

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title on header taken from: /
Le titre de l'en-tête provient:

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

THE CANADIAN United Presbyterian Magazine.

VOL. VIII.]

TORONTO, DECEMBER, 1861.

[No. 12.

Miscellaneous Articles.

TO OUR READERS.

To avoid probable if not certain pecuniary loss the conductors of this Magazine have resolved that its issue shall cease with the present number. This semi-necessity they cannot but regret,—though in no degree for their own sakes, as their connection with the Magazine has brought them much trouble and anxiety and no little blame; all which, however, were expected and have been submitted to ungrudgingly. Their regret is chiefly on account of certain great principles which urgently need exhibition and elucidation in Canada, and even to not a few ministers and members of the Canada Presbyterian Church; principles that intimately concern the personal honour of our common Saviour, the prosperity of His cause, and the peace of society. We allude in chief, as most of our readers will readily opine, to the sole dependence of the Church on Christ her Divine and Gracious Head, implying of course her entire independence of all civil or secular authority as regards the support of her ordinances, the sanction of her doctrines, the enforcement of her discipline, or even the legal recognition and tolerance of her existence. The cardinal doctrine of Christ's sole undelegated Headship, and the many important doctrines that spring therefrom or relate thereto are far, very far, from being clearly understood by the vast majority of religionists in the land and even in our own section of professing Christians. The muddiest conceptions thereanent prevail with multitudes of the otherwise most enlightened Christian men. Yet who can deny that these principles have a direct and all-important bearing on the spiritual life and progress of the Church? Misconceptions in regard to them have been one of the most fruitful sources of woe to the Church and the world, as our ecclesiastical and civil histories abundantly and painfully attest. The Crown Rights

of the Divine Redeemer and the God-given rights of conscience have been more frequently and grievously violated by the professed followers of Christ and the avowed friends of man, than by the open and declared enemies of either or both. Sorely has Christ been wounded, and is still being "wounded in the house of His friends." There is a clamant necessity for lifting up the voice on His behalf and on behalf of His enfeebled groaning Body, the Church. This Journal has from time to time given forth utterances, at least not wanting, in distinctness, condemnatory of all connection between Church and State. Its former Editor has long occupied a place in the front ranks of the enlightened on this vital question, and he was not the man to hide his convictions when the ends of truth and justice required their frank avowal and unreserved expression, as the pages of this periodical amply tell. During the brief period of our editorial rule we have endeavoured, in our humble way, to endorse and abet the sentiments on this subject so ably presented in these pages by our talented and revered predecessor.

We would less regret the demise of our unpretending serial if we had any ground to hope that any other propounding similar principles, would find its way into the families of the Canada Presbyterian Church, or even into the hands of those who have been our readers. But we dare not cherish any such hope. It is probable that the official and patronized organs of the Church may now and again utter a grumble or a growl when any State favour is bestowed on a sister sect, but we shall be greatly and delightedly surprised if they boldly assail and condemn the principle of Church and State connection. Mere selfishness may and does prompt parties to murmur dissatisfaction when State honours and largesses are conferred on other religious sects who would have no objections to such favours were their sect the recipient and on its own terms. Such conduct is disgraceful and seriously damaging to the cause of ecclesiastical emancipation. It is exceedingly desirable in these days, when sectarian schools and colleges are being liberally aided by the State—when several large religious sects are being or have been bought with public money—that a standard be lifted up to the people, shewing that all grants and immunities by the State on the score of religion are unscriptural, impolitic, and unjust; that any compact with the civil government on the part of the Church is essentially evil in principle, and continually injurious in practice. Unless this be done, and done speedily, we may expect dark days in Canada. With the full consent and ready help of an unprincipled government, the Popish hierarchy and certain recreant Protestant sects, which batten on Provincial spoils, unrighteously gathered, are fast forging chains that will lie heavily on the conscience as well as on the property of the future inhabitants of the land. Unless their machinations be exposed and arrested, and the rising tide of politico-ecclesiastical tyranny rolled back, Canada will ere long become anything but a fitting home for a Christian free:

man. In view of these things, we feel painfully anxious that trumpets, giving no uncertain sound, should be blown that the people may arise and quit themselves like enlightened Christian men. May we not hope that some in the bosom of the Canada Presbyterian Church, who possess principle, mind, and means, will, at an early day, take this urgent duty in hand and see to its efficient discharge? Whoever shall do so may rest assured that many will rise up and call them blessed.

In taking leave of our readers we have to thank them for the forbearance exercised toward us during our short editorial term. Were it to serve any good purpose, we might make frank and specific confession of our shortcomings; but this, we presume, would now be a bootless task, and might expose us to the charge of "a voluntary humility." Our prayer is that "great grace may be upon them all," and on all connected with the Church—that by holy living and zealous acting they may "adorn the doctrine of God our Saviour in all things."

SMALL CONGREGATIONS.

To the Editor of the Canadian U. P. Magazine.

SIR,—Under the above heading, an article, the prominent features of which seemed to me impartiality and moderation, appeared in your Magazine for September. It seems to have done good service. It not unfrequently happens that men take a false position from getting false, or at least, limited and imperfect information. And it is evident there would be far fewer misunderstandings, and far less to complain of in the findings of our superior courts, were more pains taken to set matters plainly before them. That some members of the Toronto presbytery did take a position at once discreditable to their good sense and hurtful to their own interests, there seems no room for doubt. But there is, as you may see presently, sufficient reason to believe that they did not understand all the circumstances of the congregation about which they were called to legislate, or the high respect and appreciation in which Dr. Burns, whose preaching was objected to in connection with that congregation, was held. But as soon as the matter was to some extent ventilated through your Magazine, the presbytery as well as others took the whole case into consideration; and the finding at their last meeting does their better judgment and prudence far more justice than their proceedings entitled them to when that article was written. Now there will be no more danger of any Congregation, whose affairs are at all hopeful, suffering at the hands of any presbytery, to whatever side it belonged before the Union. Now there will be encouragement for any struggling Congregation to ask sympathy at the hand of its presbytery, only let their case be fairly and fully presented; and I believe the Synod, if asked its opinion, will to a man say "if you have erred you have erred on the side

of safety." That the presbytery did err I am not prepared to admit, however sincere that valiant knight, or if you prefer, that reverend gentleman was, who fought so bravely for the rights of our supreme court, and insisted that the petition from Gould Street be rejected, that Dr. Burns be removed from moderating in their session and that they should find their own supply. Mr. Editor, when one thinks of such opposition in the face of all the facts developed in the course of discussion, he is under the necessity of thinking, "there must be wheels within wheels, I see some but surely I do not see all." However, the presbytery by a vote of *nineteen to three* did reject this motion, and adopted the amendment of Principal Willis, which proposed that, in compliance with the prayer of the petition Dr. Burns be permitted to supply the pulpit and moderate in the session for the period asked, reserving at the same time the right of the presbytery to interfere with this arrangement when competent parties thought that necessary.

It is not surprising that such was the decision of the court. Dr. Burns will preach. He must. It has become a necessity with him. He has been, is, and desires still to be useful in the upbuilding of Congregations; and if he can, by disinterested and unremunerated services, help a struggling and deserving Congregation at his door let him at length enjoy the relief from travel and exposure which this will secure. And we are much mistaken if the people of Gould Street do not show themselves in the future, as they have in the past, worthy of such encouragement.

X. Y.

LETTER FROM A CORRESPONDENT IN ENGLAND.

To the Editor of the Canadian U. P. Magazine.

DEAR SIR,—I will briefly mention to you two or three matters of no great importance, but the most likely to interest your readers of any thing that has reached me.

The Rev. Dr. Leitch, Principal of Queen's College, Kingston, has just resigned the pastoral charge of the Parish of Monimail, near Cupar, Fife. It is fully a year since he was appointed to the Principalship, but he has been officiating in the parish during the summer, and the law allowed him to hold his charge till now. I have been a little acquainted with Dr. Leitch, for a considerable time, and gladly bear testimony to the excellence of his character, and the extent of his attainments.

The case of the Bishop of Salisbury against one of the "Essayists and Reviewers" "has been set down for hearing, and will be tried in the Court of Arches in the course of a few days after the opening of Michaelmas term. In the preambles of the articles which have been filed, and which have been attested by Dr. Robert Phillimore and Dr. Swabey, who will appear for the prosecution on behalf of the Bishop of Salisbury, Dr. Rowland Williams is charged that he, being vicar of Broad Chalk, in the diocese of Salisbury, has within the last two years written, printed, published, dispersed and set forth, in a book entitled 'Essays and Reviews,' a certain article, or essay, or review, with divers notes thereto, entitled

'Bunsen's Biblical Researches,' and with having in such article advisedly maintained and affirmed certain erroneous doctrines and opinions contrary and repugnant to the doctrine and teaching of the United Church of England and Ireland. The passages on which it is sought to obtain a condemnation of Dr. Williams are chiefly those having reference to the moral and predictive elements of prophecy; in which the author contends that revelations like those of Christ are not confined to the first half-century of our era, but show at least affinities of our faith existing in men's minds anterior to Christianity, and renewed with deep echo from living hearts in many a generation; and the pages containing these passages are specified. In Article 10 Dr. Williams is charged with maintaining that the portion of the Holy Scripture usually called the Revelation of St. John the Divine, the epistle called the Epistle to the Hebrews, and the epistle usually called the Second Epistle of St. Peter, are not respectively parts of the Holy Scripture whose authority is binding on the Church. In various other articles he is charged with having published doctrines inconsistent with the teaching of the Church, and as tending to imply disbelief in the inspiration and authority of the Scriptures. The trial is likely to be a long one, and to be hardly fought out. A subscription has been entered into in order to indemnify the Bishop of Salisbury against any costs he may incur; and a defence fund has been raised for the purpose of paying the expenses of Dr. Williams, whose case, it is understood, will be conducted by Dr. Bayford." From all that I can learn, the Bishop is likely to be cast. With reference to the doctrines alleged to be heretical, the plea will probably be that they are not condemned by any Article or canon of the Church. The fact is that such doctrines were not dreamt of, when the standards of the Church were framed, and therefore they contain nothing on the subject. As to rejecting parts of the Holy Scripture, besides arguing that these were at one time not received by the Church, it will be maintained that Dr. Williams has not directly and articulately denied the canonical authority of these parts, but has only said what some persons interpreting his words inferentially and constructively, regard as implying a denial, for which he is not responsible. If the Essayists and Reviewers get clear off, the Church of England must receive a considerable shock. For all reflecting persons will see that she has absolutely no doctrines at all. Her worldly safety is, that, as some great man said, there is no person in the country with an income of £400 who is not either receiving, or has some friend or relative receiving, more or less from her revenues.

