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Date

PRESBYTERIAN MESSENGER [ADVERT.]

Presbyterian church should be preferred. 2. That all the doctrinal standards be exercised to prevent the admission of any one to the exercise of his office over its churches, who is a Calvinistic system in its liturgy. In the new organization for themselves, a wide range of doctrinal opinion would be tolerated, and equally with Presbyterian congregations, and practically adopt a liberal view to this day ventured to select in some specified in the paper adopted in 1857, and any candidate for its ministry having the brethren would require all churches to be Presbyterianly organized according to the constitution to the ministry, or to retain it, or to secede, is impossible without the sanction of the church. Union on any other basis, all the conflicts, jealousy, and intense irritation.

views it, of agreement on these points, the time has not come for the meeting of the church. He states, however, that those agreed on the vital points in which union, if not hindered by injudicious circumstances, both parties are so far as one but a natural and necessary consequence of a

OF ISAAC TAYLOR

During, borne with Christian respect, of "Enthusiasm" has just closed a big seventy-seven.

Mr. Taylor, at an early age, abandoned such as many members of his family had done. Isaac Taylor, of Otago; his son, George; his sisters, Ann and Jane Taylor; and "Hymns for Infant Minds," Isaac Taylor, have all written with their own hands a contributor to the *Edinburgh Review*, and Foster, and Josiah Conder. His small volume entitled "Elements of Theology," concluded by a translation of the "Catechism," illustrations, etched by the author, "Recent Books in Modern Times," "The Letters and Correspondence of John Taylor," "Notes of some early literary notices." Mr. Taylor at last discovered the truth. "National History of Enthusiasm," written at a time of great political and religious excitement of the day, the book was widely read, and capably ran through eight or ten editions. The philosophical and religious history of Enthusiasm," Mr. Taylor's latest series of works on which he has written

"Fanaticism," "Spiritual Despotism," "Saturday Evening," and the "Physical Theory of Another Life," works which have all had and continue to command an extensive sale.

The publication of the last of these works led to the reluctant surrender of the author's incognito. The unknown writer received an urgent request from the late Dr. Chalmers to stand for the chair of Logic in the University of Edinburgh in opposition to the late Sir William Hamilton, who was elected by a small majority.

In 1838 Mr. Taylor gave to the world the thoughts which had suggested themselves while a large family was growing up around him in his country seclusion at Stamford Rivers. This work, "Home Education," has had an extensive popularity, and has induced many parents to endeavour to promote the enjoyments of children—to educate rather than to instruct.

In the following year Mr. Taylor was induced to take part with the Rev. Robert Trail in bringing out a new translation of "Josephus." This costly and magnificent work was accompanied with numerous illustrations engraved by some most ingenious and elaborate machinery, the invention of which had been the amusement of Mr. Taylor's leisure hours. The inopportune death of Dr. Trail at the eve of the publication of this work brought upon Mr. Taylor ruinous pecuniary responsibilities, from which for many years he was unable to extricate himself. The engraving-machine was patented in England, Scotland, and America, and, though productive of small benefit to the inventor, has realized large returns in the hands of others.

About this period the "Tracts for the Times" were creating an unexampled excitement in the religious world. Mr. Taylor had long made himself familiar with the whole range of patristic literature; he felt that the writers of the "Tracts" were giving an essentially perverted view of the tendencies, doctrinal and ritual, of the early Church. As a layman, standing clear of any secular embarrassments of an ecclesiastical kind, Mr. Taylor felt himself impelled to come forward and state the results to which his independent and unbiassed study of the Fathers had led him. This he did in a work entitled "Ancient Christianity," a work which was virulently attacked, and as warmly defended, by the respective partisans in the great controversy which was then shaking the English Church. Some of the leaders of the secession which ensued have acknowledged that the facts and reasonings of this work did more than anything else to drive them over to Rome.

After an interval of seven years, Mr. Taylor published essays, partly philosophical, partly historical, on the lives of Loyola and of Wesley. Shortly afterwards a volume on the Christian argument was published anonymously at Cambridge, entitled "The Restoration of Belief." Two volumes of essays—"Logic and Theology," and "Ultimate Civilization;" a series of lectures, originally delivered in Edinburgh, on "The Spirit of the Hebrew Poetry;" and a series of autobiographical papers published last year in *Good Words*, were the last occupations of his declining years. To the end his mind retained all its power. He leaves, we believe, a large family.—*British Standard*.

Foreign Missions.

CHINA.

In a letter from Swatow, under date May 10th, Mr. Mackenzie states that Mr. Smith has been absent for ten days at a new and hitherto unvisited part of the mission field, called Kue Tham, and that he feels much encouraged by the good opportunities he has enjoyed for preaching the Gospel there.

The deeply interesting circumstances which led to this visit are given in the following extract of a letter from Mr. Smith, of 27th April:—

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