to increase since the people find that the Presbyterian Church of Canada is not like Jonah's Gourd, but like a vine planted by the Lord, taking a deep root in the heart of the people, sending forth goodly branches, and bearing nutritious fruit, acceptable to God and beneficial to the people.

One of those who formerly saw in our adherents nothing but chaff, of which the north wind would soon clear the land, was lately so confounded with the quantity and quality of the wheat among our chaff, that he despairingly exclaimed—"they are going to annihilate us!"—Very ominous words truly.

I cannot say much about the state of religion among the people, having as yet a very imperfect knowledge of most of them.

In connection with this station I preached alternately with Chinguacousy, in the West of King, on the 9th, 10th and 11th lines, and before leaving them organized a preaching station on No. 18, 9th line, to be supplied for the most part during the winter by the advanced students of Dixmity.

A goodly number of Presbyterian families reside between the 8th and 12th lines of King, who before the disruption of our Synod were left without any regular supply of the means of grace. Since that time one of the ministers of the connection Synod preached on the 11th line, and proposed to continue to preach for them if they desired.—But though they respected the worthy gentleman who, on that occasion, offered his services to them, and would willingly have embraced such an offer under other circumstances—having received no promise, and with very little prospect of supply from our Presbytery, yet they refrained from inviting the services of

a minister of the Establishment Synod. Many of the intelligent Christian people have, notwithstanding the doctrine of implicit faith in the dogmas of their spiritual overseer, so sedulously inculcated, obeyed the injunction—"Prove all things"—in discriminating between men and systems, a duty which many are either incapable of performing, or from the discharge of which they wickly manifest the utmost aversion. Many act as though a certain course of procedure must necessarily be right, or at least cannot be far wrong, because such and such men are connected with it, or involved in it.

This is a practical denial of the fundamental principles of Christianity—that the word of God with the teaching of the Spirit, is sufficient for the direction of our conduct in all things relating to Christ's Kingdom—that all are bound to study the will of God for themselves, (John 5, 39; Acts 17, 11; Is. 26, 8, 9), as exhibited in his word, and in his Providential dealings with his Church and with the world,—that Christians should with the Bertrams of old compare the statements of their spiritual teachers with the "law and with the testimony"—knowing well, not because they are infallible, nor yet because they are better judges than their instructors; but because the God of Truth has declared, "If they speak not according to this word, it is because there is no light in them," (Is. 8, 2.); and finally, that "every man must give account of himself to God,"—Rom. 14, 12.

Pamphlets tending to mislead the ignorant, and confute in their opposition such as have condemned us without a hearing, have been circulated in Vaughan and elsewhere. The author of the *Quarist* assumes as a first principle that the Free Church claims to be infallible, and then exerts all his little ingenuity to overturn this fancy of his own disordered brain. This tract contains a mass of such low, silly quibbling as we might expect from the hired buffoons of an exhibition; but nothing of the serious and well-founded argument which should distinguish writings intended to set forth, illustrate, and defend the truth of God. But the good people of Vaughan have not been deceived by the malicious misrepresentations which these productions of residuary genius contain.

Nov. 23.—Since I wrote the above, I had unexpectedly to set out on the morning of Saturday the 22nd, for West Gwillimbury, but was unable to reach that place before Sabbath morning, when I preached in the new Church, and at Bradion in the evening. Having ascertained that several of the members of the new Church were unwell, I returned to the settlement, intending to visit two or three families during the evening. After conversing for some time with one of the afflicted, and conducting worship in his house, I found myself so much exhausted that I did not think it prudent to travel farther that night, especially as the air was piercingly cold. Before leaving, next morning, I was delighted to hear a young lad—who had been employed in preparing my horse while the rest of the family were at breakfast—ask a blessing on the bounties of Providence of which he was about to partake. At nine, a. m., I met a little company of the fathers of the congregations, in the house of one of the elders, who was unable to leave his bed. We spent some time in religious exercises, and afterwards conversed freely about the present condition and future prospects of their congregation. In the afternoon I proceeded to the house of another of the elders, accompanied by several of those who met me in the morning.—There also we enjoyed something of that happiness which results from converse with God and communion one with another.

The people are generally from Sutherlandshire, and exhibit much of that same living and practical piety which has been found among their friends and brethren who adhere to the Free Church of Scotland. They meet every Sabbath in their new Church for the worship of the God of their fathers, and for mutual instruction and edification.—I left those kind people on Monday evening, but, owing to the state of the roads in this quarter, and to delays by the way, it was Wednesday before I reached home, greatly fatigued by exertion beyond my strength, having suffered from the inclemency of the season, and being frequently of late under the necessity of travelling till a late hour at night.

The work of God appears to be advancing in Chinguacousy. On a late visitation of several of the families in this quarter, I felt encouraged by

the interest which the people take in every effort employed for their benefit. Family worship is not yet attended to by all our people; but even in this respect there is a change for the better—a movement in the right direction—and many who formerly lived "quiet and secure" in the utter neglect of this duty, are convinced of their sin, and are beginning to see the importance—the necessity of carrying their religion with them into the daily concerns of life—of setting the Lord ever before them—of doing all to his glory.

ADDRESS OF REV. MR. ARNOT, BEFORE THE COMMISSION OF THE FREE CHURCH, Nov. 19, 1845.

