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THE GOSPEL TRIBUNE,

FOR ALLIANCE AND INTERCOMMUNION

THROUGHOUT

Evangelical Christendom.

VOLUME I.]

JANUARY, 1855.

[NUMBER 9.

"ONE IS YOUR MASTER, *even* CHRIST: AND ALL YE ARE BRETHREN."

The Topic for the Month.

INCORPORATION OF DENOMINATION.

A LETTER

Addressed to the Non-established Communion of Scotland.

BY SIR GEORGE SINCLAIR, BART., OF ULBSTER.

The well-timed letter of Sir George Sinclair, now attracting so much attention in Scotland, is deemed so worthy of being extensively read in this Province, that in addition to throwing off a few thousand copies for circulation in pamphlet form, it has been judged expedient to admit the whole of the letter into the pages of the *Tribune*, together with the Preface, as it appears in the pamphlet just alluded to; the intention to print an article in the *last number*, containing the sentiments of the Preface, having been executed in such a manner as to render the production of another version absolutely necessary.

PREFACE TO THE FIRST CANADIAN EDITION.

In sending forth a Canadian reprint of Sir George Sinclair's Letter, addressed to the non-established communions of Scotland, the publisher is anxious that its admirable arguments should not be regarded as exclusively, or even very peculiarly, applicable to the Presbyterian sects of this Province; and he therefore adopts this means of calling the attention of all denominations to the sinful divisions which exist among Christians, in the hope of leading some to join, in efficient labour, for the introduction of a better state of visible Christian relationship.

Aware, however, that many seem to find it difficult to distinguish between Christian union and sinful latitudinarianism, it is necessary to state that the

union now contemplated is not a union of heterogeneous elements—not a union of gold, silver, and precious stones, with wood, hay, and stubble—not a union of parties holding the essential truths of Christianity, with others who deny or ignore them—not a union of light and darkness, or of Christ and Belial; but a union of such, and, if possible of such only, as have found grace to become the children of God; dear to him as the apple of his eye; each one in particular being a member of the body of Christ, the Church of the living God; a union, in a word, which does in very deed already exist, needing only to be freed from the fogs of bigotry, in order to have its embrace of every real Christian seen and appreciated by the world.

While such is the character of the union sought, all charges of unscriptural latitudinarianism must ever fall harmless at the feet of its advocates; for, let this union be exemplified and consolidated to the utmost extent of human conception, much of its comprehensiveness will remain unrealized, till its blessings encircle the redeemed in the glory of heaven.

As, an approximation, however, to what should be, it is considered necessary *now* to demand, by a vigorous advocacy:—

I. An incorporated union of all the Presbyterian denominations of Canada.

II. A complete organized embodiment of all the Methodist Churches of the Province.

III. A consolidated union of all the Evangelical Bodies that consistently claim, for each local Church, the right of absolute independency in all matters of Church government.

IV. The fraternal alliance and intercommunion of all Evangelical parties till they become *one*, through successive acts of incorporation, matured and consummated, from time to time, as circumstances render them practicable.

Among the reasons that stand prominently forward,

for the immediate advocacy and ultimate consummation of these measures, might be mentioned:—

1st.—The well-known and pointedly expressed will of God, that divisions, and the assumption of party names, should not be perpetuated among his people; but terminated and abandoned by all partisans ceasing to ignore the unity of God's family; all mutually maintaining the godlike habit of "forbearing one another in love."

It is truly painful to see with what tenacity, many professors and some Christians, maintain and insist upon it as their right to discipline the family of God! Every earthly father, of a numerous household, has been troubled, more or less, by the manifestations of a determination on the part of some of his children, to maintain for themselves the right of seeing that all the rest performed their respective duties! and although reprimanded by the father, until "seventy times seven" would not exceed the number of his reproofs, still, these officious ones are again and again, found disturbing the happiness and peace of the family circle, by assuming the parental authority to the arrogant extent, of enforcing pains and disabilities upon their equal brethren; and thus, in like manner, thousands of professors and christians, even persist in cutting off from the Church, or from Church privileges, those children of God who do not please them in their outward forms of obedience, although to these forms they consider themselves tied up by the commands of their Divine Father! and thus through their officious dictation, and lack of forbearance, divisions and schisms are multiplied in the family of God, against the express will and command of its Supreme Head.

2nd.—The direct pernicious influence, of the palpable divisions among the brethren of Christ, in fortifying the minds of the impenitent against the reception of the Gospel.

So direct and potent is this influence for evil, that judging it with the prayer of Christ in view, it seems impossible to avoid the conclusion, that the conversion of the world is not to be expected, till these destructive divisions cease; christians having put away from among them "all bitterness and wrath, and anger, and clamour," and evil speaking—no one any longer being found judging, or setting at nought his brother, or attempting to lord it over him in any manner; all, notwithstanding their multitudinous differences, dwelling together in the sweetest peace and harmony, because mutually living "with all lowliness and meekness, with longsuffering, forbearing one another in love."

Let this full measure of christian union become a fact—a fact visible, and as it were palpable and tangible to "the world," then shall the preaching of Christ crucified, fall, in massive, unbroken power upon the hearts and consciences of men, till a nation shall be born in a day, and "the mountain of the

Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow into it;" so that "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Let each christian then, see to it, that he is doing his utmost to secure the unity of the Church while he prays and labours, "that the world might believe."

3rd.—The incorporated union of the divided portions of the christian community, would result in raising all the benevolent, and self-sustaining schemes of the church, completely above embarrassment, without requiring any increase in the present annual rate of contributions.

Take a single settlement in Canada, which can be easily named, as the representatives of others. The inhabitants of the block, or settlement, could all conveniently meet in one house, and when met, would not form too large a congregation to be addressed by one preacher; yet the population of this settlement have been at the expense of erecting *four* places for public worship, the toil and expense of building three of which, is simply a *costly* sacrifice laid on the altar of *carnal* divisions—time and labour, which, if properly expended, would have placed the christian benevolence of the community in question, far in the ascendant; as without doing any thing more than they have done, they might have built three edifices for the worship of God, in the midst of destitute and poor communities, where they are greatly needed; while they, notwithstanding this munificent liberality, would not only enjoy themselves much better in one compact assembly, than in four lean, scattered and jealous groups, but also secure to themselves at the same time, a snug annual saving, equal in value, to the care, toil and cost, of warming, lighting, cleaning, and keeping in repair, three edifices constantly used as places of public worship! And then, by giving their one minister the salaries which they now give to two, he would be lifted above the necessity of living under a load of pecuniary embarrassment, and enabled to enjoy the luxury of giving of his substance, to such objects as properly claimed his support. But this is not all, the settlement in view, after doing all that has been suggested, would still have the annual salaries of two of their four ministers on hand, which they might appropriate, in paying annually, one third of the salary of each of the ministers labouring in the distant settlements, in the midst of each of which, their princely liberality had erected a commodious edifice for the worship of the living God. All this, be it observed, might be accomplished by the population referred to, at an important, yearly saving, on their present rate of expenditure; and, what may well excite surprise and astonishment, the whole of the people still remain, precisely what they now are, in *name, doctrine, and worship*, PRESBYTERIANS!

4th.—The consummation of the union-measures already suggested, would render the present supply of ministers amply sufficient for all legitimate demands, and relieve the denominations from the prevalent woeful forebodings, of an approaching general destitution of ministers.

But why these forebodings? Is it not true that there is scarcely a village to be found in Canada, however small, that does not exhibit on each Lord's day, from *two to four* ministers of the gospel, preaching at the *same hour* to as many separate parties! all of which, if formed into one congregation, would seldom constitute an assembly sufficiently large, to place any part of the hearers beyond the reach of the speaker's voice?

Now the people would all like to meet together in one assembly, and they know if it could be brought about on equitable principles, that they would all enjoy themselves much better than it is possible for them to do, while meeting in two or four distinct groups. And each of the ministers admits, frankly, that it is extremely discouraging to continue preaching from sabbath to sabbath, to a scattered fragment of a congregation: and he also, knows well that a full assembly would obtain from him far superior sermons, by lifting from his heart a depressing load of discouragement, consequent on witnessing thin, death-like congregations. Is it not obvious then, if the union-measures now suggested were realized, that preachers and people would all enjoy their respective positions much better than under existing circumstances; and that on each Lord's day, each village and town instead of not having enough, would have from one to three ministers to spare? This surplus, a united church would have the means of sending into the highways and hedges, for the purpose of building up congregations, where the people are scattered as sheep without a shepherd; and thus a minister of the Gospel would be found, to meet every legitimate demand.

In relation to the practicability of the measures now proposed, none can deny that much of the approximating work is already accomplished. Thirty years ago, it was a common occurrence to hear Presbyterian and Methodist ministers, reciprocally pronouncing each others distinctive doctrines, "damnable heresies!"—A Presbyterian Meeting House, in which the writer constantly worshipped God in the days of his youth, was within a few years after its erection, absolutely abandoned by the minister, because the trustees allowed a Methodist clergyman to preach within its walls! Parties are still living, who attest it to be a fact, within their personal recollection, that the Presbyterian Burghers, in Scotland, would not allow a servant of their membership, to join with his master in family worship, if that master happened to be a Presbyterian Antiburgher! Who, in the days of such occurrences, could have ventured to pronounce the coming together of these bodies practicable! Yet the approximating work was commenced, and completed; and several years have already passed, since their incorporated union was happily established, so that they are now, and have been for years, mutually enjoying full communion and fellowship together, as constituent parts of the United Presbyterian body. In the light of such historical facts, it is difficult to conceive, how any one can hesitate to admit, the practicability of the unions suggested.

As to the manner of effecting these unions, it is certainly safe to state, that all who clearly see their importance, should, at once, begin to call the attention of their neighbours to the subject; determined never to rest from the agitation, till the scripture measure of christian union, is fully enjoyed by the saints on earth.

In all those localities, where the church-going population is barely sufficient to form one good congregation, measures might at once be taken, to prevent its being weekly broken into fragments. If within the limits of such congregation, two, three, or more evangelical churches have been organized, let it be determined by the ministers, if they are in the advance of the people, that two of them shall not be found preaching at the same hour, in that community. Let them meet together and fix upon a plan for the year, that will give to each minister, such a number of appointments to fill, as shall bear the

same proportion to the whole number of the year's appointments, which the number of his adherents sustains, to the aggregate number of all the adherents in congregational connexion with the contracting parties. In corresponding localities, where the people are more in favour of union than their ministers, let them meet together, and inform their ministers, that they are not to be separated in the public worship of God; that they are prepared to hear such of them in rotation as may be willing to conform to a plan of appointments, as equitable as the one just stated; while those who will not so conform, they have determined to leave to find congregations for themselves. In some such manner, many of the most prominent advantages of the unions desired, might be realized immediately, in every community, where either the ministers or the people are determined to enjoy them.

LETTER.

When a well-manned and well-equipped vessel is pursuing its prosperous course o'er the smooth surface of a summer sea, the passengers, on whom no responsibility devolves, most wisely and most willingly abstain from an uncalled-for and presumptuous interference with its management and evolutions;—they still continue to pursue the same prudent system of passiveness when there is a mighty tempest on the ocean, and when the ships of a fierce and foreign foe are seen bearing down from a distance, if they can rely upon the skill and trustworthiness of the commander, and of those in authority under him. But if, whilst the sea works still more furiously, and is tempestuous against them, and the hostile fleet is rapidly approaching, they are compelled by irrefragable and alarming evidence to conclude, that the captain and his officers are not only lukewarm but treacherous; and that, whilst they are so acting as to place the vessel at the mercy of their enemies, and dispatching to them whole boatloads of provisions and ammunition, they lavish all their countenance and all their confidence on the least efficient members of the crew, and frown upon all such as, being impressed with a conviction of the common danger, presume to address them in the language of expostulation and rebuke, it becomes not only the right, but the duty, of every passenger to try and arrest the machinations of perfidy and treason, by lifting up an honest and indignant testimony, lest the ship, which is in jeopardy every hour from the ceaseless activity of its foes, and the criminal apathy of its defenders, should sink like lead into the mighty waters.

Such, my friends, has, in my judgment, during a course of years been, and such is at the present moment, the position of Protestantism in Great Britain. The political horizon has presented a lowering aspect. The blackness of Popish darkness has, specially in England, been gradually assuming a more formidable hue. The enemy's fleet has been strengthened by numerous desertions from our own ports. None of our most eminent statesmen of any party—none of those connected either with the late or with the present Cabinet, have shown any disposition to cope with the difficulties of this critical emergency in a spirit of scriptural and energetic faithfulness. On the contrary, they vie with each other in the alacrity and promptitude with which they succumb to every Popish claim, and in the cold superciliousness with which they repel every Protestant remonstrance. Whig-radical prints and politicians lay it down as an incontrovertible axiom,

that their Conservative opponents have not scrupled to purchase power at the expense of principle. The Tory press and Tory partisans unhesitatingly and unanimously retaliate by asserting, that the Ministerial "Amalgamated Society" has sacrificed Protestantism at the shrine of place. Almost every dispassionate spectator, who has sworn fealty to neither faction, perceives so much cogency in the proofs adduced by each party in support of the charges which are urged against the other, that he yields a most cordial acquiescence to the averments and arguments of both. At such a crisis, I, as a humble, individual, have deemed it my duty to wield my pen in promoting the exposure of Popish delusions, and stimulating the resistance to Popish usurpations; and I now venture to address you, my friends, in reference to another, and I had almost said cognate subject, upon which it seems to me to be of urgent and paramount importance that the respected bodies, to whose deliberate attention these pages are more particularly submitted, should pronounce a frank and well-matured deliverance.

There is not, in my judgment, any measure which would so manifestly tend to ensure the stability of Protestant truth, invigorate the opposition to Popish encroachment, and further the moral, social, and economical well-being of the Scottish people, as a hearty and formal incorporation of our unendowed Presbyterian denominations into one compact and influential Church. I intend, on this occasion, to dwell as little as possible upon the position of other religious bodies, whether supported by the State or not; my sole aim being to effect, if possible, a firm and permanent union between the parties to whom I have specially alluded.

To promote harmony, and heal breaches amongst Christians, has for many years been the desire of my heart, and the principle of my actions. My friend Dr. McCreie has inserted, in his admirable biography, the correspondence which I carried on, upwards of thirty years ago, with his illustrious father, in reference to this subject. Foreseeing, moreover, that the evils inseparable from the workings of the lay-patronage system, which has always been so distasteful to the most religious portion of the Scottish people, might in time lead to a disruption in the Established Church, I took an active part, along with my late revered friend, Dr. Andrew Thomson, about the year 1822, in the formation of a Society for effecting its abolition; and when re-elected to Parliament, after a long interval of seclusion, I obtained in 1833 the appointment, and presided over the deliberations, of a Committee, by which that momentous question was carefully investigated: but finding, that there existed amongst all the most eminent statesmen of all parties a deep-rooted and unalterable conviction, that *patronage is an essential element in the constitution of an Established Church*, or, as Sir Robert Peel characterised it, *the link which connects the Church with the State*, I ceased to carry on an unavailing struggle, and took no further concern in ecclesiastical matters until 1841, when I exerted all my energies in attempting to prevent the Disruption. From attachment to the Establishment principle, I remained during several years in connection with the Endowed Church, and corresponded with Dr. Chalmers as to the possibility of uniting the two great bodies, which had separated from each other in 1843. It appeared to me, however, in process of time, that the ecclesiastical policy of the Establishment was characterised by grasping and worldly-minded exclusiveness; that, in the case of many evicted chapels,

they enforce the letter of the law, and set at defiance the spirit of the Gospel; and that the affairs of the unendowed communions were conducted on a far sounder, and more scriptural basis; insomuch that I resolved, about three years ago, to renew my connexion with the old and respected friends who had become members of the Free Church at its original institution. I more lately took pains to forward the auspicious consummation, in virtue of which, in 1852, the majority of the Original Seceders became incorporated with the Free Church; nor have I been wanting in endeavours to remove the scruples of the protesting ministers, and persuade them to follow the example of the brethren who, at that period, joined us.

