

I testify that I have seen nothing of any design to injure any particular Church. (Hear, hear.) God has given us great kindness and consideration for our peculiar circumstances, as established or non-established, as British or foreign Churches. This is no political movement—(hear, hear)—it is no party movement—(hear, hear)—it is a spiritual evangelical movement, to unite the children of God for great vital truths against great vital errors. By God's blessing, we shall injure no particular Church; by God's blessing we shall help all. (Hear, hear.) I rejoice that so many clergymen of the Established Church, for instance, have joined—(hear, hear)—we are naturally slow about any new movement. Only forty-eight clergymen joined the Church Missionary Society at the beginning; only 217 were in it in its eighth year, when I joined it; now, 4000 clergymen support it. (Hear, hear.) Blessed be God, before our Evangelical Alliance was fully formed 250 clergymen united with it. (Cheers.) I trust it will so commend itself by its whole character, that my beloved brethren in my own Church and in other Churches will rejoice to join it. But we will blame no one—(hear, hear)—of any Church, simply for not joining it. We will give them credit, by God's grace, wherever we can, for the purest motives. We deny not their brotherhood on this account; nay, we deny not their zeal for Christian union. There are hundreds and thousands of ministers and brethren longing to join us—they see their way clear; hearts are burning with desire to be with us; and we stand with open arms to receive "all who love our Lord Jesus Christ in sincerity." (Hear, hear.) The particular subject intrusted to me is the essential unity of the Church of Christ. It is a magnificent and glorious truth; I tremble almost to touch it. The false assumptions of it give all its strength to Popery: the corruption of it, in mere external forms, leads to the denial of the power of Godliness; to bring it out in its reality, and to manifest it as far we can before the Lord comes in his glory, this is our desire. (Hear.) There is, then, an invisible but essential, a hidden but real unity in the church of Christ. This will be manifested in its fulness when the Lamb's wife, the bride, shall be presented faultless in the presence of the Divine glory; but there is a progress, a growth in the Church, and in the manifestation of its unity. We may see the same thing in the highest of all beings,—the God we love and serve, and the manifestation of himself in his works. The great God is essentially invisible, "dwelling in the light which no man can approach to," "whom no man hath seen or can see;" yet "the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made, even His eternal power and godhead." He is really, essentially, and gloriously one; yet he reveals his glorious godhead in the persons of the blessed Trinity, and farther, in all his wonderful works He manifests his glory. At the first creation all was "without form and void," and darkness covered the face of the earth; He existed the same, but there was no manifestation in our world of the glory of the invisible God. Then, as God the Spirit "move" upon the face of the waters," the hidden glory became manifested in ten thousand varieties; and air, and earth, and sea, and sky, became vocal with the praises and the glories of our God. [Hear.] The essential unity of the Church of Christ is an invisible reality yet to be manifested. It is a mystery that has hitherto been hidden in its full visible manifestation. For six thousand years this Church has been growing. There is an infinite variety of gifts and graces given to the people of God, but "the same spirit works all in all." There is a deep, real, felt oneness amidst every diversity. [Hear.] As this spiritual unity and glory of the Church of Christ is manifested and developed,—the hollowness,—the deceitfulness,—the emptiness of the false, pretended, mere outward unity,—in which the "church of Rome has boasted, will be evident to all men; and "the world will believe that the Father hath sent the Son to be the Saviour of the world." One blessed effect of our Alliance has been to make this clear; and 136 representatives from Protestant lands have met 800 English, Scotch, Irish, and Welsh Christians. Thus Europe and America, with one voice, acknowledge this essential unity, and exhibit it in the united confession or summary of the great truths of the gospel.

UNION OF THE SECESSION AND RELIEF FUNDS.—The following is the basis of union agreed upon between the Committees of the Secession and Relief Synods:—The Committee, after carefully considering the matter, were unanimously of opinion that the two religious bodies whom they represent,—the United Associate Synod and the Synod of Relief,—being substantially one in doctrine, worship, and order, should, without unnecessary delay, be formally united under the name of "The United Presbyterian Church of Scotland," composed of those ministers and congregations who are under the jurisdiction of the Synods formerly known as the "United Associate Synod" and the "Synod of Relief" and that the following principles should be solemnly recognized as the basis of their union:—

1. That the Word of God, contained in the Scriptures of the Old and New Testaments,—the only rule of faith and manners,—is the law of supreme and ultimate authority in this Church.

2. That the Westminster Confession of Faith, (the substance of which is to be found in another form in the Catechisms, Larger and Shorter) is, with the exception of such passages as attribute, or seem to attribute, to the Civil Magistrate authority in matters of religion, the Confession of this Church, expressive of the sense in which we understand the Holy Scriptures.

3. That the Presbyterian form of Church Government without any superiority of office to that of teaching, presbytery, and in a due subordination of Church Jurisdiction, founded on and agreeable to the Word of God, is the government of this Church.

4. That the ordinances of worship shall be administered in the united Church as they have been in the bodies of which it is formed, and that the Westminster Directory of Worship continue to be regarded as a compilation of excellent rules.

5. That the term of communion with this Church is a credible profession of the faith of Christ,—a profession made with intelligence, and justified by a corresponding character and deportment.

