

cesses against ministers, for heinous offences, to be interrupted, and ministers deposed from the ministry, for crimes, by competent authority in the name of the Lord Jesus, to be repoued in all the exercise of their spiritual functions, by civil tribunals which had no right to interfere in spiritual matters. In a word their entire ecclesiastical administration is subject to the supervision and under the control of the civil power. That power may reverse all their decisions in any one case and to this they submitted. Under such a system where are the principles which always distinguished the church of our fathers? They are surrendered. And I ask you whether the church which consented to such an arrangement, for any temporal advantage, can be considered the church of our fathers, or whether the Free Church, which rather than surrender one iota of those sacred truths for which our fathers suffered and died, relinquished the benefits of an establishment, is not entitled to be considered that church?

You may hear some say that the difference between us and those who adhere to the establishment is so small that it is not really worth while making so much noise about it. That those who are strangers to the power of religion, whose idol is the world, and who are spiritually blind and cannot discern spiritual things, should say so, may be expected; but so important was the difference considered by the religious, that after the most mature and prayerful consideration, nearly five hundred ordained ministers left the establishment; 150 unordained preachers of the gospel; 2,500 ordained elders; many hundreds of the schoolmasters of Scotland, and nearly 1,000,100 of the people! Surely it was not for a trifle that such sacrifices were made, and such persecutions endured. Besides, can any thing be considered trifling which relates to the Crown Rights of the Redeemer? Surely not.

You may be told that those who left the establishment acted conscientiously, and those who remained within it acted equally so, and therefore they should bear with one another, for both are right. Strange that such an argument should be used, and yet it has been used again and again by men who should know and reason better. The Infidel makes use of the same logic; but we have not so learned Christ. To the law and to the testimony we appeal.

They may tell you that were they in Scotland they would certainly join the Free Church; but that in this land the question has no business with them. None can adopt this language but those who do not understand the matter. What is right in Scotland must be so here. He who is King of His Church in Scotland is King of His Church here. And it is a matter of the utmost importance to us whether we join ourselves with that body which acknowledges him as such, or to that body which practically denies him as King.

In Scotland the congregations in connection with the establishment, are perfect skeletons; and I find the same is the case in the four Provinces of North America which I have visited, while the congregations of the Free Church contain almost the entire population. Since my arrival in Halifax, in July last, it truly gladdened my heart to see the thousands who attended the preaching of the gospel, and the earnest heed which they gave to the things that were spoken. No doubt much spiritual destitution prevails in all the Provinces, and here, alas! I see much; but I am instructed by my constituents to assure you that the Free Church feels the deepest interest in the spiritual welfare of the British settlers in North America. I am also instructed to express to you how anxious that church is to provide for them the means of grace. Although we have much to do at home, still we cannot forget you. We are ready to help you in any way we can.

For the kind sentiments contained in this address in reference to myself, I return my best acknowledgments. The kindness which I experienced every where in these Provinces, was very great and very gratifying to my feelings. But the opportunities afforded me to preach the gospel to perishing sinners, the multitudes who flocked to hear, and the serious concern under which so many seemed to be brought—these were the things which encouraged me most, and for which I desire principally to thank God.

And now, brethren, farewell. To God I commend you, and to the word of His grace. May

he lead you safely through life, and at last receive you into the house of many mansions, to be forever with himself.

THE LIVERPOOL MEETING FOR CHRISTIAN UNION.—1. The meeting was remarkable from the various denominations of which it was composed. In a hall containing about three hundred persons, there were leading individuals connected with seventeen Christian denominations—including Presbyterians, Episcopalians, Congregationalists, Baptists, and others; and embracing such men as Mr. Noel, Mr. Bickersteth, Dr. Leitch, Dr. Reed, Dr. Vaughan, Dr. Harris, Dr. Raffles, Dr. Urwick, Dr. Cox, Dr. Steane, Dr. Brown, Dr. Young, Dr. Harper, Dr. King, Dr. Newton, Dr. Alder, Dr. Candlish, Dr. Cunningham, Dr. Symington, Dr. Wardlaw, and a host of others well known to fame. Within the walls of that room was contained a great portion of the moving power of the Christian Church in the three kingdoms.

2. The second thing remarkable in the meeting was, the devotional spirit by which it was characterized. Not only was the whole enterprise undertaken in a spirit of prayer—not only was the first whole session devoted to prayer, praise, and reading the Word of God—but the same spirit and exercises pervaded all the deliberations of the meeting. The devotions of the meeting were generally led by men of God, and the whole conference seemed melted down under the power of the Holy Spirit.

3. The meeting was remarkable for the spirit of love and unity by which it was characterized. That there is a real and substantial unity amongst all true Christians is not only true, but a delightful truth. They are all washed in the same blood, and sanctified by the same Spirit; and there is to them "one Lord, one faith, one baptism, one God and Father of all." No only so—they shall soon be visibly one—*one* during the glories of the millennium, when "Judah shall cease to vex Ephraim, and Ephraim will not envy Judah"—when the "watchmen of Zion shall see eye to eye, and sing together with the voice;" above all, *one* amidst the blessedness of heaven, where they shall all sing the same song, and wear the same robes, and be led and fed by the same living fountains of waters, whilst God the Lord shall wipe away all tears from their eyes.

A correspondent of one of the newspapers has given the following summary of these truths in his own words, which the Christian public will soon see more fully announced in the minutes of the conference itself:—

1. The divine inspiration and authority of the Holy Scriptures.
2. The doctrine of the Trinity.
3. The utter depravity of human nature in consequence of the fall.
4. The incarnation and atonement of the Lord Jesus Christ.
5. Justification of the sinner by faith alone.
6. The work of the Holy Spirit in the conversion and sanctification of the sinner.
7. The divine ordinance of the Christian ministry, and the perpetuity and the authority of the sacraments of baptism and the Lord's supper.
8. The right of private judgment in the interpretation of the Holy Scriptures.

The doctrines here asserted not only indicate a broad basis of Christian union, but exclude from the Alliance Papists, Puseyites, Socinians, and several other classes of heretics. They embrace the classes of Christians only who hold the saving truths of the Word of God, and amongst whose members, therefore, Christ's true followers may be expected to be found.

CONTRIBUTIONS TO THE SCHEMES OF THE CHURCH.

FOREIGN MISSIONS.
 JOHN REDPATH, Esq., Treasurer, Montreal.
 From the Young Men and Ladies Missionary Society of Perth,.....£14 5 0
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