Having for some time considered it highly desirable that the union, in respect of which I now use the freedom to address you, should be brought about, I entered last year into a correspondence on the subject with some leading members of our own church, as well as with my respected friend, Dr. John Brown, of the United Presbyterian body, and others; who all concurred with me as to the importance and expediency of accomplishing this object, if it could be achieved on terms honourable and satisfactory to all parties,—the only terms on which I myself could possibly wish that it should ever take place. On my arrival at Edinburgh, I engaged in a full and familiar discussion of the subject with a few of our most eminent ministers, and also with Drs. Harper and Andrew Thomson, two of the most distinguished and influential pastors of the United Presbyterian communion, besides discussing fully the merits of the question with Dr. Gould, and more briefly with Dr. Symington, two highly esteemed and eminent ministers of the Reformed Presbyterian denomination. The conversations which took place between myself and all these venerable men were so encouraging, that I at length resolved to invite them to meet at my house, in order that we might have an opportunity for a friendly, dispassionate, and unreserved consideration of the whole question. Accordingly, on Thursday the 2d of February, certain distinguished members of these different bodies assembled,—six of whom were connected with the Free Church, while five belonged to the United, or Reformed Presbyterian denominations. Lord Panmure, and others, were unavoidably prevented from honouring the meeting with their presence, but expressed a friendly interest in regard to its proceedings. I never was present at a more interesting, harmonious, and satisfactory conference. The advantages and difficulties incident to the plan were discussed and canvassed in the best spirit, and with the most pleasing result. It was at length unanimously determined, that certain gentlemen connected with each body should hold occasional meetings for the further prosecution of an object, the accomplishment of which was, in all quarters, regarded as equally desirable and important; and I was myself requested to bring the matter under your notice in the present form,—a duty the discharge of which I felt it impossible to decline, although it would have been far more gratifying to my own feelings, and far more advantageous to the cause itself, if the task had fallen into the hands of an advocate, animated by equal zeal, and endowed with greater ability. I have only communicated this manuscript to one of the respected friends, at whose desire I undertook to address you; so that I alone can be considered responsible for the statements which it contains, and for the principles which it develops.

The first preliminary matter, to which I would

invite your attention, is the fact (in my judgment not an unimportant one) that the solution of this question rests solely and exclusively with the parties selves. No reference need be made to states men or senators, to courts of royalty, or to courts of law. Let but the various denominations cordially resolve to bring about this, in many quarters, much-longed-for union, and they can at once give effect to their own free and uncontrolled determination. On ourselves, therefore, may devolve the privilege of entering into the most endearing bond of Christian love and Christian fellowship,—and on ourselves, also, will rest the responsibility of rejecting so great a boon at this critical period, and remaining, as heretofore, in a state of chilling alienation, or comfortless neutrality.

2. I proceed to remark, in the second place, that such a union as I anxiously contemplate, and earnestly recommend, is in my judgment the only one which any of the parties could possibly adopt with credit or comfort to themselves. Although a much esteemed friend of mine lately claimed, on behalf of the Episcopal communion in Scotland, three-fifths of the landed interest, it is far from being, in any thing like a corresponding ratio, embraced or diffused amongst the people—in fact, as an accomplished member of that church lately wrote to me, “the (Episcopal) church services in Scotland always seem to me to be exotic; and all around in the chapels I see well-dressed gentlemen and ladies. I feel more comfortable when a large assembly of farmers and peasants assure me that the worship is national.” According to our views of divine truth, the Episcopalians have added to the primitive and easy yoke of the Presbyterian party, the grievous and intolerant bondage of prelatical haughtiness and usurpation. A junction with the Established Church is, of course, impossible, in so far as the United Presbyterians are concerned, and would, I think, even if practicable, be neither wise, salutary nor honourable, in the case of the Free Church. Not the slightest intimation has, during the last ten years, been manifested, on the part of the Establishment, to recommend, or on that of the State to propose, such concessions as would be indispensable for effecting that object, if in other respects desirable; and, without pretending to dispute the piety, or to parage the talents of many of its ministers and office-bearers, the tenacity with which the former has clung to the perpetuation of every abuse, and the upholding of every monopoly, however much it may have elicited the approval of their own adherents, has rendered them so obnoxious to all other classes of the community, that an incorporating union with the “Moderates” on any terms would excite a loud and universal feeling of surprise and disappointment from one end of Scotland to the other. If ever the Free Church should purchase (no matter on what terms,) at the expense of again wearing the State collar of dependence, its re-admission to the State crib of endowment, I believe that the deteriorating influence of such a connection would be developed in the course of a very few years, as it so often was exemplified before the Disruption, in the case of probationers and missionaries, who, in these subordinate capacities, were distinguished by zeal, moderation, and humility, but became, as the favoured nominees of the patrons, or even, in some cases, as the objects of the people's choice, proud, careless, litigious, and insatiable. The Church would soon be again overrun by all the evils which spring from irresponsible, monopolising, and mercenary Moderatism; or there would be manifested the still more dangerous anom-

aly of sound evangelical preaching, coupled with unseemly and worldly-minded practice. I question much whether many of our ministers or members would, before the Disruption, have been as zealous as they are now for the repeal of the tests or the opening of the parish schools to general competition. I may add, that any scheme, such as was suggested by my illustrious friend Dr. Chalmers—viz., a parliamentary recognition of the Free Church as constituting the ecclesiastical establishment of Scotland, and replacing its ministers in their former *status*, and pensioning off their successors—was, when brought by myself under the notice of some of the distinguished public men of the day, regarded by them (and I may add, by myself also,) as a wild and visionary proposal, insomuch that it would, I am sure, be impossible to find one adventurous enthusiast, who would risk the forfeiture of his reputation for common sense by venturing so much as to name it in either House of Parliament. I am aware that some highly respectable members, and even Presbyteries, of the Free Church, have not long since transmitted overtures for bringing the subject of the Claim of Right before Parliament. What impression this procedure may have produced in other quarters, I cannot pretend to say; but I own that I was both startled and mortified when the proposal was adopted. It seemed to me equivalent to hoisting signals of distress, intimating that the good ship Free Church had sprung a leak—that the crew had been put on short allowance, and were anxious to be towed back as soon as possible into the commodious harbour of state endowment. It would, I think, be well if the respected advocates of such an application to Parliament would *frankly specify the precise object which they have in view*, and what they wish the Government to do. They can only contemplate the alternative of an Act for the substitution of the Free Church in the place of the existing Establishment,—a measure (as I have just stated) so fraught with injustice and absurdity, that it would not receive the support or countenance even of a solitary politician connected with any party; or they must be desirous to witness an amalgamation of the Free Church with the present Establishment,—a measure which, no matter on what conditions (and no advances of any kind have ever been made by the latter body,) would be extremely distasteful to, at all events, a very large proportion of the Free Church ministers and lay-adherents throughout Scotland; and would be regarded by every other Evangelical communion throughout the empire as one of the heaviest blows and greatest discouragements which could be inflicted on the cause of vital Christianity.

It must, at the same time, I think, be admitted, that the Free Church at present occupies a somewhat anomalous, Mahomet-coffin-like position of suspension between the Establishment and the unestablished bodies, and must, I think, ere long, gravitate towards the one or the other. We must either, like Abraham, dwell with our unendowed brethren in the Mamre of self-sustaining independence, where they have built an altar unto the Lord, or we must lift up our eyes like Lot, and beholding all the plain of state endowment and privileged monopoly, that it is well watered every where, return to the Sodom of the Annuity Tax, and the Gomorrah of the Court of Tiends. It appears to me, that the ardour of our ministers, the zeal of our elders, and the liberality of our people, are not a little chilled and paralysed by the lingering hope, which is only faintly hinted at, but perhaps fondly cherished, in some quarters, that our present condition is transient and

temporary, and that we shall sooner or later be called upon to regain possession of the *status* which was voluntarily relinquished in 1843. If, like the great Spanish commander, we had burnt the fleet, which transported us to the landing-place of Christian liberty, so as to preclude the possibility of retracing our steps, I believe that our adherents throughout the country would have been far more powerfully impressed with the necessity and importance of making an ample and lasting provision both for our ministers and for our schemes.

3. You will here, I trust, allow me to bring under your notice an aphorism, which I have often heard laid down by my late eminent and sagacious friend, Sir Robert Peel, and to which I attach much value, namely, that it is never wise or useful, on the part either of individual statesmen or of public assemblies, to *commit themselves by unnecessarily affirming or repudiating any abstract general principle*; and that it is far more judicious to leave every such *questio vexata* open and undecided, until it comes to be considered in its application to any practical measure which may be proposed in connection with it. I may add, that this maxim seems to be applicable in the strongest manner to the recognition or rejection of any dogma, with respect to the application of which the parties called upon to pronounce an opinion possess little or no authority or influence. To this category belongs the question as to the rights or duties of the supreme civil magistrate in regard to a national church establishment. As the determination of this point must, in each case, be resolved according to the good pleasure of the high personages themselves, it is time enough for a church to take this matter into consideration, and adopt a deliverance with regard to it when any specific measures are propounded by the State in which this principle may be regarded as involved. That none of the respectable bodies which I now address can exercise much control over the decisions of Cabinets or Senates in this land, is too obvious to require proof or illustration. There are two highly distinguished noblemen in the House of Lords, and a few excellent members in the House of Commons, belonging to the Free Church or United Secession; but what are they among so many? There is, I think, much wisdom in the view taken of this matter during the conversation which took place at my house, by a very influential member of the Free Church, namely, that he has no hesitation as to the impolicy, and much doubt even as to the lawfulness, of making any opinion as to the authority or duty of the civil magistrate in matters ecclesiastical a term of ministerial communion.

I shall now proceed to consider, with as much conciseness as is compatible with the importance of the subject, the two questions in reference to the proposed union, which were discussed during the meeting to which I have already adverted:—1. Is it desirable? 2. Is it practicable?

1. On this branch of the inquiry, there existed amongst all present the most cordial and decided unanimity. If we consult the authority of Scripture, there is no duty more frequently or more emphatically enjoined upon the disciples of Christ than that they should endeavour to keep the unity of the Spirit in the bond of peace, and to be perfectly joined together in the same mind and in the same judgment; and our Lord's own prayer on their behalf is, that they may be one, even as He and his Father are one. This auspicious result can only be attained by incorporation and (as I shall endeavour to show) is only very faintly accomplished by

the make-shift of an "Alliance." The great Apostle of the Gentiles finds fault with those who said, "I am of Paul, I am of Apollos, I am of Cephas;" and he would, in our own day, have been not less startled and surprised, if he found three Presbyterian brethren agreeing entirely with each other in all matters of doctrine, discipline, and church government, and yet exclaiming, "I am a *Reformed* Presbyterian,—I am a *Free Church* Presbyterian,—I am a *United* Presbyterian." In fact, I know of a certainty that the respected members of a late deputation from the French Protestants were lost in astonishment at the isolated condition of these bodies, and could not comprehend what impediments could be so cogent or so insuperable as to countervail the numerous and self-evident advantages which our union would immediately and infallibly realise; and I learned from Mr. Peddie that the grounds of difference between the various Presbyterian denominations were so far from being plain and palpable, that he had laboured in vain to render them intelligible to sundry acute and experienced lawyers, who were professionally called upon to make themselves (if possible) acquainted with their nature and their extent. The impracticability of "rightly dividing" such interminable intricacies is strikingly illustrated by a circumstance very recently narrated to me by a most respectable authority. The Duke of Wellington had occasion, in consequence of a domestic incident, to enquire what was the communion to which a member of his establishment belonged. The reply was, "I am a Particular Baptist, your Grace." "But what does that mean?" "It means, my Lord, that we hold close communion." "But can you explain what that is?" Finding that all attempts at elucidation only rendered him "plus incertain qu'il n'e'tait auparavant," the Duke desired that the pastor of the church might be requested to call and solve the difficulty, and after several vain attempts at oral explanation, even a written definition also proved hopelessly unavailing, and the illustrious man, who had been the readiest *Œdipus* in apprehending many profound questions of ethical and political wisdom, was as completely baffled as the dullest *Davus*, when he attempted to unravel the hair-splitting transcendentalism of dogmatic controversialists. When I myself "gave my heart to know the wisdom" of the venerable men whose janglings gradually subdivided the Presbyterian Church into so many sections, I was led in the course of my inquiries, with no small "vexation of spirit," to know "madness and folly" in many of the "doubtful disputations" and "contentions, which were so sharp between them, that they departed asunder one from the other," and I could not help feeling that, in reference to the tactics and turmoils of Old Light and New Light, or Burgher and Antiburgher logomachies, "he that increaseth knowledge, increaseth sorrow." How often do we find, that those who had "many things to say, and hard to be uttered," concerning the most profound and momentous mysteries of the Gospel, "had need that one should teach them again what be the first principles of the oracles of God," in reference to the plainest and most practical duties connected with union and Christian fellowship, so that, whilst "able by sound doctrine both to exhort and convince gainsayers," they neglected to exemplify "the things which become sound doctrine," and instead of "cutting off occasion from them that sought occasion," by "following after the things which make for peace," had no sooner gathered the principal wheat into a common garner, than they began to quibble and quarrel

about the chaff! We ought all to feel thankful that the Secession subtleties of a bygone age have been merged in the crucible of denominational amalgamation, and are almost vanished away; and if the antiquaries of a distant age should ever disinter them from their sepulchral resting-places, it will require all the skill and sagacity of future Hugh Millers and Murchisons to discriminate between the distinct, but not easily distinguished, species of the polemical megatheriums of a former age. Of the blessings which flow from an arrangement by which brethren, who had previously "become two bands," are enabled to dwell in perfect unity, the comparatively recent junction between the two Synods which constitute the United Presbyterian Church affords a marked and memorable illustration. It is acknowledged by all the ministers and members of both parties, that the standard of piety, the zeal, the love, the generosity, the comfort of all concerned have, without a single drawback, been increased in a higher ratio than the most sanguine advocates of the measure had contemplated or foretold. None of the members of either denomination have ever repented of their joint determination, or would now wish to retrace their steps.

There are not a few benefits of a more practical and palpable nature, on which it may be proper that I should briefly dwell. One College at Edinburgh would be quite sufficient for the wants of the united bodies. One board of management would preside over their temporal concerns, so that a large sum would be saved for missionary purposes, both at home and abroad, or be devoted to the furtherance of spiritual objects. But the most important advantage of all (as was most forcibly and seasonably remarked by our accomplished friend, Dr. Andrew Thomson,) would be the consolidation (in what he justly termed over-churches districts) of two or more weak congregations into one, by which the income of the ministers who presided over it would reach a respectable amount, and, in each case, one or more useful labourers be released from a discouraging and uncomfortable position, and transferred to other localities, where their presence would be more highly prized, and their labours more adequately remunerated; whilst the hearers, when the process of fusion had taken place instead of being often alienated, and the strictness of discipline impaired, by occasional jealousies and rivalships, would be strengthening each other's hands and encouraging each other's hearts, under the holy and healing influence of Christian confidence and Christian love. These advantages can, at the best, be but faintly and feebly realised by an occasional interchange (it may be, at distant periods) of social meetings, or pulpit ministrations. The fellowship between ministers, office-bearers, and members of different denominations, stands in much the same relation to that which prevails amongst brethren belonging to one communion, which the feelings of well-bred courtesy existing between common acquaintances bears to the daily and delightful converse enjoyed by intimate friends. In the one case, the mutual regard is slight and superficial; in the other, it is intimate, cordial, and unreserved.

