

## POETRY.

## GOD IS LOVE.

BY LORD TEIGNMOUTH.

With doubts, and cares, and fears oppress,  
Man's wayward thoughts desponding rove;  
Where shall the troubled soul find rest?  
O fly to God, for God is love.

When bowed beneath afflictions, sent  
Thy frequent wanderings to reprove,  
Hail them as heaven's kind mercies, meant  
For thy soul's good, for God is love.

When sinful pangs thy soul annoy,  
With tears and prayers God's mercy prove,  
From him seek pardon, peace and joy,—  
Seek, you shall find, for God is love.

In Jesus, hear his mercy speak;  
Hear him who reigns in heaven above;  
From heaven he came, the lost to seek;  
Jesus is God, and God is love.

Trust, trust in him—for you he died;  
By works of love thy faith approve;  
So shall thy soul in peace abide,  
And know, and feel that God is love.

Thus may I live, thus let me die,  
That when the summons calls—"Remove,"  
My soul, redeemed, to heaven may fly,  
To sing with saints,—Our God is love.

## Ecclesiastical Intelligence.

From the United Secession Magazine.

## ADDRESS TO CONGREGATIONS.

RESPECTING A NEW FUND, TO AID IN LIQUIDATING  
THE DEBT OF WEAK CONGREGATIONS, AND IN  
ERECTING PLACES OF WORSHIP. BY A COMMITTEE  
OF THE UNITED ASSOCIATE SYNOD.

[Concluded.]

As to the other object of the fund, it is a fact which needs not to be concealed, that many stations formed by means of our churches, and which, under the blessing of God, might soon have become prosperous congregations, have been lost to the Secession, in consequence of no measures having been promptly taken to aid in the erection of places of worship.—Those who had nothing to do with the first forming of the station, but whose pecuniary resources were more ample, have reared a place of worship at once, and have supplied in their own way, the people who otherwise would have preferred connection with us. When the gospel has been faithfully preached in such instances, even should it be "of envy and strife," we "therein do rejoice, yea, and will rejoice;" but as consistent Dissenters, we cannot but regret that, through any omission on our part, such losses should have been occasioned to what we deem the cause of scriptural order, liberty and truth. To how many cases can we happily point, in which, after this first difficulty has been surmounted—the obtaining of a place of worship—a congregation has gradually been formed, which has not only been able to support its own institutions, but has contributed in its turn to assist the weak, and to extend the Gospel to the destitute.

Such, brethren, are the objects contemplated in this new proposal, which we cannot too earnestly recommend to your consideration and your prayers.

You will not object to our pleadings, that you have congregational debt of your own, and that until it is liquidated, it were absurd in you to attempt discharging the debt of others. That you might, with advantage to yourselves, endeavour by one great effort, or a repetition of such efforts, to rid yourselves of your debts entirely, we will not deny. But your congregational property is more than equal to the debt for which it is answerable—the smallness of the exertions you deem it your duty to make to reduce these debts, shews that they are not felt by you as an encumbrance—and, as far as your individual pecuniary capabilities are concerned, you feel yourselves nearly as much at liberty to enjoy the gratification of performing generous actions, as if these congregational debts had no existence. You know that it is so. With small and poor congregations, it is far otherwise. The weight which a man may carry almost unconsciously, may prove oppressive to a child; and those liabilities which do not in the least harass you, are causes of painful embarrassment, as we have remarked, to your younger or weaker brethren.

It may prove encouraging to state, that the proposal

we submit to you is neither novel nor theoretical.—By our brethren of the congregational persuasion in England and Wales, an effort similar to the one we now recommend was made a few years ago, and the gratifying result was, that by one simultaneous movement, a sum amounting to nearly £20,000 was raised, by which more than the one-half of their debts was at once removed from poor churches that had previously been suffering under them. If churches not so closely allied as those in a Presbyterian union, have made this noble effort for the relief of one another, may we not anticipate corresponding exertions on the part of those, who regard themselves very peculiarly, one body? We do not enter into minute, though obvious and fair calculations; these we leave to yourselves, but let any one estimate the capabilities of our church by the most moderate standard, and the result will be a conviction that the effort recommended may be made with ease.

To that large portion of our congregations,—those who are placed above the need of foreign aid,—we affectionately and solemnly appeal on behalf of their poor brethren, and on behalf of promising stations just commencing, and placed precisely in these circumstances in which instant aid is wanted. We are sure that you are able, without any considerable sacrifice, to do somewhat effective in their aid; we feel confident therefore, that you will bestir yourselves and contribute without delay. Who will affirm of any congregation, placed above indigence, that nothing more can be done by them? Who will affirm, that without deducting any thing from their existing contributions, for the support and extension of the gospel—that without injuring one object of benevolence for the purpose of benefiting another, all may not contribute considerably, some in one form, some in another, and that their united offerings may speedily present an amount, gratifying to themselves, cheering to their brethren in need, and honouring to the cause of the Redeemer! But if it can be done, shall it not be done? If that bountiful Lord, whose are the silver and the gold, has enabled you, shall you, from defect of will, leave his treasury unsupplied?

