

The Presbyterian Witness

Halifax, N. S., July 14, 1855.

Recent Meetings of Presbyterian Synods.

The Meetings and deliberations of these Christian Bodies, have created quite a sensation in our good city. Those who love our Zion and have long prayed for its prosperity, as in their estimation the purest and most scriptural branch of the Church Catholic, rejoiced in these Meetings, and recognized in some of the measures passed, a gracious answer to the prayer of Faith.

The children of darkness and the votaries of error on the other hand, viewed these meetings with astonishment and alarm. Many, who were accustomed to measure the strength of Presbyterianism by its standing in Halifax, wondered where all these Presbyterian Ministers could have sprung from! But what has given the greatest cause of alarm, not merely to religious errorists, but also to mere selfish narrowminded party politicians,—one of whose favorite tactics is the playing off of the various Presbyterian bodies against each other—was the cordiality with which these Presbyterian Synods resolved to co-operate in every work, and in the suppression of evils.

By the blessing of God upon their efforts, the good which may be accomplished, by this movement alone, can scarcely be over-estimated. The germ has been inserted—the initiatory step has been taken, and in due time, if we faint not, we shall reap the fruit—we shall reach the goal. The various sections of that Christian Denomination, which is at once the most numerous, the soundest in faith and simplest in forms of worship—the strictest in morality, (referring particularly to Sabbath observance, family worship, and the godly up-training of the young)—the most intelligent, wealthy, and influential, in Nova Scotia,—combining co-operating for important ends, must exercise a powerful influence for good in our land.

Committees for considering the subjects on which they could co-operate, and which should receive their early attention have been appointed, and, as mentioned last week—have already held a meeting of a very gratifying nature. The question of education we trust, will receive the early and earnest attention of these Committees. Presbyterians have ever been distinguished for their zeal in the cause of education. It is also much to their honor that they have ever stood forth before the world as the champions of a system of education, in which the Word of God obtains a prominent place. By the help of God such a system—collegiate and common—shall be established in this Province. Every attempt to establish a system of mere secular godless education must be promptly and fearlessly met, fought, and by the good hand of God upon our efforts, conquered. But more of this hereafter.

Another very pleasing and encouraging feature in these meetings was, the attention given to the subject of Missions, Domestic and Foreign. The Presbyterian Church of Nova Scotia appointed a new labourer, Rev. George N. Gordon to the field where Mr. Geddie has for some years been labouring with such signal success.

The Free Church of Nova Scotia has resolved to be no longer remiss in this important duty. The overture on Foreign Missions has been adopted, and the Presbytery of Pictou, some of whose members have always taken a deep interest in the subject, has been appointed a committee to carry it into practical effect, and before another Meeting of Synod we hope to see Missionary Associations formed in all our churches.

These meetings were enlivened not a little by the presence, and eloquent addresses of the Rev. Dr. Thompson, of New York. The minute and graphic account which he gave of the various Presbyterian Bodies in the United States, and their indefatigable efforts in sending the Gospel to the heathen in distant lands, and for the enlightened of such of them as come yearly into their own country, was listened to with great interest.

The important subject of Temperance also received considerable attention from these Church Courts. For this we are right glad. For we are convinced that the Church of Christ take this subject up in good earnest, little true permanent progress will be made. The events of every day show more and more clearly the necessity of snatching this good cause from the

spasmodic grasp, and blustering zeal of the fanatic, and the crafty wiles of the mere party politician. The cause has suffered sadly in the house of its professed friends. We hope better days await it.

We had hoped before this time to be able to lay before our readers some of the doings and sayings of the Synod of the Established Church of Scotland in Nova Scotia. But we have not been yet able to obtain a sketch of their proceedings.

The War.