Rev. N. W. Arnot then rose, and, after a few introductory remarks, proceeded to say, that since the last report was given in from the Colonies, one new phenomenon had emerged on their horizon. A deputation had gone forth and returned, from the Establishment. They seem (he said) to be taking a leaf out of our book; and from observing the report which they have given on their return, I am led to call the attention of the Commission to the kind and degree of the support which the Establishment in Scotland obtained, even from that portion of the Church in Canada which retained its connection therewith. I would also call the attention of the Court to the particular degree and amount of that connection. I find, from the report of the deputation, that they take much credit to themselves for having in our absence dealt very gently, tenderly, and charitably with us. If my voice could reach them, I would tell them that the Free Church is not such a sickly bantling as to need to be so tenderly handled; and I would say to them, "Speak just the truth, and see that you speak it in a right spirit, and it may do us good." I would suggest as one reason, besides tenderness to us, why they said but little of the peculiar principles or basis of the Establishment, namely, this fact, which cannot be gainsayed, that the great body of the people of Canada, who remain in connection with the Establishment of Scotland, do not defend the Establishment as right. (Hear, hear.) They only defend themselves on the ground that it is not, in their circumstances, necessary to break the connection. I know it well, from my intercourse with the people there, that this is the general opinion prevailing among them; and I have not met with one of them who will set himself to defend the principle of the Scottish Establishment as against the Free Church of Scotland. They just say, that there is not such a close connection between them as to justify them in incurring the inconvenience of a separation. The case is just exactly this: Sometimes there is a firm for the management of business in this country, consisting of a number of partners; and there is another firm, under the same name, in Canada, consisting of one or two other partners, for the management of business there. It so happens that one or two of the partners drop out of the firm; and you are well aware that sometimes even when this happens, the name of the firm is retained, it is very inconvenient to change the designation. Or, suppose the firm in this country in process of time becomes bankrupt, and not only bankrupt, but disreputable, and that a friend writes out to the firm in Canada, advising them to cut their connection with it; the partners of the firm in Canada meet to examine the case. They find that there is bankruptcy as well as disreputability in the case; but they consult counsel, and they find that their connection is not such as to make them legally bound for the concerns of the firm in this country, and they therefore say, that, as it is exceedingly inconvenient to change the designation, —as they would require to send notice to all their customers of the change, and might lose some of their customers by it—(laughter)—they will keep up the designation as before, but on the express and declared ground that they do not approve of the bankruptcy, and that they are in no serious way connected with it. (Hear.) Now, this is the very ground on which in Canada they retain their attachment and connection with the Establishment in Scotland. Their attachment to it is no glory to the Establishment here; and I think it is of some importance that this fact should be borne in mind. It is another question altogether whether the opinion on which our friends in Canada act is a right one. I think it is completely

wrong, on many grounds, which it is not necessary to enter upon here. But I repeat, that the error of our friends in Canada is not the error of supposing that the Establishment of Scotland, as against the Free Church, is on a right basis; the error is the error of supposing that they are not doing any harm, when, to avoid a serious inconvenience, they retain in name their connection with it. I observe that the deputation very prominently put it forth in Canada, that the difference between us and them was extremely slight,—that there was the Papish Church, and the Episcopal Church, and the Methodist Church, all holding the headship of Christ, but having different ways of applying it, and that we must be charitable. But let it be borne in mind, that those who now remain in the Church had it in their power, had they all united, to gain the acceptance of our principles; and so they stand convicted before Canada and Scotland of having torn asunder the Church for a very trifling matter. (Hear, hear.) I find also an allusion in the Report of the deputation to the activity of our friends in Montreal in circulating information on the principles of the Free Church; and I am glad to get such unbiased testimony in favour of our friends. It is said that they have distributed tracts like snow flakes all over the country. As the friends of the Establishment have taken one leaf out of our book, I would suggest the wisdom of their taking another; and that as our friends in Canada have been circulating so freely the Protest of the Free Church, I would suggest to our friends of the Establishment the propriety of their distributing, like snow flakes, the answer to the Protest. (Loud cries of "Hear, hear," and laughter.) I think it would have a decidedly good effect. I may just mention, as a matter of fact, that I was ministering at Montreal when the deputation from the Establishment were there, and where they held a meeting for expounding the principles of their Church. It was not possible for me to attend that meeting, as I had occasion to leave the city for Kingston; but I requested Mr. Bayne, of Galt, along with an elder from the congregation, to attend it, and decide whether there was such an impression made, or such interest excited, as at all to justify us in summoning a meeting of the inhabitants in order to counteract it. When I returned to Montreal, I found that there was no occasion for holding a meeting. (Laughter.) I confess that I regretted this, for I would rather have liked a brush with them—(renewed laughter)—but such was the decision of our friends, and no meeting was therefore held. Mr. Arnot concluded by detailing a number of facts, showing the great religious destitution which existed in Canada.

CHRIST'S HEADSHIP OVER THE NATIONS.

The following letter will be read with interest, as opening up still farther the state of feeling in Scotland on this important question:

To the Editor of the Witness.

NOVEMBER 1, 1845.

DEAR SIR,—I read with much pleasure a letter in your paper of Wednesday last, subscribed by "A Minister of the United Secession Church." I think the most of people are now beginning to see that the Voluntary controversy was by no means well managed, and that the Voluntaries were frequently opposing one thing, and the friends of the Establishment principle were defending another; and I believe that both parties are very much at one on the great truths involved in the dispute. Your correspondent, however, need not, I think, have been so surprised at the definition which Dr. D'Aubigne had received of Scottish Voluntarism; for he must be aware that the arguments and mode of defence adopted by the advocates of this system, were frequently such as led by a direct and very short process to this conclusion. But I am glad to find that the conclusion is repudiated; and, this being the case, the arguments will soon be forgotten. If the ministers of the United Secession really adhere to the principles contained in the propositions quoted by your correspondent from their Testimony, then the United Secession, and the Original Seceders, and the Free Church, and I think I may add also, the Reformed Presbyterian Synod, may, as far as Voluntarism is concerned, be united and incorporated to-morrow.

There is a wonderful harmony in the Testimo-

nia of all these bodies in regard to the great truths respecting the independence of the Church, and the moral subjection of nations to the Mediator. It may be of use to place in juxtaposition a few extracts from the authoritative documents of the respective bodies. To give completeness to the view, I shall insert the propositions which your correspondent has quoted.

"1. Religion, abstractedly viewed, is essential to the well-being of society, and to the efficient exercise of civil government; and is therefore the concern of legislators and civil rulers, as well as of others in their several situations.

"2. The Christian religion, as might be expected from its Divine origin, and intended universality, is the best calculated for promoting the interests of civil society, and therefore deserves the countenance of the civil powers. Where it is introduced, it ought to have the controul which belongs to it over the formation of laws, the administration of justice, the swearing of oaths, and other matters of civil jurisdiction.