Allow me to refer, for a few moments, in illustration of this principle, to the era of the Heptarchy. When England was, at that period, invaded by a foreign enemy, it of course was possible, though by no means certain, that the seven separate kingdoms might combine their forces to resist Danish or Norman aggression; it might happen, however, also, that some of them would remain neutral,—that others would be lukewarm or unsteady,—and that a few

might even become the allies, instead of being the antagonists, of the invading enemy. But ever since these separate principalities have been auspiciously consolidated into one, all the ancient distinctions have been wholly obliterated, and in attachment to the interests of their common country, there is no difference, but, on the contrary, a complete identity, both of feelings and of interests, between the men of Wessex and those of Mercia. Notwithstanding the affinity which subsisted between the natives of England and Scotland in point of language, habits, and character, how much jealousy, discord, and estrangement subsisted between them, as long as they remained disunited, whilst the intervals of concord or co-operation were few and far between! What is true of these two rival kingdoms, in their state of isolation, when under separate sovereigns, or even separate Parliaments, holds good of our Presbyterian Churches, so long as they are governed by distinct synods and distinct presbyteries. But if we were perfectly joined together, in form as well as in spirit, so as to constitute one great "National Free Church" all invidious or jarring distinctions would at once fall to the ground, and be for ever swept away. The United Presbyterian Ephraim would never again vex the Free Church Judah, and, after the lapse of a very few years, it would (as is already the case in regard to the two bodies which now constitute the United Presbyterian Church) be impossible for any one to guess, whether any particular minister or elder had formerly belonged to one communion or to the other.

Far be it from me to depreciate, or to discourage, a work of piety and labour of love, in which many distinguished and devoted believers have, from the most praiseworthy motives, been engaged. It has, however, always appeared to me, that the advantages arising from an Evangelical Alliance, in virtue of which certain members of the different communions meet together for a brief season and at distant intervals, are limited and evanescent, when compared with the more palpable and permanent blessings derived from a scriptural incorporation of various sections of the church into one. Although the proceedings of a society instituted on such a basis tend greatly to promote the reciprocal feelings of Christian fellowship and mutual esteem amongst the respected individuals who are present at such meetings, and may often tend to assuage the asperities, or sometimes to prevent the outbreak, of polemical gladiatorialship, and is the best, and perhaps sole scheme for creating such a relation between Christians whose views of church government and discipline are incompatible and irreconcilable, it has only "a shadow of good things to come, and not the very image of the things" which may be expected to grow out of such a close and intimate union as I venture to advocate at this time. In the year 1738,* towards the close of the reign of the Emperor Charles VI., many officers in the service of the multifarious sovereigns of Germany felt considerable dissatisfaction at the estrangement and isolation which subsisted between their respective corps, and resolved to form a "military alliance," the members of which, by mutual converse and social communion, might either remove, or at all events diminish, the tendencies to jealousy and discord which, in a greater or less degree, prevailed amongst them. They accordingly held three successive meetings at Heidelberg, Hildesheim, and Hildburghausen,—as to the two last of which, I am not in possession of any particulars; but the first was very numerous and respectably attended.

* The reader need not look for any further particulars of this event in any history of the epoch, whether special or universal.

There were present, among others, one Austrian major, seven captains, three lieutenants, and one ensign; a Prussian lieutenant-colonel on half-pay, with two majors, five captains, and one cornet, a major and a lieutenant of the Elector of Saxony; two captains of the Elector of Mentz; three ensigns of the Landgrave of Hesse Cassel; two lieutenants of the Margrave of Baden Durlach; an aide-de-camp of the Duke of Brunswick-Wolfenbuttle; a major of the Prince Bishop of Bamberg; the town majors of the imperial cities of Ulm, Lubeck, and Nuremberg; two of the bodyguard of the Prince of Hohenzollern Sigmaringen; an adjutant of the Duke of Anhalt Cothen; with a drum-major of the Abbess of Quedlinburg, besides many others, of whom we cannot now speak particularly. The officers belonging to foreign armies were not deficient in sympathy with the peaceful and philanthropic objects of the association. France was represented by two majors, and a cornet of the Swiss Guards; Denmark, by two midshipmen and a lieutenant of artillery; Spain, by three ensigns of the sappers and miners; Great Britain by a captain of the Blues, two lieutenants of the 42d Highlanders, and a half-pay lieutenant of marines; the North American colonies by an extra aide-de-camp of the governor of North Carolina, and the senior lieutenant of the grenadier company of the Massachusetts local militia. Nothing could surpass the harmony which prevailed at each of the convivial meetings, except, perhaps, the unexampled impartiality with which the places of honour were distributed. As an illustration of which, I may just mention that, on the first day, a major of the Prince Bishop of Eichstadt sat at the head, and a captain of the Prussian infantry at the foot, of the breakfast-table; a lieutenant of the Archbishop of Salzburg was chairman at dinner, and a cornet of the Grand Master of the Teutonic Order acted as vice; and their respective places were occupied at supper by the captain of the civic guard at Frankfort-on-the-Maine, and a first lieutenant of the Duke of Saxe Cobourg's fusiliers. Although, however, much mirth and cordiality prevailed during the three days of the meeting, and a sudden thought struck many of the most enthusiastic members of the institution, in virtue of which they swore an eternal friendship, these feelings gradually cooled down during a twelve-month's interval of separation, and extended only in a very faint degree to the officers of the different armies who took no personal part in the proceedings; besides which, the entire scheme was wholly ignored or disapproved of by the various independent Governments; none of the field-marsals or generals countenanced the movement, or condescended to take any part in its sayings or doings; its members became "marked men," and were seldom, if ever, selected for employment or promotion. They themselves fell back into their respective ranks and, as soon as a war broke out, they completely lost sight of all the principles and programmes of the alliance, and were often matched against each other under their respective banners; in so much that, at the battle of Rosbach, a captain of the Prince Bishop of Paderborn, who had presided at one of the *agapæ* of the association, was wounded and taken prisoner by a Prussian cornet, who had, on that occasion, acted as his *Croupier*; and an ensign of the Landgrave of Hesse Darmstadt, who had moved a vote of thanks to the chairman, was killed by a major of Hanoverian hussars, by whom his proposal had been seconded. About fifty years later, the whole of the sovereign bishoprics were secularised, which act was followed by the suppression of many of the petty principalities, a still larger number of which were

absorbed by the greater powers at a later period. The officers and soldiers, who had previously been in the service of different authorities, were now, in each case, consolidated into one; all jealousies, and even all distinctions of every kind, were wholly obliterated, and it became impossible (for instance) in the Bavarian army to know whether a captain or a common soldier had previously belonged to the ancient electorate of that name, or had been a subject of the Elector Palatine, or in the pay of the Prince Bishop of Wurzburg. The case of the Evangelical Alliance is, in many respects, not very dissimilar. The revered and excellent individuals who attend its annual meetings derive, no doubt, much edification and comfort from their mutual intercourse and communion; but their influence over the general masses of their respective churches is transitory and inconsiderable. The Episcopal superiors of the English members seem in no degree to participate in their feelings, or to encourage their efforts. Many leaders of other (and especially Established) communions, keep aloof; their latitudinarian benevolence is no passport to the favour of those in authority, whether civil or ecclesiastical; they themselves, as soon as they separate, are again ranged under their respective denominational banners; and were a question to be mooted as to church government or discipline, or with respect to the comparative merits of the Establishment or self-sustaining principles, or as to any of the doctrines on which the various members of the Alliance conscientiously differ, they would doubtless (though probably with diminished acerbity) enter the controversial arena as antagonists, and the healing balm of the Alliance panacea would be scarcely adequate to staunch their wounds.

It is therefore from union and incorporation, wherever honourably practicable, that I look for the revival of strength, zeal, harmony, and co-operation, in the Protestant world; and I should, indeed, rejoice if the honoured fathers and brethren, to whom, in the present case, the decision in this matter appertains, should, under the guidance and agency of the spirit of truth and concord, be enabled to consolidate our discordant and dislocated battalions into one exceeding great army, ranged under the guidance and guardianship of Him whose watchword for them is unity, and whose banner over them is love. When one of my friends observed, that this proposal is premature, and that it must be a question of time, I replied, that if no advocate for its adoption should ever urge it upon public notice, it would prove to be a question for eternity. Another much respected adviser expressed a similar conviction, in somewhat different terms; for he said that I was "a generation too soon" in endeavouring to accomplish such an object, however abstractly desirable in itself. It remains with you, my friends, to determine whether "this witness is true." But I am persuaded, that if the present attempt should prove abortive, and the effecting of a Christian union on a Christian basis is a blessing reserved for a more pliant and more placable age, our punctilious fastidiousness will be denounced as our folly, and neither our sayings nor our doings will be honoured with the approving verdict of an enlightened and dispassionate posterity. Oh, that all the unendowed Presbyterians of our land, being fused into one great national communion, may be enabled to exhibit to the world the stability and efficiency of a Church, emancipated from state coercion, and untrammelled by state endowment,—a faithful expositor of truth,—a fearless antagonist to error,—and within whose consecrated pale the ministers are amply provided for by their people's spontaneous and generous liberality, and the people pre-

pared for the joys of heaven, and nerved for the trials of earth, by the exhortations and example of holy and heavenly-minded pastors, the valued objects of their free choice, the honoured depositaries of their confidence and love!

2. On the question of practicability, I cannot state the case more plainly, or more favourably, than by quoting the authority of two eminent and influential Christian friends, who, though belonging to different communions, had arrived at the same conclusion:—"My great perplexity, Sir George," said Dr. Guthrie, "is to discover any grounds, which can justify us in remaining separate; and if we could witness the accomplishment of such an union as you contemplate, I might well exclaim, with the ancient saint, 'Lord, now lettest thou thy servant depart in peace.'" "So far as we are concerned," observed Dr. Harper, "the question whether union is practicable is one which a United Presbyterian can without difficulty answer, so far as the constitution of our Church is concerned, seeing that we do not make the rejection of the Establishment principle a term of Christian or of ministerial communion. In the United Church, there may be some who hold, and all of course enjoy the liberty of doing so, the abstract principle of an Establishment, although the body, with very few exceptions, think differently. All that would be necessary is, that the Free Church should agree to make the point of difference a matter of forbearance. At the same time, it is obvious that union could not take place, nor, if practicable, would be permanent, so long as the Free Church has the intention, or entertains the expectation, of giving effect to her Claim of Right by re-union with the State."

The only salient point of difference between the Free Church and the United Presbyterians on the one hand, and their Reformed and Protestant brethren on the other, is the question, whether the national covenants, entered into under circumstances of peculiar urgency by their common ancestors, are in themselves binding upon the churches and upon the country at the present day? Now, we are quite willing that the ministers and members of the former respectable denominations should still hold these covenants to be of perpetual obligation upon all classes of the community; but many of us, whilst we admire the force and precision with which the heresies of Popery, or short comings of other communions, are therein enumerated and denounced, and entirely concur with our brethren in deeming it a sacred duty, on scriptural grounds, to offer a steadfast and inflexible resistance to all such destructive delusions, are not disposed to admit that any generation has a right to adopt a bond which all their posterity shall be obliged to homologate and to act upon. I cannot, however, perceive, why there should be any necessity for drawing up, on either side of this question, a formal and specific declaration; and if any of our much-valued friends should be influenced by this consideration to dissent from the proffered union, I might feel inclined to expostulate with him, and to exclaim, "Why dost thou set at nought thy brother? now walkest thou not charitably. Let not him that covenanteth despise him that covenanteth not; and let not him which covenanteth not, judge him that covenanteth, for God hath received him: let us not, therefore, judge one another any more; but judge this rather, that no man put a stumbling-block, or an occasion to fall, in his brother's way. He that regardeth the covenant, regardeth it unto the Lord; and he that regardeth not the covenant, to the Lord he doth not regard it. Let not, then, our good be evil spoken of, and let us follow after the things which make for peace. In Christ Jesus, neither

covenanting availeth any thing, nor not covenanting. Let every one be fully persuaded in his own mind."

Not a few of my readers have, in all probability, never heard that, in the days of Peter the Hermit, the King of Castile, and a very large proportion of his highest nobles and worthiest lieges, embarked most enthusiastically in the Crusades, which they (whether right or wrong) embraced with ardour, as a most legitimate and most scriptural cause. Animated by a spirit of glowing fervour, they signed a special bond, by which they entailed upon themselves and upon all their successors, an obligation to fight for the recovery of the Holy Sepulchre, and for the deliverance of the Holy Land. At a period, however, not very remote, the monarch himself, and a vast majority of the same men who had volunteered to take this step, passed an act of the Cortes for its entire abolition, and even caused the bond to be publicly burned in the principal street of Madrid; whilst a few, who were found faithful amongst the faithless (but amongst whom were none of the royal family, none of the nobles, and few of the gentry who had originally subscribed it,) continued to separate themselves from the rest, and to contend that the dishonoured and repudiated deed was still obligatory upon all. At the time of a subsequent crusade, the king of that day, and most of the nobles, kept aloof from the undertaking; but a goodly band of stout and sturdy gentlemen and yeomen devoted themselves to its vigorous prosecution. Their forces amounted to about 70,000 men, and they gladly applied for the co-operation of the 160 zealous men of valour who had also hoisted the standard of the Cross. The latter, however, were very far from meeting their overtures half way, and insisted upon ascertaining, as a matter for preliminary adjustment, whether the other party allowed that they were bound to devote themselves to this undertaking, in virtue of the bond which their ancestors, a few centuries before, had first concluded with such solemnity, and afterwards consigned with such ignominy to the flames? They were asked, in reply, whether they would have held that obligation to be binding, if it had been therein imposed as an injunction upon posterity, that they should not take part in a crusade, or fight for the liberation of Jerusalem? "Oh, no," replied the others, "by no means, for such an agreement would have been unhallowed and unscriptural." "You admit, then, or rather contend, that we have all a right to sit in judgment upon the tenor and terms of this document, and are only bound by them in so far as they enjoy that which is convenient, and consonant with the Sacred Oracles. Why, then, should you hesitate to become one of us, who are willing to contend for every scriptural requirement embraced in the ancient document, although we eschew, on the principle of supererogation, an authority that is merely human, in addition to one which is divine?" This reasoning, however, did not satisfy the scruples or obtain the assent of the 160 champions; they refused to unite with their 70,000 brethren; and although fighting for the same object, continued to be ranged under a particular banner of their own, so as to constitute an isolated battalion. They had a distinct mess, and a separate chaplain, who, whilst he prayed with much earnestness for a blessing upon the efforts of the main body, prayed still more fervently, in his daily orisons, that they might be enabled to discern the extent of their guilt and of their danger.

A rumour lately reached me that measures are in progress, or at all events in prospect, for effecting a junction between the various Presbyterian denominations in England. This intelligence is most cheering and consolatory in these "evil days" of discord and

disunion. Such a phalanx, fitly compacted and knit together by that which every joint supplieth, would (as in our case) be far more powerful, either for attack or resistance, than the temporary and transient co-operation of separate and unconnected squadrons, at some crisis of great emergency. I venture, therefore, earnestly to recommend this course to our beloved brethren in England, although I still more anxiously wish that we in Scotland should, in this respect, set them an example, instead of, at a later period, being exhorted to follow theirs.