For a number of years, very large sums have been dispensed by the Privy Council for education in Scotland, as well as other parts of the Empire. The constitutionality of these grants, not coming through Parliament, has always been questioned. The amount has now become so vast, that a resolution has been formed to reduce the donations, and put the whole on a new footing. This has excited great dissatisfaction among the teachers, and also those employing them. The Free Church, in particular, are making a vigorous effort to get the matter reconsidered.

The Congregation of Finsbury Square Chapel, London, in which the late Rev. Dr. A. Fletcher was minister, gave a call to the Rev. A. Wallace, U. P. minister in Glasgow. It turns out, however, that they were willing to receive him only into the same position as Dr. F. occupied, *i. e.*, that he was not to be connected with the Presbytery. He has, of course, declined, and they have resolved not to apply again to our body for a min-

ister. No fault can be found with them for determining to act on the principles of independency; but in that case it was preposterous for them to seek connection with a Presbyterian Church.

Hampshire, 30th Oct., 1861.

I am, &c., _____

Reviews of Books.

THE TRI-CENTENARY OF THE SCOTTISH REFORMATION; or, *Three Centuries of Calvinism and Presbyterianism in Scotland*. By the REVEREND ALEXANDER McLEAN, *East Pustinch. Guelph*: Printed at the "Advertiser" Office. 1861.

We apologize to our readers and to the excellent author for having failed (unwillingly) to call attention at an earlier date to this timely, and on the whole, well executed *brochure*. Mr. McLean has done honour to himself and a service to the cause of sacred truth and religious liberty by marking, with his strong broad-pointed pen, the richest pages of his country's history,—pages that record the contendings, the sufferings and the triumphs of those heaven-prompted heroes who won for Scotland an open Bible and a preached gospel; blessings that have exalted her as a nation, and for which her sons, in whatever land they may sojourn, can never be sufficiently thankful. We do well, often and carefully, to glass ourselves in the mirror of the past, that our dwarfishness, compared with the giants that lived and fought of yore, may be revealed to us. This will prompt us to partake more abundantly of "the bread and of the water of life;" that our spiritual (eye) and intellectual stature and strength may grow apace; and enable us, one day, to prove that we are worthy descendants of the Scottish Reformers, and worthy heirs of the glorious Reformation which they were honoured to accomplish. The man who holds up to us that mirror, as Mr. McLean here does; deserves our gratitude; and it will be our own fault if we do not feel rebuked, and stimulated to nobler, holier deeds. Familiarity with the history of the good and the great exerts a wonderful and benign influence on the mind;—it moulds, invigorates, excites and controls the intellectual and moral faculties of man, enabling and inclining him to tread a similarly high and holy path. Hence we cordially commend to our readers the record before us of the Scottish Reformation, along with those fuller narratives of that blessed work which are to be found, we believe, in most of our congregational libraries.

The following themes are discussed by Mr. McLean in his pamphlet, viz. :—

1. "The moral and religious state of Scotland before the Reformation."

2. "The rise, progress and consummation of the Scottish Reformation."
3. "The subsequent history of the Reformation, and the present state of religion in Scotland."
4. "The theology and Ecclesiastical polity of the Scottish Reformation."
5. "The duty devolving upon us to maintain the doctrines and principles of the Reformation, and transmit them to future generations."

On each of these topics, except the last, Mr. McLean discourses briefly, of course, but with exemplary point and propriety. No bewildering haze surrounds his sentences. The reader has no difficulty in making out their meaning. His statements are direct and true, which is no small merit in these times when so many writers attempt to hide their dimness of perception and barrenness of brain under a jumble of high sounding words. His superior logical acumen is displayed in his defence of Calvinism, and in his crushing assault on Arminianism. However, some may not be without fear that his abhorrence of the defeasible tenets of Arminius may drive him beyond the bounds of Scripture warrant into the dreary region of fatalism, in his advocacy of the creed of Calvin. Still we believe that no truly enlightened keen-sighted Christian could refuse assent to his arguments in favour of Calvinistic theology, though obliged to confess that here "we know but in part"—that reason's light fails us when we attempt to be wise beyond what is written.

The space at our disposal will not permit us to refer to the many interesting historic details of this instructive and suggestive pamphlet. Some of these deserve further and other notice than the writer has thought fit to award them. But where there is so much to our liking, we have little heart for carping, which by many is supposed to constitute the webst and warp of the critic's craft. Still we must state that we sadly desiderate in the author's remarks something worthy the enlightenment of the middle of the nineteenth century anent the union of Church and State. Surely Mr. McLean has not yet to learn that it was a grand mistake on the part of the great and good men of the Reformation, not only in Scotland, but in England and on the continent of Europe, that they sought or consented to have the "Virgin Daughter of Zion" chained to the chariot wheels of the State, making her (the Church) subject to and dependant on the civil power as regarded her support and the sanction of her doctrines and forms of worship! This they did in ignorance, we wot; but that fact, though it lessened their guilt, did not lessen the degradation of the Church, or the fearful damage done to her spiritual interests—to her purity and power of extension. The bard of Time never struck a truer note than this:—

" * * * The Church a harlot, then,
When first she wedded Civil Power."

Yet in the record of the Reformation before us we have failed to discover a single sentence which our large and anxious charity could construe into a lamentation over her willing harlotry. The State is rebuked with sufficient freedom for not always acting as the Church could desire; but no blame, as far as we have observed, is attached to the Church for placing herself under the power of the State by cordially accepting State patronage and pay. We trust Mr. McLean will take this fraternal hint in good part, and direct his vigorous and candid mind to the consideration of this vastly important subject in regard to which our reforming ancestors committed such a fatal blunder,—a blunder that has cost the Church and the world dear, and the full penalty of which is yet far from being paid. The alliance of the Church with the State has rendered protests, dissents, and disruptions a necessity for the clearance of conscience, though few have had wit enough to trace them to their true cause: These noble conscience struggles have done but little toward removing the evil entailed by the Reformers on the Churches of the Reformation. The battle for the Church's freedom from the toils of the State has yet to be fought, and the contest to be successful, must be waged on far broader principles than those that prompted and inspirited our much boasted Dissents and Disruptions. We do therefore wonder and regret that at this time of day a writer on the Reformation of Mr. McLean's philosophic calibre should have failed to do justice to a subject of such moment to the Church's weal and the honor of her sole King and Head.

If a second edition of his little work be called for, and we sincerely wish that it may, no doubt Mr. McLean will have something to say on Ecclesiastical Establishments, which shall be worthy of himself and the importance of the subject. And he will have a fine opportunity of doing so when writing on the Fifth topic announced by him but which is left untouched, viz.: *The duty devolving upon us to maintain the doctrines and principles of the Reformation, and transmit them to future generations.*" And we would kindly suggest that he would do well to guard against idolatry in his adoration of the "Westminster Confession and two Catechisms." We trust he will never cease to hold and gratefully to admire the precious Bible doctrines contained in the Confession, but we benevolently hope that he will ere long be convinced that the antiquated, cumbersome, and now useless framework in which these Scripture jewels are set demands reformation and large curtailment if not entire removal.

In bidding the esteemed author good-bye (a long good-bye, as we are about to lay down our pen and close our periodical) we beg to express the hope that he will ere long again appear in the theatre of Authorship, as the ring of the right metal is in him. He is a strong thinker, and his thoughts, especially on involved and knotty subjects, would deserve utterance and repay a hearing.

A NOON-DAY SUN-SET; A Sermon preached at Bloomsbury Chapel, London, on Sunday, 8th September, 1861. By the Rev. W. BROCK, in grateful and respectful memory of the late Bishop of Durham. 16mo., pp. 32. London: James Nisbet & Co. 1861.

This is a sort of funeral sermon by a dissenting, we suppose a Baptist, minister, who was on friendly terms with the late excellent Bishop when His Lordship was Rector of the Parish in London containing the chapel in which the author officiates. The discourse is written in a simple, elegant style, breathes an evangelical, pious spirit throughout, and is full of wise and salutary warnings respecting the shortness and uncertainty of life, and the great duty of preparing for its close. One of its most remarkable features is the warm and affectionate testimony borne, very deservedly we believe, to the deceased prelate. Indeed if we were to take any exception to the discourse, it would be that while it has quite enough about the Bishop of Durham there is rather too little about the Shepherd and Bishop of souls. The following is part of the commendation bestowed on the deceased, and our readers will be pleased to contemplate the liberality and urbanity displayed by a metropolitan churchman towards a brother in the ranks of dissent. It affords a proof, too, that such courtesy is never thrown away, but usually meets with a generous return:—

Than the Bishop I know no man who loved the Lord Jesus Christ with more sincerity. I know no man who gave better proof or illustration of his love. For many years our neighbour here, as the rector of this parish of St. George's, his manner of life was familiar to us; and of his sound doctrine and godly conversation we became well assured. As long as he was our neighbour, he worked with us heartily in every sphere where co-operation was possible, being always ready to walk by the same rule and to mind the same thing whereunto we had severally attained.

Well do I remember his kindness to myself at the commencement of the work of God in this place. When originating our Sunday School, we deemed it incumbent on us to avoid all interference with neighbouring Sunday Schools. It was our determination to receive no children who were obtaining religious instruction elsewhere. We communicated our determination to the several superintendents, and assured them that our object was not sectarian competition but generous co-operation. The rector heard of this from his superintendent: and on the same Sunday evening I received from him a letter expressive of his warmest sympathy with me as a fellow-labourer in the vineyard of the Lord. It was a welcome such as no other man could have given. Our relative positions taken considerably into account, it was a welcome, I confess, in which I gratefully rejoiced.