"3. But the countenance to be given to it must not be inconsistent with its own spirit and enactments. It must not be introduced or propagated with force. It disclaims and prohibits all persecution."—*Testimony of the United Secession Church.*

"1. Natural religion, an acknowledgment of which lies at the foundation of all confidence and duty in human society, must form an important object of care and attention to nations and their rulers. They are bound to acknowledge the supremacy of God, and to take such measures as are competent to them that He be publicly honoured among them.

"2. It is the duty of nations and their rulers, who are favoured with revealed religion, to recognize and give public countenance to the profession of it, and, by their laws and administration, to provide, in every way competent to them and consistent with its nature and peculiar laws, and the just rights and liberties of rational agents, that its salutary influence have free course, and be diffused through all orders and departments of society.

"3. To promote Christianity by forcible methods, is a violation of its nature, it can be productive of no good effects, either in a spiritual or political view; not in a spiritual view, for force cannot reach the inward man: not in a political view, for it is not the mere exterior form of religion, but the hold which it takes upon the heart, which chiefly strengthens, and really improves, civil society and government. Penal laws against any religious party can only be vindicated on the principle that there is something in the sentiments, spirit, and conduct of that party, hostile to the general interests of society, or threatening the lawful institutions of a particular kingdom."—*Testimony of the Original Seceders.*

"1. Nations are placed in a state of moral subjection to the Lord Jesus Christ, the Prince of the kings of the earth, and they are under obligation to acknowledge His mediatorial authority, and submit to His sceptre: framing their laws, appointing their rulers, and regulating their obedience in agreeableness to the moral principles of the gospel and in subserviency to the interests of the kingdom of Christ.

"2. The Christian civil ruler cannot lawfully be vested with a power in and over the Church, as she possesses an intrinsic and independent power from the Lord Jesus, and is not placed in subjection to any other. He (the civil magistrate) may not by his authority interfere with the proceedings of the Church, when these do not injure the public peace. He may not prescribe to the Church a confession of faith, or forms of worship; he may not enforce the profession of religion by the sword, nor assume any manner of power or authority in the Church of Christ."—*Testimony of the Reformed Presbyterian Church.*

"On the one hand, our principles respecting the duty of nations and their rulers as bound, in their natural and official character, to own Christ, and to aim at the advancement of his cause, are well and thoroughly known; nor is there any reason to apprehend a change of sentiment on this subject. But, on the other hand, we cannot approve of existing Establishments, in which the countenance of the state is purchased by the subserviency of the Church."—*Pastoral Address of the General Assembly of the Free Church of Scotland, met at Edinburgh in the year 1845, to the people under their charge.*

Is not the ground on which all these bodies are already united on points of vital interest to religion and civil society, sufficiently broad to give encouragement to hope that minor points, on which they may be supposed to differ, might be explained to the common satisfaction of all? The end of all war, it is said, is peace. The Voluntary controversy though, as I think, not always well conducted, has, in the providence of God, been overruled for much good, and ought not the combatants now to unite and jointly oppose the great adversaries both of religion and of civil society?—I am, my dear Sir, yours very sincerely,

A MINISTER OF THE ORIGINAL SECESSION CHURCH.

DISRUPTION OF THE SWISS NATIONAL CHURCH.

A disruption has taken place in the Swiss National Church in the Canton de Vaud, which promises to be scarcely inferior in its extent and results to the memorable disruption in our own country in 1843. Our readers are already apprised of the Erastian control which the Vaudois Government has exercised for some time past over the clergy of the National Church. On the 3rd inst. a sentence of suspension was passed by the State authorities against upwards of forty ministers, the chief grounds of complaint against whom are, first, refusing to read State proclamations from the pulpit; and, secondly, certain of their number assisting at the service of the Oratoire at Lausanne. The Council of State justify their proceedings by the law of 1839. They maintain, according to that law,—

"1. The right of the Council of State to enjoin the reading of its proclamations from the pulpit,—a right which has its origin in the Union of Church and State, and which flows from it; the National Reformed Church being guaranteed by the constitution, protected as I paid by the State, governed by its laws, and consequently subordinate to the State.

"2. The Council of State has the right of occupying the pulpit by its agents, for the purpose of reading its proclamations, failing the pastor or other authorized person,—a right inherently belonging to it.

"3. Ministers in the National Church hold their status only in consequence of the consecration they have obtained being in conformity to laws made by the State.

"4. Pastors cannot assist at or discharge duties not recognized by law, or conformable thereto.

"5. Ecclesiastical law forbids pastors of the National Church assisting at religious meetings, unless these are held at canonical hours, and in authorized places of worship.

"The prohibition last mentioned, however, is not meant to extend to meetings in connexion with the pastoral visitations of the members of congregations."

The sentence of suspension brought matters to a crisis. All eyes were turned to the clergy, doubts being entertained whether they would succumb to the sentence passed upon them or resign their charges. A letter from Dr. D'Aubigne, of the 13th instant, brings the gratifying intelligence that ONE HUNDRED AND FIFTY pastors have given in their demission, and that "the majority of the others will follow without doubt." The number of ministers, we understand, in the National Church of the Canton de Vaud is 170, so that the pulpits of the province have been all but entirely deserted. The formation of a Free Church which shall embrace French Switzerland and France, is the noble idea which has taken possession of the comprehensive mind of D'Aubigne in these exciting circumstances. May it be realized! is our fervent prayer; and certain we are that the same heartfelt desire will find a home in every true Scottish bosom, as this intelligence is carried on the wings of the press over the length and breadth of the land.—*Witness.*

Rev. Dr. Malan to the Editor of the Witness.

MAYENCE, 20th Nov., 1845.

DEAR SIR,—I suppose you have already heard and spoken of the religious position of the Canton de Vaud in Switzerland; but most likely a few particulars more will be acceptable to you.

For a long time the civil government of that Canton had proved to be unfavourable to the evan-

gical revival manifested in many places of that country. It had been felt in a certain degree by the Helvetic Confession of Faith; and I trust that suppression of articles is evoked by and that the subsiding of the ministers, when, at length, at last, it commanded them to read from the pulpit a proclamation for the support of the new constitution. About forty-three ministers refused to read it; both because that reading was not conform to the civil law, and because they could not openly unite the things of the sanctuary with those of this world.