You must all be aware how completely the different bodies of unendowed Presbyterians are identified in other respects; they acknowledge the same standards; preach the same doctrines; are governed by the same office-bearers; are equally tenacious of Sabbath observance; and are equally zealous in the cause of foreign missions. Their ministers are all maintained by the spontaneous and ungrudging oblations of their flocks; and all parties are desirous, to their power, and even beyond their power, to contribute to the support of a gospel ministry in those localities where the deep poverty of the inhabitants renders it necessary that they should, in part at least, be supplemented by the abundance of the liberality of their Christian brethren, who are in easier circumstances, at a distance. We, therefore, who are connected with the Free Church, may surely bear with our United Presbyterian brethren who have, during three generations, experienced (as they think) the efficacy, as well as the comfort, of the self-sustaining system. Why should we, who are practical Voluntaries from necessity, refuse to be united with those who are so from conviction (so far as the sustentation of the minister is concerned,) and who object not to our holding the opposite principle, to which they are conscientiously opposed? If, in theory, as a church, and in practice as its ministers, office-bearers, and members, they yield neither to ourselves nor to any other communion in their zeal for the strict and sanctified observance of the Lord's-day, and hold that the civil magistrate is not only entitled, but bound, to protect the entire community in the enjoyment of a weekly day of rest,* as a boon conferred on all the inhabitants of the earth by an all-wise and all-bountiful God at the period of the world's creation, what more can we require, in that respect, at their hands? If in all the schools and seminaries which are under their jurisdiction the Bible and the doctrines derived from that pure source, and which our common forefathers have embodied in our catechisms and standards, are regarded as indispensable elements for the up-bringing of their children, do we not possess a sufficient guarantee that they will set their faces against a Godless or Scriptureless system of education?

We ought, I think, in fairness to test their views on the latter question, not according to what they consider to be the wisest course for a Government to pursue, over whose acts they are invested with no control or responsibility, but according to the system which they adopt in their own schools, where they have full scope to follow out their own principles and their own convictions; and we cannot doubt that, if any Government scheme should prove in whole or in part objectionable, they will be prepared to concur cordially and zealously with us in rectifying every error, and supplying every deficiency.

The axiom, that it is the duty of the civil magistrate, in his official capacity, to "honour Christ," is, as it seems to me, so vague and indeterminate, as to

be liable to very serious objections. It must, of course, in each separate instance, depend on the consciences of those in authority to act in this matter according to *their own* views, without assuming *ours* as their standard or their guide. In this sense, Christ is at this moment "honoured" in every country throughout Europe. The "civil magistrates" in Italy, Spain, Portugal, and all other Romish countries, conceive that they "honour Christ" by endowing Popery. In England, and several other Protestant countries, Christ is "honoured" by the establishment of Prelacy. Charles II., and his godless ministers, believed that they were "honouring Christ" when they forced Episcopacy upon our forefathers, and consigned our martyrs to exile or to death. If you exhort the "civil magistrate" to honour Christ in Scotland, will he not tell you that he is doing so to the utmost by upholding a Presbyterian establishment? This system is thus universally carried out, and yet there is not even one Established Church in Europe, of which any Free Churchman or United Presbyterian would not repudiate the fellowship, and desire either the radical reformation or the entire abolition. If it is replied, that we contend for a "scriptural" establishment, every civil magistrate would at once exclaim, that *his* edifice is framed entirely on that basis, and that such an one as we are bent upon erecting would be antiscritural, pernicious, and inadmissible. In fact, our views could not be carried out, unless Free Churches according to our model were established in every Christian country throughout the world,—a consummation which cannot take place until Free Church sentiments predominate in courts, in senates, and in all the high places of the earth. Can we be surprised that our United Presbyterian brethren, when they contemplate the fruits which the adoption of this course has produced, should prefer the non-establishment principle (the power of which we ourselves have experienced and exemplified in an unprecedented degree) to the existence in every land, where the opposite view has been adhered to, of churches which (in our opinion as well as in theirs) are nurseries of error in doctrine, laxity in discipline, misapplication of immense resources, and uncharitable exclusiveness in regard to every other denomination? or that they should be apprehensive of State interference with respect to Sabbath observance, as its practical application must in every case be regulated according to the sentiments of the "civil magistrates" themselves—a great majority of whom entertain very confused or inadequate ideas on the subject, and are more likely to consult the Book of Sports, than to conform to the Book of Discipline? In truth, the vagueness of the phrase, that it is the duty of the civil magistrate, in his official capacity, to "honour Christ," reminds me of a conversation in which, many years ago, my zealous and indefatigable friend, Joseph Hume, expressed his surprise that he should experience so much opposition, and incur so much obloquy, when his only aim was to procure "good government" for the people; when I observed, that as to the praiseworthiness or importance of his design, as thus enunciated, there could not be two opinions; but that a striking and strenuous discordance would be developed when the practical meaning of the words "good government" came to be considered and defined; for although no politician would be so contradictory and paradoxical as to contend in favour of "bad government," and the absolutist, the liberal, the republican, the socialist would all assent to his general principle, very many would aver that the plans which he had devised for the establishment or security of good government would only render our present po-

* See an admirable treatise on the Sabbath, by the late Dr. Hamilton, of Leeds.

sition much "worse," and each would maintain, that his system, and his only, would ensure the greatest possible amount of freedom and happiness to the greatest possible number. Thus, also, with regard to the duty of the civil magistrate in relation to Christ and his Church, all Christians of all communions would at once admit, that in every capacity, and by all means, he should "honour Christ;" but when different parties proceeded to state the meaning which they respectively attach to that dictum, the United Presbyterians would say, that the civil magistrate honoured Christ by protecting his Church and all its members against any invasion of their rights, and in the unfettered enjoyment of their independence; by not interfering either with its spiritual or secular concerns; and by bestowing no invidious and exclusive advantages, whether pecuniary or preferential, on the ministers or members of a particular denomination, whilst all the less favoured classes (though perhaps equal or superior in piety and intelligence, and at the same time less able to provide the means) are left to maintain their own churches, ministers, and manse, and yet contribute to the upholding of a monopoly of which they deprecate the injustice, and deny the utility. On the other hand, the adherents, and especially the pastors of every other communion, might indeed strenuously concur in maintaining that the civil magistrate should "honour Christ" by the exclusive endowment of one particular sect; but no two would be found to agree as to the particular church which should be supported at the cost of all the rest.

I have thus endeavoured, under the pressure of langour and sickness, to fulfil the duty which the unanimous request of the respected friends, assembled at my house on a recent interesting occasion, induced me, with great reluctance, and under a deep sense of incompetency, to undertake. I commend the cause to the Lord himself, and to the Word of His grace, with the principles and injunctions of which I conceive its success to be in strict conformity. O, my dear friends, if there be any virtue, and if there be any praise, if there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,—think, think earnestly, think dispassionately, think prayerfully, think affectionately of these things. Think of the increased blessedness, activity, zeal, energy, faithfulness, harmony, liberality, and brotherly love, which this auspicious union would engender in the minds and hearts of all the ministers, office-bearers, and members of our respective communions,—think of the emulations, wrath, and strife which it would for ever allay or extinguish—of the ties of cordial endearment and harmonious co-operation in every good work, to which it would give birth—of the joy which it would diffuse among the angels of God, and the mortification which it would cause to His enemies, much of whose great strength lies in the weakness still fostered among us by our own estrangements and dissensions. I trust that the subject will be taken up at an early period by every synod, presbytery, and even congregation of all the three bodies; and any notification (either through the medium of the press or in private letters) of the discussions in which they engage, or of the conclusions at which they arrive, will be received on my part with deep interest, and respectful attention.

Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

I have the honour to remain, my friends, with every Christian wish for the prosperity of each of

the three communions, which I am sure would be most effectually promoted by their early and cordial incorporation into one,

Your faithful and devoted servant,

GEORGE SINCLAIR.

Moral and Religious Miscellany.

From the Christian Spectator.

MR. GEORGE MOGRIDGE.

Mr. George Mogridge, better known as "Old Humphrey," was a native of Ashted, near Birmingham, and was born on the 17th of February, 1737. At the age of fourteen he was placed out as an apprentice; but his thoughts and aspirations soon soared above the ordinary engagements of trade. His first-fledged effort in writing was an address to a recently-raised statue to Lord Nelson; this appeared in a local newspaper. Encouraged by his early attempts to secure the public notice, he soon became a contributor to several of the periodicals of the day. In due time, under the evident leadings of Divine Providence, he relinquished the pursuits of business for those of a literary nature. About the year 1814, the attention of Mr. Mogridge was directed to publications of an irreligious and objectionable kind, which found a large circulation among the manufacturing and rustic classes. With a warmth of generous concern and ardent zeal, he set about counteracting the evil consequences. The result was the tract, "History of Thomas Brown; or, the Sabbath-breaker Reclaimed," which, from its style and sentiment, at once met the tastes and comprehension of the country people, among whom it soon obtained the stamp of popularity. This first brought him into connection with the Religious Tract Society, in furtherance of whose objects it was his happiness to labour for nearly thirty years. Other tracts in rhyme were written, all marked with the same originality, and securing for them a demand as active now as when they were first issued. But it was chiefly under the appellation of "Old Humphrey" that he became generally known to the readers of the Society's periodicals. The pieces to which this name was affixed appeared regularly in a fugitive form, and were subsequently collected into volumes. Other volumes were sent out, under the names of "Grandfather Gregory," "Old Allan Gray," "The Old Sea Captain," "Old Anthony," "Ephraim Holding," "Ainos Armfield," and other aliases too numerous to particularize. When more suited to his purpose, he dropped the masculine gender, and adopted the feminine: hence we have "Grandmamma Gilbert" and "Aunt Upton" among his appellations. Nor must we omit his useful class of books, "Learning to Think," "Learning to Feel," "Learning to Act," and "Learning to Converse." The number of separate publications on the Society's catalogue of which he was the author exceeds one hundred and fifty, independent of a large variety of pieces contributed to the monthly periodicals. He was also a contributor to the periodicals of the Sunday-school Union, and the author of nine volumes of the "Peter Parley" series, besides various other works published by respectable booksellers.

Year, passed away in active literary engagements, until he became a real Old Humphrey; and, with advancing age, came weakness and affliction. But "I never think of death," he said, "but I think of heaven,—they are so connected in my view;"—the gloom of the one was irradiated by the glory of the

other. After an illness of ten months, in the sixty-seventh year of his age, it pleased God to remove him thither. In a little piece dictated while lying in bed, he observed:—

"I have laid myself down on my bed,
I have leaned myself back in my chair,
To get ease to my heart and my head,
If haply relief might be near;

"But the cordial that makes my heart glow,
Is to trust in my Saviour alone;
And the easiest posture I know
Is to kneel very low at his throne."

After his medical attendant, Dr. Miller, had candidly told him one day, in reply to his inquiry, that he did not think he could recover, he took the doctor by the hand, thanked him for his frankness, and said, "I must now buckle on my armour," and during the remainder of the day was unusually cheerful. During his last illness, while at High Wickham, near Hastings, the kind and benevolent widow of the late Joseph Fletcher, Esq., of Tottenham, very frequently took him drives in an open carriage, so that he enjoyed the sea-breezes and fresh air without any fatigue. But disease had made such inroads into his constitution, that it was impossible for human efforts to stay its progress. An hour before his happy spirit took its flight to glory, the Rev. John Cox, of Woolwich, called to see him, and, with Mrs. Mogridge, witnessed his peaceful departure. "Not till his under lip began to fall," observes the bereaved widow, "were we aware that his soul had departed." The body was deposited, in sure and certain hope of the resurrection to eternal life, in the churchyard of All Saints, Hastings. The spot had been selected by himself. It is on a slope against the graveyard-wall,—just below the heights where he often reclined on the sward, beholding the glorious scene of land and water, and meditating on those subjects which he afterwards embodied in the papers that have edified and delighted thousands of readers.

"O FOR A JOHN WESLEY!"

We find the above exclamation in the speech of an excellent and talented minister. At the time it was uttered he was endeavouring to impress his brethren with the necessity of all likely means for the evangelizing and elevating of that large class of our fellow-subjects who were alienated from the sanctuary, and strangers to the solemn verities of the Christian religion; and he has doubtless done well toward that benevolent and Christian enterprise.—But "*O for a John Wesley!*" may be uttered when nothing Wesleyan is done. It is very easy to make impressive speeches about the ignorance, suffering, sin, and misery of the multitudes who care neither for God nor man; but it is not easy to leave a comfortable study to go down to the haunts of vice and crime, and come into personal contact with those who need to be reformed and converted. My brother, waste not your precious time and strength in "*public palaverizing,*" and in sentimental *Oh-ing* for a John Wesley; but "*be a doer of the work.*" Instead of crying, "*O for a John Wesley!*" and folding your hands and sitting down in comfortable slothfulness to wait for his appearing, be yourself a John Wesley! Are there unconverted members in your family? are there untaught children in your neighbourhood? are there drunkards to be reclaimed? are there poor persons to assist, mourners to comfort, sick to visit?—What is your present duty? To exclaim, "*O for a John Wesley!*" Not at all. It is to act the part of a John Wesley, and leave the *Oh-ing* to those who

substitute sentimentalism for self-denying religion. My friend, be assured that an ounce of performance is worth a ton of sentimentalism. Go down, then, at once to the work, and be doing everywhere with all your might! Don't wait till the eleventh hour, but be at it now; yes, now! Do something for Jesus and for souls before this day is done, while the convictions of duty are fresh in your mind. One hour of *doing* will bring you more real, solid satisfaction than a life-time of *Oh-ing* for another man to perform the very deeds you could and ought to do. Take a corner of the wilderness, and form it into "*a garden enclosed.*" You cannot be the means of reforming the millions that need amelioration; but you may be the means of reforming one man or woman; and if every one of our readers were doing only this, the millions would melt away before them, and others, in an incredibly short time. There are, it is said, sixty thousand drunkards in these lands. Let sixty thousand of our readers choose each a drunkard, or an incipient drunkard, and give him no rest till he becomes a sober man. If they would do even this, (and it might be accomplished in one month,) what a benefit they would confer upon the whole nation! Or, if they were, in dependence upon the promised Spirit of God, to set their hearts on the conversion of a single individual every month, and pray and labour night and day for it, what brilliant aggregate achievements might be performed, and chronicled in heaven, amid the jubilant hosannahs of angels; and what mighty inroads would speedily be made upon the territory of the prince of darkness! Dear reader, again we beseech you to be up and doing now. To-day is your working-day, to-morrow may be your dying day. While many are saying, "We can do nothing, but O for a John Wesley," let it be yours to take up the words of Jesus, "who went about doing good," and say, "*I MUST WORK THE WORKS.*"—*British Messenger.*

SLAVING FOR MONEY.

We pity the man who wears out his energies in the accumulation of riches, which, when amassed, he will have lost the capacity to enjoy. He finds himself at the end of his labours, a guest at his own feast, without an appetite for its dainties. The wine of life is wasted, and nothing remains but the lees. The warm sympathies of his heart have been choked by the inexorable spirit of avarice, and they cannot be resuscitated. The fountain head of his enthusiasm is sealed; he looks at all things in nature and in art with the eye of calculation; hard matter-of-fact is the only pabulum his mind can feed on; the elastic spring of impulse—the poetry of existence is gone.

Are wealth and position an equivalent for these losses? Is not the millionaire, who has acquired wealth at such a cost, a miserable bankrupt? In our opinion there is little to choose on the score of wisdom, between the individual who recklessly squanders his money as he goes along, in folly and extravagance, and the false economist who denies himself the wholesome enjoyments of life, in order to swell the treasure, which, in the hardening process of scraping up, he had become too mean to spend, and too selfish to give away. The only rational way to live, is to mix labour with enjoyment, a streak of fat, and a streak of lean—a pleasant mixture of exertion, thankfulness, love, jollity, and repose. The man who slaves for riches, makes a poor return to that God who created him for a better purpose.—*Montgomery Ledger.*

THE HAND OF GOD IN THE DESERT.

Bayard Taylor, in his "Journey to Central Africa," thus speaks of the natural beauties of the great Nubian Desert.

