

as I love, though not with a bigotted affection the denomination with which I stand connected, I never loved it so much as when I saw it thus preparing to hold out the right hand of fellowship to all other sections of the visible church. It is true, the Meeting did not come to a definite resolution to adopt any plan, or to take any steps, for promoting such an association as I have proposed, not, however, because they were hostile to it, but because the Committee did not feel themselves equal, in the present state of their business, to incur the onerous responsibility of opening a correspondence with other bodies of Christians; and because it would be better not to hurry an affair of such vast moment, by the adoption of any specific plan. It was the general sentiment, that it would be better, and more likely to insure ultimate success, to let the subject be talked of and discussed in the various denominations, before any attempt is made to come to a decision, and originate a movement. This, perhaps, is wise; and I concur. Nothing is lost, but much will be gained by delay. In the meanwhile, the general resolutions passed at the Liverpool Meeting will go forth to the public, will show the feeling of our Body, and will keep alive attention to the subject, while at the same time it will show that there is no eagerness in our denomination to put themselves obtrusively forward as the authors of the scheme.

It will be interesting to the lovers of the general idea, to know that the prospect has excited considerable notice in various quarters. In Ireland, it has been presented to the Protestants in the north, by a Belfast newspaper, entitled *The Banner of Ulster*, which, in various numbers, has contained lengthened discussions and letters; and, in addition to which, I have received various private communications from influential persons connected with different bodies of professing Christians—the Synod of Ulster among the rest. I have also received communications from Scotland and Wales, approving the general scheme and from numerous individuals of my own denomination in this kingdom. I am warranted, therefore, in saying, there is a cry for union, a disposition abroad to ask the question, and to follow it up, “Why cannot we be one?” Synchronisms, of various kinds, might be pointed out, if necessary, all favouring the scheme; all showing that the balance so long disturbed between the centripetal and centrifugal forces of the Christian Church, is about to be restored, or, at any rate, that attempts are about to be made to adjust it. Blessed consummation! Hasten it, O Lord, in thy own time!

As one means of accomplishing this, let us be fervent in supplication to the God of wisdom and grace, for the outpouring of his own blessed Spirit upon the whole body of the faithful. This was suggested by one of the brethren at the late Liverpool Meeting as the best preparative for something else, and something more; and so it is, though it is not all I wish, or think attainable. Till, however, we can attain this “something else and something more,” let us adopt this plan; let us ministers never pass a Sabbath without making the visible union of Christians a matter of public supplication; let us preach about it, write about it, and talk about it; let the members of our churches pray for it in their closets, their social meeting, and at their family altars; let our associated churches and pastors take up the subject at their periodical meetings, and pass resolutions concerning it. Let us circulate and read tracts, and sermons, and speeches. And here I take opportunity to mention the admirable tract entitled the “*Few of Herman*,” or the *Unity of the Church*,” by the Rev. James Hamilton, Minis-

ter of the Scotch Church, Regent-square, London, which, for the Catholicity of its spirit, the fervour of its piety, and the felicity of its illustrations, is unequalled by anything I am acquainted with on the subject, and which ought to circulate through the land in myriads. Oh! let us call upon God! He loves union; it is his own law, and the foundation of order. It is he alone can give it; he alone who by his Spirit can control the asperities of discordant sentiment, and hold the hearts of his people in harmony amidst the discordance of their opinions; and he can do it, and will, if we ask him. The prayer of faith will accomplish even this. Let a spirit of prayer for union pervade the denominations, and the thing is done.

To the numerous friends who have favoured me with their communications I return my public thanks, and express a hope that the multitude of my occupations will be my excuse for not replying to their letters, many of which only contained approbation and suggestion, which did not appear to require specific reply. And, with a similar remark, I may venture to anticipate future communications on the same subject. My time is too much in demand to allow me to engage in extended correspondence on this or any other topic, much less to enter into discussion or controversy.

J. A. JAMES.

Edgbaston, October 21.

ECCLESIASTICAL AFFAIRS IN ENGLAND.—

The following paragraph is extracted from the last letter written by their correspondent in London to the New York “*Journal of Commerce*.” It is a lucid delineation of British proceedings in the Church of England.

Great importance has been attached to the Bishop of London’s Charge to the clergy of his diocese, delivered on his triennial visitation, on account of its peculiar bearing on the polemics of Puseyism. It was looked up to by the metropolitan priesthood of the Established Church of England, as the rule by which they were to measure all their future proceedings, and a light to guide them into the right path. They expected from the Prelate of St. Paul’s Cathedral a distinct and unequivocal notification of their duty, whether they were to adhere to the present system of regulated forms and services, or whether they were to adopt, without ecclesiastical censure, the new Oxford Tract mode of adhering to the Rubric. As all the world look to the Right Reverend gentleman as the future Archbishop of Canterbury, laymen became almost as interested as the ministry in the Charge, and therefore the address of Dr. Bloomfield has been the most interesting, exciting, and important Episcopal document that the Church has received from authority for the last half century. I regret that I shall not have space to detail the Charge and discuss it at length, as I believe that the doctrines advanced in the “*Tracts for the Times*” gain, and have gained, numerous proselytes in the United States; but I will briefly declare to you, that the Bishop may be looked upon as “on the fence,” and ready at an early, but most convenient time, to go the entire animal. He denied, emphatically, that