One of them, especially, the Rev. Mr. Descombaz, a man equally talented, pious, and firm, when the public officer attempted to ascend the pulpit, in order to read the paper, went out of the temple, followed by the whole of his congregation, and preached, for the first time since the Reformation, in the open air.

The Government would not submit to the refusal of the ministers, and summoned them to be first judged, according to law, by the three classes of the Canton. But that legal Court having acquitted them, the authority went on, passing by that decision, and after various and far-fetched pretences, condemned the forty-three ministers to a suspension from their duties.—Mr. Descombaz for one year, some others for three months, or for one month at least.

But the whole of the clergy being one in that serious occurrence, about 250 ministers and licensed young men met together at Lausanne, in two successive synodical assemblies; and in the second meeting, at which the whole of them could not be present, a large number—more now than 140—signed their demission from the public ministry, and declared in their address to the magistrates, that, "if before the 15th of December, the law would not secure the freedom of the clergy, and allow them to preach both in temples and universities, they would altogether part with their livings, and secede from all religious connection of the Church with the State."

They have, in the meantime, published a manifesto of their conduct, assuring the people that, far from ceasing to be their ministers and pastors, they would keep on with the nation on the same terms of affection, visitation, and teaching of the children, offering to the people to be still, from the Lord, among them, the preachers of the holy gospel of grace, &c.

On the other hand, the Government has issued a paper, in which the conduct of ministers is severely blamed, and by which it is declared that the ministers have taken a stand without remedy.

So you see, Sir, that most probably, on the 15th of December will begin a new and unheard of state of things in Switzerland, and that, if it be allowed and practicable, a Free Church will be constituted in the Canton of Vaud.

The Lord alone knows His own own ways, and very soon we will see whether these are, that such a Church should be formed in a country where the Reformation was so mighty, so decided, and evangelical,—when so many Reformers held the celebrated *Conférences of Lausanne*.

This we know, Sir, that the Son of God is crowned a King over Zion, his holy hill, and that he will himself lead on the battles of Jehovah. To him be indeed glory and obedience in the Church!

The following is the official document published by those who have given in their demission. It constitutes one of the most important pieces of ecclesiastical history of our day, and a noble page in the history of the Canton of Vaud:

"To the National Reformed Evangelical Church of the Canton of Vaud.

"Brethren dearly beloved, and faithful members of our Church; old men, to whom God has given the wisdom of advancing years; fathers and mothers, whose children we instruct; young people, who ought to be the stay and support of our Church—all of you whose servants we are for the love of Christ, hear and judge this solemn determination, which a great number of your pastors have come to before God.

"For months past we have frequently appealed to the councils of the nation, remonstrating against encroachments, daily becoming more numerous and more menacing, made by the civil authority upon the freedom of our Church, and the liberty of

the ministry. Our words have not been listened to. The edicts, which are the councils of the Church, have, in the redoubt, of date 22d and 24th October, spoken with a unanimity that ought to have had great weight. The expression of their opinions, however, has not been attended to; and the Council of State has pronounced a sentence against men who direct, resting upon the law, to defend the rights of the Church and of the ministry. An important duty devolved upon us to save the Church of our fathers; and to-day, Wednesday, 12th November, 1843, one hundred and fifty-three pastors and ministers, obeying the voice of conscience, with a heavy heart and on headed knees before God, have adopted the following resolution, which has been forwarded to the Council of State:—

"To the Council of State.

"Monsieur le Président, and MM. the Members of the Council of State,—By the double judgment which you have pronounced, on November 3, 1843, you have on your own authority completely modified the Christian ministry in the National Church. By this sentence you have condemned all printed forty-two pastors and ministers for having refused to read from the pulpit the truly political proclamation of July 22. You have condemned them in spite of the precise terms of the law of 1832, which warranted their refusal. You have condemned them in spite of the sentence of abolition of the four edicts. By this sentence you have now declared that, contrary to the constitution, which says, 'The law regulates the relation between the Church and the State,' now the Church, in place of being united to the State, is made subordinate to the State; in place of being governed by the law, it is governed by the arbitrary will of the Council of State.

"That pastors have no more the benefit of that law.

"That in spite of the precise terms of the law, pastors are obliged to submit to every order of the executive authority.

"That the civil magistrate has the right of occupying the pulpits of our places of worship, of his agents, to read there at the hour of Divine service, his proclamations, which taught sanction doctrines and interests injurious to those which are religious and spiritual.

"We, the pastors and ministers undersigned, the guardians of worship and of religion, declare, gentlemen, that we cannot, and will not, be the instruments of sanctioning such encroachments. By the same sentence of 3d November you have condemned and punished three pastors, for having prayed to God and preached His gospel in the church of Lausanne, even for having only assisted at religious worship.

"You have condemned them, although they violated no law.

"You have condemned them in spite of the law of God, which absolves them.

"You have condemned them in spite of the unanimous sentence of abolition of the Class of Lausanne (ecclesiastical court).

"By this judgment you have declared that the laws no longer protect the ministry, since you ascribe the power of law to your circulars; that the law of God is no more to be the supreme rule of the Christian ministry in the National Church.

"The pastors can no more exercise their ministry by preaching, except at hours and in places fixed by authority, and the pastor, if the authority refuses, loses the right of assembling with his parishioners for prayer, and for explaining to them the Word of God.

"That consequently the civil authorities claim the right of limiting, at their discretion, the ministry of the pastors.

"We, the pastors and probationers undersigned, who have received this ministry from God, to whom we must render an account, declare that we neither can nor will accept these shackles.

"In consequence of the arbitrary measures you have brought to bear against the Christian ministry of the National Church, we declare that we this day resign into your hands, from and after the 15th December next, the status and ecclesiastical functions which we exercise in the National Church; until the 15th December, such of us as have not been suspended shall continue to exercise our functions. This delay is determined on solely to prevent embarrassment to the parishes and the Government.