I soon fell into a regular daily routine of travel, which, during my later experiences of the desert, never became monotonous. I rose at dawn every morning, bathed my eyes with a handful of the precious water, and drank a cup of coffee. After the tent had been struck and the camels laden, I walked ahead for two hours, often so far in advance that I lost sight and hearing of the caravan. I found an unspeakable fascination in the sublime solitude of the desert. I often beheld the sun rise, when, within the wide ring of the horizon, there was no other living creature to be seen. He came up like a God, in awful glory, and it would have been a natural act, had I cast myself upon the sand and worshipped him. The sudden change in the coloring of the landscape, on his appearance—the lighting up of the dull sand into a warm, golden hue, and the tintings of purple and violet on the distant porphyry hills—was a morning miracle, which I never beheld without awe. The richness of this coloring made the desert beautiful; it was too brilliant for desolation. The scenery, so far from depressing, inspired and exhilarated me. I never felt the sensation of physical health and strength in such perfection, and was ready to shout from morning till night, from the overflow of happy spirits. The air is an elixir of life, as sweet, and pure, and refreshing as that which the first man breathed, on the morning of creation. You inhale the unadulterated elements of the atmosphere, for there are no exhalations from moist earth, vegetable matter, or the smokes and steams which arise from the abodes of men, to stain its purity. This air, even more than its silence and solitude, is the secret of one's attachment to the desert. It is a beautiful illustration of the compensating care of that Providence which leaves none of the waste places of the earth without some atoning glory. Where all the pleasant aspects of nature are wanting—where there is no green thing, no fount for the thirsty lip, scarcely the shadow of a rock to shield the wanderer in the blazing noon—God has breathed upon the wilderness His sweetest and tenderest breath, giving clearness to the eye, strength to the frame, and the most joyous exhilaration of the spirits.—*Exchange.*

"FORGETTING THE THINGS THAT ARE BEHIND."

It is a good thing to forget; it is a good thing to strive after forgetfulness; it is good to forget our own sorrows, all except their profit. Why should we go back to bring our sorrows again? Why should we return to seek the experiences which were too bitter when we had them? Why should we worry the graves in which they are buried? Is not God our God in the future and present, as in the past? Will not He who watches the sparrows, watch those whom He loves better than His own life? And is not His admeasurement of human experience enough? Bow down when He presses your head with sorrow; but when the rain has passed away, and he sends His gentle winds, see how the wheat and the flowers shake off the weight of drops upon you, the rain shed upon your heads by the clouds of sorrow that passed away from the face of your heaven, if they once bow down your heads, let them do so no longer; lift up your heads, let the drops that weigh you down, fall to the earth!

Why brood either upon your losses? Some look

back upon the ebbing waves of life, as if the wrecks they carry with them were the wrecks of all! But, have you lost any thing that you had when you were born? Have you lost any thing that you will miss hereafter? Why moodily consume your heart with pain, for lack of a little treasure, for the blight, perhaps, of an ambition, which was itself, a blight—which was, itself, but an excrescence? You have air to breathe, water to drink, clothes to warm, and a house to shelter you; you have friends that love you, a Saviour that dwells or may dwell with you; hope, that outdates time; treasure, which no moth can eat, no thief can steal, no change whistle away. Why, cry then for losses which were never worth the tears shed for them—why sit, looking back into the darkened chamber of the past, mourning and drooping?

Forget, too, your grief—though that, perhaps, is harder to do—your grief, which eats the soul like a canker? Why should one forsake his own house and wander up and down the burial place of grief like the poor maniac of the Gadarines? It is sad walking under the shadow of bitter thoughts, from which drops of poison fall upon your heads.

Forget your burdens; carry them not twice and perpetually. What if you have been pressed down? What if your way has been rough and perilous? Is there no light for you in the future? Ten thousand stars may rise and you not see them, if you stand with your back to the east, gazing and weeping after yesterday's sun. That which you lose in the west, turn, and be patient, and you shall see it again—you shall behold day once more in the east!

Forget, too, your pleasures, that have blossomed and shed their leaves. There is a time for all things. Why should you refuse the ever-springing present, and only mourn over that which God, when he gave it to you, told you was but for a moment? For everything that is bright and beautiful on earth is sent by God to say to us *two things*: that its beauty and brightness is a faint reflection of heaven, and that its frailty and quick dropping is an image of the evanescence of time; it speaks to us of where we are; it also tells us of where we shall be.

Of all the past, then, let it be said, "Let the dead bury the dead." Call up no more your own sins to vex you with remorse, as if soul-torment had in it any more merit of wholsomeness than monkish penances and bodily flagellations. Nay, let the carcasses of your sins be in the wilderness, where they fell, and do not carry their bones towards Canaan—for the best repentance of sin is, to let it alone; the best and most sovereign sorrow for sin is to put in its place a divinely-inspired virtue. Forget the old shames, the old blames, the old griefs, the old pleasures, the old joys, the old sins.—*Independent.*

A NEW BOOK.

The Chart of Life: indicating the dangers and securities connected with the voyage to immortality, by Rev. James Porter, A. M., author of The True Evangelist; Operatives' Friend; Revivals of Religion, etc., etc.

This is a book of details, so minute and specific, that the perusal of a few of its pages, produced a disposition to throw the volume aside as weak and unprofitable. Recollecting, however, its title, "*The Chart of Life*," and calling to mind the fact, that it is next to impossible for such delineations to be too specific; the reading was resumed—interest soon took the place of indifference, and continued to increase, till, upon having read the whole, the book was closed and laid on the table, with the satisfactory consciousness of having been personally profited by its perusal.

Views and Doings of Individuals.

For the Gospel Tribune.

JESUS WEPT. (JOHN XI., 35.)

BY THE FOREST BARD.

Oh, wondrous love, behold a Saviour's tears!
In grief descend upon corruption's tomb;
Here friendship sleeps while death enrols his years,
And robs the earth-worm of its vernal bloom:
He stands beside the grave a mourner, too,
With her who there her weeping vigil kept;
And oh! immensity of sacred woe,
In groaning anguish here the Jesus wept.

He wept, aye wept, could friendship ask for more?
Or love divine a deeper tribute pay?
Where nought of earth could e'er again restore
The truant spirit to its home of clay:
Before the beggar's tomb he bows his head there,
While grief's wild torrent o'er his bosom swept;—
The "Man of sorrows" bowed himself in prayer—
In groaning prayer the sacred Jesus wept.

Well might the wond'ring Jews that stood and gazed,
Behold the anguish of the sacred chief;
Well might they watch, and cry with awe amazed,
"See how he loved him," see what wondrous grief!
But now all's hush'd, no more those tears shall steal
Adown the cheek where they but now have crept;
The listening Father heard the Son's appeal,
"Father, I thank thee," though that I have wept.

Now hurst the mighty volume of his love,
The power that proves his origin divine;
Proof of equality with God above,
He calls the dust from its sepulchral shrine:
"Lazarus, come forth," the tomb returns the sound—
While thence surprized the startled echoes leapt,
And thence came forth, in linen grave-clothes bound,
The Bethanite for whom the Jesus wept.

The soul, on its ethereal pathway fled,
The mandate hears, to stay its course, and then,
Rackward, submissive to its God hath sped,
And enters in its clay-clod home again.
Hail vict'ry—hail, the victor of the tomb,
To whom hath death gave up the dead she kept—
Whose breath hath bade mortality re-bloom,
'Tis glory's conquest, for which Jesus wept.

And Lazarus lives again, the Jesus' friend,
By friendship link'd e'en to divinity;
So may the soul redeem'd again ascend,
And to its Saviour claim affinity.
From the sepulchre of our sins set free,
The soul awaken'd from the sleep it slept,
Shall hear the "Lazarus come forth," and see
The Jesus smile o'er those for whom he wept.

For the Gospel Tribune.

ON SPIRITUAL GIFTS.

In giving his revelation to men, God raised up and endowed individuals of the race for that very purpose. In the communications which they made, they were not only moved by the Holy Ghost, but *knew* it; hence, says David, "The Spirit of the Lord spoke by me, and his word was in *my tongue*." It is farther evident they knew when the Spirit of the Lord visited them in this extraordinary manner; hence such expressions as "The hand of the Lord was upon me"—"And the Word of the Lord came unto me." "Then said the Lord unto me." "Thus saith the Lord." Now Peter referring to this pro-

phetic word, says "Holy men of God spake as they were moved by the Holy Ghost."

When the Saviour made his appearance on earth the Jews had a book known among them as "The Oracles of God," "The word of God," and "The Scriptures." Paul speaking of them says "All Scripture is given by inspiration of God." We also find that before the departure of the Apostles of our Lord from this world, they referred to their writings as of equal authority with those of the Old Testament,—See 2 Pet. 3; 2, 15, 16. In these passages we see that Peter places the commandments of the Apostles, and letters of Paul on the same level with the Scriptures of the Old Testament, and thus an early foundation was laid for a direct appeal to the writings of what we now call the New Testament.

It is always difficult for us to understand a statement of exercises of mind, of which we ourselves have had no experience. We may receive it as a fact, being sustained by competent evidence, yet not be well able to understand the "opus operende" of it. When the Spirit of God operates on the mind through the medium of the word, it is so much in conformity with the laws of mind, that it may seem at the same moment as if no other influence than the word in which we believe, and on which we meditate, was exerted. Yet we know from the same testimony that when the heart of Lydia was opened to attend to the things spoken of by Paul, "It was the Lord that opened her heart." Now though it is the same Spirit who operates on the minds of inspired men when communicating the mind of God to men, yet there is an essential difference in the operation, a difference as distinct as a product *without* an instrument and *with* one. In the former case an instrument is created, in the latter, we have the effect of the instrument employed. When Paul says I shew you a mystery, 1 Cor. 15, 51, "We shall not all sleep, but we shall all be changed." The Spirit of God does not convince of that truth by turning his attention to some Scripture previously revealed, but produces the conviction by immediate impression, by direct influence, but *my* conviction of that truth, and the spiritual hope and elevation which it produces, is a result of the Spirit applying that truth *already* revealed to the mind. The joy and peace in believing to which Paul refers, supposes faith in the testimony of God *already* yielded, and the abounding of hope through the power of the Holy Ghost, which ensues, springs from disclosures of the future *already* made. So then every fragment, of the Divine Will, which reaches beyond the range of what is called natural religion, must at one time have been matter of direct influence; and even the lineaments of natural religion had become so obscured in the human mind, that powerful touches of the spirit were necessary to give them a practical legibility. "Life and immortality are brought to light by the Gospel."

The difficulty of comprehending this peculiar operation is readily admitted. It is not, and *cannot*

be matter of experience with us; original communications and prophetic utterances are something *without* us. The impression which faith in them produces is an honour common to all the saints. We find, however, a great portion of the Word of God is a narrative of common or stupendous facts, intermingled with important doctrines and precepts which flow from them; this part of the word of God is more bare to our capacity, and we can form a correct judgment of them, and the necessity of inspired guidance in narrating them. 1. Properly to select, and 2ndly, correctly to detail. Without it, what mistakes from omission, obtrusion, exaggeration, and oblivion of memory! Those acquainted with the character of the Hebrew mind as displayed in their traditions, will readily admit the necessity of a foreign influence to preserve that mind from the most extravagant effusions. The difference between the traditions and writings of the Hebrews, when left to themselves, and the tendencies of their truly oriental minds, and what they produced under the direct teachings of the Holy Spirit, is so great and so signal, as of itself to furnish a powerful argument for the inspiration of the Scriptures; though it has generally been overlooked. The writings of the Apostles compared with the writings of their countrymen about the same age, are as superior as the dress of a Parisian is to that of a savage in his vulgar costume; superior as the chaste style of Thomas Campbell is to therodomontade of a Persian Chief. Superior as quiet truth is to the ravings of romance. An influence unseen operated on their minds, which corrected all that was extravagant, preserved from all that was erroneous, and taught to utter nothing but the truth. And it mattered not whether the mind expatiated on the remote or near past. The present with all its agitating interests—or the distant future with all its otherwise unknown occurrences, and glowing felicities. They enjoyed the self-control of the man who is not mastered by his thought, but masters it; nor need this at all surprise us. They were not the dictators, but the trained amanuenses. "They spake as they were moved by the Holy Ghost."

Ignoring for a moment all that has been said on the subject of inspiration, let us notice the epithets employed to describe inspiration, as also the names by which the men are designated. An adherence to this method of ascertaining what inspiration is, may simplify the subject, and render it clear to the mere reader of the Bible, and satisfy him without human treatises.

It appears that the Corinthian Church was as richly endowed with the gifts of the Spirit as any Church in primitive times, "So that they came behind in no gift." Disorder in the exercise of those gifts had been introduced in that church, and Paul in his first letter attempted to correct that disorder. And hence we are favored with a glimpse of that wonderful spiritual endowment, with which the inspired brethren were favored. The fact, however,

of any individual being so arrayed, did not secure to him its legitimate, orderly, and beneficent, operation. It was the capacity for doing good, but *might be* abused, and *was* abused. The Apostle, therefore, lays down certain regulations, for the proper exercise of those gifts, in the 12th and 14th Chaps. of that epistle, and knowing how mere power to do good needs to be braced with the principles of the more excellent way, naturally sweetens the discussion with a beautiful episode on Christian love.

In attempting this connection, Paul has exhibited to us the varied gifts of the primitive officials in their ninefold hue; 1 Cor. 12, 28, 29, compare with verses 8, 9, 10. The gift of faith is omitted in the enumeration at the end of the class, because probably it was the principle of them all—called by the same apostle in Rom. 12, 6. The proportion (or measure) of faith. Now six of those gifts are not necessarily gifts unto edification—three are necessarily so. I mean by that, their direct tendency is to instruct and edify. "I thank my God I speak with tongues more than you all; yet in the church I had rather speak five words with my understanding, than I might *teach* others also, than ten thousand words in an unknown tongue." Now on the three, whose tendency is to instruct and edify, we make a few remarks in the order of the statement in verses 28 and 29. "God hath set some in the church; first, Apostles; secondly, Prophets; thirdly, Teachers."

1. Apostles. This is the highest office in the Christian church, even in her age of miraculous endowment. The term signifies, the *sent*. Casaubon observes, that those who were called to *transact* affairs rather than to *deliver* a message, were in common usage, of the Greeks, called Apostles, agreeably to this idea of the term Apostle, which accords well with its use in the Scriptures. Epaphroditus, and other brethren, are called the Apostles of the church, whose affairs they went to transact; see Phil. 2, 25; 2 Cor. 8, 23. Our version renders the word in said passages, *Messages*, but it is the same, in the Greek, which is employed in Gal. 1, 1, "Paul an Apostle." This explains to us Paul's meaning in the same verse, where he says, he was not the Apostle of man, nor *by* man, viz: that he was not appointed to this office by men, nor to transact for them, but for Christ.—He, as an Apostle, had more to do than simply deliver a message. On him and his brother Apostle devolved the duty of settling the affairs of the church, hence built upon the foundation of the Apostles and Prophets, Christ being himself the chief corner stone. See also Matt. 19, 28. The following qualifications were necessary in an Apostle of Christ.

1. He must have seen the Lord. Am not I an Apostle; have not I seen the Lord?

2. The power of not only working miracles, but also of conferring gifts on others. See Act. 8, 14-18. Cor. 9, 2. For the seal of mine Apostleship are ye; in the Lord."

