

get the Voluntary principle into a proper state of efficiency under due regulation, than to uphold any Establishment, however venerable or however useful. Nor do we despair of this being accomplished. We would almost as soon think of despairing of the cause of Christianity itself, for whatever does not, in some way, hold of a Voluntary principle, must have a very questionable connexion with Christianity. But Establishments were not the compulsory affairs, they are often represented as having been. Nor does the Church, under the name of a Voluntary system, always enjoy that liberty which many would lead us to believe. The Ministry is far more down trodden, the ordinances of the Church far more profaned, the name of religion far more abused, and its authority despised, the Word of God far more shamefully withheld, and the preaching of it restrained, by the people in the Slave States of voluntary Democratic America, than under either Pope or Emperor, from Constantine to the present day. The reign of Kings and the Establishment principle do not make the world Christians no more do Republics and the Voluntary principle. What is wanting is that the members of the Church, ministers and people, awake to the necessity of lending all their energies, each in his place and according to his ability, whether zealously labouring in spiritual things, or freely bestowing of temporal things, to cause her to shine, as the city set on a hill ought to shine, amid the darkness of this sin-begirt world. And though stately temples, and splendid ceremonies, form no part of her meanest outward glories; gorgeous apparel, gilded croziers, jewelled mitres, and proud tiaras, no part of the ornaments, or insignia of her ministers and rulers; though her head rise to heaven, yea is in heaven on the right hand of the Majesty on high, yet is her foundation in the dust, amid the lowest necessities of our nature; and not a stone, from the rudest and least worth, to the most highly polished and most precious, forming part of the glorious building, can be lifted into its place, without the help of a hand, requiring to be fed, under as imperious a necessity, with the bread of this life, as the soul, which animates it and stretches it forth to the work, requires to be fed with the bread of that life eternal which is from heaven. The cry of the covetous therefore,—feed our souls, but spare our money—can never come up before God, otherwise than as the prayer of the hypocrite, the cry of him that regardeth iniquity in his heart, which the Lord will not hear.

REVIEWS AND EXTRACTS.

THE EDINBURGH CHRISTIAN MAGAZINE.

We have much satisfaction in acknowledging the receipt of a monthly periodical, under the above title, issued by Messrs. Paton & Ritchie, the publishers

of the *Missionary Record* of the Church of Scotland. We have perused many of the articles with the deepest interest, and we hail with pleasure the appearance of this Magazine, which is designed not to interfere with the *Record*, but to contain a succession of articles, which, though not so appropriate to the columns of the former *Journal*, would yet be suited to the tastes and feelings of the communicants of the Church of Scotland, for whose benefit it is more especially intended, as will be seen from the following extract from the prospectus, which sets forth the views of the editor and publishers in commencing the publication:—

"The Readers for whom this Magazine is chiefly intended, are the Communicants of the Church of Scotland. Among these are persons of almost every rank, and every degree of mental acquirement. It is desirable, therefore, that the subjects treated of in the Magazine should be so far suited to the tastes and want of those different classes, as that each may find something to interest it in the contents of every number.

"But while the projected Magazine is intended to be in connection with the Church of Scotland, it is intended also to be as truly connected with the Church of Christ throughout the world. Its conductors, accordingly, earnestly desire, and it shall be their constant endeavour, to deal truthfully and righteously with other Christian bodies—to avoid all controversy—never to forget, that "we are a part, not a party;" and that the well-being of each portion of the visible Church is a positive blessing to the whole. If the truth can thus be spoken in love by a Magazine in avowed connection with a particular Church, it is believed that the tendencies of such a publication will, in the end, be more truly Catholic than if it professed itself to be unconnected with any."

We anticipate for the *Edinburgh Christian Magazine* a large measure of success under the management of its able editor. We present in this number a short extract, which will give some idea of the vigour and talent which characterise it, but we feel that any commendation of ours will be quite a work of supererogation, when we mention that the magazine will be under the editorial management of one, who, as a member of the first Deputation to this country, won golden opinions from and endeared himself to all with whom he came in contact,—we mean the Revd. Norman McLeod, of Dalkeith. We cordially recommend the *Christian Magazine* to all our friends, and trust that the lowness of the price (three-pence sterling a number) will secure for it a large circulation in the colonies.

