

demanded, doing whatever the custom to demand, whether those demands be right or wrong. We are not advocating oddity and singularity for their own sakes, for many a man or woman is odd and singular, consequently out of fashion, who is just as much a transgressor of the laws of Christ as the greatest devotee of fashion. Nor are we contending for an unsmooth or un-courteous demeanour, or for any departure from the established manner and habits of the society in which our lot is cast, simply for the sake of departing from them. A complete Christian is always a gentleman. What we contend for is that the Christian shall follow the manners and customs of the world just so far, and no farther, than they conform to the laws of Christ. If the modes of dress, and the style of furniture, and general living, and the habits of social intercourse, of the society in which he moves, do not conform to the laws of Christ, it is his privilege, and may be his duty, to adopt them; at least, he ought not to depart from them; and without some good cause for so doing. But if at any point they come in conflict with God's law, which is emphatically the highest of all laws, then he must set a fashion for himself, and try to bring others up to it, and in no case go down to the fashions of others, simple because they are the fashions. In other words, Christ and not fashion must be his standard.—Presbyterian Herald, Louisville, United States.

The Presbyterian Witness Halifax, N. S., April 21, 1855.

Free Church College.

The Session 1854-55 of this institution closed on Friday evening, 13th inst. It was a very laborious session to the Professors, and a very profitable one to the students. Five of the students have finished their college course and will shortly be licensed. Of these Mr. N. McKay goes to P. E. Island, Mr. K. Kenzie to the County of Pictou, and Mr. J. Tosh to Cape Breton. The places where Messrs. A. McKay and J. Fowler are to labour have not as yet been indicated. Others of the students who have not finished their theological studies are to proceed during the vacation to various localities in Prince Edward Island and Cape Breton, and in the County of Halifax, to labour as Catechists.

We remarked that this Session was a very laborious one to the Professors. The truth of this remark will be perceived when we state that Rev. Professor King taught daily (Saturday excepted) three theological classes, one class in Church History, and in the earlier part of the session a class in Hermeneutics, and a class in Hebrew. Latterly he was relieved from teaching Hebrew by Rev. Mr. McKnight. A full hour was generally appropriated to each class. Rev. Professor Lyall, beside his daily lectures on Moral and Mental Philosophy, taught classes in Logic, Greek and Latin.

The proceedings of the Session were brought to a close by a general meeting of the Students, at which, after an hour had been spent in devotional exercises, appropriate and very impressive addresses were delivered by the two Professors and Mr. McKnight the Hebrew Teacher. Altogether we think that the Free Church has much reason to thank God and take courage, because of this Institution—because of the men that are placed over it as Professors, and of the success with which their labours have already been crowned. 15 students have already finished both their Philosophical and Theological curriculum there, and nearly all of them are at present labouring within the bounds of the Church in the Lower Provinces.

More Perverts.

Rev. William Palmer, M.A., late Fellow and Tutor of Magdalen College, Oxford; and Rev. Edward B. Dean, Vicar of Lawton, Oxfordshire, have quite recently left the Church of England and joined the Church of Rome. This fact is of no great consequence except in so far as it is an index to the state and tendencies of a large section of the Church of England; and we could enjoy a good laugh at the ability and curious stupidity of the men that could leave any form of Protestantism for the Romish superstition, did we not remember that they have immortal souls which they thus give up to everlasting destruction. An awful responsibility rests upon the Church of England for thus tolerating and fostering within its bosom a viperous brood, that, having destroyed themselves, ingeniously decoy others to their ruin. It is a melancholy fact that these perverts have been allowed to remain in the Church of England just as long as it suited their purposes. The Puseyite party have been permitted, and are permitted till this very day to teach, to preach, and to publish the most blasphemous heresies of the Church of Rome. Whether from inherent defects in discipline and government, or from want of energy and decision in the administration of that discipline and government, the fact is patent that doc-

trines are taught in the English Church, barefacedly and unreservedly, which are as opposite to each other as truth is to error, as light is to darkness, as the word of God is to the cunning devices of the father of lies. On the one hand, Puseyites and Apostolical-successionists (those accursed panders to infidelity, and the mystic Babylon) teach transubstantiation, baptismal regeneration, and prayers for the dead; and on the other hand, there is the party (and with it we gladly claim kindred and christian brotherhood) holding the truth in the love of it, and teaching the doctrines for which their fathers willingly suffered death. This latter party is still in the same external communion, in the same "Church" with the heretical Romanizing party, though having so little in common with it. "Can two walk together if they be not agreed?" "Can a man take fire into his bosom and not be burned?" It is time for the Church of England to complete the Reformation which ought to have been completed two centuries ago—it is time for her to expel the brood of vipers that have been gnawing at her vitals with greater or less energy since the days of Laud.

