

doubt not that there are individuals here present, who if the Turkish Armada were wafted on the wings of conquest to our shores, and the ensigns of Mahomet were proudly to wave over the fallen faith of our ancestors, and they were plied with all the devices of eastern cruelty to abjure the name of Christian, and do homage to the false prophet—there are individuals here, whose courage would bear them in triumph through such a scene of persecuting violence; and yet whose courage fails them every day, in the softer scenes of their social and domestic history. The man who under the excitements of a formal and furious persecution, was brave enough to be a dying witness to the truth as it is in Jesus, crouches into all the timidity of silence under the omnipotency of fashion; and ashamed of the Saviour and His words, recoils in daily and familiar conversation from the avowals of a living witness for His name. There is as much of the truly heroic in not being ashamed of the profession of the gospel, as in not being afraid of it.—Paul was neither: and yet when we think of what he once was in literature; and how aware he must have been of the loftiness of its contempt for the doctrine of a crucified Saviour; and that in Rome the whole power and bitterness of its derisions were awaiting him; and that the main weapon with which he had to confront it was such an argument as looked to be foolishness to the wisdom of this world—we doubt not that the disdain inflicted by philosophy, was naturally as formidable to the mind of this apostle, as the death inflicted by the arm of bloody violence. So that even now, and in the age when Christianity has no penalties and no prescriptions to keep her down, still, if all that deserves the name of Christianity be exploded from conversation—if a visible embarrassment run through a company, when its piety or its doctrine is introduced among them—if, among beings rapidly moving towards immortality, any seri^{ous} allusion to the concerns of immortality stamps an oddity on the character of him who brings it forward—if, through a tacit but firm compact which regulates the intercourse of this world, the gospel is effectually banished from the ordinary converse of society, as by the edicts of tyranny the profession of it was banished in the days of Claudius from Rome: then he who would walk in his Christian integrity among the men of this lukewarm and degenerate age—he who would do all and say all in the name of Jesus—he who, in obedience to his Bible, would season with grace and with that which is to the use of edifying the whole tenor of his communications—he, in short, who, rising above that meagre and mitigated Christianity, which is as remote as Paganism from the real Christianity of the New Testament, would, out of the abundance of his heart without shrinking and without shame, speak of the

things which pertain to the kingdom of God—he will find that there are trials still, which to some temperaments, are as fierce and as fiery as any in the days of martyrdom: and that, however in some select and peculiar walk he may find a few to sympathize with him, yet many are the families and many are the circles of companionship, where the persecution of contempt calls for determination as strenuous, and for firmness as manly, as ever in the most intolerant ages of our church did the persecution of direct and personal violence.

THE UNITY OF THE CHURCH.

We copy from the Rev. Mr. Bickersteth's introduction to J. H. Merle D'Aubigne's discourse on Modern Oxford Theology, the following admirable remarks upon the true unity of the universal Church. If believers can be truly united to Christ and drink in his Spirit, they will soon be brought to feel and act in harmony in all external matters.—*Episcopal Recorder*.

"How blessed is the assurance that the real unity of that which is truly THE HOLY CATHOLIC CHURCH, being united in spirit with the whole heavenly company, and all the just men made perfect, who, from the beginning of the world, have gone before us, (Heb. xii. 22—54,) and having communion with all the saints in every land, now living on the earth, is more and more manifesting itself even on the occasion of these serious errors. True Christians of all churches and denominations, holding the Head, are more and more finding out THEIR ONENESS, however separated by outward forms of churches, or language, or countries. They see in each other the same faith, the same hope, the same charity: they have one Father, one Saviour and Sanctifier: they have passed from death to life, they are made new creatures in Christ Jesus; they love their Saviour in sincerity, they are fighting the same battles with the world, the flesh, and the devil; they are journeying in the same narrow way; they are eating the same bread of life, and drinking of the same living waters, waiting for the appearing of the same Redeemer, and will soon be together with each other and with him in the kingdom prepared for them from the foundation of the world. May each reader seek to belong to this blessed company.

DR. CHALMERS AND THE CHURCH OF SCOTLAND.

Measures are in progress for the great separation. The following will show the spirit with which the preparatory work goes on. Recently a meeting of ladies was held in Edinburgh, to hear an address from Dr. Chalmers on the plan lately devised to raise subscriptions for the ministers who are about to