

3. Is it not inconsistent to receive one member of a church and refuse another? Ans. I would refuse none who are willing to come after the command and example of the Great Head of the Church, but if unhappily we differ as to this, the *stranger* will readily forbear when he is aware that his accommodation cannot be granted but at the expense of the people's private *convictions* of truth. One man may be as wise as another, but we cannot exchange our convictions of truth in principle or practice. So "Let us prove all things, and hold fast that which is good." That the spirit of peace, love, and conciliation may take the place of that of division and distraction, in all the churches of the saints, is the sincere desire and fervent prayer of,

Your's in the Gospel,

F——.

DEAR BROTHER,—I am so much pleased with the ideas contained in the following article, that I am induced herewith to send it to you, and I hope you will give it a place in the columns of the Magazine. It has a tendency to render those of us, in these Provinces, who have emigrated from Britain, contented with our lot, and lead us not to indulge in vain regrets at leaving our beloved country, but to exert our energies to fulfil the purposes of God in sending us hither. It has also a tendency to lead us to pray that our native land may prosper, and "that her fulness," instead of her fall," may become the riches of the world." It is a beautiful idea, that emigration is leading thousands to leave their native land, and scatter themselves over the face of the earth, that the world may the more speedily be converted to God; and though the good leaven in the mass that emigrate is small at present, yet we know a very little leaven ultimately leavens the lump. Praying that we may be a part of that

leaven, I remain, your's affectionately,

A BELIEVER IN A PARTICULAR PROVIDENCE.

[Our correspondent refers to a beautifully written paper by Mr. Henry Rogers, on *The Destinies of England*, inserted in a volume edited by WILLIAM ELLIS, and entitled "THE MISSIONARY; or Christian's New Year's Gift." The article is in the form of a Colloquy between the author and his friend Horatio. The subject is grounded on the following question, "Shall I say that I exult in the present sufferings of our country, Horatio?" After a few explanatory sentences, the colloquy thus proceeds:]

..... "In the eyes of future ages, depend upon it, the epoch of our decline will be the epoch of our glory."

"I do not clearly understand you; explain your meaning more fully."

"Is it not plain, my friend, to the Christian—and not more from the pages of revelation, than from the progress of events—that Providence designs that the whole world shall be peopled, civilized, and above all, made Christian; and is it not equally plain that vast regions of the earth as yet remain an unbroken solitude; that still larger portions are utterly barbarous, and that but a very small part is Christian? Now, can you conceive any expedient more simple in itself, and yet better adapted to secure those complicated and magnificent results to which I have just referred, than letting all the elements of power accumulate almost to bursting on some favoured soil, and then by the operation of some irresistible causes, scattering them over every country under heaven? Now this is just the case with Christian nations—and with those nations, just in *proportion* as they are Christian,—that is, in proportion as they retain the truth in its purity. It is not wonderful, indeed, that they *should* attain this supremacy in power—and that, too, just in proportion as Christianity is vigorous. Such rapid superiority is necessarily involved in the indirect influence of Christianity itself, on the moral and intellectual habits of nations. Now amongst these favoured nations, England stands pre-eminent. The elements of all kinds of power, moral, intellectual, and physical, are scattered about in the most ample profusion; it is the very 'gold coast' of civilization; her