

sition much "worse," and each would maintain, that his system, and his only, would ensure the greatest possible amount of freedom and happiness to the greatest possible number. Thus, also, with regard to the duty of the civil magistrate in relation to Christ and his Church, all Christians of all communions would at once admit, that in every capacity, and by all means, he should "honour Christ;" but when different parties proceeded to state the meaning which they respectively attach to that dictum, the United Presbyterians would say, that the civil magistrate honoured Christ by protecting his Church and all its members against any invasion of their rights, and in the unfettered enjoyment of their independence; by not interfering either with its spiritual or secular concerns; and by bestowing no invidious and exclusive advantages, whether pecuniary or preferential, on the ministers or members of a particular denomination, whilst all the less favoured classes (though perhaps equal or superior in piety and intelligence, and at the same time less able to provide the means) are left to maintain their own churches, ministers, and mansees, and yet contribute to the upholding of a monopoly of which they deprecate the injustice, and deny the utility. On the other hand, the adherents, and especially the pastors of every other communion, might indeed strenuously concur in maintaining that the civil magistrate should "honour Christ" by the exclusive endowment of one particular sect; but no two would be found to agree as to the particular church which should be supported at the cost of all the rest.

I have thus endeavoured, under the pressure of languor and sickness, to fulfil the duty which the unanimous request of the respected friends, assembled at my house on a recent interesting occasion, induced me, with great reluctance, and under a deep sense of incompetency, to undertake. I commend the cause to the Lord himself, and to the Word of His grace, with the principles and injunctions of which I conceive its success to be in strict conformity. O, my dear friends, if there be any virtue, and if there be any praise, if there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,—think, think earnestly, think dispassionately, think prayerfully, think affectionately of these things. Think of the increased blessedness, activity, zeal, energy, faithfulness, harmony, liberality, and brotherly love, which this auspicious union would engender in the minds and hearts of all the ministers, office-bearers, and members of our respective communions,—think of the emulations, wrath, and strife which it would for ever allay or extinguish—of the ties of cordial endearment and harmonious co-operation in every good work, to which it would give birth—of the joy which it would diffuse among the angels of God, and the mortification which it would cause to His enemies, much of whose great strength lies in the weakness still fostered among us by our own estrangements and dissensions. I trust that the subject will be taken up at an early period by every synod, presbytery, and even congregation of all the three bodies; and any notification (either through the medium of the press or in private letters) of the discussions in which they engage, or of the conclusions at which they arrive, will be received on my part with deep interest, and respectful attention.

Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

I have the honour to remain, my friends, with every Christian wish for the prosperity of each of

the three communions, which I am sure would be most effectually promoted by their early and cordial incorporation into one,

Your faithful and devoted servant,

GEORGE SINCLAIR.

Moral and Religious Miscellany.

From the Christian Spectator.

MR. GEORGE MOGRIDGE.

Mr. George Mogridge, better known as "Old Humphrey," was a native of Ashted, near Birmingham, and was born on the 17th of February, 1797. At the age of fourteen he was placed out as an apprentice; but his thoughts and aspirations soon soared above the ordinary engagements of trade. His first-fledged effort in writing was an address to a recently-raised statue to Lord Nelson; this appeared in a local newspaper. Encouraged by his early attempts to secure the public notice, he soon became a contributor to several of the periodicals of the day. In due time, under the evident leadings of Divine Providence, he relinquished the pursuits of business for those of a literary nature. About the year 1814, the attention of Mr. Mogridge was directed to publications of an irreligious and objectionable kind, which found a large circulation among the manufacturing and rustic classes. With a warmth of generous concern and ardent zeal, he set about counteracting the evil consequences. The result was the tract, "History of Thomas Brown; or, the Sabbath-breaker Reclaimed," which, from its style and sentiment, at once met the tastes and comprehension of the country people, among whom it soon obtained the stamp of popularity. This first brought him into connection with the Religious Tract Society, in furtherance of whose objects it was his happiness to labour for nearly thirty years. Other tracts in rhyme were written, all marked with the same originality, and securing for them a demand as active now as when they were first issued. But it was chiefly under the appellation of "Old Humphrey" that he became generally known to the readers of the Society's periodicals. The pieces to which this name was affixed appeared regularly in a fugitive form, and were subsequently collected into volumes. Other volumes were sent out, under the names of "Grandfather Gregory," "Old Allan Gray," "The Old Sea Captain," "Old Anthony," "Ephraim Holding," "Amos Armfield," and other aliases too numerous to particularize. When more suited to his purpose, he dropped the masculine gender, and adopted the feminine: hence we have "Grandmamma Gilbert" and "Aunt Upson" among his appellations. Nor must we omit his useful class of books, "Learning to Think," "Learning to Feel," "Learning to Act," and "Learning to Converse." The number of separate publications on the Society's catalogue of which he was the author exceeds one hundred and fifty, independent of a large variety of pieces contributed to the monthly periodicals. He was also a contributor to the periodicals of the Sunday-school Union, and the author of nine volumes of the "Peter Parley" series, besides various other works published by respectable booksellers.

Year, passed away in active literary engagements, until he became a real Old Humphrey; and, with advancing age, came weakness and affliction. But "I never think of death," he said, "but I think of heaven,—they are so connected in my view;"—the gloom of the one was irradiated by the glory of the