3. Also inspired with the "Word of wisdom." Compare 1 Cor. 12, 8 with the 28th verse of the same

Chap. The first in the enumeration of gifts in the 8th verse corresponds with the first officer in the enumeration of the gifted men of the 28th verse. Peter speaking of Paul's letters says, 2 Pet. 3, 15, "Even as our beloved brother Paul also, according to the *wisdom* given unto him, hath written unto you." And when the Apostle speaks of his own ministrations, he calls the doctrines which he preached—the *wisdom* of God in a mystery—the hidden *wisdom*—the manifold *wisdom*. Moreover, when mentioning the gifts possessed by the Corinthian church, and correcting the mistakes in exercising them, he repeatedly speaks of prophecy and of the word of knowledge, but never of the "word of wisdom," nor of the Apostles.

Now if these qualifications were necessary in the Apostles, they could have no successors. All pretence to this office, or to the performance of its function by men in our day, is a piece of profane mimicry. It was the highest office in the church; lay within the period of gifted operation, and ceased with the men who first sustained it, and enjoyed *The word of wisdom*; had seen the Lord, and could confer gifts.

2. A second class of gifted men were the Prophets, "To another is given the spirit of prophecy." Four things may be observed in reference to this afflatus of the spirit.

1. The gift was to be directed according to the proportion (or measure) of faith. The prophets were not expositors of the Scripture, but the original organs of the Holy Spirit; beyond the sure ground of the inspiration they had received, they were not authorized to proceed. *The measure of faith* instructed them as to the extent of their inspiration, and if beyond that, they delivered any thing to the church; they were liable to advance error as much as any inspired brother. Hence the importance of discerning spirits.

2. Prophetic inspiration is distinguished from other gifts by its impetuosity and suddenness. Chap. 14, 29-30.

3. Though sudden and impetuous it was in subjection to the Prophets, verse 31. "The spirit of the Prophet is subject to the Prophet."

4. It was an attribute of prophetic inspiration to utter important truths which they themselves did not always understand. See 1 Pet. 1, 10-11: Dan. 12, 8, &c., &c.

At the same time it is proper to observe that prophecy comprehends more than simple prediction. It includes also the general instruction of the people. That they taught them stately is plainly implied in the question of the Shunammite's husband, when she was setting off to visit Elisha, in consequence of the death of her son; "Wherefore wilt thou, go to him to-day? It is neither new moon, nor Sabbath?" See also Jer. 35, 15: 2 Chron. 36, 15-16. So much for the gift of Prophecy.

Thirdly. There was the gift of the "Word of knowledge." The office for which this qualified, is designated by a somewhat general term, *Teacher*; and in

Eph. 4, 11, it comprehends three, Evangelists, Pastors, and Teachers. It stood related to the word of wisdom as to a teacher, that is to say what wisdom is in the contriver, knowledge is in the learner. The celebrated Watt contrives the steam engine, and makes it known; then others soon acquire the knowledge of its principles, and can work it to purpose. *The word of knowledge* consisted much in understanding, and remembering truth when revealed. It enabled the individual to understand the words of the wise. This, we apprehend, is the gift which Timothy and Titus had, and which the former was exhorted to stir up. Says Paul, "And the things which thou hast heard of me, among many witnesses, the same commit thou to faithful men who shall be able to teach others. It was not what Timothy discovered or originated, but what *he heard*, that he was to commit to faithful men. It was not their office to originate anything new, but to detail *accurately* that which had already taken place, or had already been made known. It is probable, that all the primitive Pastors possessed this gift; it did not supersede reading, attention, and the most absorbing meditation, 1 Tim. 4, 13. We apprehend thus an energetic, evangelical ministry enjoy, in a greater or less degree, this gift in the present day. It produces their love for the *work* of a Bishop, and endows them with their *aptitude* to teach, and we often witness its threefold development in the ministry of our own times. Some strongly prefer the work of an Evangelist; they love to wander, proclaiming the glad tidings! others who greatly prefer the *study* and the *pulpit*. Their ministrations are truly *instructive*.—They are *teachers*. A third, whose care for the flock amounts to a passion; "Gentle among you as a nurse cherisheth her children." We live, if ye stand fast. They care for the sheep; they are pastors. By all this we do not mean to insinuate, that the Evangelist does not instruct, or care for the flock—the teacher does not go about at all, or care for the flock, or that the pastor cannot instruct or itinerate; but mean, that these are, respectively, their protrusions of mind, or, in other words, their forte. Happy, indeed, are the men who possess them *all*, in full and harmonious development.

A wide expanse of water pleases; that fluid gushing through a narrow channel over a precipitous bed, awakens attention; that wide expanse sweeping with the rapidity of a fast-running river, stirs the emotion of the sublime. How nobly did the whole panoply of gifts sit, on the man who made the Governor tremble—the monarch feel his persuasive power, and the poor run-away slave enjoy the gentle force of his pastoral care: "I beseech thee for my son Onesimus, whom I have begotten in my bonds, receive him that is my own bowels." On the completion of each department in the days of creation, it was written, "and God saw it was good"—but on the completion of the whole, he gives his accent to his benediction, and pronounced it *very good*. Have you but one gift, employ it in its proper sphere, for it is good—have you

many, employ them all in proper service, it is *very* good. Do you belong to the class of souls that create? let your imagination be sanctified to the service of God, or do you belong to the class of minds that receive? use what you have acquired in imparting it to others. "There seems to be only two classes of souls, the creative and receptive." I speak with reverence, there are only two classes of being; the creative and receptive; for what is all creation but a receptacle of emanations of the power, and wisdom, and goodness of God, and the human race, of his exuberant mercy.

For the Gospel Tribune.
REVIEW OF CURTIS ON COMMUNION.

[Continued.]

11. Did Mr. Hall, or could he act out his principle?

P. 205. Mr. C. observes, "it may be called party spirit, or any thing else, but that spirit which impels a man to act out a principle boldly to all its legitimate results—is one of the most noble and useful dispositions that can actuate any man."

Mr. Hall's principle was, that *nothing ought to be made a term of communion that is not a term of salvation*; and at p. 102 and elsewhere, he is charged with acting out his principle boldly to all its legitimate results; and backward as he might be constitutionally, in all that required practical energy, according to Mr. C. it was by no means manifested in regard to his principle of Open Communion: for he, Mr. C., declares that in his advocacy and exemption of it he shrunk from no consequences; so that if that spirit which impels a man to act out a principle boldly, &c., be one of the most noble and useful dispositions, Mr. Hall has the merit of possessing it, Mr. C. being witness. He goes on to observe, "the most decisive test of truth and error is, that the former is capable of being acted out to all its legitimate consequences, and can never lead the party doing so astray, while the other, the further it is pursued, conducts only to the more complicated and gross inconsistencies." Tested by this ordeal Open Communion has no reason to fear. Let a strict regard to *genuine christian character* be observed in the admission of members, whether these be Baptists or Pedobaptists: and this is just acting it out to its legitimate consequences, and there is no fear for the results; but let Strict Communion be subjected to this ordeal, and it will necessarily lead to consequences from which even its warmest advocates would instinctively shrink. One of its consequences would be the exclusion from the Church of Christ of many of the most pious that ever existed,—another consequence would be the separation from the Church of Christ of every one known to hold any error however trifling, because every error *may be fundamental*.

13. Can a profession of faith be made by a Pedobaptist?

P. 221. Mr. C. says, "every visible Church must, in the nature of things, have some visible profession of christianity among the pre-requisites to its mem-

bership." As to this we have no dispute with him. But we deny that Baptism is that alone which can be viewed as a valid profession of faith. Indeed Baptism is not so properly a *profession of faith* as a symbol of that profession. Both faith itself, and the profession of it are in every instance prior to Baptism. The Eunuch professed his faith before he was baptised, and a simple, sincere declaration of faith in Jesus Christ as the Son of God is doubtless a valid profession of faith, independent of Baptism. To confess with the mouth the Lord Jesus,—to call upon his name, and to evince by a conversation becoming the Gospel a sincere love to Christ—to his people, and to his cause, are far superior in the sight of God to the most punctilious observance of external ceremonies. Surely Mr. C. needs not to be informed of this.

Mr. Hall very justly observes, "the genius of the Gospel is not ceremonial but spiritual—when the obligations of humility and love come into competition with a punctilious observance of external rites, the genius of religion will easily determine to which we should incline." That a pious Pedobaptist cannot make a valid profession of religion, because he cannot see it his duty to be immersed, is to say the least, an assumption which has no countenance in the said record. The observance of Baptism, if alone, God desires not, nor delights in; but a broken and contrite spirit he will not despise though the person exhibiting it may not see it his duty to be immersed.

14. Mr. Hall's leading position: is it suited to the present state?

P. 223. Mr. C. calls it novel, visionary, and quite unsatisfactory; it is a sophism, it is incontrovertibly based on error; it is unsuited to the present state; it is in short a *splendid fallacy*. Yet, it appeals to exalted sentiments; it is maintained by brilliancy and piety; it must be pronounced the most enchanting of all visions. It is sublime,—affording elevated contemplations—too elevated to be realized on earth. This designation is surely somewhat anomalous. Its author seems at a loss for epithets to depict Mr. Hall's theory. Upon the whole however, it must be allowed, anomalous as it is, its excellencies decidedly predominate. And how can it be proved that what is urged as derogatory to it is really inherent. Novelty is not necessarily a discredit to any theory. It is vain to call it visionary, for it is perfectly practicable. But it is unsatisfactory, he says. This brings to mind the testimony of Benedict regarding the working of Open Communion, in Nova Scotia. It seems they had commenced on the open system there, but according to him after several years trial they found it necessary to give it up, because their churches and ministers found themselves embarrassed beyond endurance by the inconsistencies, inconveniences and collisions in which it involved them. The Pedobaptists, he says, with whom they associated, were unquestionably a very pious and devout people, and nothing but stern necessity influenced them to decline a continuance of an intercourse in which the

had found much comfort and satisfaction. There is in this account something apparently contradictory. If they found *much comfort* and *satisfaction* in their intercourse with these pious and devout people, why decline a continuance of it? What did they want besides *comfort* and *satisfaction*? And of these he says, they had "much." Surely then independent of all other considerations, it was folly to give it up. Did they expect by giving up this intercourse, to attain to unmingled satisfaction? If they did, I fear they have long ago felt sadly disappointed. One thing is certain, many strict Baptist Churches that could be pointed to, come far short of even *much comfort* and *satisfaction*. The Open Communion theory may appear in some of its phases to be rather unsatisfactory in its operation,—collisions, real or apparent, may sometimes occur, and yet it may be that the fault is not in the theory itself, but in those who have the working of it. Toleration, or religious liberty was once viewed by many to be a thing that would necessarily be quite unsatisfactory in its operation; yes, many great and good men in the days of the long parliament were horrified at the idea of *tolerating sin*. Giving every man a right to think for himself, and to worship God as his own erroneous conscience might dictate, appeared to many in those days quite as unsuited to the then present state as the Open Communion theory now does to the strict Communionist. Yes, in those days religious toleration was viewed and treated by many as a "*novel,—a visionary, and unsatisfactory theory*." It was held to be a "*sophism*," and to be "*based on error*." We might instance too the temperance cause. Twenty years ago, that was extensively viewed as a *novel, a visionary, and unsatisfactory theory*. Had any one dared then to advance the opinion that the makers and venders of alcohol would, before twenty years, be held by many to be murderers of the worst grade; and that a majority of the community would be talking in earnest of the necessity of a stringent prohibitory law, to put down at once, and for ever, the manufacture and sale of intoxicating drinks; he, I say, who should have done this twenty years ago, would have been scouted as a wild fanatic. Mr. Hall's leading position (viz. "that no church has a right to establish terms of Communion, that are not terms of salvation") so sublime as to be unsuited to the present state! Affording contemplations too elevated to be realized on earth. What a eulogy on the Open Communion theory. One says, "be ye perfect as your father who is in heaven is perfect." What! perfect as God in heaven! How vain to attempt it. It is too sublime! to be suited to this present state,—affords contemplations too elevated to be realized on earth. Nevertheless it appears we must attempt it, the command is equally as imperative as the command to be baptized, and however difficult it may be to forbear with our erring brother, and it may sometimes be very difficult to that "*manner of spirit*" which we possess, yet assuredly, we have no recourse but try, and when

we find that we in any measure fail, we must confess our short comings, and try again.

15. Is there in Mr. Hall's plan of a Catholic church a likeness to the Popish plan of a Catholic Church?

(Ib.) Mr. C. says, "It would not be difficult to show that the fallacy of the Romish plan for uniting all the members of the invisible church, in one visible Communion is traceable to the same original source as that of R. Hall.

Actual existence by physical or natural generation, connected with consecration by ritual purification is held to qualify for membership in the Roman Catholic Church; but actual existence by spiritual regeneration is the requisite qualification for membership in Mr. Hall's Catholic Church. The difference then between the two plans of catholicity, is just as great as that between *carnal* and *spiritual* i. e. they are precisely opposites. But there is at least one feature in which a Strict Communion Church strongly resembles the Romish Church, viz., there is no admission to either, whatever be the character of the candidate, without a consecration by ritual purification. In short, the Roman Catholic Church is a promiscuous community, embracing all fit to live on the face of the earth, without regard to piety or genuine christian character. Mr. Hall's Catholic Church is a select community embracing *all those, and those only who love the Saviour and bear his image*.

16. Do Strict Communionists virtually excommunicate or expel Pedobaptists from the Church?

186. In attempting to ward off the charge urged against Strict Communionists, for virtually excommunicating their fellow christians, though recognizing them as christians, Mr. C. asks "How can it be pretended that we excommunicate? This would in the mildest terms be to separate from Church relations those who had once sustained them. But the individuals in question are those with whom we never have sustained church relations,—who have not sought them, who would not be willing to comply with our terms of membership, &c." It is very likely Mr. C. never had an opportunity of saying *no* to a Pedobaptist applicant for membership, none having ever applied; but he knows that the reason why none apply is, he having declared himself a Strict Communionist: *that* amounts to a determined *no* to every Pedobaptist aware of the fact; so that it is perfectly idle for him to talk as he does here and elsewhere, as if an instance could never occur of a Pedobaptist requesting fellowship in a Baptist Church. Some of them sought, and obtained "Church relations" in Mr. Hall's Church, and it may be presumed that Mr. C. was aware of it. And it was only the part of prudence for him (Mr. H.) to say on what grounds he justified himself, knowing that his procedure was condemned by many of his brethren. As to Pedobaptists being unwilling to comply with Mr. C.'s terms of membership, that may be, and is, his blame if he adopts that as a term of membership, which is unwarranted by the Head of the Church: and this is precisely what is pleaded: it matters not

though other sects do the same, as he says, that will by no means justify him, if he constitute any thing a term of Communion in his church, which would necessarily exclude the people of God from those privileges to which he has given them a right. There are circumstances in which Strict Communion might be the necessary cause of actual expulsion to a respectable minority,—it might be a majority estimating by real weight of christian character; such might happen in such a case as that of Mr. Innes and his Church; and besides it is surely conceivable that the majority in the Open Communion Church might by such powerful advocacy as Mr. C.'s, be converted to Strict Communion views. Then, on his principle there would have to be actual expulsion unless the Pedobaptists, which might be in the Church, could be persuaded to retire. And there might be many other circumstances wherein Strict Communion would require actual expulsion, in fact a right to refuse necessarily involves a right to expel.

17. Does *our believing* Pedobaptists to be unbaptised amount to the same thing as if *they believed themselves* unbaptised?

