

was turned to the spiritual destitution of Scotland into this field of usefulness he and his still surviving brother, Mr. J. A. Haldane, entered, and their influence was largely and blessedly felt. After this, Mr. R. Haldane resided for some years on the Continent, and at Montauban and Geneva was the instrument of revival, of which the Malans, the D'Aubignes, and Monods are the fruits. During his residence abroad, Mr. H. published in French a Comment on the Romans, which is said to have exerted a most wholesome influence in the revival of evangelical truth. After his return to Scotland, he was induced to give it an English dress, and in an enlarged form. Just before his death, (in his 79th year,) he was engaged in revising the third edition. Besides his personal exertions in Britain and on the Continent, which were almost incessant, probably no man in this age has given so large an amount of money for the promotion of the cause of Christ, as Mr. H. So early as 1810 his gifts had reached the very large sum of £56,000. There were two doctrines (not that he overlooked others,) to which he was intensely attached—the doctrine of justification through faith in the righteousness of the Redeemer, and that of the verbal inspiration of the Holy Scriptures.

THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, MARCH 23, 1843.

"Great is the truth, and it must prevail."—"If God be for us, who can be against us?"—Such were our thoughts, after perusing various documents, which bear ocular proof, that the spirit of popery is making rapid strides in our beloved country, and also in North America. We do not, however, fear the result; satisfied that the divine records clearly shew that the church alluded to must ultimately decline—to prove at once the power of Jehovah and the futility of superstition. We are not amongst those who indulge fear as to the efforts now put forth so strenuously. No, we have staked our present and future welfare on the cause of the Gospel; and believing, as we do, that that Gospel must ultimately prevail and encircle the globe, we are ready to fall with our Christianity, and expire when our hope vanishes away. The truly humble and devout Christian, living in the spirit of his religion, has nothing to fear; the lightning may flash, the winds may roar, the tempest may howl, the earth may quake—but in the midst of them all, the promise assures him, that though heaven and earth pass away, the word of God must and shall be fulfilled.

We are reminded by these observations of a certain minister, once an ornament of the Established Church of our country, whom we have often heard preach with the greatest pleasure, and we trust with profit; but by some unaccountable obtuseness of mind, was led to forsake that Church, and unite himself to the Roman Catholic faith. We pitied him then, and we pity him now, and we call upon all our readers, young and old, to profit by such a beacon presented as a warning to them. "Let him that thinketh he standeth take heed lest he fall." Let the Christian look well to his steps—ponder his goings—examine his Christianity—and examine too the evidences of it in his own character, and by the exhibition of his daily temper and conduct. Let his prayer be, "Hold thou me up and I shall be safe." Many a minister, and many a devoted and exemplary layman have fallen, who once thought themselves perfectly safe. It is well for us, at all times, to suspect our own strength, and to trust alone in the mighty arm of Jehovah.

We have above referred to the progress of popery. We are strengthened in the opinions we there assert, by the perusal of several articles, which want of room prevents our inserting today, but

which will appear in our next. Truly the "signs of the times" are portentous, and it would be well for every minister of the Gospel in the city of Montreal, and in Canada at large, to examine well, and watch closely, the progress of that system, which, to say the least, is an avowed enemy to that fundamental doctrine of Christianity, the salvation of men exclusively by the atonement of Jesus Christ. Without openly attacking the strong holds of this enemy of the Gospel, we most respectfully recommend our evangelical ministers to dwell, in their discourses, on this grand subject, and on the absolute necessity of repentance in all who come unto God through Christ.

We have calmly, dispassionately and prayerfully examined Popery from its own books, and by conversations with its own votaries, and again we say, we see reason to question the truth of its doctrines. Yet among the number who rank with its professors, we admit with pleasure, that there are many who are well known as men of integrity, urbanity and uprightness: men whose amiable dispositions, whose domestic virtues, and sterling moral worth would do credit to a far nobler and better cause. Would that they were but convinced of the folly of endeavouring to find happiness in a system which leaves them in greater darkness by its very efforts to point out the way of life.

Should these lines meet the eye of such, we earnestly and affectionately beg of them to consider their position, and calmly and dispassionately to weigh their solemn responsibility.

We shall return to the subject in a future number.

