

POETRY.

"ENTERTAINING ANGELS UNAWARES."

A poor way-faring man of grief
Hath often crossed me on my way,
Who sued so humbly for relief,
That I could never answer nay;
I had not power to ask his name;
Whither he went, or whence he came;
Yet there was something in his eye
That won my love, I knew not why.

Once when my scanty meal was spread,
He entered:—not a word he spake;
Just perishing for want of bread;
I gave him all, he blest it, brake
And ate, but gave me part again;
Mine was an Angel's portion then;
And while I fed with eager haste,
The crust was manna to my taste.

I spied him where a fountain burst
Clear from the rock; his strength was gone;
The heedless water mocked his thirst,
He heard it, saw it hurrying on;
I ran and raised the sufferer up,
Thrice from the stream he drained my cup,
Dipt, and returned it running o'er;
I drank and never thirsted more.

'Twas night, the floods were out, it blew
A winter hurricane aloof;
I heard his voice abroad, and flew
To bid him welcome to my roof.
I warmed, I clothed, I cheered my guest,
Laid him on my own couch to rest,
Then made the hearth my bed, and seemed
In Eden's garden while I dreamed.

Stript, wounded, beaten, nigh to death,
I found him by the highway side;
I roused his pulse, brought back his breath,
Revived his spirit and supplied
Wine, oil, refreshment; he was healed;
I had myself a wound concealed,
But from that hour forgot the smart,
And peace bound up my broken heart.

In prison I saw him next, condemned
To meet a traitor's doom at morn,
The tide of lying tongues I stemmed,
And honored him 'midst shame and scorn,
My friendship's utmost zeal to try,
He asked—if I for him would die;
The flesh was weak, my blood ran chill,
But the free spirit cried, "I will."

Then in a moment to my view,
The stranger started from disguise;
The tokens in his hands I knew;
My Saviour stood before mine eyes;
He spake, and my poor name he named;
"Of me thou hast not been ashamed;
These deeds shall thy memorial be;
Fear not, thou didst them unto me."

CORRESPONDENTS.

For the Guardian.

UNION OF PRESBYTERIANS.

MASSACHUSETTS EDITORS,

The liberality you have displayed in reference to a variety of communications on this subject, induces me to hope that you will give the following remarks a place in your columns.

The causes which separate the two principal bodies of Presbyterians in Scotland, have no existence in our Colonial vineyard; and no substantial reason can be assigned, why the two churches, reared under their fostering care, in Nova-Scotia, New Brunswick, and Prince Edward's Island, should not completely and cordially amalgamate. Upon the basis of the Confession of Faith, and the acknowledged rules of pure Presbyterian Church discipline and government, irrespective of the General Assembly, and the United Associate Synod, an union might be formed of a holy and permanent character, and productive of the most solid and extensive advantages. This suggestion is not intended to imply, that either of those venerable bodies in Scotland are to be abandoned. That distinguished places which they occupy in Christendom, will be as cordially and unreservedly conceded as heretofore; a friendly and free correspondence may be conducted with both; and though separate from, and uncontrolled by them in discipline and government, we may nevertheless be "fellow workers" in the vineyard of our Lord, preaching the same inspired truths, which are mighty in demolishing the strong holds of sin, and in establishing and extending the kingdom of our exalted Redeemer. While

the immense intervening distance precludes the possibility of *oneness* of deliberation in ecclesiastical affairs, we may notwithstanding pursue the same ends, accomplish similar results, and view each other as brethren united by a variety of peculiar and most sacred ties. They would contemplate us as children, foster us till our energies are more fully developed, and always rejoice in our combined success.

Such an union is not without precedent in the annals of Presbyterianism. The General Assembly of the United States may be traced back to a similar alliance; and the error since the beginning of the present century has been gradually diffusing itself through that extensive and vigorous body, it has recently in a most noble manner purged itself, and has received the commendation of the Church of Scotland, at her late commemoration of the General Assembly of 1638. Purged of the heterodox, it has still remaining about 2000 orthodox ministers of the gospel.

Animosities and strife, in these Provinces, have long rent with anguish the bosoms of the truly pious of our own name, pierced with regret religious spectators of other denominations, given a powerful weapon to the scorner, inflicted a deep wound upon the cause of Christianity, and hindered the diffusion of the Gospel. The time has now come when numbers both clergy and laymen, are deeply solicitous that such a disastrous state of things should terminate, and be buried in oblivion, and that an union of heart and of action should be effected; that the Church under the name of Presbyterianism should gird on her strength, and shine forth "fair as the moon, clear as the sun, and terrible as an army with banners." May this holy desire become more and more deep and general, until the momentous object longed for be completely accomplished.

The advantages of this contemplated union would be manifold, and unutterably great. Presbyterians of both bodies in the three provinces above named, form a numerous and highly respectable portion of the population. Their combined talent, piety and efforts would give them an important standing. Their plans, concerted in the spirit of heavenly wisdom, could be vigorously prosecuted. Inbued with the spirit of the memorable Knox, the steady friend of literature, they would shed a bright halo around them. Fired with that zeal which Jesus inspires in his followers, they could not only rapidly multiply churches in our own land, but diffuse the gospel also amongst the heathen. Enabled amply to endow a Theological department, they could train many of our sons efficiently for ministerial labour, and awaken native talent which would otherwise be slumbering and inactive. Thus adding to the number of laborers for Christ, they would perform an important part in the regeneration of the world. As we now stand we can scarcely supply our local wants; united, we would flourish among ourselves, and could be benefactors of thousands, now perishing amidst the gloom of idolatry and superstition. Heretofore, we have scarcely recognized each other as brethren; brought together, brotherly love would be cherished, peace would pervade our congregations, christianity would thrive, other denominations would approve, and heaven would rejoice in beholding us of "one heart and one way."