Here lies the grand error of strict Communionists they hold that *our believing* Pedobaptists to be unbaptised, amounts to the same as if *Pedobaptists themselves held the same belief*, and consequently that their refusing to be baptised involves disregard of the ordinance. It would surely be superfluous to offer argument to prove that there is an immense difference between *our believing* them to be unbaptised, and *themselves believing so*; though we must, with our views of baptism, view them as unbaptised, they may nevertheless have a sincere regard for the ordinance of Christ, and we know thousands have had, but if they believed themselves unbaptised, and refused to submit to baptism, it is impossible we could believe them to have a regard to the ordinance. If, indeed, our believing Pedobaptists to be unbaptised, amounted to the same thing as if they believed so themselves, that would form a far better basis for strict Communion, than the principle which Mr. C. aims to establish, and he may be assured that if he will make it out satisfactorily that *our believing* Pedobaptists to be unbaptised and *themselves believing* it, are in all respects the same, it will narrow the point at issue, indeed, and he will be saved the trouble of defending strict Communionists any more for ever; for it is our confidence in the Godly sincerity of Pedobaptists, in their pious regard to the ordinances of Christ, that enables us unblushingly to defend their right to Communion.

18. A sad misapprehension.

p. 233. "Churches formed throughout the whole Christian world, on such a basis (the basis of Open Communion) would contain at present so vast a numerical majority of Pedobaptists, that it would be absurd and arrogant in us to claim them."

Here Mr. C. is evidently full of the notion that wherever Open Communion prevails, immediately all the churches in Christendom must be broken up, and

the members of all jumbled together, and then a new race of churches formed out of the mass. Whereas, all the alteration that would probably take place, would be that here and there a few Pedobaptists, perhaps on an average not over two or three per cent, might gain admittance into Baptist churches, and a like proportion of Baptists might be found in Pedobaptist churches; for, doubtless, though the question were decided to-morrow, the churches in existence would remain pretty much as they are; all the difference would probably be that whe local, or similar circumstances made it more convenient or desirable for a Baptist to join a Pedobaptist church than a Baptist one, there would be no obstacle to his doing so, and just so with Pedobaptists; but all other things being equal, there cannot be a doubt that Episcopalians, Presbyterians, Methodists, Congregationalists and Baptists, would remain as now constituted, unless, indeed, the forbearance of primitive times were at once restored to the church.

19. Does a Quaker honour baptism?

p. 234. Mr. Noel having stated that Pedobaptists are admitted to Open Communion churches, on the ground that they are believers, who keep the commands of Christ, *honour baptism and believe that they have been baptised*, Mr. C. is led to ask the above question. Now, it must be allowed he does instance one Quaker, who requested admission to the Supper; but it might surely be questioned whether he was a Quaker, or if he was of sound mind. At all events, in making such a request, he was abandoning so much of his Quakerism, that he might be expected soon to relinquish the remainder.

20. Did the Saviour intend the mutual love, and union which he enjoined, and for which he prayed, to extend so far as to bring all christians into one visible church?

p. 239. Mr. C. asserts the negative: he says, "The Saviour could not have intended so, because, if he did, the Roman Catholics are right, and we are wrong, for this is their boasted unity." If the union of the Roman Catholics be indeed the unity of the Spirit, and produced by lively faith and genuine Christian love, so manifested by brotherly fellowship that the world cannot but see, and be converted, *they are right*, and if we possess not this love and unity *we are wrong*. The Roman Catholics do not contend for the union of *those and those only* who are the genuine disciples of Christ, but merely of nominal Christians, a difference so great as to render it out of the question to refer to them as exemplifying a christian union comparable to that for which Mr. Noel contends. The Roman bond of union is ritual purification, and unlimited submission to the priesthood, irrespective of character. The bond of union for which Mr. Noel pleads is the possession of like precious faith in, and sincere love of Christ. There is then, in the Roman Catholic church, no cause for the conclusion that the Saviour did not intend those for whom he prayed to be brought into, one visible church. The Saviour prayed that all his

people might be one, and whether he meant one church, or whatever it was, it is unquestionable that he meant it to be *visible*; for how else could the world be constrained to believe by its exhibition? There is therefore no question but that by his one universal church on earth was meant, that very church which Mr. C. calls *invisible*.

It is no wonder though Mr. C. manifests great embarrassment in his attempt to make Strict Communion consistent with the language of these passages, he is evidently at a loss what to say of them—and therefore what he does say is quite incoherent. He admits the justice of Noel's remark "The union of all the followers of Christ must be so manifested by brotherly fellowship that the world may see and be converted"—while he contends that "the oneness which the injunction and prayers of the Saviour inculcate, so far as relates to church fellowship, must be a felt and acknowledged union in the one *invisible* church." But how is he to know that a professed christian he comes in contact with is really a member of the universal church? And how could the members of an *invisible* church manifest brotherly fellowship that the world may see and be converted? It is worthy of notice how he rings changes on the terms *invisible* and *universal*. "Now we are as ready (he says) as other denominations to testify our regard, by all consistent means, for pious Pedobaptists, as members of the *universal* church." What are we to understand by this *universal* church, of which pious Pedobaptists are members, and with whom as members of this universal church, he is willing to unite in prayer, in great moral and religious enterprises &c.?" If it is an *invisible* church how could this union be exhibited to the world? If the world behold Baptists rejecting, or refusing the fellowship of their Pedobaptist brethren, how could it be converted by seeing this *manifestation of brotherly fellowship*? and this he seems to say,—or it may be fairly inferred from his reasoning, that this is all the union between Baptists and Pedobaptists that can lawfully be exhibited in *visible* churches! The designation *invisible* church is a sort of reserve which Mr. C. constantly falls back upon to assist him out of any difficulty which would be otherwise insurmountable; and that is really a nonentity; the Saviour never established, nor does he acknowledge any such church on the face of the earth.

21. To tolerate any error not inconsistent with a state of salvation. What would be the consequence of it?

p. 241. Mr. C. says the result would be that "We must receive into the full Communion of every Baptist church Episcopalians, Quakers, and Roman Catholics, and members of the Greek Church, &c.

It appears from this, and much that he advanced elsewhere, that Mr. C. had it firmly fixed in his mind that if the principle of Open Communion were acted on, Baptist churches would straightway be inundated by a flood of Episcopalians, Quakers, Roman Catholics, &c., applying for admission to their fellowship!

In another place he even talks of the probability of a Baptist church having a Roman Catholic for its minister! The high probability, however, nay, the moral certainty, is, that not one papist at least would ever seek fellowship in a Baptist church. And suppose a Fenelon or Pascal should, once in a few centuries, gain admission into a Baptist Church, would it ruin the Baptist cause? What, though a John Milton, or a John Newton, or a Neander, or even a John Foster, should occasionally find his way into a Baptist Church, would it be a calamity? It is to be feared there are very few Baptist churches that have not some members that they have less cause to be proud of than they would be of any one of these men.

22. An *instituted* connection between baptism and the Lord's Supper. What is it?

p. 246. Mr. C. says "He (Mr Noel) even admits that there is an instituted connection between baptism and the Lord's Supper. To us it appears that in admitting an instituted connection, he admits every thing." What Mr. Noel precisely meant by an instituted connection, it is hard to say; but it is certain the meaning he attaches to it must be very different from that attached to it by Mr. C.; for assuredly Mr. N. does not mean to admit *every thing* that Strict Communionists want; nor indeed to admit *any thing* of any importance to Mr. C. The only connection that would avail Strict Communion is a *necessary* or *indispensable* one, that is a connection that in no possible circumstances could be dispensed with:—Such as that between faith and salvation: A connection that would render it impossible for an unbaptised Christian to observe the Lord's Supper acceptably, however decided . . other respects may be his Christian character. Such a connection as this, and this is the only one, that would justify strict Communion, we pointedly deny; chiefly because the Institutor himself, by his dealings towards thousands of Pedobaptists, gives the lie direct to such a conclusion. If Pedobaptists were really viewed by the Head of the Church, as living in the culpable neglect of his ordinance, is it conceivable that we should behold many of them basking in his favour as they are evidently seen to do? No! God indeed gives most obvious manifestations that he respects not Baptists any more than Pedobaptists, on account of their peculiar views and practice; but that in every denomination he that feareth him, and worketh righteousness is accepted of him.

23. Mr. Noel's concession at the water's edge. Is it any value to strict Communion.

p. 247. The concession is, "if we should continue to attend the Lord's table without being baptised, knowing that Pedobaptism is not the baptism appointed by Christ, we *should be doing contrary to all the precedents of the New Testament.*" Mr. C. italicises the latter clause, whereas it is the clause "knowing that, &c.," that was doubtless the emphatic clause; for that renders the concession utterly useless to Strict Communion.

24. A gross misrepresentation.

p. 260. Mr. C. says "Free Communion cuts at the root of investigation by denying all necessity for it. By admitting both parties as sufficiently correct, it practically says, there is nothing requiring investigation."

This is a gross misrepresentation. Pedobaptists are not admitted as correct, but as in a mistake; though not such a mistake as to affect their State before God, if in the sincere belief that they are right. As well might it be said that God himself, in accepting pious Pedobaptists, cuts at the root of investigation by denying all necessity for it:—by admitting them to be sufficiently correct, he practically says nothing requires investigation. That thousands of them are accepted into his favour, Mr. C. will not and cannot deny, yea, and into fellowship, as intimate and endearing as Baptists themselves can pretend to.

In the next paragraph (p. 261) it is plain that suspected want of sincerity cuts at the root of his Christian forbearance.

25. A gross misapprehension.

p. 262. Mr. Noel had alleged the propriety and necessity of requiring from candidates, *credible proofs* of true discipleship,—a *profession* of faith and *testimonials* of conduct; and in case of a dread of sanctioning disobedience, Mr. Noel suggested that it may require of each Pedobaptist candidate a distinct profession that he believes he is doing the will of Christ in refusing after examination, &c. Mr. C. remarks, here, in the shape of *credible proofs*, *testimonials*, *professions*, &c., a great deal more is admitted and proposed to be required of candidates for communion, than is necessary to salvation.

This is absolutely trifling. Mr. C. cannot but know that whether *credible proofs*, &c., of piety be necessary to salvation or not, they are absolutely necessary to enable us to distinguish between the pious and the impious; to this, baptism is not necessary. He himself believes thousands of Pedobaptists are Christians: this he could not do without *credible proofs*. As to requiring a distinct profession of sincerity in refusing to be baptised, though not strictly essential to salvation, it may yet in some rather doubtful cases be quite properly required, or at least requested, and if, on being requested, it should be declined, it might safely be viewed as no very equivocal evidence of the absence of genuine piety, and consequently of the unfitness of the party for membership in a Christian Church: for he could have no plausible pretence for refusing the special profession requested.

In conclusion, I may notice that Mr. C. assumes that the members of one particular church, have no right to commune in another particular Church, even though the church be of the same faith and order.

This is a very questionable position. Churches may have laws or regulations in their Constitution that would deny the right of members of one sister

church to commune in another; but according to the laws of the King of Zion, no Christian Church is warranted to refuse communion to a Christian, bearing satisfactory testimonials of good standing in a sister Church, or credentials of Christian character. If a member of another Church, says he, does partake, it is by Christian courtesy; as much as to say, *he might warrantably be denied the privilege*: but this assumption is quite unwarrantable: for whatever may be said as to the right which a Church has, as an independent association, to frame regulations for its own Government, it has not a tittle of right to make any regulations that would debar one of his people from the privileges of his house. It was necessary to form new and separate churches as Christians became too numerous to meet in one place; or when the distance between the localities of the believers was such as to render it impracticable for them to assemble together; but that their being formed into separate and independent societies should form a reason for the one to refuse to commune with the other as occasion offered is a notion which certainly has no countenance in the New Testament. For Churches to be formed into separate and distinct societies when numbers and distance of locality render their meeting in one place impracticable, while they acknowledge each other as brethren by communing together as occasion offers, is no schism; but to separate and refuse each other's fellowship on grounds unauthorized by the Head of the Church, is certainly schism, if such a thing exists. Z. F.

For the Gospel Tribune.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

An account of the Origin, History, and Proceedings of the Association established in London, England: read before the Toronto Association, in November, 1854,

BY EDWARD GREGORY.

MY DEAR FRIENDS,—It is very pleasant for me, an entire stranger in this city, to find here a Society of Christian Young men with whom I can claim fellowship, and who have the same objects in view, and strive to bring about the same good results that the Young Men's Christian Association of London is seeking.

I shall proceed at once, according to the best of my ability, to give you an account of that Society; and first I will tell you what I know of its history. My information on this head is not very perfect; still, as what I have heard of its origin is very interesting, and, as I believe, substantially correct, I will not omit it.

Some time previous to the year 1844, an earnest-minded Christian young man obtained a situation in a large wholesale and retail drapery establishment in the heart of London. The owner was a man of the world, and his assistants loved religion still less than he. This was not a place in which a Christian could be happy, and many would have considered it best for them to leave, lest, by so strong and so con-

stant a temptation, they should be overcome. It was not so with the young man I have mentioned to you; knowing that God can do all things, and that he is the hearer and answerer of prayer, he determined, relying on divine strength, to endeavour to effect a change in this household. For a long time he laboured, by precept and example, without much success; but at last he saw the fruit of his labours; not one or two, but a large majority of those young men, and ultimately the employers also, were brought to a knowledge of the truth through his efforts. As the Sabbath afternoon came round, these new converts, convinced that it was wrong to take their pleasure on that day, and anxious to understand the way of salvation more clearly, commenced a sort of conversational Bible Class in the sitting room of the establishment, and this was the germ of the Young Men's Christian Association.

In the year 1844, it was first publicly made known, and it then, and for four years afterwards, held its meetings at some rooms in Serjeant's Inn; then, finding more accommodation was required, they removed to the rooms formerly occupied by a branch of the Whittington Club, at No. 7, Gresham Street, in the very centre of the commercial houses of the city of London. In these rooms I have spent many pleasant, and, I hope, profitable hours. The basement and ground floors of the buildings in which they are situated, are occupied as drapery ware-houses; all above belongs to the Society. On the first floor they have fitted up a newspaper room, about the size of the lecture-room at the Mechanics' Institution, and containing daily and weekly papers from all parts of England. They have also one Dublin, one Edinburgh, one French, and one American paper. In this room is sold tea and coffee, and a few plain eatables, for the convenience of members. The room is fitted up with mahogany couches and tables, and cane-seated chairs. Writing materials are placed on the centre-table. In the rear of this room, on the same floor, is a class-room. On the floor above this is the periodical room, fitted as below, with couches, tables, and chairs, and, in addition, carpeted, and lighted by two fine glass chandeliers. This room contains all the best periodicals and reviews published in England, whether religious or secular. Out of this room you go through a short passage, laid out as a conservatory, into the reference-library, fitted up like the last room, but containing two large globes, a valuable atlas, and several dictionaries and other works of reference. In these two rooms writing materials are placed. On the same floor is the Lending Library, containing a large number of valuable books. On the floor above this are a class-room, a lavatory, committee rooms, and other offices. The whole of these rooms are well warmed in winter. The class-rooms were occupied last winter by six different kinds of classes: two French classes, several singing classes, and a discussion class, for which no extra fee was paid, and Latin, German, and Hebrew classes, for which an extra fee was demanded. Stu-

dents in each case found their own books. A course of winter lectures in connexion with this Society are delivered every year, in Exeter Hall; for admittance to these an additional fee must be paid.

The religious meetings now claim your notice; and these are the distinguishing characteristics of the Society. If these meetings failed it would become a sort of Mechanics' Institution, a thing not to be undervalued, but still far less useful than a Young Men's Christian Association. Four of these meetings are held each week. The first is a prayer-meeting on Sunday morning, at 9½ o'clock; the second a Bible-class, at 3½ o'clock, the same afternoon; the third a prayer-meeting, held at 6 o'clock, on Monday evening; the fourth, alternately a devotional meeting and an address, on Thursday evening, at 8½ o'clock. The Sunday morning and Monday evening prayer-meetings I never attended, but I presume they were conducted very much in the same manner as ordinary prayer meetings. The Bible-class and devotional meeting require more particular attention.