We will here treat our readers to a few specimens of the "teachings" and "songs" and "prayers" of a clergyman now living in full communion with the Church of England. The work from which we extract was published a little more than a month ago—dedicated to Robert Isaac Wilberforce. The author's name is H. N. Oxenham—of the diocese of Oxford. Here is a prayer to be said "while the priest is going to the altar":—"Receive, O Holy Trinity, one God, this holy sacrifice of the body and blood of our Lord Jesus Christ which I offer by the hands of Thy priest unto Thy Divine Majesty, in union with that most holy sacrifice offered by the same, our Lord, at the Last Supper and upon the Altar of the Cross. I offer it, (i. e. the body and blood of Christ!) 1. To the great and eternal glory of Thy Divine Majesty. ***** 4. In satisfaction for my sins, and the sins of all the faithful living or DEAD."

This "prayer" needs no comment.—The reader will at once perceive the fearful heresies involved in it. Here is another of the same stamp—to be "prayed" while the "oblation of the Bread and Wine is made by placing them upon the Altar":—"O Lord, Jesus Christ, Son of the living God and of the blessed Virgin. ***** Grant that the oblation of that same body and blood, which is here mystically renewed, and made under the form of bread and wine, may obtain effectually its proper fruit; that thereby the living may obtain grace; the faithful departed, rest (!); and those for whom the sacrifice is offered, mercy and life eternal." At page 22, the following petition occurs: "Have mercy also on the souls of the faithful departed, and grant them rest and peace." At page 32 he says, "***** make an act of faith in the real presence of your Saviour's body and blood, soul and divinity, under the sacramental veils." In the next page we read as follows: "We humbly pray Thee ***** for the souls of the faithful departed" ***** that this holy sacrifice may be to them salvation, rest, and everlasting joy." Immediately before going up to the "Altar" the communicant is directed to say: "Soul of Christ sanctify me. Body of Christ save me. Blood of Christ inebriate me." But we must give a specimen of transatlantic puseyistic hymns:—

At the Consecration. Hail, true body, born of Mary Spotless (!) virgin's virgin birth On the true cross hanging weary To redeem the sons of earth; Thou whose sacred heart was riven, Whence flowed forth the saving blood, O mayest thou, dear Lord, be given At death's hour to be my food. Hear me, merciful and mild Jesu, Mary's gracious Child.

One more "elegant extract" and we have done with this "successor of the Apostles":—"Word made flesh, His Word transmuted Bread to Flesh, and Wine to Blood? Though each sense the change disputed, Nor discerned the unearthly food: In the true heart deeply rooted, Faith adores her present God, (!) Prostrate, heart and knee adores him: Jesus on the altar lies; Ancient types have fled before him; Hail tremulous sacrifice! To our sight shall faith restore him Veiled from gaze of mortal eyes."

And now we beg leave to say to our Episcopal friends in Nova Scotia that this is no time for them to slumber listlessly at their post. Never were the enemies of truth more active and energetic. Never could Puseyism boast of so many covert friends, never did it wield so many sinister influences. The friends

of true religion cannot be too watchful of the beginnings of evil. They cannot too indignantly dash from their lips the Ciceroan cup that would lull to sleep when the utmost vigilance is demanded. They cannot too carefully guard themselves from the insidious advances of the Tractarian and High Church heresy. Did we not love the Church of England we would not be at so much pains in exposing her enemies, the enemies that are of her own household, in her very midst, threatening her existence. Did we hate the Church of England we could not but rejoice at the increasing power of Puseyism sapping her very foundations. We have two reasons for giving such prominence to these affairs of the Church of England:—first for the information of our own Presbyterian readers; and secondly, the organ of the Church of England in this city does not take the least notice of these movements and doings that are of such vital importance to the Church of Christ at large, and to the English Church in particular. In striking contrast to this conduct of the organ to which we refer, we may mention the Church Witness of St. John, N. B., a paper which deserves all honor for its faithfulness in dealing with internal as well as external enemies. We hope that these remarks will be taken in the kindly spirit in which they are dictated.