From that time he evinced towards the evangelical operations of this congregation the utmost kindness and respect, on the ground that there was room enough and to spare for more labourers amongst the multitudes around us who are ignorant of God. After his elevation to the Episcopal bench he retained for us his kindness and respect: making good as opportunity offered his own words to me when he was leaving Bloomsbury for Carlisle, "I hope the distance in locality will create no distance in our feelings of mutual good will."

To the end those feelings of mutual good will continued: and no doubt have I whatever that at his later end we should have parted, as many times on Sunday mornings we have parted, he on his way to Bloomsbury Church and I on my way to Bloomsbury Chapel, "The Lord be with you"—his brotherly commendation, "And with thy spirit"—my brotherly response.

He died as he had lived, in union with Christ and in communion with all who belong to Christ: conscientiously and faithfully attached to his own section of the church, but unflinchingly and fraternally regardful of every other section of the church which the Lord hath purchased with his own blood.

I could not then, under the circumstances, I could not forego the distinct and public recognition of the Bishop's death. A sense of propriety wrought upon me to pay this tribute to his memory. Recreant to the claims of evangelical charity should I have been had I held my peace. Necessity is laid upon me to say, on my own part, and on the part of my earlier congregation here and on the part of my brother nonconformists generally, that we glorified God in him.

It is delightful to observe that the fierce animosity which subsisted a few years ago between the Established and the Dissenting Churches has almost entirely subsided; but we confess it saddens us to find that not only has the advocacy of Voluntaryism been discontinued, but that such a thing as the calmest doctrinal statement of the independence of the Church on the State is scarcely to be heard. The subject is *tabooed*. But the late Voluntary discussion has obviously produced excellent and abundant fruit. The spirit of churchmen now is mild and conciliatory; and there seems half a disposition to admit that, in point of principle, the Voluntaries are right, and that establishments are to be maintained, as a matter of expediency, only for a season.

A BRIEF PLEA FOR PRESBYTERY, AND FOR THE UNION OF PRESBYTERIANS IN ENGLAND. By the REV. DAVID KING, LL.D. 8vo., pp. 20. London: James Nisbet & Co. 1861.

The history of this small publication is given in a Prefatory Note. The Tri-centenary of the Scottish Reformation was celebrated, on the 20th December last, by a public meeting in Freemasons' Hall, London. The subject of Presbytery was assigned to the author. The substance of his observations was published in a periodical at the time, and having been requested to extend them a little, he has favored us with this able and excellent pamphlet. Many of our readers must be aware that a number of years ago Dr. King published a valuable, indeed a standard work on Presbyterianism; and those acquainted with it will have an idea of the views exhibited in this. The ground taken is the reverse of extreme. It is low and moderate, and consequently a position not easily assailable is obtained. Indeed we have heard that some leading Congregationalists in England are saying they could have no great objection to such Presbyterianism as is here contended for. Within the period of our own recollection, Independency and Presbyterianism have mutually made a considerable approximation; and we have always indulged the hope that concessions might be made by both which would bring them into union, without sacrificing aught that is essential to either scheme. We have space for only a small portion of what Dr. K. advances for shewing the affinity of

Presbyterianism to both Episcopacy and Congregationalism when kept within the bounds of moderation :—

A misapprehension to which people here are liable, and which I will now endeavour to obviate, is, that Presbytery is a very peculiar and extreme system, and that every Episcopalian or Congregationalist, in virtue of being such, must look upon it as the very antipodes of Episcopacy or Congregationalism. If any identify Episcopacy with apostolical succession, and, consequently, avow sisterhood with Rome, through which that succession is derived, and pay homage to the relation by introducing into a Protestant church as much Romanism in doctrine and ritual as English feeling will tolerate, or even pronounce to be intolerable, then I confess that such administration is antagonistic to Presbyterianism. But if we speak of the founders of the English Church, and the great and good men who in divers ages have adorned its communion, it will be found that their solemn and declared conclusions bring many of them into proximity, and even relation, to ourselves. It can give no umbrage to any Episcopal friends that I adduce their own authorities against an extreme denominationalism, and in behalf of closer affinity with us than many suppose to exist.

Bishop Burnet informs us that there were many learned and pious divines in the beginning of Queen Elizabeth's reign, who, being driven beyond the sea, had observed the new model set up in Geneva, and other places, and these thought that such a platform might be an effectual way of keeping out disorders. But the Queen, perceiving that if the concerns of religion came into popular hands there would be a power set up distinct from hers, over which she could have no authority, resolved to maintain the ancient government of the Church. Nothing then but the preference of the Crown for prelates and prelacy, after its own sort, prevented a very considerable modification of Episcopal peculiarities, and closer assimilation between Geneva and London.

Mark the constituents of Presbytery. Our churches are individually superintended by ministers and elders—by ministers who preach, and elders who do not preach. The value of such an eldership is fully acknowledged in constitutional documents of the English Church. Indeed, the same convocation which passed the Thirty-nine Articles sanctioned a catechism, drawn up by the Rev. Dean Nowell, in which the maintenance of discipline by a ruling eldership is unequivocally advocated; and powerful and commendable attempts have been made in recent times to revive this order of labourers. Nor is an eldership at variance with Congregationalism. That every primitive church had a plurality of Presbyters is generally acknowledged by independent writers. They also admit that all the Presbyters did not originally preach; and that while one or more of them publicly taught, others ruled only, finding plenty of occupation for their time and talents in practical superintendence. Let Congregationalists act out this view—their own view—of primitive Christianity, and each of them will have a company of Presbyters, or what we call a session.

The following is the eloquent and glowing conclusion of the pamphlet. The extract is of considerable length, but we are sure our readers will thank us for it :—

Another impression liable to be adopted here is, that Presbytery is almost equivalent to quarreling—that we seek the perfection of sects in the multiplication of them, and aim to do execution in society by bursting like bombshells, and scattering in fragments. I dare not, in candour, repudiate this objection as unqualifiedly as others. Episcopacy has certain advantages on the side of coherence. In the absence of courts, it wants those embittered debates which issue in dismemberments. It is hard, too, for a bishop to secede. And if none secede, none can be installed. No bishops can be ordained without bishops; and without bishops there can be no confirmation; and so, without a secession of bishops, Episcopacy, from its summit to its base, is despoiled of its characteristics. For

these reasons a dissentient Episcopacy is almost unknown. On the other hand Presbyterian denominations are numerous. Time would fail me, and the reader's patience too, if I hazarded the briefest summary of their names, annals, and discriminating features.

And yet these statements, unexplained, would be very fallacious. The Presbyterian Churches of any magnitude in Scotland are three in number. For purposes of instruction and worship, they are in a great measure one church to the country; and their office-bearers present a combination of action and parity of footing in great public movements, unknown to the Church of England, with its ostensible unity. I am safe in saying that the distinctions of Low Church, and High Church, and Broad Church, within the English Establishments, are far wider chasms than the accomplished separations of our Scottish Presbyterian communions.

It must be added, that Presbyterians have been settling differences of late. Not a few ministers and congregations have coalesced with the Free Church. The United Presbyterian Church is an amalgamation of three bodies. Evangelical Pre-byterians generally have united in Australia. The Free Church and the United Presbyterian Church have united in Nova Scotia, and are uniting in Canada. The like union is approaching in Scotland. Retarded it may be; prevented it cannot be. A change so great as the union of the Free Church and the United Presbyterian Church will carry with it, when it comes, other changes. The ecclesiastical state of Scotland would then be too anomalous to last, and must induce further identification—not constrained, I trust, but spontaneous and friendly. And should it be so ordered in Providence, how striking will be the ordination! Scotland has had a series of secessions and disruptions; and, how amazing if the end of all be *Reunion*—the recasting of many churches into one Church—a Church truly national—national in the sense of embracing the great bulk of the nation—covering the land from shore to shore with the realized conceptions and supplications of reformers and martyrs! I shun all dubious discussion, and raise here no question of principle. I point simply and exclusively to the tending of events. If any taunt us with the dissensions of Presbytery, I point to its pacifications—great and growing—demanding joy in the present, and inspiring the blessed hope of seeing good upon Israel, and peace upon Zion.

And what of England? Is it to be ignored in the peace? Is it to be in our case a sort of reserve battle-ground for prolonging the use of swords, muskets, and war trumpets, becoming elsewhere obsolete? Shall it—to change the figure, and speak mythologically of behaviour only befitting mythology—shall it be a species of Presbyterian *Æolia*, where stormy winds shall continue to exercise themselves, and driven from other regions, too long desolated by them, perpetuate the reign of turmoil and confusion? I hope not. I believe not. If there be a country in all the world where conciliation is pre-eminently needful, and pre-eminently dutiful, that country is England. Nowhere else is a National Church so powerful—blended as it is with the greatest aristocracy in the world. That any other societies may live and labour spiritedly beside it, their mutual and cemented friendship is indispensable.

Nowhere else is a National Church so likely to be profited by extrinsic stimulus. More powerful than Papal Churches, it is also more impressible: and vigorous evangelism without it would be the surest antidote to any Romanising or Rationalistic tendencies within it.

No country ever swayed an influence like England. The oppressed in all lands look to it for succour. But we have seen that in other lands Presbyterians are numerous. Yet, not a few of them are impeded or oppressed. Churches cannot be multiplied; synods cannot be held. And how much enhanced would English influence be to them if they found in it more sympathizing brotherhood with a general enlightened humanity?

Two courses are open to us—to try how much harm we can do to one another, or how much good to England and the world. The former experiment, I fear, has been tried sufficiently already. Now, let the latter have its probation. I

speak not of actual, official union: I have no wish to force it. There may be large co-operation without incorporation, and if we acted together as though united, that is union in its essence. Undoubtedly, however, we should aim at more, though not precipitately and mischievously. There is one Church above, a glorious Church, not having spot or wrinkle, or any such thing—and our prayer must be, that God's will be done on earth as it is done in heaven. Identity, then, is the end we have to set before us, however remote, obstructed, bedimmed it may seem in the distance. And, if it were attained, how great would be the attainment! Apart from consequent power for good—and we all know that union is strength: at least, we have plentifully experienced that disunion is weakness—apart from augmented capabilities of usefulness, the immediate moral effect of the consummation would be incalculable. It would vibrate to every class, interest, and shore. And shall it not be so? We do not feel at liberty to unite. And do we feel at liberty to divide? And dare we in sober earnest assert, that differences are formidable when compared with agreements? We all praise union. If aspirations for it were earnest, surely the will might find a way. In approaching it the usual course has been to begin with discrepancies, and make a settlement of them preliminary to junction. I would reverse the order. I would begin with agreements. I would ascertain what these agreements are, and what joint action they admit of. And if we did so, I think the flood of affection would swell: I think a tide of unity would rise: and that such floods and tides would carry us over the difficulties—that these difficulties would soon become sunken rocks, so deeply sunk that no keel could graze them, no eye perceive them, scarcely a fathom-line reach them. And thus, borne up and borne on, we should enter with buoyant joy the fair haven of Christian concord.

