

persuaded also, that in that establishment, if such a spectacle were exhibited, their Professors of Theology, instead of cultivating the intimacy on theological ground,—even of the Maurices and Stanleys, and others of the Broad Church across the Border,—would be right glad to come back again to old Scotch theology.—This seems to me a bright anticipation, if we can, by the blessing of God, exhibit in this country a united church such as we hope to see formed,—a church herself prosecuting, undisturbed either by divers winds of doctrine, or by diverse winds—what shall I say?—by diverse winds of the organ. And if we could present such a Church in Scotland, I believe that we should see a speedy end put to influences which I must say at this moment fill my mind with the alarm, for I cannot look at the Established University, and the men who are presiding over the theological training of students, but with the very deepest alarm. For if unsound views or latitudinarian principles begin in the Established halls of the country, they will not end there. They will prevade other bodies, and I believe that nothing will check the progress of such evils as these so effectually, as this very union which we are now proposing. It would make us heart and hand united, shoulder to shoulder, in maintaining the old truth, and standing on our guard against all novelties.

THE REASON WHY.

Why are we to lay by in store? “That there be no gatherings when I come.” God’s plans for the cultivation of Christian liberality demand not only a thorough but also a reverential consideration. But with sorrow we are forced to admit that they do not get this from the great majority of our members. Few have given either days or hours to a calm and prayerful investigation of God’s laws and Christians duties.

Anything will do in life’s hurry and bustle, provided it only save our pockets; hence pompous benevolence, and not practical beneficence is the order of the day. We have heard many able ministers and agents in this and in our fatherland appealing to Christian audiences in behalf of missionary and charitable objects, but we have never heard anything more than a mere passing reference to the simple and perpetually binding law of New Testament liberality before us. This is certainly beginning at the wrong end; why not take our stand and argument on the standard laws of gospel charity, and then urge the permanent principle successfully home to the very heart of selfish Christendom. The apostle does not say, wait till I come and lay before you the pressing necessities of the saints at Jerusalem, no; he does not say, wait till I thrill your minds with the account of their noble sacrifices in leaving all to follow Jesus, no; he does not say, wait till I cause you to weep and laugh by turns, by the story of my mission adventures, no; neither does he say, wait till I come and awaken gratitude by proclaiming the triumphs of the gospel in synagogue and forum, no. We cannot for one moment think that Paul would use any such miserable and worldly plans; and yet may not the very use of plans like these, be one reason why sensible men are often disgusted by pulpit and platform begging.

How often in many of the great English missionary gatherings, has not the cry of the audience been, “Where are the idols, where are the converts?” and if vulgar curiosity cannot be satisfied by a sight of these seen triumphs, then the growl is, the whole affair is a failure; and, as the audience have often nothing to hear but platform eloquence, the nett result may be seen in an easily counted collection.