

not less self-devoted than self-willed, masculine alike in its virtues and in its faults,—it supplied a picture for the master's hand, and within our own memory that hand has been found to draw it. But it is not only a picture, it is at this hour a living reality, though softened and tempered by the powerful influence of time to the age in which we live, yet still retaining some of the narrowness and some of the sternness, with, as we believe, all the courage and all the fervour, of its earlier and more renowned existence. The Free Church of Scotland, as it is called, is about two years and a half old. Within that period, it has levied in voluntary contributions, from the less wealthy classes of a not very wealthy people, some seven or eight hundred thousand pounds. Its original ministers are a body of persons of whom a large portion abandoned actual benefices in the Establishment, and the remainder the road to such benefices, because Lord Aberdeen, and those for whom he acted, would not allow that the acceptableness of a candidate for a charge was to be considered unconditionally and universally as among his qualifications for it; or, in other words, would not give an irresponsible right of rejection to the people. The notion for which these men abandoned their warm firesides is, to the minds of Englishmen, shadowy, thin, unappreciable, in great part unintelligible.—The secret of its strength and sacredness to the minds of a large number of Scotchmen is to be found, if anywhere, in the peculiar history of the Scottish Reformation, of which it appears to have been a secret instinct to replace, or to aim at replacing, the title, commission, and ecclesiastical descent of the former Church, by an authority purporting to be derived immediately and of Divine right from the Christian congregation at large.—The Free Church, therefore, is strong in its relation to the Presbyterian tradition of Scotland. It is strong in zeal, as may appear from the few words in which we have spoken of its efforts and its sacrifices. It is strong in unity of doctrine: nothing can be more remarkable than the patience, nay, the pride of great numbers of Scottish Presbyterians under the yoke of Calvin, as compared with the uneasiness of the modern Germans, under the mere shadow of the yoke of Luther. Lastly, it is strong in its numbers, counting something near seven hundred congregations: it hears the Establishment in a majority even of rural parishes throughout the country generally; and in some districts, as in Sutherland, it is evidently and undeniably the Church of the people.

There is at least not less truth in the following portrait of the Establishment. It may, perhaps, show some of our Moderate friends how the epithet *Residuary* should have stuck so fast:—

"We have reserved for the last place in our enumeration the National, or, as it is contemptuously called by the rival body, the Residuary Establishment. There can be no doubt that the Kirk of Scotland lost by the Secession of 1843 the great majority of its more conspicuous and popular ministers. As little can it be disputed that we are not now to look within its bounds for the spirit which anathematized the Black Indulgence, which repudiated Leighton's Accommodation, which prompted the usings that terminated at Pentland and at Bothwell Bridge, the Covenant of Queensferry, the Declaration of Sanquhar, the Excommunication of the King at Torwood, and, in a word, which finally achieved the legal and political establishment of Presbyterianism in Scotland. We can find no counterpart to the present Kirk in the struggles of a century and a half, from the Reformation to the Revolution. Perhaps it more nearly represents the indulgent ministers of the time of the later Stuarts than any other class.—But, on the whole, it must be considered as answering to the large neutral mass which subsists in the composition of all communities, which enters into the *substratum* of history, but gives to it little or no portion of its form."

STATE OF THE CHURCH OF ENGLAND.

The *Record*, a Church of England paper, published in the British metropolis, has in editorial, on the 1st January last, from which the following extracts are taken. True Christians, of every denomination, will deeply sympathize with the writer—who is evidently much distressed at the state of

things he describes, entertaining, as he does, just views of the Gospel and the office of the Church, as a witness for truth, although little aware that the prelatial constitution and Erastianized condition of that Church, are no inconsiderable sources of the evils he deploras:—

It is with deep grief that we express our apprehension that our own beloved Church, the united Church of England and Ireland, is rapidly departing from her prowess against the great Antichristian errors of Greece and Rome, which she had maintained from the period of the Reformation.—God has had, in all ages, witnesses to his truth. The witness borne by our beloved Church against the great Antichrist at the period of the Reformation, we and the whole world know. Though, subsequently, her witness was more feeble, both from her own weakness, and from circumstances not loudly calling for a more decided testimony, still we stand before the eyes of the world, in the habitual use of our Articles and Formularies, not only distinct from, but protesting against, Antichristian Rome, while the State, under the influence of the Church, maintained the throne, the constitution, and the laws, on pure Protestant foundations, in the use of terms the most precise and absolute. Church and State stood as witnesses for God against those doctrines, which, assuming to be the Gospel, rendered it of non-effect, and especially against that apostate Church, which had perpetrated the forgery of the truth in which she glories, and in which is involved the eternal ruin of all who trust in her most antisciptural announcements.

How long the haven of Rome had been working among us previous to the publication of the first number of the *Tracts for the Times* we know not; but then it manifested itself in a way not to be mistaken by him who had been himself taught of God.