The Day of National Humiliation in Britain.

The recent day of National Humiliation was very becomingly observed both by Dissenters and Churchmen. We are told, "that all over the land the day was observed with extraordinary decorum and apparent solemnity." The Times newspaper abstained from political articles for that morning's reading, and provided instead, a single article suitable to the occasion—showing the reasons that made the observance of the day right and proper, and the purposes to which it ought to be devoted.

The Lords and Commons, according to ancient custom, assembled for worship, and a sermon was preached to the former by the Bishop of Salisbury, and to the latter by the Rev. Henry Melville. These sermons, with several others, are reported in the Times, and they are not certainly such as might be expected on the occasion. The Bishop of Salisbury's sermon is sadly disfigured by several passages which but too clearly indicate his leaning towards Rome. He laments the separation of British christians from the churches of the Pope and the Czar.

Mr. Melville's discourse is free from blemishes of this kind, but it seems very unfit for the occasion. It verges on vain boasting. It is not calculated to humble, but rather to puff up. It is full of compliments;—compliments to the troops—to the people—to the ladies—to the Queen, &c.

The sermon preached by the Bishop of London on the occasion is in pleasing contrast to both of these. It is sound, it is eloquent, it is exceedingly faithful—indicating the prevailing sins of the high and the low, of the government as well as of the people,—and faithfully and fearlessly rebuking both. We would fain give some extracts did our space permit.

Dr. James Hamilton of Regent Square, London, preached a sermon of great power from the text, "O Israel, thou hast destroyed thyself, but in me is there help." Dr. Cumming preached from the text, "Wherefore criest thou to me? Speak to the children of Israel that they go forward." The learned Doctor mingles too much politics with his divinity to be quite palatable to us. Of late his sermons and addresses are highly material and bellicose.

We are in receipt of two communications from Harvey,—one from Mr. Taylor, and another from Mr. Thompson. Now as the matter is in the hands and under the consideration of the Presbytery of Truro and the Presbytery of St. Stephens, and as we have received communications from highly respectable Laymen belonging to both churches, deprecating the further continuance of the controversy in the Witness, we consider that it would be injudicious to publish any more communications upon this subject, until the church courts shall have given their deliverance. Then, if any party or parties feel aggrieved by such decision, an ample opportunity will be afforded to make the same known thro' our columns.

The Patriotic Fund now amounts to more than One Million Pounds Sterling. A very interesting article on it from the Edinburgh Witness will be found in another column.

The North British Review for February.

It opens with an article entitled "The Continent in 1854." We have read nothing of all that has of late been written about this all-absorbing subject, that has left such clear, and we have no doubt, accurate views of the various and conflicting elements that are at present, and have for some years past, been at work in Europe. It is written by one who has lived for some years in Paris, has freely mingled with men of all the nations and countries of Europe, and who has spared no pains to make himself master of the subject of which he treats. He begins with France, and furnishes a most vivid account of the political and religious parties into which that remarkable country is divided. Then by means of extracts from "Memoranda made in Paris in the beginning of 1854 (MSS)," together with original remarks therein, he lays open before us the political and social state of Germany, Italy, Hungary, Poland, Austria, Prussia, and Russia. In the conversations there related, the interlocutors are Englishmen, Germans, Poles, and Italians. In only two cases are there names given, viz., that of Signor Manin, the ex-dictator of Venice, and the Polish General Chrzanowski (Shanowski). Extracts from this exceedingly valuable article would convey no idea of its general merits. It must be read through and studied to receive benefit from it.

"Finlay on the Byzantine Empire" is also a very able article—of present interest, and by no means to be lightly passed over.

"The Vaudois and Religion in Italy" is worthy of most careful study. As it is particularly interesting to Presbyterians, we may call their attention to the subject on a future occasion.