CHALLENGE.—The last number of the *Harbinger* contains a translation from the *Melanges Religieuses*, (a Roman Catholic publication) in which the Editor acknowledges the fact of the recent burning of Bibles at the Corbeau, to which we have already alluded, and denounces the Protestant Bible as "falsified," "profane," and "the word of impostors." The *Harbinger*, after replying to these calumnies, concludes with the following challenge from six Protestant Ministers residing in Montreal:—

The undersigned are anxious that the faith of the public "should not stand in the wisdom of men but in the power of God;" and if the conductors of the "Melanges" sincerely believe that the English version of the Holy Scriptures in use among Protestants is "falsified," and "profane," and the "word of impostors," we the undersigned Ministers of the Gospel residing in this city, offer to defend this translation made from the originals, and to prove its superiority to the Douay version made from the Latin, and we publicly call upon these gentlemen to meet us in argument, or to retract a charge which cannot be sustained.

HENRY WILKES,
W. TAYLOR,
BENJ. DAVIES,
JOHN GIRDWOOD,
J. J. CARRUTHERS,
CALEB STRONG.

Montreal, March 6, 1843.

ANOTHER.—The Right Rev. Francis Patrick Kenrick, Roman Bishop of Arath and Coadjutor of the Roman Bishop of Philadelphia, has addressed a letter to the Bishops of the Protestant Episcopal Church, inviting their return to the Roman Church. Bishop Hopkins, of Vermont, has addressed a letter to the Roman Prelate, in which he "denies utterly that there is any disposition on the part of the Episcopal Church or her Bishops to go back in one single feature to the corruption of Rome." As evidence of this, he gives the whole Roman Hierarchy the following challenge:

"I hereby in vite you, together with as many of your episcopal brethren as you may think fit, to a PUBLIC DISCUSSION of the whole controversy between our respective Churches, in which it may be shown whether we have, in a single article,

shifted our theological position from the ground which our forefathers defended; and in what respects, if any, the relative aspects of our several communions have been changed."

THE UNION OF CHRISTIANS AND CHRISTIAN CHURCHES.—"Behold, how pleasant a thing it is for brethren to dwell together in unity."—If it was so in the time of the Psalmist, under a comparatively dark dispensation, how much more so is its desirableness under this, the brightest, the most glorious of all dispensations.

And it is truly exhilarating and delightful to hope, that all Christians are aiming at such a desired period, when "Ephraim shall no longer vex Judah, nor Judah envy Ephraim." Oh, how truly soul-refreshing it would be to see those excellent men, our Baptist brethren, putting aside their water prejudices, and embracing within their fold all Christians of all denominations. How pleasing it would be to see the adherents of the venerable John Wesley taking by the hand Baptists, Congregationalists and Churchmen; and to see those following the same example. These would be times of holy joy, real satisfaction, and would be, too, big with importance, and rich in expectation.

But how is this to be accomplished? Simply thus:—Let each sect admit that there is a possibility of others being Christians beside those in their own fold. Ah, the name of Baptist is not known in heaven, neither is that of Wesleyan, or Congregationalist, or Churchman. There are there only CHRISTIANS; and, in fact, they are all Christians on earth—but, alas! too often prefer sectarian names to this, the brightest and noblest of all designations. If, then, they are all Christians on earth, and are called such, and only such, in heaven,—surely they ought to be now one in affection, esteem and regard. Perish, for ever perish, these unhappy distinctions, and let us have "one faith, one hope, one baptism," and, at length, one everlasting home.

To encourage and stimulate our friends to the attainment of this delightful object, we extract the following from the *Wesleyan* of March 8, which we think will be deeply interesting to our readers; and we earnestly beg that each Christian will observe the importance, and, indeed, absolute necessity for each to do his or her part in this glorious movement.

"A public meeting of ministers and members of different churches was lately held in the metropolis of the empire, "as declarative of their fellowship in Christ, on the ground of their common faith in the fundamental truths of the Christian religion." The spacious building (Craven Chapel) in which the meeting took place, was densely filled. After prayer was offered by the Rev. Dr. Cox, leading clergymen of the various bodies addressed the assemblage. The address delivered by the Rev. William Bunting, son of the senior Secretary of the Wesleyan Missionary Society, exhibited in a style at once lucid, logical and eloquent, the scriptural basis on which may and ought to be superinduced the manifested unity of the Spirit among all who love our Lord Jesus Christ in sincerity. We can only present our readers with the animated peroration; and we envy not the man whose bosom thrills not with an accordant response:—

Behold, then, the simple ground, and the general purport, of our present and proposed alliance. It ought not to be misunderstood, and it need not. It is not a fitful and flighty profession of indifference to all ecclesiastical forms and cognizances; nor yet an avowal of misgiving, or of lukewarmness, about our own. Neither is it, on the other hand, an idle essay, in the present jarring state of that wonderful world of mind which surrounds us, towards incorporation under some one theory of Church-Order; nor is it the prelude of a solemn Synod for the settlement of doctrinal questions; nor is it a pledge of denominational unity, among brethren who have actually