

had just learned the meaning of our text, 'Submit yourselves therefore to God.'

Not long after this a minister of the gospel of ten years' standing whispered to us as a friendly admonition, "It is an easy matter to talk about Christianity, but to speak of eternal things from the heart is far different." He too, for the first time probably, had been made to pass through the deep waters that he might in conscious hopelessness as a miserable, guilty, lost sinner, bow before the Sovereign God.

The penning of this relation was prompted by the extract from Krummacher in the Puritan Recorded of October 14.—*Pur. Rec.*

METHODIST ZEAL AND NUMBERS.

From the Christian Herald, (Presbyterian).—

"No pioneer gets beyond their reach. Though he pass the Rocky Mountains, and pursue his game to the Pacific, he soon finds the self-denying, unconquerable, unescapable Methodist minister at his side, summoning him to the camp-meeting, and winning his soul to Christ! Thousands upon thousands of pioneers, scattered like sheep, and almost lost from the world, in those far-off wilds of the West, have blessed God for raising up Wesley and the Methodists.

"The Catholics can do nothing with these stirring people. They are non-plussed, outstripped and outdone, by the simple and fervent Methodists. Whilst Romanists are piling up their stone churches, to last for ages, hanging their massive bells, fastening their images, and displaying their trinkets, sent from Europe, the self-denying Methodist starts forth, caring little where he shall lay his head, erects his tent by the side of some stream in the wilderness, and *blows his horn* to call the hunter from the chase, and the plowman from his yet unfenced fields! The sounds of the Gospel are impressive in those solitudes. The people gladly hear. God is there. They see his emblems in the majestic trees. They hear him in the winds. They see him and they hear him in the man of God, who has left all and come to them in love. Such love, and such manifestations of goodness, are overpowering. Rough souls are melted down, hard hearts are subdued and converted, and huge hands are soon seen rearing up a house for God in the wilderness! Other settlers are now attracted around this spot; and presently here is a thriving Christian village!

"In the meantime, the minister has passed on, and enacted similar scenes elsewhere. In a few years several churches are formed, each nearly as numerous, it may be, and far more spirited and happy, than the one which the Romanists have collected from their bigoted immigrants, taught to count beads, and to swallow down the Latin, which is roared forth in their costly edifice, from an European organ, and a babbling priest!

"Thus it is that the Methodists have secured such large numbers in the mighty West. Spirit, energy, economy and self-sacrifice have made them an overmatch for the Catholic host! They constitute the largest division of that great army, which, I believe, God will use to make Protestantism completely triumphant in our country."

Views and Doings of Individuals.

CAN A QUAKER BE A CHRISTIAN?

This may seem a strange question to ask in this age of light and charity. The intelligent and evangelical reader may be ready to answer in these words—'a Quaker may be a true Christian in precisely the same way and sense as any other poor sinner, whatever sect he may belong to, whether Baptist or Pædobaptist,

according to the apostle's teaching in Rom. 10, 9, 'if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved'; and that Quakers are sometimes at least found thus confessing Christ and believing to the salvation of their souls is most strikingly proved by the lives and writings of such persons as Elizabeth Fry and J. J. Gurney. However conclusive this answer may be, it is well to examine the matter a little more fully. What are the facts in the case? The Quaker, however truly he may exercise repentance toward God and faith in the Lord Jesus Christ, has yet no sacraments or symbolic ordinances and no church organization; he is unbaptized with water, he is unscaled with the sacramental bread and wine, he is unblessed with a priestly or clerical benediction. Can he then be a disciple of Christ? According to the Puseyite or Church of England doctrine he cannot, for he lacks not only the apostolic succession of the priesthood, but also baptism; 'wherein,' as the Catechism teaches, 'a babe is made a member of Christ, the child of God and an inheritor of the kingdom of heaven'. Other Pædobaptists also hold views which go directly to unchristianize a Quaker, for they consider an unbaptized person as a heathen, as one not placed in the covenant, and therefore not admissible to the communion of the church; so that if Mrs. Fry and Mr. Gurney had applied for church fellowship, they would have been refused, because they were unbaptized. There may be some exceptions to this rule among large-hearted Pædobaptist, who are intelligently opposed to what is called 'close communion' among their Baptist brethren. And as for these latter, it is clear they cannot admit a Quaker to be a Christian, or a true disciple of Christ, for the admission would be fatal to their close communion theory; for if an unbaptized Quaker can be a true disciple, he may be also admitted to the Lord's Supper, which is the privilege of all true disciples, or all who are acknowledged as such.

But it may be said that this is not a practical question, since Quakers care not for the Lord's Supper. Yet it is a fact that some good Christians, Quakers and others, are to be found who wish to observe the Supper, though they hold the rite of baptism not to be binding, and consequently are never baptized. In such cases as these, as well as in the case of believers sprinkled in fancy, the open communion Baptist feels no difficulty; for with him all these differences and errors about baptism form no rightful bar to communion, in as much as he desires to receive whosoever Christ hath received, whether an evangelical Quaker or a godly Pædobaptist.

B.

FROM THE REV. JOHN GILMOUR.

(For the Gospel Tribune.)

For nearly forty years the answer made to the angel of the Lord in the prophecies of Zech. might have been returned in regard to Europe. "All the earth sitteth still and is at rest." This, however, refers to what may be styled international war; within themselves many of the nations have been heaving with seditions, which even reached the point of rebellion and revolu-