

effort. So to modify the discipline of the church as to meet the conditions of the social body, is to bring down the doctrines of the gospel to a worldly standard, and to drag the church after the car of the state. This subserviency must be fatal to the vitality and power of the church. Her freedom is essential to her efficiency. To mingle the forms of the Christian society with the policy of the state, when the state, as in this case, is anti-Christian, is to destroy its means of producing any kind of amelioration : it becomes a part of the same system ; an element of evil, only swelling the general aggregate, and giving its amount of influence to the universal corruption.

This contest of principle is a fearfully grave subject. The men who are called to represent the Christian cause are placed in a most responsible position. Their fidelity must be severely tested ; their duties are of the most momentous description. Will they retain their fidelity to true Christianity,—their adherence to the pure gospel,—their devotedness to the interests of humanity ? We hope they will. We have much confidence in their character. They do not see it to be their duty to put themselves in direct collision with the civil government ; but they feel the obligation of upholding the truth of God. They trust in the omnipotence of this truth ; and, retained in its integrity, it is indeed undying, it is irresistible. These our brethren do not recognise as legitimate an avowed agitating opposition to the state : this is their avowal ; but they have confidence in the efficacy of gentler means. They do not see the hand of God in the thunder and lightning ; but they believe in the “still small voice.” “Not by power, or by might, but by my Spirit, saith the Lord,” is their motto. May they live to see that Holy Spirit raise the sable sons of Africa to the condition of “sons of God,” to the dignity of intelligent and civilized men, to the happiness of freedom !

THE END.