Though much success has of late crowned the efforts of our armies and fleets; and though the enemy, if not humbled by sufficient chastisement, is seriously checked and endangered, yet we must not exult too loudly. There are possible contingencies in present affairs that look very gloomy. We need not contemplate the dark side of the picture too much; but it may not be amiss to keep it in view, as an occasional glance at it will tend to make us more earnest and continual in prayer to him who can break the arm of flesh, and bring to nought the counsel of the prudent.

One possible but very improbable contingency is that the allies, overpowered by numbers and weakened by misfortune, will be driven from before Sebastopol, and from the Crimea. A possible and far more probable contingency is that Russia may extend the war to the British possessions in India. She may possibly send her legions across the bleak steppes of Tartary and Mongolia into the rich provinces of Hindostan. Her own possessions in Asia are immense, and her diplomatic skill, now so famous, may secure her the co-operation of the semi-barbarous inhabitants of Middle Asia as well as of the malcontents farther south. It is a well ascertained fact that Nicholas was making great preparations for a movement in this direction; and it is strange if his successor has quite lost sight of it. Russia could certainly carry war into the heart of Asia with much greater ease than either Britain or France.

As Austria and Prussia have done everything but joined openly with Russia, it can scarcely be looked at as a contingency that all Germany will be at open war with Great Britain and France—it is almost a certainty. Should this be so, the present war would be one of the greatest and fiercest that ever desolated the world. The total ruin of Sebastopol, and the expulsion of the Russian Armies from the Crimea, would then be but an episode in the dismal drama. Battles and sieges, insurrections, rebellions, revolutions and counter-revolutions, anarchy and destruction, would then be the appalling programme for the civilized world. But He who once said to the sea, "Peace, be still," can say to the tumult of men, "Peace, be still;" and the one will obey as did the other.

Free Church Academy.

The following are the prizes awarded at the close of the session in the Free Church Academy, July, 1855.

- Elements of Natural Philosophy.—John McKinnon.
Solid Geometry and Conic Sections.—Robert Snook.
Senior Algebra.—Benjamin Jenkins.
Senior Plane Geometry.—William B. Ferris.
Practical Mathematics.—Robert Snook.
Junior Plane Geometry.—William Roche.
Senior Arithmetic, 1st Class.—Hugh W. Blackadar.
Senior Arithmetic, 2nd Class.—John Gorham.
Junior Arithmetic.—Andrew M. K. Bell.
Mental Arithmetic.—Hugh W. Blackadar.
Greek.—Homer.—Charles E. Anderson.
Latin Composition, (Senior).—Charles E. Anderson.
Latin, Horace.—Charles E. Anderson.
Latin, Virgil.—Benjamin Jenkins.
Latin, Cæsar.—Hugh W. Blackadar.
Latin Composition, (Junior).—Hugh W. Blackadar.
Latin Grammar.—Daniel D. Harrington.
Physical Geography.—Russell H. Veath.
Senior Geography.—William B. Ferris.
Junior Geography, 1st Class.—William Roche.
2nd Class.—Robert McVeety.
English Composition.—Hugh W. Blackadar.
Senior Grammar.—James Hills.
Junior Grammar.—James Dalton.
English History.—W. H. Sweet.
Universal History.—Henry Blackadar.
Senior Reading.—Robert McVeety.
Senior French.—John More.
2nd Class.—F. M. Whidden.
Junior Writing.—Benjamin Jenkins.
Junior Writing.—John Crowell.

THE ARGUMENT.—A Baptist journal regards it as conclusive against the scripturalness of infant baptism, that it is expressly said he that believeth and is baptized shall be saved. Infants in the very nature of the case, cannot believe, and hence cannot have the necessary qualifications for baptism! A very fair argument, were it not accompanied by a very annoying inference. Thus, in the passage, believing is not only a qualification for baptism, but for salvation—he that believeth and is baptized shall be saved; hence, if infants cannot be baptized because they cannot exercise faith, neither can they be saved for precisely the same reason. Now, we have always thought hardly of our Baptist brethren for depriving infants of the seal of the covenant, and we shall think more hardly of them still, if they substitute for this the seal of reprobation! Think better of it. Infants may be qualified for heaven, surely they may be qualified for baptism.—Philadelphia Presbyterian.