"By this demission, and for the reasons assigned, gentlemen, we protest before you, and we shall protest strenuously before the country, that we yield to the force of circumstances, and that it is your arbitrary measures that exclude us from active service in our Church. We declare that no political interest nor personal view actuates us. We declare, at the same time, before you, and we shall do it before the country, that there may be no misapprehension of our purposes, that we are ready to devote ourselves anew to the service of the National Church; but we will not undertake official duty until, by sufficient guarantee, we are secured in the rights and liberties of our National Church and of the Christian ministry in that Church.—Receive, gentlemen, the assurance of our respect.

"Lausanne, Nov. 12, 1843."

METHOD OF PREACHING OF JAMES BERNWICK, THE MARTYR.

The latter end of this year I heard that great man of God, Mr. James Bernwick, preach on Song iii. 9, 10, when he treated greatly on the covenant of redemption entered on between God the Father, and God the Son his equal, in favour of the elect; as also on the covenant of grace established with believers in Christ. O, this was a great and sweet day of the gospel, for he handled and pressed the privileges of the covenant of grace with seraphic-like enlargement, to the great edification of the hearers. Sweet and charming were the offers which he made of Christ to all sort of sinners. There was one thing this day that was very remarkable to me; for it was raining from morning to night, and we wet as if we had been drenched in water, yet not one fell sick; and though there was a tent fixed for him, he would not go into it, but stood without in the rain and preached—which example had a great influence on the people to patience, when they saw his sympathy with them; and though he was the only minister that kept closest to his text, and had the best method for the judgment and memory of any that ever I heard, yet now when he preached, the people crowded close together because of the rain, he disengaged a little, and cried with a pleasing, melting voice, "My dear friends, do not be disturbed because of the rain, for to have a covenant interest in Christ, the true Solomon, and in the benefits of his blessed purchase, is well worth the enduring all temporal, elementary storms that can fall on us. And this Solomon, who is here pointed at, endured a far other kind of storm for his people, even a storm of unmix'd wrath. And, O! what would poor reprobates in hell give for this day's offer of sweet and lovely Christ? and how welcome would our suffering friends in prison and banishment make this day's offer of Christ! I, for my own part, as the Lord will keep me, shall bear my equal share of this rain, in sympathy with you." And he returned to his sweet subject again, and offered us grace and reconciliation with God through Christ by his Spirit. He had a sweet charming eloquence in holding forth Christ as the only remedy for lost sinners.—*Memoirs of Nisbet.*

CONFESSION OF FAITH.

The *Witness* expresses the following opinion respecting an exposition of the Confession of Faith of the Westminster Assembly of Divines, by the Rev. Robert Shaw, Whitburn; with an introductory essay by the Rev. William M. Hetherington, L. L. D. :—

The Confession of Faith was compiled by men, than whom a more illustrious band of theologians never adorned any age of the Church. It is beyond question the most concise, comprehensive, and profound system of divinity in existence. But the lapse of time, and the altered position and circumstances of the various sections of the Church, have rendered a few of its terms obsolete, and imparted ambiguity to some of its clauses; and a judicious exposition of it we regard as one of the greatest services which it was possible, in those times, to render either to the Confession itself or to the Church. This is the task—a most difficult and delicate one—which Mr Shaw has undertaken. The "Confession," we have said, occupies the first place amongst theological creeds and systems; Mr. Shaw's "Exposition" is worthy of the "Confession."

We do not assert, as some reviewers of the work before us have done, that this is the first exposition which has been given of the Confession; but we regard it as the first worthy of the name. It appears to us to be about perfect of its kind. The style is simple, clear, concise, such, in short, as belittles the subject more perfectly than any other that could have been employed. And as regards matter, it contains nothing redundant, nor is there anything wanting. It embodies a vast amount of thoroughly-digested theological learning. It is a treasury of arguments in defence of orthodoxy, and will be found to place many of the disputed points in modern times,—those especially regarding faith,—in a clear and masterly light. The arguments are stated briefly, but they contain the marrow of all that could be said on the subjects to which they refer. It is not polluted by the slightest taint of sectarianism; and its brevity being that of laborious condensation, is far more effective than a much more lengthy, but diffuse, production could have been.

We would recommend the work to the officers of the Church, that they may be well instructed in the Word of their testimony. We would recommend it to parents, as a means of enlightening their offspring; and to all as a compend of that living truth which is the basis of all genuine feeling; which in times past nourished the faith of our fathers, till it obtained the measure of a godly heroism, and which in present times is the best preservative against Popery. It is not by a milk and water evangelism, perfumed with pietism, that Popery is to be withstood; it is by God's truth that Satan's falsehood is to be opposed and displaced. The witnesses overcame by the blood of the Lamb, and by the word of their testimony.

Miscellaneous

RELIGIOUS INTELLIGENCE.

CONVERSIONS TO POPERY.

The last week was not by any means barren of events in the movement still going on in our Church. The Romish party continues to gain strength in a variety of ways. We will instance a few cases.

1. The Romish Priest of Northampton thus writes to a journal of its own sect:—

"Yesterday, the Rev. Frederick W. Faber, Rector of Elton, with seven of his parishioners, accompanied also by Thomas Francis Knox, Esq. B.A., Trinity College, Cambridge, made public profession of the Catholic faith in our Collegiate chapel of St. Felix; and this day I had the inexpressible comfort of administering the sacrament of Confirmation and the Holy Communion to the same edifying and fervent band of devout converts."

2. Mr. Capes of Doctors' Commons, who joined the Romish sect a few days since, appears to be the brother of the Rev. J. M. Capes, who, a few months since, gave up his church at Bridgewater.

3. The *Church and State Gazette* informs us that "several members of the congregation of the Rev. W. U. Richards, successor to Mr. Oakley, at Margaret Street Chapel, have recently entered the Church of Rome."

4. The same journal makes the following startling assertion:—"We announce, with the greatest regret, and upon authority which, though we cannot name, we consider indisputable, that one of the Chaplains of the Bishop of London is on the point of being admitted into the Romish Church."

5. We may add, that we have heard, and believe that the widow and daughter of a late Rector of Fulham have been earnestly endeavoring, very recently, to obtain a site at Fulham for a large Romish chapel and convent!