When I mark the invariable spirit of joint public meetings—when I note their cordial response to every amicable sentiment, I am tempted to wish that our people in England—as the people of two denominations once did, under like circumstances, in Scotland—would demand a healing of breaches—would insist on the good and pleasant spectacle of brethren dwelling together in unity. and if we are still for a time to occupy different tenements, require them to preserve at least the symmetry of Zion, built as a city compactly together. If varieties we must have, why not unity in variety? if a dozen tribes, why not one Israel? if distinctive bands, why not one army advancing unitedly for the discomfiture of crime, and the conquest of Canaan? Onwards! onwards! together onwards! for fights of faith and blissful victories. The claims of neglected millions demand it of us. Accumulating facilities demand it of us; and the infamy of guilt will rest on our heads and memories if these claims are disregarded and these facilities are lost.

Is it really so, that the Presbyterianism of London—of England—is for alliance? Prevalent opinion is influential: is all its influence for love and brotherhood? Then let its might go forth to unite the distant and animate the dormant. As the air, warmed by the sun of tropical regions, mounts into the sky, and travels in celestial paths to shaded valleys and frozen zones, mollifying rigours and widening the realms of life and beauty, so may our love-warmed atmosphere go over the earth to elevate its spiritual temperature, and neutralise its moral winter. And whereas the natural sun, with measured strength, effects imperfect good, may the Sun of Righteousness, arising with healing in His wings, beam forth Omnipotent beneficence—more and more irradiating the means of grace to us and to all, till icy barriers there shall be none—antagonistic zones there shall be none—jarring temperatures there shall be none—but the wide earth shall be one garden of the Lord, recalling the Paradise of Adam—resembling and foreshadowing the Paradise of God!

Great hopes are entertained at present of a Presbyterian Union in England; and we see no reason why they should not be realized. The object is one for which every good man must ardently long and

fervently pray. The chief discouragement, so far as the United Presbyterians are concerned, is that by joining the English Presbyterians they would be severing themselves from a larger, though a locally more distant, body in Scotland. The grand principle of Union is manifestly that referred to by Dr. King, namely, making difficulties—differences of opinion—"sunken rocks;" or, as we called them in Canada, matters of forbearance. Men of clear heads and sound hearts will go far for Union, if they be not asked to abjure their conscientious convictions; and all unions obtained by the sacrifice of integrity are worse than divisions.

Presbyterianism at one time had the ascendancy in England. In 1646 it became the established religion (sorry we are that it was established). London was divided into twelve Presbyteries, and the first Provincial Assembly was held in the Convocation House of St. Paul's in 1647. So the Rev. Dr. McCrie has very recently set forth. There are indications as if a moderate Presbyterianism were about to regain considerable ground in England. Many Congregationalists declare themselves favourable to it. The Episcopal Church is becoming so direfully Broad—so Rationalistic—that pious men fly from its communion; and as to the Congregationalists, while many of them are the glory of the land, it is well known that a large section of them are far from orthodox. Not to speak of other errors in which they indulge, they reduce the doctrine of the Atonement to almost nothing. Negative Theology is eating the life out of no small proportion of them. In such circumstances, it is felt that an orthodox Presbyterianism would be an unspeakable boon.

Missionary Intelligence.

EXTRACTS FROM A PAPER ON THE RELIGIOUS STATE OF THE NATIONS OF EASTERN EUROPE AND WESTERN ASIA—READ AT THE RECENT GENEVA CONFERENCE.

We have to inquire into the religious condition and prospects of Greece, of Turkey in Europe, and of Western Asia. The Christian population, in the European part of the region with which we have to do, amounts to about eleven millions, and to about four millions in the Asiatic part.

The Greek Church—the most numerous and the most enlightened of the Eastern communions—has been placed by Schleiermacher at a lower level than the Church of Rome itself. It is with deep regret that I find myself constrained, by the evidence of facts, to accede to the judgment of the celebrated German theologian.

At first sight such a sentence may appear too severe. The errors and superstitious practices common to Roman Catholics and to Oriental Christians are more fully developed at Rome than at Constantinople, and they have been affirmed in a much more positive way. Many forms of religious corruption present themselves in the Greek Church in the bud, or in an intermediate, rather than in the final stage. It is thus there is but one monastic order—that of St. Basil. Celibacy is imposed on the monks and on the higher clergy, but marriage is required of

the simple parish priest; the worship of pictures and images is carried to a great extent, but men are not allowed to honour the statues of the saints; there are prayers for the dead, without any formal recognition of the doctrine of a purgatory; confession of sins to the priest exists as a practice, but without any public confession; and there is faith in the traditional authority of the Church, but there is no attempt to fix upon any one centre of such authority, and no refusal of salvation to those who remain outside of it.

At present no infidelity exists among the masses in the East, because of the intellectual apathy that prevails. The worship of the Virgin Mary reigns supreme in all hearts; the first prayer the little Greek child is taught to whisper, "All my hopes rest on thee, Mother of God; save me!" The adult prays, "Amid all the sorrows of life, to whom but Thee should I flee for refuge, most holy Virgin?" * * * "Grant that we may love Thee with all our heart and all our soul, and all our strength, and never swerve from Thy commandments!" Finally, the aged die with the name of Mary upon their lips, and the priest that accompanies the remains to the tomb proclaims that the resurrection is to be the work of Mary! The Armenian liturgy is marked, among all the rest, by this deplorable feature, that in it the Saviour is not even associated with other mediators; His intercession is never evoked at all.

Greek priests seldom preach except in places where they are compelled to do it by Protestant or Roman Catholic competition, and even in liberated Greece there is an almost total absence of any religious literature worthy of the name. The precious manuscripts of the rich convents of Mount Athos are only used to keep the feet of the monks from the cold and dampness of the flags during their long and sleepy services. The yet more marked inferiority of the other communions of the East is confessedly the absence of all literature whatever, and above all, by the state of ignorance and degradation into which woman has fallen.

The Greeks still belonging to the Turkish empire are, in general, more accessible. Among these who are scattered throughout Anatolia and Roumelia there is a more and more widely-spreading conviction that the Bible is the great authority in religious matters, and that the Protestants have the truth on their side; but they are unwilling to change their religion, lest they should interfere with the prospects of their race.

Impatience of the odious tyranny of the priests awakens a spirit of inquiry in a great many minds. The Turks, under the double influence of indolence and of a feeling of disdain towards their Christian subjects, have never governed the latter immediately. They leave every community to the arbitrary control of its own ecclesiastical rulers, and deal with it through them. This system has allowed the *rulers* to maintain their respective nationalities, and it makes the recovery of their liberty possible; but it has put in the hands of the priests a power which they abuse beyond measure. Thus, in the year 1828, ten thousand Catholic Armenians were at once deprived of their property and condemned to perpetual banishment, because the Porte made itself the instrument of the Armenian Patriarch's hatred. Very recently two Bulgarian bishops were banished in consequence of an unjust sentence pronounced by the Patriarch and the Greek Synod of Constantinople.

Of the various sections of the Greek Church it is the Bulgarians whose present state is the most hopeful and interesting. This people—once the terror of the latter empire, converted in the ninth century, a bone of contention to rival popes and patriarchs, subject to the Turks since 1396—is now dispersed in Bulgaria proper, Servia, Thracia, and Macedonia, to the number of 3,200,000 souls, of whom a strong minority have become Mohammedan. The Bulgarian peasant is mild, grave, laborious, and his neighbours will have it that he is as slow as his own buffalo. He has been reproached with servility, because he refused to take up arms on the arrival of the Russian army, in 1828, which only signifies that he distrusts the Russians, that he is weary of being a prey to the rapacity of the Greeks, and that he is not disposed to revolt for the advantage of others; but

liberty in itself he would prize; for the communes of the Balkan are really so many little pastoral republics. Up to the year 1764 the Bulgarians had a patriarch of their own; but at that period the Fanariots, so called from the Greek suburb of Constantinople, managed, by dint of intrigue, to get the Bulgarian patriarchate absorbed by their own, and since then the higher clergy, chosen from the monasteries of Mount Athos, have governed this people with a tyranny only to be equalled by their avarice.

The patience of the Bulgarians has been completely exhausted by multiplied abuses, by the immoralities and extortions of their rulers, and by their systematic opposition to the use of the Bulgarian tongue.

The secondary communions of the East are beyond all comparison the best-disposed to welcome the Gospel, because they are not drawn away from it by hopes of earthly greatness; just as in the days of our Lord and His Apostles the Samaritans were more easy of access than the Jews, because they could not entertain any dreams of national glory or supremacy. In every sense, the kingdom of Heaven is for the poor.

The austere *Jacobites*, a monophysite sect scattered through Mesopotamia and Syria, have not shown themselves hostile to the mission.

The *Nestorians*, estimated at about 150,000 souls, of whom a third are in Persia, and the remaining two-thirds in Kurdistan, are the feeble remains of a once powerful Church, that was persecuted by the Greeks, tolerated for political reasons by the Persians, and which spread the Christian faith abroad, even to India and China. The success of the missionary work among this interesting population has been great and rapid beyond all expectation. The pulpits of the community have been from the first open to the Americans; two seminaries with 80 pupils, 68 day-schools, with 1,430 pupils, of whom one third are girls, are silently exercising an incalculable amount of religious and general influence; the press has awakened thousands from sordid ignorance to mental activity; nearly 60 native preachers, intelligent, believing, devoted men, carry the Gospel to the masses; and the faith and love of several hundred communicants adorn their profession in the midst of their countrymen. The present patriarch is favourably disposed; the recent marriage of a bishop, Mar Johanan, proves that superstitious traditions are losing ground. The astonishing transformation of the Nestorians has awakened general attention among the Mohammedans, whether Kurds or Persians, and this ancient body, after its long torpor, promises to become once more a missionary church.

