

its erection, absolutely abandoned by the minister, because the trustees allowed a Methodist clergyman to preach within its walls! So that those members of the congregation, who were determined not to be deprived of the preaching of the resolute minister, had to build for him another house, in which, for many years, he continued to preach to them affectionately and devotedly; for, notwithstanding the exceedingly dark aspect of his exclusiveness, as viewed from the stand point which christians have now reached, he was a good man, and an excellent christian; of which he then gave, and happily still gives highly satisfactory evidence, as is well known to many; and it is here added with great pleasure, that on his removing to a new charge, where he was thrown into closer contact with his Methodist brethren, he was enabled to change his views of them so thoroughly, as to find satisfaction in exchanging pulpits with their minister! Take another case in point—Parties are still living who attest it to be a fact, within their personal recollection, that the Presbyterian Burghers in Scotland, would not allow a servant of their membership, to join with his master in family worship, if that master happened to be a Presbyterian Antiburgher! Who in the days of such occurrences could have ventured to pronounce the coming together of these bodies practicable! Yet the approximating work was commenced and completed; and several years have already passed, since their incorporated union was happily established, so that they are now, and have been for years, mutually enjoying full communion and fellowship together, as constituent parts of the United Presbyterian body. In the light of such historical facts, it is difficult to conceive how any one can hesitate to admit, the practicability of the unions suggested.

AS TO HOW THE UNIONS ARE TO BE EFFECTED, it is certainly safe to state, that all who clearly see their importance, should, at once, begin to call the attention of their neighbours to the subject; determined never to rest the agitation, till the scripture measure of christian union, is fully enjoyed by the saints on earth. The details of the work, present a widely extended field for hints and suggestions; specific parts of which, will, hereafter, be occupied from time to time, as need shall require, and opportunity offer; and as the first instalment of which, it is now suggested, that in all those localities, where the church-going population is barely sufficient to form one good congregation, measures should an once be taken to prevent its being weekly broken into fragments. If within the limits of the congregations, two, three, or more evangelical churches have been organized, let it be determined by the ministers, if they are in the advance of the people, that two of them shall not be found preaching at the same hour, in that community; each of them submitting to a yearly arranged plan of appointments, that shall give to each, such a number of them, as shall bear the same proportion to the whole, which the number of his adherents, sustains to the whole number avowing adherence to the contracting parties. Should the people be in advance of the ministers, let them meet together and determine that they will not be separated in the public worship of God. Let them inform their ministers, of their determination, and that they are prepared to hear, such of them, as are willing to accept of an equitable scheme of appointments, such as has been suggested, while the party, or parties, that will not so accept, they have unanimously determined not to hear under any circumstances. And thus, many of the most prominent advantages of the union sought, might be realized immediately, in every community, where either the minister or the people are determined to enjoy them; and certainly long before extensive incorporated unions can be satisfactorily consummated; as these should never be entered into, until the contracting parties clearly understand the outlines, of the extent and limits, of the rights and obligations of the individual believer, and also under what obligations they place themselves, by

admitting their belief in his christian character. Respecting these things much remains to be brought forward in due time; for the present, the reader, is left to consider the following interesting paper:—

PROGRESS OF CHRISTIAN ALLIANCE.

A SERIOUS CALL TO MORE LOVING UNION AMONG THE CHILDREN OF GOD AND THE MINISTERS OF CHRIST.

BY THE REV. CHARLES JACKSON, INCUMBENT OF BENTLEY, HANTS.

Whatever course we may be pursuing, or in whatever work we may be engaged, there is nothing more needful than to review from time to time the position which we have gained, to look back upon *all* the way by which our God has brought us, the dangers we have encountered, the difficulties with which we have had to contend, the sources of prosperity which God has opened to us, and the Ebenezers which we have been encouraged to set up in remembrance of the mercy and goodness of our God.

Such an exercise has a twofold benefit connected with it. It is both humbling and cheering. It tends to discover much which is impure in motive irresolute in purpose, and deficient in sincerity; whilst on the other hand it seems to prove that God has nevertheless triumphed over all hindrances, and in spite of every obstacle, prospered the efforts of his creatures for the advancement of His own glory.

Such are the mingled feelings of sorrow and of joy which a review of the course of the Evangelical Alliance gives rise to. We have much to mourn over, because we have yet made so little progress, and reclaimed so little land from the wilderness of our corrupt nature for the cultivation of the grace of love. We have much to be thankful for in that hitherto the Lord has helped us, and that He is even now inclining the hearts of many to cast in their lot with us, and to say we will go with you, for we have heard that God is with you.

Still we cannot conceal the fact, nor is it well that we should do so, that our cause has been far from receiving that measure of support and encouragement from Christian ministers and Christian men to which it has been fairly entitled. Were the manifestation of Christian unity a mere matter of taste which individuals might exercise or not at their pleasure, or were even the neglect of it to be numbered amongst those things which are lawful, however inexpedient, we might then be content to give silent vent to our sorrow, or to speak of it only to Him who seeth in secret. But when we have to deal not with a question of mere choice but of bounden duty, when God's word speaks so plain on the subject that he who runs may read, we dare not do otherwise than lift up our voice like a trumpet and sound an alarm in God's holy mountain.

What we would earnestly desire and pray to be enabled to do, is to urge upon all Christians, the recognition of that brotherhood which results not from uniformity of worship or similarity of creed, but from adoption into God's family, and the baptism of the Holy Ghost. We speak not now to those whose views of Gospel truth have become distorted, or whose spiritual apprehension is bounded by the narrow limits of the denominations to which they belong. Gladly, indeed would we reason with any brother, however erroneous his judgment, or untenable the position which he sought to occupy. Departure from the simplicity of the Gospel, is never to be visited with scorn, but to be mourned over with pity; and the more fatal the error into which any have fallen, the more need of tenderness to convince such, and of gentleness to lead them to retrace their steps. But at present our business is not with those who are involved in the midst of error, or given over by a strong delusion. Rather would we speak to heaven-taught and heaven-directed