We are authorized to announce that at a Convocation of King's College recently held, it was determined to confer on the Rev. John M. Brooke, of Saint Paul's Church, Fredericton, in connection with the Established Church of Scotland, the Degree of Doctor of Divinity.—Royal Gazette.

Proceedings of Synod of Presbyterian Church of Nova Scotia.

CONTINUED.

SATURDAY MORNING, 10 o'clock.

After some time spent in discussing various items in the expenditure of the Home Mission Board, Rev. R. Sedgewick, chairman of the Committee appointed to devise means for promoting fraternal intercourse with other Presbyterian Churches, reported that, in their opinion, the best means for accomplishing this end would be the appointment of a Deputation to convey to the other Churches our sentiments on this subject. This suggestion was unanimously adopted. Rev. Messrs. Sedgewick, and Bayne, Rev. Professor Ross and Mr. Charles Robson, were chosen as the Deputation, and a respectful intimation of this appointment was transmitted to the Synod of the Free Church.

SATURDAY AFTERNOON.

The subject of another missionary for Western Polynesia having come under discussion, it was agreed that Rev. Mr. Bayne, who is about to visit Scotland, should endeavor to procure from the United Presbyterian, or Reformed Presbyterian Church, a suitable mission. It was agreed also, that, if practicable, it would be highly expedient that one or two pious mechanics should be sent out. On consideration of the suggestion of the Board as to the propriety of sending out unmarried females, it was decided that it would be unwise to adopt this measure without further advice from Mr. Geddie as to the state of society in Annetim.

MONDAY MORNING, 10 o'clock.

The Presbytery of Truro stated that, since last September they had accepted Rev. James Thomson's demission of his pastoral charge of Economy and Five Islands. His name was therefore removed from the Synod Roll.

The Clerk read a communication from the Synod of the Free Church, by which it appeared that our brethren of that Church had unanimously agreed to receive the Deputation of this Church this day at any time after 12 o'clock. The Deputation were directed, therefore, to wait on the Synod of the Free Church as already appointed.

The Report of the Seminary Board was read and approved. The Synod expressed its approval of the appropriation made for apparatus and library, and recommended further appropriations for the same objects.

It was agreed that one minister of this Church be appointed to visit the Churches in Nova Scotia to advocate the special effort in behalf of the Seminary. Rev. Ebenezer Ross was afterwards named.

MONDAY AFTERNOON.

The Deputation reported that they had laid on the table of the Free Synod the resolution proposed on the subject of fraternal intercourse, and had been permitted to speak on the subject. They had been warmly received, and their sentiments pointedly responded to, and their appointment of the Free Church had been approved. The Deputation to visit this Synod. The Deputation of this Synod were directed to pursue the same course with reference to the Synod of the Church of Scotland. At their own request Mr. Sedgewick was left off from this Deputation, and Professor Ross was substituted in his stead.

After moving a re-consideration of the matter respecting female missionaries, and it was finally agreed that the Board be authorized to act on satisfactory information received from any reliable quarter.

By the Report of the Committee on the Theological Professorship Fund, which was then read, it appeared that the original donors had consented that the interest of their contributions should be used for the payment of the Professors' salaries. It was agreed that it be drawn for that purpose.

The Committee on Statistical Questions reported that, in their opinion, the Financial and Statistical Tables should be united in one sheet. The form laid by them on the Synods table was ordered to be sent to and returned by the various Sessions.

During the Evening Sederunt the Synod entered on the consideration of the proposed alterations in the Rules and Forms of Procedure. The proposal that, in any Church which was without a pastor, three elders when met should constitute a Session, was negatived by a large majority.

TUESDAY MORNING.

