

to the Rev. William Barr, minister of the High Street United Presbyterian Church, in token of their grateful sense of the kindness and brotherly love displayed by him and his people, in admitting them to a full and cordial participation in all their religious ordinances, from May, 1853 to October, 1854."

Mr. Barr, in acknowledging the gift, said he had never been fond of personal ornaments, having been born a poor man's son, and not with a silver spoon in his mouth, but he would wear the gift as a memorial of transactions from which he had derived great and unmixed pleasure. The principles he had got credit for acting on were not new to him, for he and the Church with which he had commenced his career had always held the free communion of the saints of God. Never had he witnessed a finer spectacle than the mixed communion services. He had never met the man who had spoken ill of that union.—*Edinburgh Witness*.

### THE WILBERFORCES.

The Wilberforces have, for some years past, kept themselves with sufficient prominence before the ecclesiastical world; and in their case, at least, ample evidence has been furnished that a love for evangelical truth does not run in the blood. What a melancholy history is that of the family of the distinguished William Wilberforce, the friend of the down-trodden children of Africa—the friend of Bible Societies and Gospel Missions! We remember reading with a painful interest the memoir of this good man, which was written by his sons. It was remarkable for two things. First, the unworthy attempt to depreciate Clarkson, who devoted his whole life to the cause of the slave, and who justly holds the first place among those who accomplished the great achievement of negro emancipation. And second, there was the high-churchism with which it abounded. The sons were at great pains to show that their father had much less sympathy with dissent and dissenters than he was generally supposed to have; and that, notwithstanding some suspicious circumstances of friendly intercourse with this sect, he was still a staunch supporter of the church established by law. And to what has this high-churchism tended? We have it in the history of his family.

Wilberforce had four sons. They were all educated at Oxford, all became clergymen, and all rapidly obtained good livings in the Anglican church. William the eldest, has, for some time back, withdrawn altogether from public life; and his wife has renounced the Protestant faith, and become a devoted adherent of the degrading superstitions of Romanism. Harry, a second son, was vicar of East Farleigh. After enjoying this benefice for some years, which is of the annual value of £1000, he resigned his living, and sought repose, like his sister-in-law, in the bosom of the Papal church. He made the discovery that the English church was not universal—it was a mere natican church—that it was not apostolic—it was cut off from the ancient trunk of the Roman church by the sacrilegious hands of the eighth Henry—that it was not infallible, having no one to decide with unerring judgment in disputed matters of doctrine and practice. The Gorham case, settled by the Privy Council, confirmed those suspicions, and he immediately embraced the communion of that church which professed to satisfy all his doubts. Much as one must deplore the conclusions to which he came, we cannot but admire his honesty and integrity. He did not remain in a church, and eat its bread, while he did all in his power to undermine its principles. He sacrificed an annual income of £1000 when he fled from the domination of the Privy Council, and surrendered his power of judgment to the successor of St. Peter. And a man who carries out his convictions of duty at such an expense as this may be pitied; but he is at least entitled to our respect for honest and straightforward conduct.

A third son, Robert, was Archdeacon of York. He has been publishing rather extensively within the last few years. He published a work on the Incarnation, the leading idea of which is, that it is through the humanity of Christ we become partakers of his salvation; that, for this purpose, there must be a kind of physical union with the humanity of Christ, and that this union is formed and sustained through the medium of the sacraments. The treatise is a goodly octavo, and there is thus plenty of space for an explanation of the opinions brought forward; but the author has not been over successful in making his meaning clear. Then followed a slim volume on Baptism, in opposition to Goode's work on the same subject; and about a year and a half ago appeared another book from his pen, entitled "The Doctrine of the Holy Eucharist." The works on Baptism and the Eucharist are merely an expansion of the