Another journal informs us that "the Lord Bishop of Olena, the Right Rev. V. A. of the district, has taken possession of land for the erection of a chapel for Hackney, and for a convent of the Sisters of Charity."

This is pretty well for one week. But what most surprises people is, that amidst all this, there is not the slightest movement on the part of the authorities of the Church either to check or to counteract, or in any way to remedy the evil. Rather would it appear, from their complacent silence, that they are well pleased, and entirely satisfied, with what is going on.

As, for instance, Mr. Oakley turns Popist, and

quits his chapel. One would have expected that some alarm would have been caused by so unusual a circumstance, and that special care would have been taken that, in filling up the vacant place at Margaret Chapel, a sound Protestant should be selected. But instead of this, Mr. Oakley is allowed to nominate his own successor! The very person—his own curate—who had been assisting him in the work of "unprotestantising" the congregation, is named as the new minister; and now we hear, and have no right to be surprised at hearing, that "several members of the congregation have recently entered the Church of Rome."

Again, Mr. Sewell, of Exeter College, preached on the 5th of November before the University of Oxford. Not wishing him self to leave the Church, he assailed very pointedly those who had left it. He told his hearers that "the plague had begun." He exhorted them "to stand between the dead and the living, that the plague might be stayed." For this denunciation of his former friends, the Newman and Oakleys, he receives much praise. It is said to be apparent that not all the Tractarians, but only some of them, are inclined to Rome. And thus the delusion is kept up.

Yet, all this while, what is Mr. Sewell's real position? It is exactly what Mr. Newman's was seven years ago. He, Mr. Newman, could then publish lectures against Romanism. He could call Rome "a cruel step-mother." He could warn men against being deceived by her. And all this Mr. Sewell does now.

Meanwhile, however, these two men have been all along, and still are, on the same foundation. Neither of them, for years past, has been content with the system of the Thirty-nine Articles; both of them have been appealing to the "authoritative teaching of the Catholic Church in all ages," and both of them do so still. The only difference is, that Mr. Newman has followed his principles to their legitimate results, while Mr. Sewell leaves his argument incomplete. Sewells and Richardeses, however, abound in our Church. There are hundreds who are still preaching the same old Romish doctrines which have lauded Newman, Oakley, Ward, and Wingleld, in the apostasy. And while the connection continues between cause and effect, and Tractarianism is still suffered to lodge within our Church's precincts, we may safely calculate on a constant stream of apostates to Romanism,—pressing over without exciting, apparently, any alarm, scarcely any disapprobation, among those who are supposed to be guardians of our Protestant Church!

FREE CHURCH COLLEGE.—The third session was opened yesterday, Nov. 1.—Dr. Chalmers delivering the introductory address, in presence of the Professors and an extremely crowded hall. It was an address, we need not say, altogether admirable,—characterized by all that massiveness of thought, and eloquence of diction, which have by common consent raised Dr. Chalmers to the chief place among modern theologians,—and we may add, was delivered with, if possible, even more than his accustomed energy. The subject was, piety and learning, as requisites to a properly qualified Christian ministry. The former, piety, was stated to be an essential qualification; the latter, learning, to be in a certain degree essential to all, and in its highest walks desirable and necessary for those who occupy the more prominent stations in the Church. The Doctor strongly urged the importance of at least maintaining, and if possible of raising, the literary standard which previously prevailed when they were in connection with the Establishment, so that they might have not only a pious, but a lettered ministry, able to meet the enemy on his own field, and foil him with his own weapons,—and might also demonstrate to the world that it was possible to popularize a Church without vulgarizing it. At the same time he had no sympathy with those who looked with suspicion or contempt on the employment of even unlettered piety in the service of the gospel; and he therefore hailed with delight the re-institution by the Free Church of the order of Catechists. Towards the conclusion of his address, Dr. Chalmers feelingly referred to the loss which the College and the Church had sustained in the death of Dr. Welsh, and paid a touching tribute to his memory. He stated the arrangements for the winter, and, in the course of so doing, expressed the high gratification he experienced in hailing as his colleagues

Dr. Buchanan and Dr. Fleming, both of whom had been appointed since last session. Dr. Buchanan's testimonials were to be found in his works, which were "known and read of all men," and were strikingly characterized by a union of the highly evangelized with the purely academic; while Dr. Fleming was known and acknowledged as the first of British Naturalists, and in every way fitted to adorn the chair of Natural Science, to which he had been appointed. These allusions were received with great applause.—The Hall opens this winter with brilliant prospects. The students are numerous; and we believe we are within the truth in saying, that there is not a theological institution in Christendom which contains a more able, and distinguished, and efficient class of professors. The Free Church has in this, as in all her other departments, abundant cause to "thank God and take courage."

FREE CHURCH COLLEGE, EDINBURGH.—On the evening of Monday last, the 3rd current, after sermon by the Rev. Dr. Macdonald, Ferintosh, in this church, the congregation presented him with a purse containing fifty sovereigns, and a handsome silver snuff-box. The Rev. Mr. Noble, in handing the present to the venerable Doctor, took occasion to observe, in the excellent and appropriate remarks which he made, that the Highlanders of Edinburgh tendered him this gift in token of their esteem and affection for him as a man, a Christian, and a devoted, talented, and successful minister of the everlasting gospel; and of their deep gratitude to him for the unceasing and fatherly anxiety manifested by him for the last forty years, in promoting the spiritual interests of the Highlanders of Edinburgh. Mr. Noble concluded his interesting address, by assuring the worthy patriarch that the cordial prayers of the congregation followed him in all his weary journeyings. Dr. Macdonald having, in a very feeling manner, returned thanks, the congregation dispersed, after prayer by Mr. Noble. The scene altogether was of the most pleasing and gratifying description; and long will it be remembered by those who had the happiness to witness it.

