

"Let us write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, and at the end it shall speak and not lie, because it shall surely come, it will not tarry."

Finally, my brethren, much as we would commend and enforce our peculiar principles, and desire to have our congregations to understand and value them; let us seek not obtrusively to force them upon the attention of others, but rather to exhibit their fruits—and side by side with those whom we trust also love Christ, but who in these things may conscientiously differ from us; let it be our aim to labour *with* them where we may, or alone (without opposing them) where we cannot—in the great work of the conversion of the world to Christ—to uphold and increase the purity of the church by a revived and earnest piety; which after all is the great want of this day. The more this is cultivated, the more we shall, in spite of denominational differences, love all who love our Lord Jesus Christ in sincerity and truth, and the more strenuously shall we seek for His glory in all things. That He whose right it is to reign, may take to himself the kingdom, reigning in every heart, and extending its bounds from shore to shore, and from the river unto the ends of the earth. Amen! and Amen!

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The following *addendum* to Rev. W. F. Clarke's account of the Union Meetings in Birmingham, arrived too late for our last issue:—

#### CLOSE OF THE UNION MEETINGS.

P. S.—In order to complete the account of the doings of the Birmingham Assembly, I send this postscript by the Cunard steamer. On Thursday evening, the Union sermon was preached in Carr's Lane Chapel, by the Rev. A. Raleigh, of Canonbury, London, from the text, "*Behold the man!*" After glancing at the circumstances in which this language was used, and adverting to the character of Pilate as exhibited in connexion with the trial and condemnation of our Lord, the preacher announced the following divisions: "*Behold the man, whom the world desired; whom the world crucified; whom the world will crown.*" Could anything be more happy, exhaustive, and simple than this? It struck me as the very perfection of arrangement. The whole discourse was as admirable as the divisions. If any part of it were more impressive than another, it was the description of Christ under the first head, as the "*desire of all nations.*" But all was forcible, earnest, impressive, and though read throughout, was life-like and replete with energy. This was the only gathering of the Union in the chapel so long rendered attractive by the ministry of John Angell James.

On Friday morning, a public breakfast was held in the Music Hall. The coffee and its concomitants being disposed of, the Chairman, W. Willans, Esq., introduced the business of the morning in a brief address, after which the Rev. Principal Unwin of Homerton College, read the Annual Report of the Congregational Board of Education, and made some comments thereon. After him, the chief speakers were, Reverends Dr. Vaughan, Paton and Dale, E. Baines, Esq., M.P., Thomas Barnes, Esq., M.P., and Samuel Morley, Esq. The chief topics discussed were the question, whether popular education came within the legitimate functions of government,—the alleged failure of the government scheme,—the new Educational Minute,—and the preponderance of State patronage and State pay which fell to the Church of England. There is difference of opinion among our British brethren as to the right and duty of government to regulate educational matters. Dr.