The Synod entered on the consideration of the site of the Seminary. The Report of the Committee appointed to consider that subject in 1852 was read, and the decision of that Committee seemed on the whole to be in favor of New Glasgow. Before entering on the discussion some time was devoted to special prayer for direction on a question so important.

This discussion was suspended during the visit from the Deputation of the Free Church Synod. This Deputation was most cordially received by the Synod, and its members severally addressed the Court. Rev. Prof. King expressed his pleasure in discharging the duty entrusted to him, pointed out the possibility of harmony and brotherly love, even while our distinctive sentiments are conscientiously maintained. He alluded to the desire of the Free Church Synod, expressed last year, to co-operate with this Body on the subject of Collegiate Education, particularly as regards the condition of Dalhousie College, at present unoccupied. He then adverted to the many valuable aims which Bodies so closely related might pursue in common, and closed by a reference to the appointment of a permanent Committee by the Free Church Synod to confer with us about these.

Rev. Mr. Muir next addressed the Synod. He quoted the injunctions of Scripture as to unity, and dwelt on the injurious results of division. He said that he had a peculiar interest in this subject, residing, as he does, in Boston. He had been constantly in the habit of receiving members certified by ministers of the Presbyterian Church of Nova Scotia.

He said that the divisions of Protestants are a constant triumph to the enemies of the Man of Sin, and hoped that the time was near when Ephraim should no longer envy Judah, nor Judah vex Ephraim.

Rev. Mr. Duff expressed the great pleasure he had felt in listening to our Deputation. If this was mixed with any alloy, it was because our Synod had the honor of leading the way in such a movement. He had never met a minister of this Church but as a brother. He enlarged upon the success with which unity of purpose would enable Presbyterians to resist the Man of Sin; and stated that this was not the only enemy who required watching.

Rev. Mr. Stewart also expressed the satisfaction which he felt in fulfilling the mission on which he had been sent. He feared that some members of this Synod might suppose, from past transactions, that this was not the case. He explained the real character of these. He spoke of the noble testimony which the forefathers of the Secession had borne to the right of the Church to freedom, and said that the Founders of the Free Church had borne a similar testimony, not to the Church's freedom from internal slavery, for by the grace of God she was free from this at the time of the Disruption, but to the Church's independence of State control. If the Presbyterian Church of Nova Scotia would publicly testify to the propriety of the course thus adopted by the Free Church, he considered that it would be the means of bringing both Bodies to see more clearly, eye to eye, on all questions. He expressed his firm conviction that existing differences were of very little moment. His prayer to God was that the Spirit of God might touch our hearts and lead us to love and harmony. His spirit had been greatly refreshed by the addresses of the Deputation from this Church, and he trusted that this Synod had been to some extent affected by what had now been said.

Mr. Newcomb, Ruling Elder, briefly expressed his satisfaction at the course adopted by both Bodies. In reply to these addresses Rev. James Ross said, that he deeply regretted his absence on the previous day, and his consequent inability to be present at the Bar of the Free Church Synod. He then alluded to the deep sympathy with which this Church had regarded the noble course followed by the founders of the Free Church. He stated that the course of that Church had ever since been viewed by us with interest, and of its earnest exertions in the cause of Education, and other important objects, we greatly approved. He did not consider the differences between the two Churches as altogether unimportant, nor should these be surrendered on either side. Our opinion on these, however, might be maintained, and we might still love as brethren. In this Synod there were differences on some subjects; and, if he did not mistake the views of the several members of the Deputation, he thought that there were some differences among them.

Rev. James Bayne adverted to the pleasure with which our Board of Foreign Missions had received from Mr. Gordon, our missionary to the South Seas, certificates given him by the Rev. Professors King and Lyall, and estimated this as a happy omen of still greater mutual assistance. He warmly approved of the appointment of two permanent Committees, and hoped that they will write short letters, and hold long conferences. On the part of the people there was an anxious desire not only for harmony, but for union, and he thought our motto ought to be—co-operation now, with a view to incorporation afterwards. Rev. David Roy spoke of the harmony which had always existed between Rev. Mr. Stewart, his nearest neighbour of the Free Church, and himself; and enlarged on the various and important points on which we were agreed. He adverted to the Saviour's supplication that his followers might be one, even as He and his Father are one, and from this argued that mutual love could not be too highly prized.