EARNESTNESS IN RELIGION.

LUKE 13, Verse 29,—“They shall come from the east and from the west, from the north and from the south, and shall sit down in the kingdom of God.”—Not in vain has the Gospel been preached by faithful missionaries! In spite of the slothful, who would not enter the gate themselves, and who, consequently, cared not though the whole world should follow their example; in spite of all the arguments and opposition of the enemy, “a multitude greater than any man can number, of all nations, and kindred, and people,” shall sit down at the marriage supper of the Lamb. The redeemed “from the east,”—that

“mighty host which will have been gathered to Christ from the days of “righteous Abel,” down to the last convert in Hindostan or China, will all mingle with the multitude who will pass to glory “from the west,” throughout succeeding ages,—the increasing millions of the vast American continent. “They shall come from the south!”—The South Seas have already furnished many guests; and many more from those clustered and far-spread islets and island-continents, will mingle with the African negro, and with the cultivated European, and with the lonely Esquimaux and Greenlander, who will “come from the north:” and the “one family” will sing with one heart the new song of praise to the Redeemer.—“Thou wast slain, and hast redeemed us to God by Thy blood; out of every kindred, and tongue, and people, and nation; and hast made us, unto our God, kings and priests.” “Let the redeemed of the Lord say so, whom He hath redeemed from hand of the enemy, and gathered them out of the lands, from the east and from the west, from the north and from the south.” And when we read, even now, the history of God’s work among the heathen, and “see what He hath wrought,” and what has been accomplished in them and by them—what battles have been fought, and victories won, over long accumulating ignorance and superstition—what agonizing partings with kindred have been endured—what sacrifices of body and soul have been made in holding fast to duty—what steadfastness, amidst opposition, has been manifested by them: and when we contrast this earnest and laborious striving among those who have been “*last*” called to the knowledge of Christ, with the sloth and indifference, the carnality, covetousness, prayerlessness, and hardness of heart, among those who have been “*first*” called; who cry, “Lord, Lord,” and “hear Christ teach,” and “eat and drink in his presence,” yet are, after all, mere seekers, and, in God’s sight, “workers of iniquity;”—then do we already understand how those who are accounted *last now*, will be *first then*; and how those who vainly think themselves *first now*, will be *last then*; and how our Capernaums, where Christ teaches daily, may, because of their unbelief in the midst of their boasted privileges, receive, at last, a more dreadful condemnation; and though now “*exalted to heaven*,” be then thrust down to hell! When we hear, for instance, of the Sandwich Islanders already supporting all their missionaries and schools, without aid from the Home Church: or read of others who, a few years ago, were fierce savages, now forming themselves into prayer meetings and missionary societies, and sending to Britain several hundred pounds as their contributions to the cause of missions,—may not many professing Christians in our land already hear, in all this, the echo of righteous condemnation upon their worldliness and sloth, the converted heathen being judges?

Let us learn, then, from this passage, to be *in earnest*, if we would possess true religion, or any good! Let all mere formality, empty talk, outside profession, and pretence, be banished from us, as a lie; for whatever else shall stand at judgment, all that is *false* must *surely* perish; and whatever else commands a blessing, certain it is, that no blessing can possibly rest upon insincerity and want of earnestness. *Let us never forget that we are, truly, just what God knows us to be; and that having a name to live will not save us, (though it may deceive us,) if the heart-searching God, who cannot be mocked, sees that we are cold formalists—empty pretenders—slothful hypocrites—dead! May God quicken us more and more through the Spirit of Life which was in His Son! May He breathe on those dry bones, that they may live! May He deepen on our souls a sense of our responsibility—increase our faith in the reality of things unseen—awaken in us a more abiding conviction of the necessity of solemn earnestness in making our calling and election sure; that, in His sight, we may all, not only seek, but “strive” to enter in at the strait gate, and to walk along the narrow path which leadeth into life!—Edinburgh Christian Magazine.*