The same state of preparedness for the truth, combined with still greater facilities for spreading it, is exhibited by the *Armenians*. This is a people driven from its home, dispersed throughout the East, isolated even among Christian communities by its monophysite doctrines. They now form only a third of the population in their native mountains, ever the theatre of war and devastation; but like the Jews, they are to be found in all countries, and, like them, they have in their hands great part of the trade of the East, and are everywhere remarked for their intelligence and enterprising spirit. After the Jews, it is the race most fitted to become a missionary people. Besides half a million and upwards scattered throughout Asia and part of Europe, they reckon two millions in Asiatic Turkey—that is to say, half the Christian and one seventh of the whole population.

The beginning of this work dates from the arrival of the Revds. Dr. Goodall and Dr. Dwight at Constantinople, in 1832. The first sermon in Armenian was preached in 1836. In 1839 and 1846 the firmness of the little band of disciples was put to the test by severe persecutions; during the space of six months, the prison, the bastinado, banishment and confiscation were the everyday arguments of a hierarchy determined to put an end to the Evangelicals.

Fifteen years have since elapsed, and now, without reckoning the Syrian and Nestorian mission fields, there have been added to the solitary Armenian flock of Constantinople forty-two more, having 1,400 members, and these represent a

Protestant community of 9,000 souls. The result of six years of labour in one locality may show to what degree the doors are at present open to the Gospel in the very heart of Asia Minor. In 1855, two American missionaries succeeded in fixing themselves in the town of *Marash* after great difficulties. There are now at that place a Protestant community a thousand strong, a regular congregation of from 700 to 1,000 persons, a church which had 225 members last May, and is daily increasing, and six schools with 350 pupils. About 200 Protestant adult women and fifty Greek and Armenians have learned, or are learning, to read.

The elevation of woman is one of the most remarkable as well as the happiest results of the Protestant mission. Among the Christians of Asiatic Turkey the character and condition of women had fallen almost as low as among the Moslem. Now, seminaries to train female teachers, and day schools also are scattered throughout the remotest districts of Turkey, and upon the frontier of Persia. Future mothers of families and members of churches are prepared in them. There are mothers' prayer-meetings in every flock, and not only in the old Christian churches, but the very Mohammedans themselves are stirred up to jealousy, and begin to perceive that women have souls.

Even the Armenians who do not become Protestants are gradually emancipating themselves from practices which only a few years ago were regarded as the touchstone of orthodoxy. The symbols of superstitious worship gradually disappear from the churches. The fear once entertained of the anathemas of the priests has given place to a feeling of disgust at their selfishness, their duplicity, and cruelty; the Bible in the vulgar tongue is generally read, and the doctrine of the Church compared with its teachings; relations of private friendship have been re-established between the members of the two churches; the Armenian children attend Protestant schools, and the adults Protestant places of worship. Another crisis must speedily come about, says Dr. Dwight, another exodus from a corrupt Church, but this time it will be upon a far grander scale than before.

The American brethren have shown great practical wisdom and praiseworthy respect for the people among whom they labour, by aiming at the creation and organization of a native ministry, and of self-sustaining churches. Instead of rendering Armenian Protestantism for ever dependent upon America, they labour to prepare a state of things in which their own co-operation will be no longer necessary. The missionary himself is never, properly speaking, pastor of a church, he devotes himself to train the native preacher, who is thus set to work in a station or at the head of a church. The extremely moderate sum for which a theological education can be obtained in their seminaries—£12 yearly at Bebek, £6 at Kharpoot—is of itself enough to show what care they take not to *Europeanize* their students, by inspiring them with a taste for the material side of our civilization. The salary of the pastor and the expenses of the school are never entirely defrayed by the American Board; the churches are expected always to contribute to each according to their means, and the amount of their contributions increases from year to year.

The missions of Syria and Palestine are in one sense the most interesting of all, because of the sacred remembrances connected with the places which form their sphere; but they have not to do with a numerous population, like some of those of which we have been speaking. The most blessed result of the episcopal mission to Jerusalem may perhaps be found hereafter to consist in that intercourse with the Abyssinians which the venerable Bishop Gobat has been able to keep up or to renew. The American Mission has survived the horrible massacres which so recently dyed the slopes of Lebanon with human blood.

The zeal and impartiality exhibited in the distribution of the funds sent from Protestant countries have opened every door to the missionaries, so that the stations which they have been able to occupy once more are more promising than ever; they even possess the confidence of the Druses still more than that of the Maronites.

It was only recently that the American Board of Missions tried to reach the

Bulgarians, and that without having as yet established any station north of the Balkan. Hitherto nothing has been attempted among the *Roumans*, although circumstances are most favourable. It is a people of the Greek religion, but of Duceo-Latin origin; forming consequently an island in the midst of the Slavonian races which surround it. They boast of the tolerant spirit which has always distinguished them; they are extremely distrustful of Russian ambition, and exasperated against the Fanariots, and that Greek hierarchy which has so long, and shamefully preyed upon them. Without speaking of their congeners under Russian and Austrian rule, the Roumans amount to nearly 4,000,000 within the limits of the Principalities, and to 210,000 scattered south of the Danube. I should wish to speak of the proud and chivalrous Servians, of the Christians of Bpsnia and the Herzegovina—in short, of the whole basin of the lower Danube, a vast and important region, where the advanced guard of Evangelical Christianity has scarcely appeared. But alas! for the present, we are not summoned to fresh conquests; as we shall see, it will be a hard matter to retain the old.

The *Roman Catholics* of Turkey in Europe and Greece, or the fractions of Oriental communities united with Rome, are reckoned by Professor Ayer, with perhaps some slight exaggeration, at 520,000 souls, principally inhabitants of Albania and Turkish Croatia. He computes those of Asiatic Turkey to be about 280,000, including the whole tribe of the Maronites. Rome is conscious of the great importance of this field, and she keeps up in it an entire army of servants, with which the little contingent of Protestant labourers cannot measure itself as far as number is concerned. In 1841, when the Catholics of Independent Greece only amounted to 23,000, they had an archbishop, three bishops, seven convents, forty-three churches, eighty-three chapels, and two seminaries. We know how Roman Catholic agents were able a short time ago to raise up all Lebanon in arms. Lazarists, brethren of Christian doctrine, sisters of charity, swarm in all the important towns of the Levant. I have not been able to procure a recent statistic of their establishments, but even in 1850 that of Constantinople alone contained a college with 80 pupils, a girls' school with 160 boarders and 60 orphans brought up gratuitously, day schools with 1,300 children, an asylum for foundlings, a hospital, an institution for distributing money and food to the poor, and lastly, a printing-office. The persons employed in these various establishments, at this single station, were fourteen Lazarists, seventeen brethren of Christian doctrine, and forty-four sisters of charity!

On the other hand, Catholic proselytism has to contend with the disadvantage of having to offer these populations nothing but a form of religion of the same order as that they already possess, and I believe we have every right to assert that the 10,000 native Protestants of the East—with characters elevated and ennobled by their faith, and a probity recognized even by their adversaries—constitute a moral power altogether out of proportion with their numbers.

Protestant missions have to confront an enemy more formidable than Catholic proselytism; Russia dazzles the Greeks by the hopes with which ever and anon she dexterously plies them, and she courts the Armenians, whose ecclesiastical centre and patriarchal seat, Echmiazin, is upon her territory. The Crimean war may, perhaps, have only suspended the dismemberment of Turkey, but it saved the American Mission; at least, humanly speaking, it is necessary that the political existence of the Ottoman Empire should be prolonged for some time, if Protestantism is to take root in the East with any measure of security.

We fully agree with the assertion so often made by the Continental press, that it is absurd to expect the least progress from a Mohammedan power remaining such. The evils of Turkey are inseparable from its religion; it is impossible, for instance, that a fusion of races should be effected there, or that a real equality of races should prevail there, as long as the Koran remains the supreme law of the land. It is impossible that there should be upright and devoted governors so long as the minds of all classes remain out of reach of any regenerating principle.

The Turkish Missions Aid Society was formed in 1854, in order to give assis-

tance to all Evangelical missions in the Turkish Empire, but especially to the American; it has been enabled to be most useful to all departments of the work, but chiefly to the Bulgarian Mission, which was undertaken, I believe, upon its own recommendation. Unfortunately, its income has never been in proportion to the greatness of its end. Let us hope that it may no longer be so with a work which has the privilege of being so many things at the same time—a pledge of international friendship, a testimony of brotherly love, the stay of a mission, the existence of which is at once so important and so menaced.

Is it only with a view to the spiritual weal of the Christian populations that we should wish for a prolongation of the Ottoman Empire? or is there any ground to hope for a change in the Turks themselves? We are aware that all Moslem populations are now alternately disheartened or roused to fits of fanaticism. It would seem as if the consciousness of the decrepitude of their civilization were now acting upon the minds of a number of thinking Turks, disturbing their confidence in the infallibility of their Prophet, and disposing them—to use the language of one of themselves—to change a dead mediator for one that “ever liveth.”

The number of Mohammedans actually baptized is inconsiderable, but the New Testament is sought after with avidity, conversation on religious subjects is well-received by Turks of all classes, and the missionaries in general, especially those of Constantinople and Ualik, are struck by the kindly feeling manifested towards them by men of every rank. Labourers among the Nestorians remark the same feeling among the tawny Persians and the savage Kurds. The rugged Moslem children of Aintab can be heard singing in the street the airs of American revival hymns! In a word, apart from the vexations caused by the venality of functionaries, requests for Protestant teaching are universal among all the Mohammedans who know how to distinguish between our worship and that of the idolaters, as they are in the habit of calling Eastern Christians, with but too much justice. More than fifty families of Kurdish mountaineers of the sect called *Guzzebask* call themselves Protestants, give up their habits of plundering, and ask for a teacher to explain the way of salvation to them, saying that they will honour him as they do their own sheik.