6. That the election of office-bearers of this Church, in its several congregations, belongs by inalienable right, exclusively to the members in full communion.

7. That this Church solemnly recognises the obligation to hold forth, as well as to hold fast, the doctrine and law of Christ, and to make exertions for the universal diffusion of the blessings of His gospel at home and abroad.

8. That as the Lord hath ordained "that they who preach the "gospel should live of the gospel,"—"that they who are taught should communicate to him that teacheth, in all good things,"—that they who are strong should help the weak,—and that, having freely received, they should freely impart the gospel to those who are destitute of it,—this Church looks to the voluntary contributions of the members of the Church, influenced by regard to the authority of Christ, for the means of upholding and extending Christian institutions.

9. That the United Church regard, with a feeling of brotherhood, all the faithful followers of Christ, and shall endeavor to maintain the utility of the whole body of Christ, by a readiness to co-operate and hold fellowship with all its members in all things in which they are agreed.

That the United Church, in their present most solemn circumstances, join in grateful acknowledgment to the Great Head of the Church, for the measure of spiritual good which he has accomplished by them, in their separate state,—their deep sense of the many imperfections and sins which have marked their ecclesiastical management,—and their determined resolution, in dependence on the promised grace of the Lord, to apply more faithfully the great principle of Church fellowship,—to be more watchful in reference to admission and discipline,—that the purity and efficiency of our congregations may be promoted, and the great end of our existence, as a collective body, may be answered with respect to all within its pale, and to all without it, whether members of other denominations, or "the world lying in wickedness."

SYNOD OF UNITED ORIGINAL SECESSIONS.—This reverend Court met in East Campbell Street Church, on Tuesday the 18th inst., at twelve o'clock noon, and was opened, in the unavoidable

absence of the Moderator, with a sermon by the Rev. James Beattie, of Balmullo, from 2 Cor. iv. 1: "Seeing we have this ministry, as we have received mercy, we faint not."

The Synod afterwards proceeded to the election of a Moderator, when the Rev. William Tannahill, of Kirkintilloch, was unanimously chosen.

In the evening, a considerable portion of time was spent in devotional exercises; after which, the Rev. Professor McCrie, as Convener of the Committee upon Presbyterian Visitation, gave in an interesting Report, showing that what is now called Presbyterian Visitation, namely, the visitation of the different charges within the bounds of a Presbytery, by the Presbytery itself, had no existence in the best days of the Church of Scotland, but that the practice, of which this was now the representative, was the visitation of Presbyteries by one or two individuals delegated for that purpose by the Supreme Court. The report concluded by discountenancing the modern form of Presbyterian Visitation as ineffectual and inexpedient. The Report was approved of.

On Wednesday, the Synod was chiefly occupied with its proposed Mission to the Jews. The Report of the Mission Committee was read by the Rev. James Black, Convener, illustrating the claims of God's ancient people upon the Christian world, but at the same time stating, that the prospect which the Synod had for some time entertained of having a qualified individual to proceed to the East as its missionary, was not to be fulfilled.

The Treasurer's Report showed the growing interest among the congregations in the missionary work. After much prayerful deliberation, the Synod came unanimously to the Resolution of calling upon two of the brethren in the ministry, whom it is at present unnecessary to name, to consider whether they could not proceed to the Holy Land as the missionaries of the Synod, and labor there for a period. The two brethren agreed to give the proposal their serious consideration. Meanwhile, the Synod resolved to prosecute with renewed zeal their preparations for the missionary field.

On Thursday, the Committees of correspondence with the Free Church and the Reformed Synod gave in their Reports. It was stated by the Clerk of the Synod, that he had received communications from both of these Churches, intimating the re-appointment of their Committees. The Synod agreed to re-appoint on their part, renewing their former instructions to preserve intact the testimony of this Synod to the covenanted Reformation.

The Synod also resolved to commence a magazine in connection with the body, upon the 1st of January 1817, under the editorial management of the Rev. William Whyte of Haddington.

On Friday the Committee on the Scheme for the liquidation of debt upon churches reported. A fair commencement had been made, but much remained to be done. The deputation appointed by the Synod to attend the first Liverpool meeting in connection with the Evangelical Alliance, gave in their Report, which was approved of. The Synod agreed to give no judicial deliverance upon the Evangelical Alliance, but to leave members to act upon their individual responsibility. Resolutions adopted by the Synod upon the subject of American slavery and the duty of the Churches there with reference to it, will be found in another column. It having been represented to the Synod that several congregations had already appointed Deacons, and that others were only waiting the recommendation of the Synod to take the same step, the Synod agreed to recommend the formation of such Courts, and appointed a Committee to prepare a report upon Deacons. A Committee was also named to consider the state of practical religion in the body. The Rev. Matthew Murray of Glasgow having been appointed at last meeting of Synod to prepare an address upon certain prevailing theological errors, the document was read and generally approved. It was remitted to Mr. Murray and one or two brethren to revise and publish with the recommendation of the Synod.

The Synod appointed their next diet to be held at Edinburgh on the Tuesday after the last Sabbath of April, and the Moderator concluded with a suitable address, followed by praise and prayer with the benediction.—*Scottish Guardian.*