

ded portions of the christian community, would raise all the benevolent, and self sustaining schemes of the church completely above embarrassment; without requiring any increase of contributions above the present annual rate.

Take a single settlement in Canada, which can be easily named, as the representatives of others. The population of the block, or settlement, could all conveniently meet in one house; and when met, would not form too large a congregation to be addressed by one preacher; yet the population of this settlement or block, have been at the expense of erecting *four* places for public worship, the toil and expense of building three of which, is simply a *costly* sacrifice laid on the altar of *carnal* divisions; time and labour, which, if properly expended, would have placed the christian benevolence of the community in question, far in the ascendant; as without doing any thing more than they have done, they might have built three edifices for the public worship of God, in the midst of destitute and poor communities, where they are greatly needed; while they, notwithstanding the munificent liberality, would enjoy themselves much better in one compact assembly, than in four lean, scattered and jealous groups; securing also to themselves at the same time, a snug annual saving, equal in value, to the care, toil, and cost of warming, lighting, cleaning and keeping in repair, three edifices constantly used as places of public worship! And then, by giving their *own* minister the salaries which they now give to two, keeping them under the cruel, crushing weight, of unremitting pecuniary embarrassments, which stint and shrivel the powers of the soul, and by which, the *first*, *second*, and *third* "parallels" are quickly and deeply formed in the brow, covering the citadel of thought--ominous lines, too truly indicative, of the *progress* of a bombardment, as wasting and destructive to the inhabitants within the citadel, and to the beauty and loveliness of the place itself, as is the present bombardment of the allies, to the inhabitants and loveliness of Sebastopol! The light of the judgment day is needed to illumine the faint and concealed lines of this picture! But enough.--The two salaries so inadequate to the purposes for which they are applied, could, as has been suggested, be appropriated to the support of one minister, who, would then be lifted above the necessity of living under a load of constant pecuniary embarrassment, and enabled to enjoy the luxury of giving of his substance, to such objects as properly claimed his support. But this is not all, the settlement in view, after doing all that has been suggested, would still have the annual salaries of two of their four ministers on hand; and which they might appropriate, in paying annually, one third of the salary of each of the ministers labouring in the distant settlements, in the midst of each of which, their princely liberality, had erected a commodious edifice for the worship of the living God. All this, be it observed, might be accomplished by the population referred to, at an important, constant yearly saving on their present rate of expenditure; and, what may well excite surprise and astonishment, the whole of the people still remain, precisely what they now are, in *name*, *doctrine*, and *worship*.--PRESBYTERIANS! And let them retain any one of their four ministers, whom in their wisdom they might see fit to select; he, without the slightest change, would still be, as before, a Presbyterian Minister! It seems, therefore, perfectly safe to affirm, that the expense of erecting three of their meeting houses, and all the yearly expenses of sustaining three ministers, and the other expenditures thereon contingent, must be all viewed simply as a costly sacrifice laid on the altar of carnal divisions; the healing of which, by an incorporated union of the divided sections, would raise all the church and benevolent schemes of the community under consideration, far above every one of their pecuniary em-

barrassments, without requiring the slightest increase in the present rate of their annual contributions.

REASON 4th.--The consummation of the union-measures already suggested, would render the present supply of ministers amply sufficient for all legitimate demands, and relieve the denominations from the prevalent woeful forebodings of an approaching general destitution of ministers.

The great difficulty of obtaining good and efficient ministers, is becoming yearly, more and more pressing--ly felt among all denominations in America. On all sides it is admitted, that the number of young men now yearly entering the ministry, is not equal to the number of ministers now annually taken from their posts. Well therefore, may the denominations ask, how are the present and future demands of the churches for ministers to be met? Met! it is conceived to be pure folly to imagine, that demands so unreasonable ever will be met by an equivalent supply of *good* and *efficient* men. If ever these calls are answered, it must be by a rush of men into the ministry, who were formed for other fields of labour. The economy of providence, is quite too rigid, to admit of so gross a mal-appropriation of valuable talent, as the supposed case would render inevitable. There is scarcely a village to be found in Canada, however small, that does not exhibit on each Lord's day, from *two* to *four* ministers of the gospel, preaching at the *same hour* to as many separate congregations! all of which, if formed into one congregation, would seldom constitute an assembly sufficiently large, to place any part of the hearers beyond the reach of the speaker's voice.

Now the people would all like to meet together in one assembly, from Sabbath, to Sabbath; and they know that if it could be done on equitable principles, that they would all enjoy themselves much better than it is possible for them to do while meeting in two or four distinct groups. And each of the ministers admits, frankly, that it is extremely discouraging to continue preaching from sabbath to sabbath, to a scattered fragment of a congregation; and he also knows well that a full assembly would obtain from him far superior sermons, by lifting from his heart a depressing load of discouragement, consequent on witnessing *thin* death-like congregations. It is therefore obvious, that if the union measures advocated in the Tribune, were consummated, preachers and people would all enjoy their respective positions much better than under existing circumstances; and on each Lord's day, each village and town, would have from one to three ministers to send into the highways and hedges, for the purpose of forming and building up congregations where they are greatly needed, and thus, wherever a legitimate demand exists, there a minister of the gospel would be found; the great Shepherd so ordering, that a truly united church shall never have occasion to complain of a deficiency in the supply of a good and efficient ministry. While the church *split* and *torn* into sectional fragments, in violation of his express instructions, to the contrary, must ever look in vain to the good shepherd, for a supply of valuable men to be consumed in the embrace of the voracious Moloch of Presbyterian, Methodist, Baptist and Congregational *divisions* and *sub-divisions*.

But admitting the truth of all that has been advanced, and the propriety of consummating the union measures suggested, is the consummation practicable? And if so, how is it to be matured?

In relation to the practicability of the measures, none can deny that much of the approximating work is already accomplished. Thirty years ago it was a common occurrence to hear Presbyterian and Methodist ministers reciprocally pronouncing each others distinctive doctrines, "damnable heresies!"--A Presbyterian Meeting House, in which the writer constantly worshipped God in the days of his youth, was within a few years after