

them, they would not long persist in walking the streets. If they had none but themselves to look upon their flags, and banners, and ribbons, and holiday dresses, they would soon find better employment than exhibiting them on the Lord's day, to the scandal of religion, and the disturbance of the city. But they are greeted with the adulation of the multitude, *a guard of the Queen's troops attends to do them honour*, and many of our influential citizens are ambitions of a place in the procession; and consequently they are under strong inducements to come forth from year to year. Let these inducements, however, be withdrawn, and they will soon keep within doors.

We intended to make a remark on the inconsistency of a Protestant Government sending a military escort to do honour to a Popish ceremony, especially on the day when Protestants used to be burned at the stake; and to suggest the propriety of petitioning and remonstrating against it in the proper quarter; but as this article has already extended much farther than we anticipated, we shall conclude by simply requesting the reader to show all due respect to the characters, properties, rights, and liberties of Roman Catholics, and all other religious sects whatever; but to remember also, that every time a Protestant does honour to the religion of Roman Catholics, he dishonours his own.—*Missionary Record*.

THE INFLUENCE OF CITY MISSIONS.

We extract the following from an able and impressive sermon by the Rev. Jos. H. Towne, of Boston. These observations apply to every community in which efforts similar to those of the New England Christians are put forth for the evangelization of the people. We are too much in the habit of confining our attention to the *immediate* good resulting from these labours of love, overlooking the cumulative tendency of sanctified influence, and the upward working through the whole mass of the population, of that leaven of truth which the hand of Christian beneficence conveys to the habitations, and instrumentally to the hearts of the poor and needy.

Our movements affect the basis of society, which is another important consideration. Many have been accustomed to look upon our Missions as if the influence of its instrumentality reached *only* the lowest strata of society, and for this reason have regarded it as a small affair. But that it *does* reach the lowest strata is one of its chief excellencies. This is its peculiarity. This is its glory. In doing this, it is doing a great work. All extensive reformatations must *begin* at the base. The rich and the powerful are inaccessible.

So hedged about are they by the etiquette of society, that we can bring no instrumentality to bear directly upon them. All reformers, therefore, commence with the lowest strata, and work up. So Christ began. It was the *common people* who first heard him gladly.

The same course was pursued by his apostles. But an instrumentality thus directed is not *confined* in its results to the classes brought immediately in contact with it. The moving of the under strata heaves the entire mass. It was so in the days of Christ and his apostles. It was so in the times of Martin Luther. It is so in every instance of a powerful revival of religion. If there should be a general reformation among the lower orders of society in our city; if the vicious should be seen forsaking their forbidden pleasures; if there should be a general flocking to the ministers of religion, and our temples should be crowded to overflowing with men once regarded as lost beyond hope, what a testimony would be thereby furnished to the reality and excellence of religion? How would infidelity shrink away into its dark caverns?—What a mighty influence such a reformation would carry along with it into the mansions of opulence! The heavings of the moral earthquake would startle the sons of gaiety and fashion from their slumbers. Provoked by jealousy lest the publicans and harlots should enter into the kingdom before them, they themselves would be seen pressing into it. Now this is what we anticipate, for we believe that truth, urged continually upon the minds of men, and made by the Divine Spirit living, breathing truth, is able to effect this reformation.

THE CHURCH OF SCOTLAND AND THE CONDUCT OF DISSENTERS.

The following Address was delivered by the Rev. Dr. Wardlaw at a Soiree held in connexion with the Anniversary Meeting of the Congregational Union of Scotland, at Aberdeen, in the month of April last. It is an admirable statement of the case.

Dr. Wardlaw rose and said—I have been requested to address the meeting on a subject which I feel, and which all present will feel with me, to be one, if not of difficulty, yet of no ordinary delicacy. It relates to the sentiments and conduct of Dissenters towards their Non-intrusion brethren in the Established Church. There is not a Christian, whether Churchman or Dissenter, who is not at this moment sensible that we are on the verge of a great and important crisis. That crisis, of course, will, by different parties, be contemplated with widely different emotions. The fears of some will be the hopes of others. What on the one hand is deprecated with all the earnestness of pious apprehension, is anticipated on the other with all the liveliness of equally pious satisfaction. The difference arises from the conscientious convictions held respectively by the opposite parties. I need not say that,