Rev. William McCulloch considered that we could not stop at the point to which we had attained on this subject. The present practice of each Church as regards the admission to communion of the well members of the sister Church is marked by great inconsistency. Private members of each Church are unhesitatingly admitted to communion by the other Church; and the ministers of one Church assist those of the other in ordinary Church services; but, in his official capacity, the minister of the one Church could not be admitted to the Lord's table in the other.

In conclusion, Rev. George Patterson moved the appointment of a permanent Committee of Correspondence, which passed unanimously. At the request of Synod, Rev. Dr. Thompson, of New York, addressed it on the subject under discussion, calling its attention to the smallness of our differences, and the propriety of an immediate union.

TUESDAY AFTERNOON.

Synod resumed the consideration of the site of the Seminary. The places proposed were, Pictou Town, New Glasgow, West River, Truro, and Halifax. After lively and earnest discussion it was resolved that in the meantime no change be attempted. The last vote being for Truro and West River, 18 each, and the Moderator having expressed unwillingness to decide the question.

WEDNESDAY MORNING.

After the transaction of some routine business, the Synod entered on the consideration of the offer of £500 made to them in consequence of their claim to the Pictou Academy property. After a very long discussion it was agreed, by a considerable majority, to accept the grant. The debate occupied nearly the whole of the Afternoon Sederunt. After its conclusion the Moderator and Messrs. Sedgewick, Ross, Bayne, and Robson, were appointed a Committee on Correspondence with the other Presbyterian Churches. Rev. Mr. Patterson introduced the subject of Periodicals, which, after some discussion, was referred to a Committee. It having been intimated that the Synod of Nova Scotia, in connection with the Church of Scotland, would receive our Deputation this evening, it was directed to wait on them accordingly.

The Evening Sederunt was occupied chiefly in the transaction of routine business. Rev. E. Ross having intimated his inability to act as the Synod's Agent in prosecuting the special effort, Mr. Patterson was appointed in his stead, and Rev. Professor Ross to visit the Churches in Prince Edward's Island.

WEDNESDAY MORNING.

The Deputation reported that they had waited on the Synod of Nova Scotia, in connection with the Church of Scotland, had been most kindly received, and had severally addressed the Synod. Our brethren of that

Church had warmly responded to our sentiments, and while time did not permit them to appoint a similar Deputation, (our Synod rising almost immediately,) they expressed the strongest desire for closer intimacy.

The Committee on Periodicals reported in favor of the substitution of Halifax for Pictou, at the close of the year, as the place of publication of the Register, and also recommended that it be enlarged.

They also reported that, in their opinion, the Presbyterian Witness, if enlarged, and made the vehicle of such local information as would render it a desirable substitute for the frequently objectionable papers which now circulate among our people, ought to receive increased support from our Church. The proprietor offered to procure the services of an Editor having the confidence of our Body to act conjointly with the present Editor, who belongs to the Free Church. Thus conducted, the Witness would be all that we required. This matter was referred to a Committee, appointed to confer with the proprietor.

It not having been in our power to attend regularly on all the meetings of Synod, we fear that we have not given so full an account of the business transacted as might be desired. We believe, however, that nothing of much importance has been omitted. The Synod closed on Wednesday evening.

Synod of the Presbyterian Church of Canada.

This body met in Cote Street Church, Montreal, on the 14th June. The attendance of both ministers and elders was large. On making up the roll it was found that there were in connexion with the Synod one hundred and four (104) ordained ministers. They have increased nearly five-fold within the last ten years.

