

emplified. Union does not interfere with freedom. Should it ever do so,—should Christians, who agree on certain points, be offended with one another for the exercise of Christian freedom in regard to other points, or endeavour to restrain the free expression of opinion,—the union will be at an end. We are to “keep the truth and peace”—to keep both.—Truth must not be sacrificed for peace. Episcopalians, Presbyterians, Congregationalists, and others, holding the essential truths of Protestantism, can unite for their defence and propagation; while each, in his own department of labour, is “as free as before” to maintain and disseminate his peculiar views of Christianity; nor can any consistent Protestant object or complain. True liberty is liberty for all. We must be as zealous for truth as we are for love and union.

Acting on these principles, diligently and prayerfully labouring with united zeal, we shall see the effects of our labour in the world around. When men discern in us the spirit of holiness and love,—when they see that though we avowedly differ from each other in certain respects, we can heartily combine for the promulgation of those truths, the reception of which we all regard as necessary to salvation,—when, on every side, they hear the same testimony borne, all unitedly exhorting them to flee from idolatry and sin, and take refuge in Christ,—when all agree in assuring them that “the kingdom of God is not in word, but in power,” and that “if any man be in Christ, he is a new creature,”—they will be “convinced of all, and judged of all.” The voice of the united Church will be heard with reverent attention, and from every quarter men will flock to Zion, saying, “We will go with you, for we have heard that God is with you.”

Brethren of the Protestant family! Let us lay these things to heart.

The enemy is coming in upon us like a flood. If we expect that the Spirit of the Lord will “lift up a standard against him,” we must on our parts be vigilant, active, and faithful. Let us lay aside distrust and jealousy, and determine to labour in union, for the advancement of Protestantism, with which, as we firmly believe, the interests of knowledge—of national prosperity—of liberty, civil and religious—and of true godliness, are closely identified.

The Virgin Mary in Canada.

Monseigneur Bourget, the Roman Catholic Bishop of Montreal, is a zealous votary of the Virgin. A few months ago, an image of the “Queen of Heaven” was inaugurated with great pomp in Bonsecours Chapel, Montreal, and all good Catholics are exhorted to repair frequently to that chapel, that they may secure the favour of “Our Lady of Bonsecours.” During the prevalence of the caterpillar-plague, last summer, the Chapel was the daily resort of French Canadian farmers, who hoped that by virtue of masses celebrated there, at their charges, their fields would be delivered from the pest, and covered with plenteous crops.

The Bishop takes advantage, very adroitly, of every circumstance that may be turned to good account in consolidating and extending the influence of Popery. When a new steamboat, constructed and owned by French Canadians, was ready for service, he gathered his clergy, solemnised religious exercises on board the vessel, and pronounced on it the episcopal benediction. More recently, he determined to adopt a measure by which the devotion of the maritime portion of his flock might be especially directed to the Virgin, even when pursuing their course on the river. A statue of “Our Lady” was prepared, to be placed in a niche,