THE REV. ANDREW GRAY OF PERTH.—The Rev. Mr. Gray, of the Free West Church here, is about to proceed to Constantinople and the East, being deputed thither by the Committee on the Scheme for the Conversion of the Jews, in order to examine into the state of the Assembly's missions in that quarter, and, if possible, to devise means for increasing their efficiency. Those who know the ability, judgment, and zeal of Mr. Gray will readily recognize his peculiar fitness for the task thus entrusted to him; and as the Rev. gentleman's health has for some time past been delicate, we join, with many who admire his character and attainments, in expressing a sincere hope that his journey to the "clime of the Sun" may number among its fruits advantage to himself personally, as well as benefit to the organization that is employing his Church to reclaim "the lost sheep of the house of Israel."—*Perthshire Advertiser*.

UNITED PRESBYTERY CHURCH.—PRESBYTERY OF PERTH.—This Presbytery met at Perth on Tuesday last, when Dr. Jamieson of Scone, delivered, by appointment, a very appropriate and impressive address to the elders of the congregations under the inspection of the Presbytery, who had been invited to attend. The address was founded on 1 Peter, v. 1, and concluded by a very exciting appeal to follow up the movement towards Christian union so auspiciously commenced at the late meeting in Liverpool.

CHRISTIAN UNION.—We understand that a clergyman, the Rev. A. Campbell, has accepted one of the secretarieships of the London Committee for the promotion of Christian Union, and that the Rev. H. H. Beamish and two of the Liverpool clergy, Mr. Ewbank and Mr. Cordoux, have joined the Committee within the last few days. Up to this time, we believe, the harmony which has marked the various proceedings of the Committee has been uninterrupted. And we remain of opinion, that the very attempt, honestly and earnestly made, to construct an evangelical alliance, will do great good.

THE LATE DR. SMART OF STIRLING.—The Rev. Dr. Smart, senior minister of the First United Secession Church, Stirling, in the fifty-seventh year of his ministry, and eighty-fourth year of his age, died on Tuesday last, in the house of his son, Campbell Smart, Esq. Elm Row, Edinburgh. He was only the fourth minister who has presided over this congregation since the famous disruption in 1732, when the Rev. Ebenezer Erskine left the Established Church with his congregation.

GERMAN CATHOLICISM.

It is remarked by a periodical writer, at a curious coincidence, which "may well be claimed as an omen of success," that "the new Catholic Church of Germany" has begun in the same circumstances as the old Reformation of the 16th century; nay, the very Pope that precipitated the reformation is indirectly the cause of the present movement, "inasmuch as the 'very Leo whose indulgences and bulls rent asunder the Christianity of the north and south of Europe, 300 years ago, is the Leo whose special indulgences of 1514 was published the autumn of last year at Treves, to guarantee the forgiveness of sins to the pilgrim-worshippers of the sacred coat, and the pilgrim-contributors to Treves Cathedral." He also shows that there exists, or have existed, twenty-four holy coats, all claiming to be the one coat which the Virgin Mary wore for our Lord, which miraculously grew with his growth, and which finally fell into the hands of the Roman soldiers on the day of his crucifixion. The writer anticipates that the world is on the eve of a mortal struggle of religion—a conflict "between the power that assumes to dictate Christianity to the world, and blundering on from age to age, still maintaining its haughty pretensions, and the inherent claims of religion itself in the simplicity of its primitive form. Would to God (he adds) that in such a struggle those who oppose that tremendous power had not blindly and wantonly deprived themselves of the strength of union; and in many lamentable instances so fallen away from the purity of the faith, as to make it too often doubtful whether even the error they oppose is not preferable to the error they retain."

In reference to the address which the Free Church has transmitted to Rome and his coadjutors, the *Berlin Gazette* makes the following observations:—

"The general Synod of the Free Scotch Church had addressed a letter to the German Catholics of Berlin, expressing its sympathy with them. While blaming their profession of faith as too vague, it offers them its aid and succor. It is not known whether the German Catholics will accept this offer of pecuniary assistance, as they did a similar proposal from the Anglican Church."

DR. D'AUBIGNE AND THE LIVERPOOL CONFERENCE.—We have seen an extract from a letter just received from Dr. Merle D'Aubigne by a friend in Edinburgh, requesting him to make Dr. Candlish acquainted with his adhesion to the resolutions adopted at the Liverpool Conference.—*Witness.*

THE WESLEYANS AND THE LIVERPOOL CONFERENCE.

We have received a letter from the Rev. Thos. Williams, Wesleyan Minister, Leith, in reference to our leading article of October 23. The following are the principal passages:—

"I am not aware that any of the ministers who attended the Liverpool Conference either entertained or sympathized with the peculiar views held by the Rev. Mr. Scott and the Rev. Mr. Morrison. I know that an opinion is prevalent throughout the country that the theological tenets adopted by these ministers are substantially the same as those held by the Wesleyan Methodists. I beg most distinctly to state, that the recognized standards, and the uniform teaching of the Wesleyans, are as decidedly opposed to the sentiments of these men as the 'Confession of Faith' can possibly be. Had they been ministers of the Wesleyan Church, they would have been dealt with just in the same way as they have been by the respective communities to which they belonged. Consequently there is a broad and marked distinction to be made between the views entertained by these parties and those held by the Wesleyans. To

Pelagianism in all its principles, aspects, and phases, Wesleyan Methodism is decidedly and uncompromisingly opposed. In proof of this position we need only refer to the writings of Mr. Wesley and the recognized doctrinal standards of the body. The doctrine of original sin may be considered as a decisive test upon this point. Upon this important article of the Christian faith, Mr. Wesley declares his sentiments in the following language:—'For I am firmly persuaded that every man of the offspring of Adam, is very far gone from original righteousness, and is of his own nature inclined to evil; that this corruption of our nature, in every person born into the world, deserves God's wrath and damnation; that, therefore, if ever we receive the remission of our sins, and are accounted righteous before God, it must only be for the merit of Christ, by faith, and not for our own works or desertings of any kind. Nay, I am persuaded, that all works done before justification, have in them the nature of sin; and that, consequently, till he is justified, a man has no power to do any work which is pleasing and acceptable to God.'