With some diffidence, yet with stronger hope, I look forward to the period when there shall be one numerous Synod in these provinces, composed of a variety of Presbyteries, or several Synods in subordination to a superior Court, a General Assembly. Materials are at present extensive, and rapidly increasing. All we need, under the blessing of heaven, are union, and cordial, effective co-operation. Our Presbyterian brethren in the Canadas and we, may be too remote for an intimate alliance, but not so far as to preclude a frequent and friendly correspondence; and it is to be hoped, that they may at least speedily combine among themselves.

See the noble results of undivided energy among our Baptist brethren in Nova-Scotia. £4000 within a few years have been raised to elevate their character by the diffusion of literature: and although the Legislature did not grant the prayer of their petition, by conferring a charter on Queen's College, yet, without a dissenting voice, it paid a just tribute to their liberality, which far exceeds any efforts that have been put forth by any other single denomination in the provinces. Their zeal should inspire us with honorable emulation.

These Colonies are daily augmenting in pecuniary resources and intellectual vigor. Let our motto be "Union;" and thus let us assume a high and commanding position. Feeling that the great Lord of the harvest loudly calls us to combined and zealous exertion, let us agreed, "go onward," and present to the world a noble spectacle of triumph over sectarian coolness, prejudice and strife. Let not our valuable resources be frittered away, till we be left on the field of christian enterprise enfeebled and dishonoured, but judiciously concentrated, let us zealously strive to

employ them, in gathering in rich harvests of glory for our Blessed Immanuel.

Believing that the utmost candour and undisguised openness, should characterize every effort, however feeble, for the consummation of this desired union,

I remain, Gentlemen,

Yours very sincerely,

JOHN McCURDY.

Miramichi, April 10th, 1839.

Ecclesiastical Intelligence.

GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH, IN THE UNITED STATES.

THE LEGAL DECISION.

We have studiously avoided, during the pendency of the Church case, any remarks of our own on the evidence, argument, or general conduct of the trial, reserving to ourselves the right of commenting freely on these points, when the ultimate decision of the civil tribunal shall have been obtained. Our opponents, however, have not been restrained by any such sense of propriety, but from the first have endeavoured, though all the public vehicles they could command, to forestall public opinion, by strong and unwarrantable *ex parte* statements. Such has been their uniform practice, on an occasion, which, so far as they are concerned, involved their very existence, as a religious community. Their Presbyterianism, not being derived from birth, education, or predilection, depended upon the decision of a judge and jury; their anxiety was accordingly proportionably great, to employ every means to succeed in their object. The orthodox, on the other hand, persuaded of their title, and assured that no earthly tribunal could affect their indisputable claim to the Presbyterian name and character, submitted to an unchristian prosecution, with the simple anxiety to maintain inviolate, the trust committed to them by their pious ancestors for benevolent purposes. Whatever direction may finally be given to these funds, the relative character of the contending parties remains the same; the one may lose, for a season, the ability to spread the kingdom of Christ, by a privation of means rightfully belonging to them; the other may have the sanction of human law, in applying those means to an end, for which they were not designed; yet still the parties are separate, and must so remain, differing essentially in all great points of doctrine and policy.

We have insisted, and still do insist that the orthodox have achieved their great object, in separating it came to pass, that in the exercise of their high commission from God, in keeping the church pure, they are to suffer from the interposition of human law, they are prepared, as we fully believe, not only to suffer joyfully the spoiling of their goods, but even to offer up their lives.

In the course of the trial which has just terminated, so far as a first decision is concerned, many things occurred, which will be more properly subjects of comment, when all judicial proceedings are finished; but as our readers are desirous of information, we may perhaps, without impropriety, remark, that it appeared to be a prevailing impression, after the close of the argument, that the New-school had utterly failed to make out their case. This was not only the opinion of impartial spectators, but of many gentlemen of the Philadelphia Bar, whose curiosity had led them to attend the trial. The argument was clearly on the side of the orthodox; the ability of their distinguished counsel was admitted by all, and was strongly exhibited by contrast, and ought to have prevailed.

We make no comment on the charge of Judge Rogers, as it is yet to be decided by the Supreme Court in Bank, whether it is to be the law of Pennsylvania, that the whole Presbyterian Church in the State is to be disfranchised, and its property transferred to New-England men, who have not the shadow of a just claim to its possession;—whether a minority may, by a tumultuous and revolutionary proceeding, wrest the government of the Church from a majority;—whether ecclesiastical organizations are to be so subject to human law, as to be visited by pains and penalties, for carrying out the spirit of their institutions. These are momentous questions, and their final determination will shew to every church in the land, their precise position in relation to the civil laws.

We regard the Presbyterian Church as safe under any event. The act of incorporation by which the Trustees of the General Assembly hold property may be wrested from them; that property may be scattered to the four winds, but we thank God, that the Presbyterian Church and none of its ecclesiastical judicatories from the Presbytery to the General Assembly, are indebted to an act of incorporation for their name and privileges. No human law can take from Presbyterians their rights of conscience, or interfere with their ecclesiastical arrangements, so long