Rev. H. Gordon, Moderator for last year, was succeeded in the chair by Rev. Thomas Lowry, of Bradford.

The first subject that engaged the attention of the Synod was the STATE OF RELIGION. Rev. Donald Frazer read the Report of Committee on that subject. There is a gradual improvement in various localities. The good work is retarded by love of the world, the low standard of piety among professing Christians, intolerance, jealousies, evil-speaking among office-bearers and members of the Church, neglect of discipline, Sabbath profanation, ignorance of Scripture, novel-reading and vain amusements. To counteract these it was recommended that a Pastoral Address be issued, that Kirk-Sessions be more attentive to discipline, that presbyterial visitations be adopted, that ministers give great prominence to the work of the Holy Spirit, without whose aid all human efforts are vain.

DR. BURNS thought that the SHORTER CATECHISM was too much neglected in Canada. Expository preaching was also too much neglected by ministers.

Several members gave cheering accounts of the benefits following the revivals of religion in Ramsay and Beckwith. The people continue to pay extraordinary attention to family worship. The necessity of profound personal piety among ministers themselves was also dwelt upon.

An overture from the Presbytery of Hamilton, desiring the employment of ministers of other Churches in missionary work before they had actually joined the Synod, was received.

PROFESSOR YOUNG read the Report of the College Committee. It was proposed that the whole course of studies should consist of 6 years,—3 of theological, and 3 of non-theological study. Another elementary class of 3 years duration is also proposed, for English, History, Latin, and Greek. Professor Young dwelt on the importance of the students being well versed in physical Science. In the College they were allowed to choose whatever branch of science they liked best.

A proposition to appoint BOARDS for the examination of Students, was received with great favour, and is to be immediately acted upon. Presbyteries were very lax in their examination of Students, and 3-4ths of the examinations fell to the lot of the Presbytery of Toronto.

FROM THE REPORT OF THE HOME MISSION, it appears that many more ministers are wanted. DR. BURNS thought much missionary work could be done by pastors of Congregations. Each minister might spend two months in each work. Never had he enjoyed more delight than in visiting Gledgery, and preaching from a pulpit erected in the woods to a congregation of 3,000 people. He would like to go to the Red River, to see Mr. Black, who is doing a vast amount of good there. The Red River had sent 3 students to the College, and £40 to the building fund. Several members dilated on the advantages connected with a frequent exchange of pulpits—on the necessity of getting young men of ability to study in the College, &c.

MR. GILLESPIE, an elder of the Presbyterian Church of England addressed the Court. That body now consists of 7 Presbyteries and 85 churches, and is rapidly increasing. Since the Disruption, they had received great assistance from Scotland and Ireland. Their finest church is at Windsor, close by the Queen's palace. Lord Panmure is an Elder in it.—The Queen's Chamberlain, housekeeper, and standardbearer were members, also many of the Scotch Fusiliers, and Horse Guards.

The thanks of the Synod were given to Mr. Gillespie, for his address, and he was requested to convey the cordial greetings of the Synod to the Presbyterian Church in England. The contributions to the Synod's WIDOWS FUND for last year amounted to £302 10s.—It is desired to raise it to £600.

The subject of UNION with the United Presbyterian Church, then came before the Synod. Rev. Messrs Ross and Roger, and

others dwelt at length on the desirability and importance of Union. Mr. Smith and others dwelt on its impracticability. A committee was appointed on the subject; and the following resolution passed by a large majority:

"That the Synod having read the report of the Committee on the Union with the United Presbyterian Church, and petitions on the same subject, express their deep regret that owing to a misunderstanding of the deliverance of this Synod last year, the Committee of the two bodies were prevented from meeting, and thus understanding more perfectly the position of each; and being extremely desirous to come to a more thorough understanding of that position, declare it as their conviction that the principal if not the only hindrance to union is, that this Synod consider it the imperative duty of nations and magistracies, in their public and representative capacity, to legislate and rule in subjection to the authority, and in accordance with the dictates of revelation, where these are known,—yet appoint a committee to confer with the U. P. Church, if they agree to such conference, and in the meantime tender their fraternal regards, and recommend friendly intercourse and interchange of good offices between the ministers and office-bearers of the two communions."