The rise of reforming sects, aiming at a syncretism of Mohammedanism, and of a modified form of Christianity, is a remarkable symptom of the process which is going on in men's minds. The most important specimen of this kind is the sect founded by Omar Effendi, at Broosa and in the neighbourhood. It is a sort of mysticism, presenting much that is analogous to the primitive doctrines of the Society of Friends. Its founder is at present in exile.

Are the barbarians of the East, then, about to become speedily Christian, and to form a new society, like the barbarians of the West? Our unbelief is disposed to tax as chimerical the very thought of the possibility of such a thing. For many centuries back we have seen no religious movement except upon a small scale; hence the looking forward to very little seems to us to be so much wisdom and sobriety; but real experience is that which draws its conclusions from the ways of God as a whole. Now it is evident that human history has always presented great epochs of crisis, development and sudden transformation, even though they have been prepared by the slow and silent labours of ages. The real connexion between the different spheres of human life is also an undeniable fact. Intellectual, social, and political progress, scientific discoveries, the consolidation of nationalities, the increase of intercourse between nations—all these elements of labour, of conflict, of a germinant future, synchronize mysteriously with a secret preparation of minds for a higher life. The half century preceding the Reformation is the most illustrious example of this great law of simultaneous development. Our generation has advanced with giant steps in its material acquisitions and in every kind of science, and just as in the beginning of the sixteenth century, this progress has been accompanied by deep moral disquiet, by decomposition of opinions, and by increasing scepticism. A new effusion of the Spirit of Grace alone can bring this time of transition to a happy issue, and put the higher life of

man in harmony with the magnificent expansion of all his faculties. It will surely be granted us this grace from on high. It is sound Christian wisdom to discern the signs of the times, to understand that we are on the eve or at the beginning of a great epoch of religious crisis, and to feel the responsibility of such a moment.

The commencements of spiritual revival in the East coincide with an even more marked tendency to appreciate the importance of these regions from a political and a commercial point of view. Asia Minor, Syria, the Valley of the Euphrates, are opening to European enterprise. The past and the future, the holiest remembrances of mankind, and part of its hopes, meet upon these ancient fields of battle between Eastern and Western hosts—these points of contact between the Japhetic and the Shemitic races, the bridge that unites the two continents, the land of passage for armies, and merchandise, and ideas. From the siege of Troy to the massacres of Scio, these regions have witnessed more horrors than any other part of the world—wars of extermination, followed by those stifling peaces in which races disappear, and their place knoweth them no more. When shall the nations only meet for their mutual good? When shall the happiest lands be those in which the most various tribes are found in contact? When shall Asia Minor become the high road of a loftier civilization than that which three thousand years ago wended its way to Europe across its highlands and along its shores? There was a time when the prophet, standing on the Mount of Judah, looked toward the distant West; he thought he heard the singing of hymns, voices glorifying the Lord in the isles of the Ægean, and from the extremities of then Pagan Europe. (Isaiah xxiv. 14-16.) Be it ours now to stand upon our watchtower in turn, look to the East, and listen.—*Evangelical Christendom.*

SOUTH AUSTRALIA.—PREACHING IN THE BUSH.

The following extracts from a letter of the Rev. William Davidson of Kooringa, dated 15th July, gives an account of a preaching tour through the South Australian Bush, and the kind reception which he everywhere met:—During the year I had made two visits to the Bush—going to the distance of forty miles northward, calling at various stations, and conducting religious services whenever it was found convenient to hold them. But applications having been made by others still more distant, requesting me to visit them, and promising to do all in their power to bring the men together, I was but too glad to have an opportunity of preaching the gospel to my fellow-men, to say nay to any of them. Accordingly, I set out on Monday, the 1st July, from Kooringa, on horseback, with the intention of spending eleven days in the Bush; and notwithstanding the inclement season (for the rain fell in torrents almost every day, and still does), I have seldom enjoyed myself better than during these days of Bush labour. My first stage was thirty-two miles, which I reached late in the afternoon, and met with a hearty reception. I had never seen any of the people before; and had simply written, asking a night's lodgings, as it was too far to reach the station that day which I had been asked to visit, and offering to hold a service with them in the evening, if agreeable. I found that the good lady had spent the afternoon in visiting the huts, and inviting the people out to the meeting, which was in consequence a large one. Leaving this hospitable mansion next morning about ten o'clock, I got to the station I intended to visit, thoroughly drenched, about three o'clock, P. M. A change of clothes, a blazing fire, and a good large meeting of the shepherds and their wives in a comfortable parlour at night, made me forget the discomforts of the journey. Next day I visited some of the huts, and engaged in prayer with the people. From a north-west course, I now turned north-east, and rode eighteen miles to the next station; and to show how partial the rains are in this colony, I may mention that not one drop had fallen here on the previous day. I had not been asked to visit this station, but was under the necessity of making it an intermediate stage. We held a service, at which all the men about the head station were present.

On Thursday morning I left this place at eleven o'clock. My course was now easterly, across the country; but, notwithstanding the instructions I received, I got confused among the various tracks. I lost confidence, and began to fear I was in for a night in the Bush. Having seen a hut about a mile off the road, I retraced my steps; but, on coming to the place, found it empty. The sun was now down, the rain was pouring in torrents, and my poor horse was lame. What was I to do? My fears overcoming my sympathy, I put spurs to my horse, and made for the track, I had left; on reaching which, I pushed through the scrub, *cooing* as I cantered on. At length I discovered that there was a fence on my left hand; and thus assured, I held on, convinced that I must be near some head station; and at seven o'clock I found myself at the very place which I sought. The letter which I had sent, apprising them of my visit had not reached them; and consequently there could be no meeting that night. I was thus compelled reluctantly to spend next day at this place, where we held a meeting, which was well attended. I was thus prevented visiting one station I had marked out for myself. On Saturday morning I took a south-westerly direction, my intention being to spend the Sabbath day at a large station about sixteen miles distant; which I did, and preached twice to large attentive audiences, the majority of whom were Scotch.

The next four days were occupied in a similar manner—visiting during the daytime, and preaching at night. There is, I think, a growing desire to have these visits more frequently. And I only regret that, having Clare to supply as well as Koorringa, it is out of my power to visit them so frequently as I could wish. This is the third visit I have made to the Bush during the year I have been settled here. As a general rule, I have confined my visits to those who have asked me to come and hold services with them. And this rule I intend to abide by. The Church of England minister is the only one beside myself who makes incursions into the Bush; and, as many of the people are attached to that form of worship, my services might not be so acceptable to them, although there are many of this class who have asked me to visit them regularly. There is, however, plenty of room for us both. The field is a wide one, and it requires much careful culture. It will cheer you, however, to know that there are shepherds in the Australian Bush in the regular receipt of our periodicals, as deeply interested in, and as well acquainted with, the affairs of the church, as when they resided in Edinburgh and Glasgow, and taught in our Sabbath Schools. It has been my privilege to meet with more than one of this class; and, permit me to say, that we only wish you could make the *Missionary Record* as large again. There is much in the Bush that requires improvement, calculated to make us sad; and yet there is much to make us take courage. We must, however, have more earnest labourers before the work can be adequately overtaken. The prospect of soon greeting Mr. Law has cheered us exceedingly. We are thankful for the gift: only we require one or two more.

The intelligence we have had from Jamaica month after month has cheered us exceedingly, and led us to cherish the hope that we too will be visited with a shower of divine influence from on high. "Paul hath planted, Apollos hath watered: it is the Lord that giveth the increase." The thought, that we are remembered daily in prayer, strengthens our hands, and keeps us from fainting. And, in conclusion, I only add, let earnest prayer ascend daily on our behalf. For we are more and more convinced, that it is in answer to prayer that the work in which we are engaged can ever be accomplished.

OLD CALABAR.—DUKE TOWN.

Letters received by the last mail intimate that the agents were all in good health, and that, owing to the want of the usual rains, there was a fear that the country would be visited with famine. The following extracts from the journal of the Rev. W. Anderson, show that the bigoted king and chiefs of Duke Town are obstinately zealous in the work of blood. There are three things which we wish

our readers, whilst perusing these extracts, to bear in mind. In the first place, the freemen are few in number, and the slave population, which forms the vast majority, is rising to influence and power. The conduct of this class at Creek Town, in killing Egbo Eyo the uncle of young King Eyo, for the alleged crime of having by evil influences procured his death, has filled the minds of the chiefs with alarm. Now, as our agents have from the outset of the Mission faithfully taught the equality of all men in the sight of God, and denounced the cruelties of the masters, the ignorant chiefs are disposed to blame the missionaries for what has occurred. In the second place, efforts have been made by the missionaries and European traders to procure the abolition of substitutionary punishment, or the putting to death of an innocent slave in the room of a guilty freeman. This has been accomplished at Creek Town; but the chiefs of Duke Town have refused to abandon the custom; and they seem of late to have been following it with special eagerness. And, in the third place, they cling, in spite of manifold remonstrances, to the ordeal by the poison bean, called the *esere*, as a test of guilt or innocence; and the victims of this absurd but deadly custom are not few. It is obvious that the conflict between light and darkness, the claims of the gospel and the claims of superstition, is getting there more keen: and we trust that our readers will unite with the little church at Duke Town in beseeching God to restrain the wrath of the adversaries, and to overrule the deplorable events which are there taking place, for the furtherance of his own cause.