We are persuaded better things of you, beloved brethren, though we thus speak. But we entreat you much in the Lord, to raise your thoughts to the magnitude of the objects we propose to you,—to pray fervently that God may pour upon you the spirit of true Christian liberality,—and that, on an occasion so worthy of it, you may be found vying with one another, in devising and practising liberal things. Let the rich in this world present an offering suitable to their opulence—let those in competence and ease not grudge some considerable sacrifice—the mite of the poor will seldom be lacking. Let each brother ask himself, Shall a small and feeble handful of my brethren in Christ, be left to struggle, in dejection, with their burdens unaided, if I can help them? Shall one station of promising usefulness, where many souls may be gathered to Christ, remain unoccupied, or, having been occupied, be abandoned, if I can contribute to the prevention of such an issue? And, in the name of souls ready to perish; in the name of your poor brethren in the Lord; in the name of that Lord himself, whose you are, and who, though rich, became poor, that ye through his poverty might be rich; we implore you to disengage your minds from those influences adverse to Christian bounty, which the world and the human heart supply in such abundance, and to yield to those purer, kindlier, nobler influences, which are derived from the Gospel and the law of God. "Remember the words of the Lord Jesus, who he said, It is more blessed to give than to receive.—Bear ye one another's burdens, and so fulfil the law of Christ. But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver; and God is able to make all grace abound toward you, that ye always having all-sufficiency in all things, may abound to every good work. (As it is written, He hath dispersed abroad; he hath given to the poor; his righteousness endureth forever. Now he that ministereth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness.) Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of saints, but is abundant also by many thanksgivings unto God (whilst, by the experiment of this ministration, they glorify God for your professed subjection unto the Gospel of Christ, and for your liberal distribution unto them, and unto all men); and, by their prayer for you, which long after you, for the exceeding grace of God in you. Thanks be unto God for his unspeakable gift."

HUGH KEUGH,

DAVID KING,

ANDREW MITCHELL,

DAVID ANDERSON,

} Members  
of Committee.

## PRESBYTERY OF PAISLEY.

## UNION OF SECEDERS.

Mr. Douglas read memorials from the kirk-session, managers, and congregation of Bridge-of-Weir, applying to be admitted into communion with the Church. He stated the population at about 1200 souls, and observed, that the Rev. Mr. Hay, during his ministrations, had conducted himself with great zeal and ability. He was sure that the Presbytery would feel great pleasure in admitting that congregation into the bosom of the Church, and made a motion to that effect.

Dr. Burns said, that he rose with great pleasure to second the motion. The petition was subscribed by 190, which was nearly all the members. He paid a high compliment to Mr. Hay, and would be happy to give him the right hand of fellowship.

Mr. Macnaughtan felt great pleasure in presenting memorials from the minister, session, and members of the Associate congregation, Sneddon Street, Paisley, praying to be admitted members of the Church of Scotland. It must be matter of congratulation to witness this event. He hoped the time was not far distant when they would receive many similar applications. He did not despair of seeing the members of the Reformed Presbytery, and all other sound Presbyterians, added to the Church. He paid a very high compliment to the Rev. Mr. Falconer, as a most eloquent and talented preacher. This was a blessed day for the Paisley Presbytery, and would be attended with most beneficial effects to the Church of Scotland. He concluded by moving, that the prayer of the memorials be granted.

Mr. Stevenson rose with much pleasure to second the motion of Mr. Macnaughtan. It was a matter of great joy to see two congregations added to the Church in one day, and he hoped it was the precursor of many other churches following their example.

Mr. Douglas congratulated the Presbytery on the bright prospects now opened for the Church of Scotland.

Mr. Smith proposed that Mr. Hay and Mr. Falconer be requested to subscribe the formula, and that the Presbytery should follow the example of the Presbytery of Glasgow, in offering up solemn thanksgiving to God.

Mr. D. Macfarlan observed, that it was now upwards of a hundred years since the body with which Mr. Hay and Mr. Falconer were connected had left the Church, and he could not help looking on the return of so many members to it, in any other light than as a special interposition of Providence.

Mr. Telfer, in a very solemn and impressive manner, offered up thanksgiving, and craved the divine blessing on their proceedings.

Mr. Hay and Mr. Falconer having subscribed the formula, received the right hand of fellowship from all the members of Presbytery, and their names were added to the roll.

The Moderator, after a suitable address, announced to the rev. gentleman that they were now ministers of the Church of Scotland.

Mr. Falconer felt very grateful for the kind reception they had met with, and he felt confident that both his brother and himself would endeavour to prove themselves worthy of the honour which had been conferred on them.

Mr. Hay, in a very feeling manner, in name of his congregation, returned thanks for the cordial reception they had met with. He hoped that their union with the Church of Scotland would be conducive of much good to their respective congregations.

## Correspondence.

For the Guardian.

## THE CHRISTIAN'S HOPE, AN ANCHOR TO THE SOUL.

MESSRS. EDITORS,

"When a vessel is at anchor, the sea may be dreadfully boisterous, the wind may blow, the tempest howl, and the waves heave: but if the ship be seaworthy, in a trim, stout condition, the cable sufficiently strong, and the anchor stuck deep into tenacious soil beneath, though she may be most terribly tossed and buffeted about by the winds and waves, yet she rides in security on the surface of the deep. The anchor is a stay to her; keeps her from running among rocks, and striking upon quicksands; if she be firm, steady and tight, she rides upon the storm, and outbraves the tempest, severe as it may be. With admirable propriety and aptness is this image made use of by the great apostle to the Gentiles, in describing the actual operation and exercise of the christian's hope. The most eminent, exemplary, and hopeful christians, while they continue in this vale of tears and sorrow, find themselves by no means exempt from the common cares and evils of their fellow men; nor exempt from the peculiar tribulations of the christian warfare; yet amidst the struggles, the self-denial,