The Synod raised £580 for Foreign Missions last year. It is in contemplation to send two missionaries abroad. Some members proposed to send missionaries to the New Hebrides, others to India, others to Turkey. The whole Church seems to be in earnest about Foreign Missions.

A BOARD OF PUBLICATION was appointed—and the Synod warmly approved of the system of COLPORTAGE.

An overture to prevent the admission of instrumental music into Churches, after a difficult discussion, was adopted.

The Synod recorded in strong terms its reprobation of the manner in which the Clergy Reserves have been dealt with after their nominal secularization.

After a very impressive address from the Moderator, the Synod was closed in the usual manner.

New Books.

PROPHET-LIFE: OR, SKETCHES IN CRAYON OF THE LIFE AND TIMES OF JONAH. BY Rev. Adam Stuart Muir, Minister of the Scotch Church, Boston. Halifax: A. & W. McKinlay.

This is the author's first attempt in the world of letters. We trust it is not his last. For this is a little volume that will read with equal pleasure and benefit.

The substance of this book, we are told, was delivered originally in a course of afternoon discourses to the congregation under the author's charge. We do not wonder that this congregation should both rapidly increase and become strongly attached to their pastor under such ministrations. A great deal is being said in the present day about the necessity of pastoral visitation. That we acknowledge at once is a duty of high obligation. But even that duty, high though it be, should never interfere with careful and conscientious preparation for the pulpit. There never was a time when a higher order of pulpit discourses was required than at the present day. Nothing scatters a congregation to the winds or causes them to sit at home and read whatever of good literature their libraries or book-shelves may supply, as soon as the hearing of extempore, jejune, half studied riddles of sermons.—But this is digressing—perhaps some might say transgressing.

The volume before us consists of eight Chapters,—"The Command," "The Punishment," "The Discipline," "The Mission," "Forgiveness," "Typology," "Lessons."—We may add that it is beautifully interspersed with poetry, and that we have seldom met with such excellent selections. We commend this little volume to the favour of all our readers,—both on account of its own worth, and because the proceeds go to assist in building a place of worship for the Congregation over which Mr. Muir presides.

RICH AND POOR: AND OTHER TRACTS FOR THE TIMES. BY REV. J. C. RYLE. NEW YORK: Carter & Brothers; Halifax: A. & W. McKinlay. Pp. 350.

It has been a matter of regret to us that we have not had an earlier opportunity of introducing to our readers Rev. J. C. RYLE. We do not think that we exaggerate one whit when we affirm that Mr. Ryle is the most useful living minister in the Church of England.—His writings are plain, practical, earnest, and deeply imbued with the spirit of a living Christianity. Not one of his smallest recommendations is that he is entirely free from that silly (and ludicrous, were it not sinful and profane,) churchism, which forms so marked a feature of a great portion of the Anglican clergy—even among ourselves. If we remember rightly the "seedy Puseyites" did all in their power to prejudice the public against Mr. Ryle; but they failed miserably; and he still continues to write for the Christian public, with great acceptance; and to wage a conscientious and successful war against Tractarianism and Romanizing High-Churchism.

The volume before us contains several of Mr. Ryle's most popular and useful tracts. The five first, entitled as follows: "Rich and Poor," "Peace, be still," "Do you pray?" "Have you the Spirit?" "Christ is all," are purely religious. They have a charming freshness and a rousing fervour about them, that is calculated to attract the attention and dissolve the slumbers of the careless. The remainder of the volume is occupied by "A word to the Churches," and "What is the Church?"—We quote a short characteristic passage: "Let us never pretend to unchurch all other communions beside our own. For my own part, I abhor the idea of saying that men like