The two following—"Curiosities of the Census" and the "Oxford Reform Bill"—we have not read.

But the next—"How to stop Drunkenness"—deserves particular attention. The suggestions in respect to the License Law, and the remarks upon Teetotal Societies and the "Maine Law" are very judicious, and show the great progress which Temperance principles are making in the mother country.

The article on "Diet and Dress" must be read by all means, and read carefully too. It contains a great deal of very curious and useful information, is written in a very pleasing lively style, and sparkles throughout with genuine wit. To wives it is particularly recommended.

In the article on the "Electric Telegraph" full justice is done to Mr. Cooke, the real inventor of the Electric Telegraph as a means of conveying news—and Professor Wheatstone meets the inevitable fate of all who seek fame by dishonest means.

The Apocrypha.

High Church editors have apparently very long memories—as long as their ears we suppose. In the last issue of the Church Times they "remarked upon a remark" that we made four or five weeks ago about the Apocrypha. We may "remark" that their "remarks" display more of ignorance and "malice" than of good taste or christian feeling. We rebuked them once before for groundless assertions; it is now our duty to do so again. Let High Church editors know, that Presbyterians do regard their family Bibles complete without the Apocrypha, and that a Presbyterian would no more think of using any part of the Apocryphal writings in divine worship, than he would of using Josephus or Plutarch. We are sure that the Presbyterian heads of families are few indeed who would wish to see silly fables, untruthful doctrines, and apocryphal ghost stories bound up in the same volume with the Word of God; and we are willing to believe that nothing but ignorance would induce High Church editors to say to the contrary. We may state farther for their information (and we hope they may remember it as well as they do the remark we made five weeks ago) that it was owing principally to the exertions of Dr. Andrew Thomson that the British and Foreign Bible Society withdrew all its countenance and support from the circulation of the Apocryphal writings.

Rev. JOHN JUDAS, a Hungarian and formerly a Romish priest, is now a missionary to Constantinople under the auspices of the Continental Evangelical Society of New York. His labours are particularly intended for the benefit of his expatriated countrymen. He has already proved himself a very useful and faithful minister of the gospel. He spent considerable time in England and America before entering on his mission.

Free Church Matters. LETTER II.

Mr. BARNES.—At the conclusion of my communication last week I promised to write something this week on the incorporation of the Synods of Nova Scotia and New Brunswick. To such an incorporation I attach great importance. I sincerely believe that it would be productive of much benefit,—that it would give a mighty impulse to the activities of our Church in all her operations, and that it would enable her vigorously and successfully to enter upon fields of usefulness which she has hitherto been compelled to neglect.—Here I will simply indicate some of these advantages.

1. The Church in New Brunswick would have an equal voice and an equal interest in the management of the College at Halifax; in disposing of the services of the students, and in providing for them when their course was finished. I need scarcely say that such a state of matters is exceedingly desirable, and that it would at once secure much benefit both to that Institution and to the Church in the two provinces.

2. It would enable the united church greatly to extend her home Missionary operations. She could afford to employ as an agent one of her best and most energetic ministers. This agent would establish Missionary stations wherever adherents to our Church might be found; he would also organize Missionary Associations in all our existing congregations and preaching stations. Now neither of the Synods, singly, is in a position to employ an agent for such purposes.

3. The united Church would then be at once in a position to do something for the perishing heathen. I know that there are hundreds, yea thousands in connexion with our Church in both Provinces who feel very uncomfortable that as a church they are not in a position to support a Missionary among the heathen. I need not say how much the union of the two Synods would facilitate the accomplishment of such an object.

4. A greater amount of good would be effected by the meetings of Synod. A meeting of Synod would then be an event of much greater importance than it is at present. It would be felt to be a greater power in the land; and consequently its deliberations and decisions would be more eagerly looked for and more attentively studied. The United Synod might meet one time at St. John's, another at Halifax;—again at Fredericton, next time at Pictou; and so on—after the manner of the General Assembly of the Presbyterian Church (Old School) of the United States, which has found immense good to be the result of holding its meetings in various cities. The objection founded on the difficulty and expense of travelling will be removed in a very few years by means of railway communication which is already making such rapid progress in both Provinces. And as to expense I shall show you in another connection how an abundant Synod fund may be had just for the asking.