18th May.—On visiting King Archibong this morning, I found a number of the gentlemen with him, evidently discussing Creek Town affairs. They professed to have received information that the missionaries had in some manner instigated the killing of Egbo Eyo. This I at once and strongly denied. On particular inquiry, I learned that they were founding their opinion on two things: 1st, The constant *palaver* which the missionaries make about killing slaves for trifles, or for nothing; and, 2nd, information which they had, that a person once in the employ of the Mission had lent the Creek Town slaves the basin in which they had mixed the water and the blood with which they had sealed their covenant. On the latter point I could only say that the person referred to had now no connection with the Mission. In reference to the first point, I felt it my duty to condemn the slave-killing system, as I am in the habit of doing whenever I have an opportunity. Some of the gentlemen then said that they would resume the old fashion of slave-killing on the death of their masters, seeing that Creek Town slaves had killed Egbo Eyo for nothing. I stated that I did not think it would be right for them to kill Duke Town slaves because Creek Town slaves had done what they did not like. I felt constrained to add, that Creek Town slaves had not killed Egbo Eyo for nothing, because he had killed plenty of them. I was proceeding to narrate a particular case—that a wife of his, named Iqua, whom he had put to death, and literally chopped into pieces, for no crime save that of having in her possession a cloth label—when I was interrupted by King A. and others jumping up and actually dancing around me, demanding if I thought that the killing of slaves and women by any freeman was a crime worthy of death? King A. threatened to kill me if I should reply in the affirmative; “for,” said he, “I myself kill plenty slaves, then that be all same as say it no be bad thing to kill me.” I listened patiently to a good deal of *strong mouth*, and then said, “King A. and gentleman, it no use to be vexed with me. I no fit to change God’s word. All men, free and slave, stand same before him; and his word speak very strong on that point. If one man kill other man for nothing, that man fit to die (i.e., worthy of death). But I no say it be proper for slaves to kill you. When any man do bad thing in town, it be king’s business to do what be proper with that man, and then town will stand quiet.” After a little conversation they all seemed pacified, and promised to come to church to-morrow. Our gentlemen here cannot stomach the doctrine of the American Declaration, that “All men are equal.” Only one of them attended church yesterday. I was informed that at King A.’s chop to the white men on Saturday, he referred to the matter, and

declared that should Duke Town slaves make any disturbance, he will at once shoot me. Slaves equal with freeman! Treason! Treason! If some of our good friends who suppose that we are not sufficiently zealous in denouncing slavery were only here just now, what a glorious chance they would have for the crown of martyrdom! Went to King A., and asked him how it was that he had threatened on Saturday, in the presence of the river gentleman, to shoot me. I told him that I did not much mind what he had said to me on Saturday, for he was angry then, and I was present; but it was a very different thing when he used such language after his heart had cooled, and especially in my absence. He was remarkably civil, and said that he had not told the white men that he purposes now to shoot me; and what he said was, that when I told him on Saturday that Creek Town slaves had hanged Egbo Eyo because Egbo Eyo kill plenty Creek Town slaves, he was then so vexed, that he was on the point of lifting his gun and shooting me. *Court etiquette* required, it seemed, that I should have condoled with the Duke Town gentleman on the death of Egbo Eyo. King A. assured me that all the river gentlemen had *cried* plentifully about it, and denounced the Creek Town slaves as villains and assassins.

Antaro Young and I have not exchanged compliments since, and on account of the last substitutionary Egbo murder perpetrated at Duke Town. On passing his house to-day, however, he called me in, treated me with unwonted respect, and asked my opinion of the state of matters at Creek Town. I stated, among other things, that Duke Town gentlemen should learn a lesson from what was going on at Creek Town, and avoid exasperating their slaves by unjust, tyrannical, and cruel treatment. I resumed the old theme of substitutionary killing, and told Antaro, that as he and I are, perhaps, the oldest men in Duke Town, we ought to be big friends, but that that one thing, his support of substitutionary killing, made it impossible for me to visit him, and give him compliments, as I would like to do. He then gave me his hand and his promise that henceforth he will oppose the evil referred to; and on this foundation he and I covenanted "to be big friends all time." *31st May*.—On board H. M. S. "Alecto" a considerable part of the day. The native gentlemen were on board. Commander Raby was desirous that King A. and Duke Town gentlemen would make a treaty with him for the abolition of substitutionary punishments. They, as usual, doggedly refused. Commander R. did good service, however, by the emphatic repetition of the obnoxious doctrine, that in the sight of God freemen and slaves are all on a level, and that in his sight the life of a slave is as valuable as that of a freeman. *6th July*.—A great quarrel or fight in town to-day, which I fear will lead to mischief. The belligerents were Antaro Young's people on the one side, and Basse Africa's on the other. A slave of Bassey Africa's from another country had learned that a country woman of his is one of Antaro's wives. Ignorant of what he was about, being newly come to this country, and, some add, the worse of rum, he was walking deliberately into Antaro Young's women's yard to see his country woman, when he was seized and violently beaten. His master's slaves interfered for his protection—hence the quarrel. *11th July*.—A large meeting this morning, having captured all the gentlemen when on their way from the king's to Antaro's to sit in judgment on yesterday's quarrel. Learned afterwards that the decision to which they came, after being in church, was, that a man (a slave) on both sides must be slain by Egbo. *18th July*.—About two o'clock this morning the intruder into Antaro's women's yard was knocked down and then beheaded. Hearing that a substitute is to be given to Egbo on the part of Antaro's people, went round town doing what I could to prevent it. I see that Antaro is disposed to throw to the winds the bargain which he made with me. *3rd August*. Another melancholy day for Duke Town. I have good information that the other gentleman of the town were quite willing, yea, wishful, to accept of a nominal fine of brass rods from Antaro Young for the part taken by his people in the fight already alluded to. But he insisted on giving a slave to die. Last evening a poor, slender, sickly youth came in from the plantation, whence he had been

summoned by his master, A. Young, on pretence of being sent to market to-day. He joined others this morning in carrying firewood from the beach till about nine o'clock, when he was laid hold of and pinioned, and forthwith taken to the place of execution in the market-place and murdered. The idem, or executioner, was merciful, for he severed the head from the body at one blow. At such executions the number of strokes is seldom below a dozen. There are frequently four or five idems, Egbo executioners, who must all have a stroke or two; and thus the poor victim's neck is usually haggled through. A member of the church, who was present when the boy was caught, tells me that he never saw anything like it. The boy did not cry, did not beg, never uttered a syllable or a moan. Lamb never submitted itself more meekly to the knife. My informant, a Sierra Leone young man, burst into tears as they led away the mild, placid-looking victim, for which he was jeered and laughed at by Antaro and company. One's blood boils at such outrages. I often say to myself, never more heartily than at this moment, "O that I were a centurion with his complement of men!" But yet God beholds all in silence and patience! One finds relief in the assurance that "he shall make inquisition for blood."

Owing to the continued drought and threatened famine—for the great season for rain is nearly past, and we have had only two or three showers; on account of the prevalence of sin in the country, and also on account of the languid state of the church, we have held a prayer meeting at sunset for the three past evenings, and also on this evening. Each meeting has been conducted by two of the members of the church. I trust that the earnest prayers presented for the sanctification of the threatening aspects of Providence to the country, and to us all, will be abundantly answered.—*Miss. Record.*

Ecclesiastical Notices.

CHURCH OPENING, TORONTO.

The new Church in connection with the Canada Presbyterian Church, situated near the west end of Queen street, was opened for public worship on Sabbath, the 17th November. The Rev. Mr. Topp preached in the forenoon, the Rev. Dr. Burns in the afternoon, and in the evening the Rev. Principal Willis. The attendance was exceedingly good all day, and the collections were liberal. The church is a small but very comfortable edifice, and almost free from debt. The prospects of the congregation are in every way encouraging, and we cordially wish them all success.

TORONTO PRESBYTERY.

This Presbytery met at Toronto on the 5th ult., when there was a numerous attendance of members. A petition was presented from the Gould Street Congregation, Toronto, praying that the Rev. Dr. Burns, who has been preaching regularly to that congregation since the resignation of the Rev. Dr. Taylor in May

last, might be appointed as moderator of session and stated supply for the next twelve months. After the Hon. Oliver Mowatt, M.P.P., one of the Commissioners from the Congregation, had been heard in support of the petition, considerable discussion ensued, and at length a motion, made by Rev. Principal Willis, to grant the prayer of the petitioners was carried, by nineteen to three—the only members of Presbytery voting against the motion being Rev. Professor Young, Rev. Mr. Mitchell, and Mr. McMurrich, Elder.—*Communicated.*

SUNDAY SCHOOL SOIREE, TORONTO.

The Soiree of the pupils attending the West Presbyterian Church, corner of Denison's Avenue and Queen street, took place on Thursday evening, in the basement of the church, and was largely attended. Rev. Wm. Reid occupied the chair, and addresses were delivered by the Chairman, Rev. Dr. Burns, Rev. Dr. Jennings, Rev. Mr. Topp, Rev. Mr. Gregg, and J. McMurrich, Esq. Several hymns

were sung by the children in the course of the evening, and the meeting was a very pleasant one. The tables were spread with an abundant supply of excellent cakes and tea and coffee, and as each little girl and boy left the building they were supplied with a package of "good things," to take home with them. *Globe.*

ONTARIO PRESBYTERY.

The above Presbytery met at Columbus on the 5th November, and was opened by an appropriate sermon by the Rev. A. Kennedy, moderator. There was a large amount of routine business. The most interesting matters were the disposal of the call from Zion Church, Brantford, to Mr. King, which was set aside by his being continued in his present charge, and the Reports of parties who had been appointed to visit the missionary field in the northern bounds of Presbytery. An application from parties receiving supply of sermon in the village of Uxbridge, to be congregated was granted, and Dr. Thornton was appointed to attend to

this at his convenience. The next meeting of Presbytery will be held at Columbus on the second Tuesday of January, 1862.—*Communicated.*

PRESBYTERY OF BROCKVILLE.

This Presbytery, in connection with the Canada Presbyterian Church, met on the 5th and 6th days of November, in the Free Church, Cornwall. There were eleven ministers and four elders present. The Rev. Mr. Thom resigned his pastoral charge of Williamsburgh, which, after deliberation, was accepted. The Presbytery expressed their high esteem for the Rev. gentleman, and regretted that he should have found it necessary to take this step. Two missionaries were reported as being at the disposal of the Presbytery. The subject of the debt on Knox's College was discussed, and the congregations were to be requested to take up contributions and forward the same to Toronto immediately. The Presbytery will meet again at Kemptville, on the first Tuesday in February.—*Cornwall Freeholder.*

Gleanings.

THE CHURCH OF ENGLAND—JUDGMENT IN A CASE OF HERESY.

