

course of that correspondence, let us remember that it is not a difference which has in the least impaired the cordiality of their addresses to us; and, therefore, the same difference, although openly and honestly avowed on our part, should not in the least impair the cordiality of our response to them. (Cheers.) And if Christians would only look more to the points on which they agreed, and less to the points on which they differed, I am confident they would find that the differences bear to the agreements—I am speaking not in reference to Erastian or Unitarian Churches, but in reference to the great body of the Evangelical denominations both in England and in Scotland—the differences would bear to the agreements no greater proportion than the “tithe,” and the “mint,” and the “anise,” and the “cumin,” bear to the “weightier matters of the law.” (Enthusiastic applause.) And therefore I do hope that these valuable documents, which would form a most interesting series for the perusal of any Christian reader, will, through the medium of some committee to be appointed, find their way, every one of them—for they are all worthy of perusal—into the periodicals and various publications of the Free Church. And I just conclude with observing, that now is the time to rally about the common standard all that is pure and vital in protestantism; for now it is that we shall have to make head against a new form and revival of Antichrist, whether in the form of Popery—naked Popery—or of Popery in disguise, even that Antichrist which threatens to shake a most withering mildew over the whole face of Christendom. (Loud and long continued cheering.)

STATISTICS OF THE FREE CHURCH.

The official “Roll of Members of the General Assembly of the Free Church of Scotland, held at Glasgow, October, 1843,” has just been published. By the constitution of the Assembly, every congregation of adherents to the Free Church, however small their number, was entitled to send two delegates—namely, one minister and one elder. It appears from the official roll that the whole number of congregations represented in the Assembly is 690; that the whole number of ministers is 511; and of elders, 466—some congregations having sent no clerical representative, and others having sent no lay one.—*Edinburgh Journal*.

THE WESLEYANS AND PUSEYISM.

Among the good results of Puseyism, will be the separation of the Wesleyans from the National Church. Their adherence to it has been an insurmountable barrier to the dissenters. It is quite evident that they will soon take a position in the front of the latter. In our religious summary we give an article from the London Morning Herald, which shows the tendency to which we refer. We have always believed that one of the greatest mistakes of Wesley was his determined adherence to the Establishment. The providence of God seems to be permitting the existence of the gross delusions of Puseyism in order to compel all evangelical Christians to abandon the great hierarchy, and place their religious organization on the true evangelical basis of independency. Many of the evangelical clergy

of the Establishment are contemplating preparations for a secession. The late noble movement of the Scotch churches has been very opportune. It will give spirit to any similar measure in England. Who knows but that, under the blessing of God, the puerile nonsense of Oxford will lead to the emancipation of English Christianity from its civil and ritual trammels. For some years the Wesleyans have been the prop of the Establishment; let them turn as a body to the dissenters, and the preponderance of the latter will at once be decisive. We believe that the greatest results of Methodism in England are yet to be realized; it has its chief mission yet to achieve. May the great Head of the Church guide it in the present emergency.—*Wesleyan Journal*.

ROMAN RELIGION IN ENGLAND.

The *Journal des Debats* contains the speech delivered by Cardinal Pacca at the Academy of the Catholic religion at Rome, which may be considered as a kind of Papal manifesto on the state of the Roman Catholic Religion all over the world. Speaking of Great Britain and Ireland, the Cardinal says:

“It is with a feeling of pleasure that I contemplate what is passing in another country, with regard to the Catholic Church, where it once suffered the greatest persecution. Now, by a marvellous change, we see raised to the honor of God fresh temples and magnificent cathedrals; we see them construct convents and monasteries for the religious of both sexes, and a generous hospitality is offered to priests of other nations, whom persecution has driven from their own country. It must be clearly seen that I speak of England. These facts are highly consolatory. It must not, however, be thought, as some over-sanguine people are apt to do, that what is called the Anglican sect, is about expiring. It is true that it every day loses, from numbers enlightened by Divine grace leaving it, and returning to the bosom of their mother, the Catholic Church, which has never ceased to love them tenderly. The Anglican Church is, however, built on firm foundations—the power of the aristocracy and the opulence of the clergy. England thus offers us consolation in the midst of the griefs of the Church. As long as it is permitted to the great lords of that country to distribute to their brethren, their children, their nephews, the opulent reveaues of the Church, there can be no chance of its falling; but if the Lord continues to bless the labors of our clergy in England, the Protestant pastors will soon be abandoned by the greater part of their flocks. Only a short time since, a Protestant pastor in Ireland had no other congregation but his wife, his children, and his domestics; and from all these facts the most favorable results must be expected for the cause of the Catholic Church.”

BRITISH MISSIONS AND SIMULTANEOUS COLLECTIONS.

(From the Patriot, October, 19.)

We invite attention to an announcement in our advertising columns, that Sunday, the 29th inst., is the day proposed for simultaneous collections in all the congregations of the Indepen-