

thralldom in which they were held by the Popish priesthood. It is the first division which has ever taken place among the Jews, on any of the essentials of their religion; and cannot fail to produce speedy as well as most momentous results.

These Jewish Dissenters have taken a place in Burton Street, London, which they have converted into a synagogue, where they now worship Jehovah, as "*The Reformed Jews*." The designation they have chosen is of very significant import. Who knows but this may be the first step in Providence to pave the way for the conversion of the Jews?

CONGREGATIONALISM.—We extract the following remarks from "An Address, intended to have been delivered on the occasion of laying the foundation stone of the Lancashire Independent College, at Withington, near Manchester, by George Hadfield, Treasurer to the Institution." The author is a layman, pre-eminently distinguished for his Christian beneficence, his zealous efforts in the cause of religious liberty, and, as this address proves, his able and enlightened views on the subject of ministerial education. The delivery of the address on the occasion referred to was prevented by an alarming accident;—it was subsequently delivered before the friends of the College, the Rev. Dr. Raffles in the chair—when an unanimous resolution was passed that "it should be committed to the press." The College, we believe, is now nearly completed, and will probably be opened in the course of the ensuing summer.

Christian Friends,

God has graciously promised, "My word shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Whenever, therefore, the word of the Lord is brought to bear upon the intelligence of the human family, however insignificant the agency may be, it always accomplishes some beneficent end, and thus evinces its divine power. Who then amongst us can be indifferent to the present undertaking—the foundation of a College for the education of pious young men for the ministry of the gospel amongst evangelical Dissenters? An enlightened and evangelical ministry is the greatest blessing of a gracious God to fallen man, in his present state of probation. We, Protestant Dissenters, of the Independent or Congregational denomination, consider this inestimable boon to be above all price. We, as one section of the Universal Church of Christ upon earth, owe, under God, all our success to the character of the ministry of the word amongst us; and by its character

we must stand or fall. The ministry of the gospel is the weapon of our Lord, to be employed in the conversion of the world. The importance, therefore, of this "School for the Prophets," to the interests and welfare of our denomination in the northern counties of England, can scarcely be over-rated: but this is only a small part of its value, for our prayers are, that its beneficial influence may extend to the United Kingdom—to the Colonies—to heathen nations—and, indeed, to all the world. The command is, to "teach all nations," and it is the desire of our hearts to obey the divine injunction. We trust this Institution will be handed down from generation to generation, until the "whole earth shall be filled with the glory of the Lord."

Our ecclesiastical polity is founded upon the authority of the New Testament, and the example of the Church of Christ in primitive times, extending over the first two or three centuries of the Christian era, which, as is generally admitted by ecclesiastical authorities, was Congregational. "All the churches," says Dr. Mosheim, "although strictly united amongst themselves by the bond of faith and love, and most ready to perform all mutual duties to each other, nevertheless possessed their own jurisdiction, and governed themselves, without foreign assistance, or any external authority. Neither in the Scriptures, nor in any other record, is there any writing to be found, from which it is possible to gather that some churches depended upon the orders or will of other greater or more noble churches. On the contrary, many statements everywhere occur, which afford the strongest proof that all the churches possessed equal rights, and were altogether on a level and equality amongst themselves." Authorities to the same effect might be given, from Dr. Isaac Barrow, to clergymen of the present time, in confirmation of this statement. It might be supposed that evidence like this would settle the question of ecclesiastical discipline and practice, and establish complete and absolute religious liberty in all Christian countries; but, so far from this being the case, the most persecuting laws were enacted against our predecessors, from which we have not wholly escaped; and in the records of our history are inscribed the names of confessors and martyrs as glorious as ever adorned the Christian Church since the days of inspiration.

For two hundred and fifty years, the State has frowned upon our denomination, and by the impious test and corporation act, (Charles II.) which was repealed only twelve years ago, a most solemn sacrament of our religion was desecrated, in order to keep us from civil offices. We, as Protestant Dissenters, are at the present day excluded from the Universities, by the Established Church, which shuts out Catholics also, whose ancestors founded them. When we erect a place of worship, or build a college, and settle it in trust for public advan-