

The members of this church are taught, by the example of their founder, that no obligation rests on any of them to remain together any longer than it may suit their personal convenience, or fancy, to do so. Now, is it safe to enter into ecclesiastical relations with such a body? Who would care to go to sea in an iron steamer which had the heads taken off from all the rivets that were to hold the plates of the vessel together? What could be looked for, under such circumstances, in the first storm which the vessel encountered? The very moment any pressure came upon her, she would certainly go to pieces, and sink like lead in the mighty waters. But when Bishop Cummins took the responsibility of forming this new church, at the promptings of his own self-will, this is just what he did. He took the heads off all the rivets that hold his strange craft together. As soon as any strain comes upon it, from difference of opinion, or other causes, the minority, who cannot control things and have matters their own way, have nothing to do but imitate the example set by their founder, by separating from their brethren, and setting up another Reformed church; and so on, again and again, to the end of the chapter. The right to do this is inwoven with the very fibre of this new church. It was *begun* on this principle. It must *continue* on this principle; and in the application of this principle it must find its *end*! The frost-work that we find on our windows, on a winter's morning, is very beautiful. But we know how soon it was made, and while we gaze admiringly at it, as the first warm beams of the sun fall upon it, it melts away, and we know how soon it is marred. By a law of Nature, it is true, as a general thing, that which is easily made, is easily marred. Yonder is a giant oak. How majestic it is in its form and bearing! How solid and enduring is the fibre of its wood! But it has taken that grand old tree more than a hundred years to attain its growth. Not far from that lordly oak there springs up a feeble little plant which we know as the mushroom. It is very rapid in its growth—springing up, like this new church, as it were, in a night. That little mushroom has its appointed mission to fulfil, and in its place is, no doubt, very useful. But would you ever think of employing the material of which that plant is composed in the making of anything that required hard use, or long-continued service? A vessel, or a house, made of mushroom material, would not be worth much. But what should we expect from a mushroom church? An organization that sprung up mushroom-like, in the night, and from one man's brain—what reliance can be placed

upon it? And how long may it be expected to last? There is great force in this last reason. We may well decline to connect ourselves with this new organization, because it is—not safe.

There is great force and meaning in all these *Seven Reasons*. And when we can say of any course of action, as we do here say of that about which we are arguing, that it is *not wise—not right—not kind—not charitable—not expedient—not safe*—we may well rest satisfied not to take that course.

I have no hard names to apply to the members of the Reformed Church. I have no denunciations to hurl against them. I only mourn over the great *mistake* which I feel sure they have made, in going into this movement. My prayer is, that it may please God to show them their error, and bring them *back*.

The true course for evangelical men to pursue, is to *maintain their place in the Old Church*, and contend here for the principles which they have always advocated. The needed and reasonable changes that we ask for, are sure to be granted in due time.

What we have to do is to stand firm at our posts, to assert and use the *liberty* we have, and seek for more if we need it. We *know* that this Church belongs to God. We will *not forsake it*, or leave it in the hands of its enemies. And this should be our *determination* too. For, while we can worship God here, according to the dictates of our consciences, while we can *work for Him, when we please, where we please*; let those who will, get up, and go into new and untried organizations,—for ourselves we say, "Excuse us; but the *old is better!*"

We know perfectly well that *God did bring us into this Church*. We know that He has helped and guided, and blessed us in our work here. We hear no voice from above, calling us to leave. We see no finger warning us away. We know no *good reason* for joining the Reformed Church; but many good reasons for *not* doing so. Our plain, simple, positive duty, is to abide *where we are*, only concerned to seek grace which will enable us as living sacrifices to consecrate every energy to the service of God, and to "do our duty in that state of life unto which it has pleased God to call us."

Thus let us live: thus let us labor: and "God, even our own will give us *His blessing.*"

As we know many of the clergy will be anxious to circulate Dr. Newton's sermon, we have had printed a number of extra copies