In the Court of Arches on Saturday, judgment was pronounced in the case of *Burder v. Heath*, by Dr. Lushington. In this case the office of the judge was promoted by Mr. John Burder, of 27, Parliament Street, secretary of the Bishop of Winchester, against the Rev. Dunbar Isadore Heath, M.A., Vicar of Brading, in the Isle of Wight. The proceedings were taken under the Act of Queen Elizabeth, "An Act for the ministers of the Church to be of sound religion;" and the defendant is accused of having "printed, published, dispersed, and set forth a certain book or pamphlet, containing a course of sermons, nineteen in number, and by having therein advisedly maintained and affirmed certain positions or doctrines directly contrary and repugnant to the doctrine of the United Church of England and Ireland, as by law established, and especially to the Articles of Religion."

The case was heard at great length by Dr. Lushington, Dr. Travers Twiss appearing for the prosecutor of the suit, and Dr. Robert Phillimore for Mr. Heath. A large number of passages from Mr. Heath's published volume of sermons were read to sustain the articles filed against him.

Dr. LUSHINGTON this morning delivered judgment. He said, in 1860 the suit was instituted in this Court by direction of the Bishop of Winchester against Mr. Heath, a beneficed clergyman of his diocese, for having printed and published a volume of sermons in derogation of the Book of Common Prayer and the Articles of Religion. At the outset he would make some remarks as to the principles which he thought should guide the Court in the consideration and decision of cases of this description. The duty of the Court was to examine the doctrine

taught, and to decide whether there was anything in it which was in derogation of the Book of Common Prayer or the Thirty-nine Articles. It was true that there were a multitude of works by most eminent divines as to the meaning of the several Articles, but the Court could not consent to make use of them. These works appealed to the Holy Scriptures, but the Court could not enter into so wide a field as that, inasmuch as all the Court had to do was to ascertain the plain grammatical meaning of the Articles and Book of Common Prayer, and to determine whether the writings of Mr. Heath were or were not in accordance with them. With great anxiety he had endeavoured to ascertain the principles which should govern him, and with this view he had carefully considered the Gorham case. On reading Mr. Heath's works he found that he had misused words, and held erroneous opinions not permitted by law, and not in accordance with the plain grammatical meaning of the Articles. He thought that every clergyman was bound to keep in mind the Articles of Religion in every sermon he preached, and it was no excuse for him to say that he did not bear the Articles in mind when he composed a sermon, and that he had no intention to violate them. He thought that Mr. Heath's doctrines were fanciful and erroneous. There was no reference in Mr. Heath's sermons to the Articles, and he thought that what Mr. Heath really meant was that the Almighty would put everything right at last. If he had only taught his objectionable doctrine in a single passage he should have been reluctant to declare that he had contravened the Articles, but he had maintained the doctrine in many subsequent passages which could not be reconciled with the plain grammatical sense of the Articles. He could not consider Mr. Heath's to be harmless innovations, because he avowed doctrines totally different and distinct from those of the Articles, to which he was bound to declare them repugnant and contrariant. With reference to the Second and Thirty first Articles, which set forth that Christ was crucified, dead, and buried, and that by his death he had put away the actual sins of men, he found that Mr. Heath by his teaching had denied those doctrines. Any one who denied that Christ's death was sufficient must be declared to hold views contrary and repugnant to the Articles of Religion. Mr. Heath spoke of the forgiveness of sins as a detestable doctrine, and stated, moreover, that "guilt of sin," "going to heaven," "going to hell," were phrases which had vanished from his system. He had no alternative but to condemn Mr. Heath as being guilty of publishing that which was contrary to the Articles of Religion, and in derogation of the Book of Common Prayer. He had come to the consideration of this painful case with no disposition to restrict the clergy to any narrow construction of the Articles, but, on the contrary, to allow every possible latitude. To go further would be to abandon the duties of the office he held, to release the clergy from their obligations, and to repeal the provisions which Parliament had thought fit to enact by its authority. The learned Judge then gave his judgment against Mr. Heath, and intimated that he should defer the sentence of the Court, as a power of retraction was given under the statute.—*Guardian (Glasgow)*.

POSTURE IN PUBLIC WORSHIP.

The late Revival did much good in various ways, directly and indirectly, but its interference with our time-hallowed forms of Presbyterian worship cannot be classed among the benefits which it produced. Some of our congregations have steadfastly, and properly, as we think, adhered to the old postures of standing at prayer and sitting during the singing; others, in accordance with the innovating spirit, have reversed these attitudes, sitting at prayer and standing when at praise; while a third class present a painfully heretogeneous aspect, inasmuch as a half or more of the members may be seen seated when singing, and the other moiety standing; while during prayer they are still more diversified: sitting with head bowed down—sitting erect—standing bent forward or bolt upright. We confess that we should like to see the former resorted to in every case, of standing at prayer and sitting during the psalmody. Sitting at prayer is but a travesty

upon kneeling; and though it may be well fitted for the abstraction of the thoughts, it is also promotive of drowsiness, and rather indolent looking.—*Guardian*. (Glasgow).

UNION IN NEW BRUNSWICK.

A good deal of agitation has been going on among Presbyterians in New Brunswick, as elsewhere, on the subject of Union. We trust that after the deliverances of the Synods of Canada, Nova Scotia, and New Brunswick, this vexed question will be allowed to rest, at least till more real harmony and brotherly affection may be felt as well as expressed. The Synod in connection with the Church of Scotland, while unanimously declining Union, for obvious reasons, frankly and courteously held out the right hand of Christian fellowship to their brother Presbyterians. The offer, we regret to say, has not been accepted apparently in the best spirit. A religious paper in Nova Scotia attributes the result to the Scotch element prevailing so largely in the Synods—which it, rather rudely we think, characterizes as made up of "fossilized incapables," and as being "nuisances." The writer, for aught we know, may intend this for wit or humor or both, but it is scarcely calculated to help in smoothing away difficulties. We fear that, if the Scotch element were taken away even from his own church, it would leave behind it rather a sorry remnant. Suppose that Professors King, Lyall, McKnight, and Smith, Dr. McLeod, Dr. Forrester, Mr. Sedgewick, Mr. Bayne, and the other Scotchmen belonging to the United Body, were removed—what then?

The editor of *The Colonial Presbyterian*, has been more guarded and polite, though he has allowed the use of his columns to say some strong things and give vent to a bitterness of spirit which is not a good harbinger of Union.

At all events would it not be well to say nothing about Union for a few years, but diligently cultivate in the interim a spirit of harmony by mutual forbearance and a reciprocity of kindly and friendly acts. And, when jealousies and envyings have been killed out by good deeds, engendering a unity of feeling and mutual confidence; when heart really warms to heart; then will be the time to strike the iron, when there is no alloy of suspicion or insincerity, and there may be a rational hope that the bodies will be knit and welded so firmly that the bond will be indissoluble. Till that happy time it will be mere idle and mischievous talk, widening the distance, exasperating the feelings, and bringing a reproach on our common Christianity.—*Pictou Record* for October.

PROGRESS IN FRANCE.

Rev. Dr. Baird, in a recent letter from Europe to the *New York Observer*, states that there are now five chapels in Lyons, which have six hundred and twenty communicants, nearly three thousand attendants and five Sabbath schools; that there are three suburban chapels, four ordained ministers, ten evangelists, (who visit from house to house, converse with the people, hold meetings, and distribute the Scriptures), and several school teachers—in all eighteen laborers. One of the evangelists, who has almost exclusively looked after the thousands of troops whom the French Government keep here in camp, has distributed sixty thousand copies of the Sacred Scriptures, mostly copies of the New Testament, during the last six years! And all this is going on in the second and most intense Roman Catholic city in France, and under the eye of Monsignor Donald, the "Primate of the Gauls."

No less interesting is the progress of the Gospel in Paris where now Christ is preached in at least thirty-two churches, oratorios, and chapels.—*Banner of the Covenant*.

ANGLICAN MONASTICS.

A "Religious House" is to be opened for young men who are members of the Church of England, and in which they are to receive a life under fixed reli-

gious rules, having for its foundation the threefold promise of obedience, poverty, and celibacy. One of the young men who is about to enter has, it is said, given what he can to fit up an oratory, and will, when in residence, give up all he has for the support of the society. A gentleman who styles himself "Bro. Ignatius" is inviting communications from young men on the subject.—*Ibid.*

Obituary.

REV. F. B. TISDELL, A.M., M.D.

[The subjoined lately appeared in a Scotch Newspaper. We are sure it will command the sympathy of our readers.]

It is with sincere sorrow that we announce the death of this excellent person, which took place at Guelph, Canada West, on the 7th of September. Dr. Tisdell entered the Divinity Hall of the United Presbyterian Church at Toronto in 1852, a very young man, and with a rather slender education. He went regularly and respectably through the four years' course, however, and at the close, was licensed as a probationer. Having prosecuted his literary and philosophical studies during his theological curriculum, he obtained the degree of A.M. from the University of Toronto, in which also he held a scholarship. As he was of an ardent temperament and remarkably pious, and possessed withal of a very lively imagination, he was exceedingly popular as a preacher, and soon received several calls, among others, one from the congregation in the city of Detroit, in the State of Michigan. He found, however, that preaching was always followed by a day or two of illness, from which he concluded that his physical constitution unfitted him for public speaking. He, therefore, declined all his calls, and betook himself to the study of medicine, in which he obtained the degree of Doctor from the University of Toronto, and received at the same time a medal. But having no great relish for practice, and his heart still yearning after the ministry, if he should find himself able for its duties, he engaged in grammar-school teaching, and obtained the Head Mastership of the school at Guelph, where he had a very comfortable situation. His death has terminated a career in which many felt a deep and affectionate interest. He has left a devoted young widow and two infants to mourn, with a multitude of others, his unexpected removal.

TO SUBSCRIBERS.

The arrears on account of the Magazine, due from subscribers, amount to over \$1200. This is a very large sum, and so little money has been received for some months past, that the publication of the Magazine for the present year will entail actual loss unless these arrears are got in speedily. Many of those who have written expressing a desire to discontinue the Magazine are owing several years' subscriptions, but when they wrote to have this Magazine stopped, they FORGOT (?) to send the arrears due from them. We hope it will not be necessary for the Publishing Committee to resort to extremities, but as the unpaid subscriptions are a just debt which honest men would not repudiate,—and they cannot afford to publish the Magazine at a loss,—they have resolved that unless payment is promptly made, measures must and will be taken to enforce payment.