5. Another good result, and by no means a trifling one, just occurs to me. One year during the meeting of Synod some Nova Scotian town and its immediate neighbourhood would enjoy for one sabbath at least the preaching of the first man of New Brunswick; and another year some town in New Brunswick would enjoy the privilege of hearing the best preachers of Nova Scotia.

Many other benefits might be specified, but I do not think it necessary. For I have taken considerable pains to canvass this subject, and I find it very popular in both provinces. It is not because such an incorporation is either unpopular or undesirable in itself, that it has not long before now been effected, but just because no person chooses to move in the matter, no person has the energy of will to give the first impulse. What I would most respectfully ask, has been done by the "Committee on incorporation with the Synod of New Brunswick" in the way of correspondence or otherwise, during the last year?—or what do they intend doing for forwarding the accomplishment of so desirable an object? Now I would not be impertinent; neither would I pretend to dictate in matters that are too high for me; but I would suggest that something should be done before the meetings of both Synods.—Suppose that 3, or 2, or even one member of the committee should go to New Brunswick and attend the meeting of Synod there, which takes place early in June. And let the Synod of New Brunswick send such a deputation to the Synod of Nova Scotia as in their wisdom they shall judge suitable. If the committee on incorporation do nothing either by correspondence or deputation, what account of their diligence will they give to the Synod in respect to a matter in which the welfare of the Church is so much involved? Will the Synod be satisfied to receive a Report that the negotiations remain in statu quo? I trow not! But if the Synod should be satisfied with such a Report,—will it satisfy the people—our adherents in both provinces, who expect something more from the deliberations of committees than mere reports, that they have done nothing? That something should be done in this matter, is due to the Synod, and is demanded by the interests of Presbyterianism in New Brunswick and Nova Scotia.

I am yours, &c. A FREE CHURCHMAN.

For the Witness. To Presbyterians.

BRETHREN,—There are no sects, or party divisions, before the throne of God. This is a delightful, and yet eminently suggestive fact. All there are one through Christ. Whatever they have done by the way, there they fall out no more. Rivalship, in its highest and holiest sense, there may be, but not at the expense of either each other's usefulness or glory. As the everlasting home of Unity and Peace, could dissension intrude there, its blessed inmates would rise in overwhelming resistance against an influence so alien from their characters and their homes. Why, then, let me ask, is it found among christians here, and not least prominently among you, who differ so slightly from each other? Would you, or could you plead before the throne of God, as justifiable, the grounds which you deem sufficient for estrangement, and even antagonism, on earth? I trow not. I ask not why there are diversities on any points, for, as men are constituted, these will exist, till they see "eye to eye"; but I do ask, and christians have a right to ask, why is there not, among you, the grand, commanding spectacle of thorough brotherly unity, where there is so little, so very little, to keep you apart? You may plead early associations, prejudices, and the effects of an unacknowledged pride, and under their light

which, in reality, deep darkness, may see mountains of difficulties, where God sees only human passion, or, at most, grains of sand.—But your fancied clearness of vision will not constitute your visions, realities, nor, in the sight of God, sufficient excuses for estrangement, much less for those bitter and unseemly contentions which disgrace religion and excite the derisive sneer of the world. You may say that these things are but the consequences of your separate organizations, and that it is in the nature of these to excite antagonism; but what are your organizations to Christ? What are they to the world? More especially when, under cover of the holy name, you feel compelled to sacrifice much to gain little, and that little at the expense of the usefulness of others, who, equally with you, profess Christ's name, profess it as you do, and are, avowedly, one with you in their objects. When the efficiency of your organizations require the reversal of the Saviour's own rule, "Forbid him not," is it possible that what you attribute to your organizations is not their natural growth, but an unseemly and offensive exorcism. Christ's rule of action for his people was union in aggression against a sinful world; not that they should quarrel with and subdue each other, as the best means of laying a conquered world at his feet. And yet, brethren, it would seem as if the best means of glorifying Christ consisted in preventing others from doing his work, and setting to the world an example just as little like that of Christ as possible. Where Christ commands it, and duty and the prosperity of religion require it, you cannot walk together, then differ as brethren and christians. Why, if you have but one Master and one object, why should there be unrelenting contentions, bitter jealousies, and attacks upon each other's spheres of christian activity? Why, when you dare not deny that your brethren are promoting the best interests of men, and faithfully too, why should you step in, impede their labors, excite discord, and sow tares, where, but for you, there might have sown, with liberal hand, the seed of everlasting life. It is enough for Satan to act thus. It is too much for the ministers and followers of the Prince of Peace. How delightful for the Saviour to look down and behold the emulations, wraths, and strifes of that church for which He shed His blood! What joy to angels and saints before the throne to hear that souls are not repented through dissensions in the church on earth!