After referring to recent manifestations in the Church of England, of a disposition to fraternize with the Romish and Greek apostacies, and plainly declaring that friendship and fellowship with them is equivalent to a relinquishment of her Protestant character, and her testimony for the truth as it is in Jesus, he proceeds as follows:—

It is difficult in the present anomalous circumstances of our Church, to see a fresh step taken by her (exclusive of the administration of the laws by her constituted tribunals), of which it can be said this is the action of—THE CHURCH. None of her proceedings, perhaps, partake so much of a corporate character as those under which the Primate and Metropolitan has recently with the general concurrence and acquiescence of the bishops and clergy, nominated to various foreign bishoprics—and, among others, to the bishopric of Gibraltar and that at Jerusalem. In these cases the *English Church* has acted according to the general apprehension of the world; and the character of her action has been clearly marked and is very peculiar.

In relation to the bishop placed at Malta, he was denominated the Bishop of Gibraltar, avowedly, because a Popish bishop was already fixed at Malta, and this Church did not wish to interfere with his labours: and, as it regards the bishop placed at Jerusalem, it was emphatically announced that he was not sent thither in anywise to interfere with the *Orthodox Greek Church*, but merely to minister to such Protestants as might be found in Syria and the neighbouring countries: and not only so, but an epistle was addressed to the patriarchs and bishops of the Greek Church, in the name of the archbishops, bishops, and clergy of Great Britain, requesting the formation of an amicable alliance with her, as a sister Church, thus making a still further advance on the present principle, on which we act in regard to that idolatrous communion: that there shall be no interference by us with her dark and destructive reign.

Now, who can deny that this is not the action of the Church of England as constituted at the Reformation; but the action of a Church, not Protestant, and which is gradually assimilating itself to those apostate communities against which the wrath of God is declared.

He thus appeals to the Evangelical Clergy:—
Who accomplished the Reformation? Men of

Evangelical principles and none other. Who, under God, can now save the Church? The same parties and no other.

But for the most part they are doing nothing. Nothing suitable to the exigency of the times. Nothing to show to the Church and to the world, that whatever others do, they will not be silent and quiescent while the Romish and Greek Churches are acknowledged instead of being protested against. Nothing to justify the opinion circulating among the thousands of the younger clergy—"those doctrines cannot be very bad or destructive which, though lying at the foundations of the Greek Church, our archbishops and bishops have agreed to look over, and not only so,—for they have offered the right hand of fellowship to a Church glorying in, and teaching them to the myriads of her people."

We again solemnly ask the Evangelical clergy what they are doing, and what they intend to do, for the salvation of their falling Church? Falling! we do not speak of its earthly buttresses, but falling from the principles which are its true glory and strength. Are multitudes of them not quietly taking part, really or apparently, with those by whom this change is being gradually effected—coming in, with a note more or less distinct, with the prevailing spirit of the times, instead of raising their voice as a trumpet against the change that is passing over us? How would it have been had men at the Reformation acted so feeble a part?—How different the spirit then and now! Is not that worth preserving which they wrought out for us at such a cost!

THE POPE AND THE EMPEROR OF RUSSIA.—It is an ominous fact that the Autocrat of Russia—the Head of the Greek Church—has recently paid a visit to the Pope.

On the last day of the visit he stood upon the cupola of St. Peter's, where, by the instructions of the Pope, a collation had been provided for him. On that occasion, taking a glass in his hand, he pronounced the following words:—"To the health of the Pope. May C^h preserve that venerable person and GRANT HIM ALL THAT HE DESIRES."

There is no good reason why the Romish and Greek Churches should not at length become one; and more extraordinary things have happened in the world than such a consummation. There are no better reasons than carnal pride and mutual lust for power and pre-eminence, and there were no more solid reasons for the original division. Let them unite, and they will constitute, in their united capacity, one great Antichrist instead of two, now speaking, materially, the same language and minding the same things. Such is the alliance and fellowship courted by the Church of England, which at the same time rejects and casts out all Evangelical Churches. Are not all Christians who remain within her pale responsible for these things? Do they consider this awful responsibility?

THE EVANGELICAL ALLIANCE.

The following are the resolutions which were adopted at the Aggregate Committee, held in Liverpool, a few days ago:—

Moved by Rev. J. Haldane Stewart; seconded by Rev. Dr. Buchanan,—

1. "That, in seeking the correction of what we believe to be wrong in others, we desire, in humble dependence on the grace of God, to obey ourselves, and by our practice and influence to impress upon others the command of Christ, to consider first the beam that is in our own eye. That we will, therefore, strive to promote, each in his own communion, a spirit of repentance and humiliation for its peculiar sins, and to exercise a double measure of forbearance in reproving, where reproof is needful, the faults of those Christian brethren who belong to other bodies than our own."

Moved by Rev. Dr. Massie; seconded by Rev. 'Tod Brown,—

2. "That when required by conscience to assist or defend any views or principles wherein we differ from Christian brethren, who agree with us in vital truths, we will aim earnestly, by the help of the Holy Spirit, to avoid all rash or groundless insinuations, personal imputations, or irritating allusions, and to maintain the meekness and gentleness of Christ by speaking the truth only in love."