It is worthy of observation that, at the Liverpool Conference, the Rev. Dr. Alder, himself a Wesleyan minister, suggested that there should be connected with the statement of our hereditary depravity, a distinct recognition of our hereditary guilt. So strongly do the Wesleyans hold the doctrines of grace, that they firmly believe that all good in man is to be attributed to the grace of God, and that, without the special agency of the Holy Spirit, man can neither repent of his sins, nor exercise faith in the Lord Jesus Christ. The whole scheme of Wesleyan theology conserves, defends, and upholds the distinctive doctrines of grace. To the declaration of the Apostle Paul, contained in the Epistle to the Ephesians, second chapter, eighth and ninth verses,—'For by grace are ye saved through faith; and that not of yourselves, it is the gift of God: not of works, lest any man should boast,' every Wesleyan can cordially and unreservedly subscribe, as the sum and substance of his creed, as the compendium of his theology."

VAN DIEMAN'S LAND UNION MEETING.—The last monthly meeting was held in Tamar Street chapel. The Rev. C. Price conducted the service, in which the Revs. H. Dowling, Baptist, and John Eggleston, Wesleyan, took part. The Rev. Thomas Hastie, Presbyterian, delivered a short address on union, founding his remarks on the words, "For by one Spirit we are all baptized into one body, whether we be Jews or Gentiles,—whether we be bond or free; and have been all made to drink into one spirit." He remarked, that in a circle, the closer two objects approached the centre, the nearer they approximated to each other; so in exact proportion, as Christians approached their Divine Master in spirit, character, and conduct, the nearer they drew to one another. The link of union which bound the believer to Christ was the Spirit, and the fruit of that oneness was charity. He rejoiced in the evidences afforded in this and other countries, that Christians had discovered that uniformity was not necessary to union. Philosophers anciently classified plants according to their external appearance, but this had been superseded by a more natural plan, and they were now arranged with exclusive reference to their internal structure. So it was with Christians. Mere profession and visible connection might exist among the members of a denomination without similarity of thought, desire, or feeling; and true Christians might differ in sentiment, forms, and order, and yet be one in spirit. He invited his hearers to seek, in the use of the usual means, an increase of knowledge and personal piety, and impressed upon them the duty of activity and zeal in the cause of religion, and cordial co-operation with all of every name who "loved the Saviour in sincerity."—*Lancet* (*Van Dieman's Land Examiner*, 11th June.

ABOLITIONISM.—The New-school Synods of Ohio, Cincinnati, and Indiana, have each petitioned their Assembly to make slaveholding a violation of the 8th commandment, by express constitutional rule. The vote in the two first of these Synods was by large majorities, and in the Synod of Indiana it was unanimous. The effect of this action, if concurred in, will be to exclude all slaveholders from that communion.—*Presbyterian Advocate.*

THE PRESBYTERIAN.—The Rev. R. A. Coffin, vicar of St. Mary Magdalen, and student of Christ Church, Oxford, has joined the Roman sect; also Rev. Mr. Brown, curate of Hawdsey, Suffolk; several university men at Stonyhurst are secretly apostates from the Church of England; and, at a church consecration in Leeds, Dr. Pusey and his friends refused to sign a declaration of loyalty to the Church of England and aversion to popery. We understand Dr. Pusey has a thousand golden reasons for remaining at Christ Church, rather than going to Rome. Dr. Pusey will probably preach in the University pulpit, in a fortnight, if means are not taken to prevent him. At Trinity, Exeter, Lincoln, Magdalen, Oriel, Christ Church, Queens, Balliol, and several other colleges, there are strong partizan tutors, who will remain, unless steps are adopted to compel them to go. Mr. Crawley has contradicted the reported secession of himself and family to the Roman communion—a report "for which there is not the slightest foundation." We have to announce the following additional names to those already published:—The Rev. J. Reeves, Aston Keynes, Cirencester; Mr. Woodmason and family, Littlemore. The Rev. Frederick Robert Neave, M. A., of Oriel College, is said to have resigned his living, preparatory to his joining the Roman Catholic Church. Although the *Morning Post* discredits Mr. F. Roger's secession, on ecclesiastical considerations, he was at the Roman Catholic chapel on Sunday last. Mr. and Mrs. Ward are reading at Isleby, between Oxford and Littlemore; and, it is said, are organizing schools, and a visiting system for the poor of the neighbourhood. Mr. Ward's visit to members of the University, some in high official positions, are incessant.

ENGLISH CHURCH.—Matters are going ill with the Church of England. Better, it may be said, that men such as Messrs. Newman and Ward should hold Roman Catholic doctrines outside its pale than within it; and so perhaps it is. Better it is that a bad wound should suppurate and throw out the poison, than that the poison should be diffused throughout the body, and infect the whole frame. But the supuration in this case will not clear the body ecclesiastical of the poison. Comparatively small portions of it will be thrown out, but by much the greater part will remain and circulate throughout the system. The matter ejected serves but to show how very great the amount of the contaminating mass within. It is not a termination of the malady which we witness,—it is merely one of the symptoms on which a diagnosis regarding it may be formed. When we take into account the sacrifice involved in an open profession of Roman Catholicism to an English clergyman; his ineffectuality, if he be a married man, of pursuing his vocation in the new communion; above all, the insidious system of ethics, framed to reconcile him at once to hold office in a Protestant Church, and to make it the proper business of his life to unprotestantize her,—we may safely conclude that, for every open conversion to Popery we see taking place, we may reckon on at least fifth concealed ones. And let us not forget that we have all a stake, as Protestants, in whatever weakens Protestantism in the Church of England. There are many important points in which we cannot agree with her: we have serious objections to her Liturgy,—to her deplorable lack of discipline,—to her Erastian recognition of the Queen's authority in matters ecclesiastical; but having read the history of our country, we cannot forget that there have been occasions on which she has formed the grand bulwark of Protestantism, not in Britain only, but in Europe and the world. During the reign of James VI. Presbyterians, prostrated in Scotland by the persecutions of Charles, could make no head against Rome; the Nonconformists of England were in a condition equally defenceless and depressed; and, save for the Protestantism of the English Church alone, a Popish monarch would have reigned undisturbed in Britain, and there would have been no revolution of 1688.—*Witness.*