These, brethren, are thoughts which sectarian jealousy and desire for party aggrandizement may, and often do, prevent churches from calmly weighing. They ought to be weighed most thoroughly. Keeping them out of sight keeps christians from their true relation to each other and to Christ. You complain that Christ is not, by His Spirit, in your churches as you desire, and He promised. But He is where you promised to reside over dissension, to send the Spirit of Peace and Love, where He finds its seat and dwelling place. To occupy ground simply to extend your respective denominations and keep others out, may be capital party policy, but it was not our Master's system, and can you say that experienced testimonies to its efficiency in promoting unity and peace under this procedure, is not the last which before was as the garden of the Lord, turned into the desolate wilderness, or worse still, made the cage of every unclean and hateful bird. Throughout this whole procedure the watch-cry is heard, "Come, see our zeal for the Lord of Hosts." This is preaching, not Christ, but your own sectarian divisions, and are you ignorant, or if not ignorant, are you heedless of the terrible threat, "Cursed be that doeth the work of the Lord deceitfully." The church has wandered from her primitive simplicity. Then, heresy was sternly opposed, but now, to be a messenger, or church of Christ, is no protection, if not bearing on party name. What monstrous delusion! What unhalloved jumbling of the glorious gospel with the worst features of unregenerate humanity; and yet, brethren, you profess to be Christ's, and, in His Spirit, to promote the work for which He died.

From the hour when dissension, like a cloud small as a man's hand, arose upon the Church down to the present hour, it has spread and deepened the intensity of its hues, till it has covered the once fair expanse of the Church's glory. If you could say that an enemy had done this, and that by one united, brotherly effort, you were endeavoring the Church's liberation, it would be well; but the fault lies with christians, and all the more faulty that its perpetuation gives to a large part of their schemes, the vitality which they display. How comparatively small the joy at the triumphs of the cross, under others. How great, when under our own, and farther, how watchful the jealousy of others, and how little the sympathy with their adversities. Truly, brethren, there is a fault here, and yet a fault on which, though too apparent, you do not like to dwell. Paul rejoiced that the gospel was preached, even of contention. But christians do not hesitate to stir up contentions, and thus impede the gospel, even when preached by those who differ from them but slightly. But why? Because they love their denomination more than they love the souls of men and the honor of Christ. If souls are being saved, why should you be jealous of the man or church so signally blessed and honored? Such contentions are the sowings of the wind, and the reapings are the whirlwind.

It is true that it is the right and duty of every church to look after its own adherents, however few. But, under this pretext, to make deliberately planned inroads on those who are walking orderly in the faith, though in some things differing from you, is wrong, and look to it, brethren, such a course cannot have the blessing of Christ. Let Presbyterians leave such courses to those who live upon the dissensions of Presbyterians, and who seize every opportunity of fomenting discord and fanning irritation in families and churches, that, as denominations, they may prosper thereby. Leave such work to them. But if ye bite and devour one another, mutual ruin will be the certain result.

When Presbyterians assail each other, duty calls for resistance by just and scriptural means. But why should Presbyterians make aggressions on each other? This is the point at issue, and its prayerful consideration, particularly in view of the final account, would divert it many, if not all, of its supposed justifying reasons. It would certainly lead to the conscience-probing enquiry, why, while one in everything, excepting the denominational name you bear—a name, not given by Christ, but by yourselves—you cannot be one in reality. You differ but slightly, brethren, yet you are as much opposed as if you differed essentially. Some of you must be to blame. It cannot be love to Christ, or desire for the spread of the gospel and the salvation of souls, that keeps you apart. Who, then, is to blame?—And what are the reasons which, to reflecting,