About 200 young men would assemble for the Sunday afternoon Bible-class, in the newspaper room, the newspaper stands being cleared away, and rows of chairs put in their place. At the appointed time the leader would give out a hymn, which would be sung standing; then a short but earnest prayer would be offered, all kneeling the while. When this was over, the leader would read the passage of Scripture chosen for discussion, just mention a few points that he thought particularly worthy of attention, and then leave it in the hands of the young men assembled, taking part only as a moderator, in case a dispute waxed warm, or to bring back the subject to a strictly practical bearing, if he thought it was becoming too speculative. At first the discussion would be very dull, but gradually it would rise higher and higher in interest, till towards the end there was no lack of speeches. As the time drew near for closing, the leader would rise and endeavour, in a few earnest remarks, to apply the subject to the heart of each one present. After this, another hymn and another prayer would close the meeting. After the Bible-class, tea is provided gratis for all who chose to stay and partake of it; this allows friends from different parts of London to have a chat together, and it also gives an opportunity for some of the leading men to go round and welcome new comers, invite them to attend again, and inquire after their spiritual welfare. A little before 6 o'clock, all would leave to go to their several places of worship, and the rooms would be closed. Two more Bible-classes, conducted in the same way, but of smaller size, are held in other rooms of the establishment.

The Thursday evening meeting is held in the periodical room, and is alternately a lecture or address, and a devotional meeting. The lectures and addresses are either secular or religious, at the option of the deliverer, but usually having a religious tendency. The devotional meeting was conducted as follows:—First a hymn, and then a prayer, all kneeling, as at the

Bible-class; then a second hymn and prayer; then a general invitation would be given for any who felt inclined to make a few remarks: these generally consisted of an anecdote, an attempt to impress some passage of Scripture upon the minds of those present, or an exhortation to practise some particular Christian virtue. There was a great deal of earnestness and apparent sincerity, and very seldom any attempt at display or dictation in these short speeches. Some were mere stammerings, others were fluent and even eloquent. When the time had expired, the leader would make a few remarks, give out a hymn, and the meeting would conclude with prayer. Sometimes the scene was varied by the receipt of intelligence from the Young Men's Christian Association of Geneva, or Paris, or Australia, or from some town in England. At one time Mr. McCormack, Hon. Sec'y of the New York Association, was present, and gave an account of that Society; at another time a brother from Dublin was present; at another a Christian farmer from the banks of the Ohio. This meeting was the most pleasant of any to me. Many a time I have found it very refreshing amidst the bustle and turmoil of London life.

In addition to the meetings already mentioned, there is an annual meeting of members to choose officers; an annual public meeting in Exeter Hall; an annual public breakfast, and a half-yearly tea-meeting of members.

The Society has two classes of members,—“Members of the Association” and “Subscribers.” Every “Member of the Association” must previously be a member of some Evangelical Christian Church; and, joining the Association, he takes upon himself the duty of doing what he can for the spiritual welfare of young men in London. Each member, on being admitted, receives a letter similar to the following: “Young Men's Christian Association. Library and Reading Room, 7, Gresham St., City. My Dear Sir,—I have the pleasure to inform you that you were received as a member of the Association by the Committee, on the (15th) inst., and I herewith enclose your card of membership. As the design of the Association is the promotion of the spiritual welfare of young men, will you allow me to suggest that you seek in your daily acts and habits to realize this great aim. By the grace of God strive to make your spiritual concern and influence felt by every unconverted young man with whom you meet. Make it apparent that you esteem it an object worth labour, self-denial, and prayer to save a soul from death. Pray daily for the members of the Society as for brethren who are united for this all important end. Try to induce all Christian young men whom you may know to join the Association. Watch for opportunities of inviting others to the Bible-classes and devotional meetings of the Society. As a believer in the Lord Jesus Christ, let it be seen that you have a mission to fulfil to the world; in Him there is all grace treasured up for you. That you may live by faith on the Son of God, and know the blessedness

of doing His will as though it were your meat and drink, is the earnest desire of, Yours, &c. The Committee being desirous of knowing the members personally, and of commending them to God in solemn prayer, on the occasion of their reception, will be glad if you can meet them on the evening of next, &c.”

Subscribers are admitted, without any inquiry into character, on payment of £1 1s. sterling per annum. A member is not allowed to use the library, reading-rooms, and classes, unless he is also a subscriber; but he may attend the religious meetings, and take friends with him. A subscriber has all these privileges.

The Society is very fortunate in its Hon. Secretary; he is a young man of independent fortune, considerable talent, good education, and very earnest piety, who devotes his whole time and energies to the interests of the Association. He is to be found daily at the rooms for the purpose of advising with any who may be in a perplexed or anxious state of mind; and, in addition to this, he offers to write to any who cannot come to see him. He also conducts the foreign correspondence of the Society, and frequently visits Associations in other towns of England. He is a most valuable man, and the Society will have much cause for regret when it loses him.

Just as I left England I was informed that this Society was about to remove to larger premises, and I learn from a paragraph in the *British Banner* that they have since done so.

With this my account of the Young Men's Christian Association of London closes, and I shall be happy if it contributes, in any way, to the welfare of the Toronto Association.

A LITTLE GIRL IN DOUBT.

Last Lord's day, (Jan. 14th,) a christian lady, of this city, was, as she has just informed the writer, startled, as from a deep sleep, by her little daughter, a child of nine years, asking her “if Presbyterian's Methodists, Baptists and Congregationalists, would all worship God, SEPARATELY IN HEAVEN?” This is a thrilling rebuke. Alas! Alas! that the conduct of these christian denominations should thus “offend” a little child; causing her to stumble in her faith respecting the *unity of heaven*! Here christian reader, is not a question framed for effect; it stands before you as the living embodiment of unsophisticated skepticism, for which it is impossible to deny that good and sufficient cause exists! Cause which lies as a stumbling block in the pathway of every child, calculated to hurl it into just such skepticism; which, in too many cases, strengthens and grows with the increase of years, till belief in God and all the restraints of his word are thrown to the winds, and the wretched victims live and die without God and without hope in the world. Better for denominationalisms that mill-stones were hung about their necks, and that they were all drowned in the depths of the sea.

Movements of Organizations.

From Evangelical Christendom.

THE EVANGELICAL ALLIANCE AND THE SABBATH.

A Prize of One Hundred Pounds is offered by the Council for an Essay on the Sabbath, to be written *with a special view to circulation among the higher classes of the community*. The Essay will be expected to bring into view—the theories which have prevailed in regard to the Sabbath—the scriptural authority and obligation of the Sabbath—the history and advantages of the Sabbath—the present *actual* extent of Sabbath desecration in our own and other countries—the extent of such desecration, as compared with what it has been—the causes to which it is attributable, and the moral means by which it may be counteracted. It is not intended to limit writers to these topics. They merely show the kind of work which the Council desiderate. It is wished that the whole subject of the Sabbath may be clearly and fully dealt with. The work must be sound in argument—strictly correct in facts and statistics—powerful in its appeals, and, of course, free from sectarian and political bias; and must not exceed a moderate-sized octavo volume. Competitors to send in their MSS. for adjudication, not later than the 1st of October, 1855, addressed to the Secretaries of the Evangelical Alliance, 7, Adam-street, Strand, London, to whom all communications on the subject of the Essay are likewise to be addressed. Each MS. to have a motto inscribed on it, and to be accompanied with a sealed letter having the same motto, and enclosing the name and address of the writer. The first edition of the successful Essay, to the extent of not more than 2000 copies, to be the property of the Council. The Rev. Dr. HARPER, Professor of Divinity in the United Presbyterian Church, the Rev. JOHN JORDAN, Vicar of Enstone, and the Rev. Dr. STOWELL, President of Cheshunt College, have consented to act as Adjudicators—by whose award the Council will be bound, *on the distinct understanding that the Essay selected as the best shall also be deemed by them to be worthy of the subject, and of the cause designed to be promoted.*

From the Northern Standard.

ANTI-PATRONAGE MOVEMENT IN THE ESTABLISHED CHURCH.

At the meeting of the Presbytery of Glasgow, Dr. Gillan introduced his motion, of which he had previously given notice, to the effect that the Presbytery overture, the General Assembly to memorialise Government to modify the law of patronage. He adverted to the fact, that he had been warned, in the event of proceeding with this motion, he might expect to meet with powerful opposition, but to his mind, there was urgent necessity for bringing it forward; and it was because of the respect he held for the Church of Scotland, and deeply solicitous for her improvement, that he had ventured to bring forward his motion. He asked for a modification of the law, not that he objected to its repeal, but he had no hopes of at present obtaining it. If that was accomplished, they would only have returned to the constitution of the Established Church at the Reformation. Dr. Gillan proceeded at great length to recite the history of the act, and contended that the passing of it was an infringement of the Treaty of the Union, and that the patrons, when it was for a season abolished, had received ample compensation, which they did not refund when the law was re-enacted. He paid a high

compliment to the patrons who consulted the feelings and judgment of the people, by allowing them a lect of candidates, and it was some such arrangement he desired as would make that which had been nobly granted by many binding upon all. The present he looked upon as the favourable time for accomplishing the desired end. Patrons, from the Queen to the town Council, were disposed to act in a liberal spirit, and the Government, he was credibly informed, were also disposed to entertain some such measure. By effecting a modification of the law of patronage, he anticipated the return of many who had seceded from the ranks of the Establishment, and ere long the Church of Scotland would be the church of the majority instead of the minority of the people. Dr. Gillan concluded a long and eloquent speech by submitting his motion.

Mr. McLean seconded the motion, and supported it in terms similar to those of the mover.

Dr. McLeod was not aware that there had been any correspondence with the Government on the subject, but he would like to know what reason there was to suppose that the aristocracy wished to give up patronage, or that Lord Aberdeen was favorable to the proposed measure.

Mr. Brown said the motion seemed to him to be quite uncalled for, and moved as an amendment, that it is inexpedient.

Dr. Smith seconded the amendment.

Mr. McLaws, elder, assured the Presbytery that this was a question which was exciting much of the attention of the laity, and he felt it his duty to support Dr. Gillan's motion.

Dr. Gilian, in reference to Dr. McLeod's remark, said, he understood that at the sitting of last Assembly, a certain minister had correspondence with members of Government on this subject, who had expressed themselves favorable to a modification of the law.

Dr. Hill thought they should be in possession of some more definite information as to the intentions of Government before they took any steps. The church was not at present suffering anything like distress; great and important duties were before her, which imperatively demanded the attention of her ministers; and he very much deprecated the setting up of a crusade of this description, so much calculated to promote discord. As for uniting Voluntaries and other Dissenters by the passing of such a measure, the idea appeared to him to be groundless.

Dr. Barr would prefer that the question of patronage were not made the subject of discussion at the present. They had now for a number of years, been in the enjoyment of harmony, and calm, quiet refreshing, and he was strongly under the impression that the introduction of any topic, such as this would interfere with that calm. At the same time, if Dr. Gillan pressed his motion, he (Dr. Barr) must conscientiously support it.

Dr. Napier and Dr. Craik opposed the motion, and Mr. Park supported it.

Dr. Gillan having replied, it was agreed to take the vote, when there appeared,

For the motion, 8; for the amendment, 38.

Only three elders supported the original motion.

Gentility consists not in birth, wealth, manners or fashion, but in a high sense of honour, and a determination to do what is right, to the best of our ability, under all circumstances—that is “to do justice, to love mercy, and walk humbly before God.”

Transactions of Public meetings.

From News of the Churches.

FREE CHURCH—MOVEMENT FOR INCREASING SUSTENTATION FUND.

In a recent number we gave some account of a movement set on foot in the Free Church, for adding 25 per cent to the Sustentation Fund, with the view of raising the equal dividend from that fund to each minister of the church to £150 per annum. At the quarterly meeting of the Commission of the General Assembly, held on the 15th November last, Dr. Buchanan, Convener of the Sustentation Fund Committee, made a very encouraging statement of the progress of this movement. We subjoin from his speech a few notices of what has been done:—

“Mention has been made elsewhere of the case of the Campbelton congregation,—a town which, from its locality, is very much out of the influences which public opinion brings to bear upon a community. We find that there, very much, I believe, because the ministers of that congregation entered heartily and intelligently into the movement, it has been most signally successful. The sum that would have been a fourth of an increase there would have been about £63; and the last account that I heard was, that before all the districts had been gone over, an increase of £110 had been obtained, that is to say, an increase not of 25 per cent, but of 50 per cent. And in the same Presbytery, I heard of the case of a congregation on the Western shore of Kintyre, viz: the congregation of Killean,—a widely scattered congregation, and one whose circumstances are certainly as poor as those of almost any Highland congregation,—I learned that in the congregation they had succeeded in obtaining an increase, not of 25 per cent., but of 70 per cent., and there also through the zeal of the minister. In regard to town congregations, I have some very pleasing testimonies to the cordiality with which the movement has been responded to among them. I have in my hands a note from the minister of one of the congregations of Dundee, a member of this Commission, Mr. Wilson, in which he says. ‘Yesternight we had our meeting of Deacons’ Court, to receive a report of the result of the visitations of the office-bearers. The result of the whole was that an increase was reported of £120, which will make our annual contribution for next year £370, with the promise of at least £400 in future. This will be nearly a third of an increase.’ I have also a letter from the minister of a congregation in Paisley, Mr. Thomson, in which he states that at the meeting of Deacons’ Court, the result as stated, exceeded all his expectation. The movement, he said, was gone into cordially. The sum raised last year was £280, and £350 was therefore required, but the returns from thirteen, out of sixteen districts, held out the prospect of an increase of £114, instead of £70, and if the remaining three districts turned out as well as he expected, the increase would be £130 instead of £70; this, too, at a time when trade was very dull, and many were out of employment. He was strongly impressed with the conviction that if ministers would only be at pains to influence their people in a kindly way, it would be easy to realise far more than it was proposed to raise. I have another letter from a medical professor in the University of Glasgow, Dr. Rainy, an esteemed office-bearer of this church,—and office-bearer in what I may call our principal congregation in Glasgow,—St. John’s. Dr. Buchanan here read the communication, which enforced the views of the reverend doctor, and,

as to what was doing in St. John’s congregation, stated, ‘We have now ascertained, with considerable correctness, in the congregation of Free St. John’s, the result of the present effort to increase the contributions to the Sustentation Fund. I am authorised by Dr. Roxburgh, and the Deacons’ Court to intimate, that they confidently expect to remit upwards of £1900 for the current financial year; and they unanimously desire that the whole of their contributions should be appropriated to the Equal Dividend Fund. The sum thus expected, even for the current year, will indicate an increase of 23½ per cent. on the sum remitted last year to the Equal Dividend Fund, and an increase of 53 per cent. on the sum remitted in 1846. The deacons give the most cheering accounts of the cordial manner in which the people in their districts have responded to this application. I hear that this is the uniform testimony of the other Deacons’ Courts in this district.’ I can truly testify,” continued Dr. Buchanan, “that the case of St. John’s is not in any way singular in Glasgow.”

Political and General Miscellany.

From the Philadelphia Banner.

BRITISH PERIODICAL LITERATURE.

Republication of the Quarterly, the Edinburgh, the North British, and the Westminster Reviews, and Blackwood’s Edinburgh Magazine, by Leonard Scott & Co., 79 Fulton, and 54 Gold Streets, New York.

Many of our readers are aware, we doubt not, of the circumstances under which the *Edinburgh Review* was started, by Sydney Smith, Jeffrey, and Brougham. We need not advert to the wonderful excitement which was produced in the political and literary world by the bold and unsparing articles, which appeared in the early numbers of the young giant, which, at one time, seized on the abuses and evils in civil affairs, and held them up in glowing and indignant terms before the nation; at another time most dogmatically laid down its canons of criticism with an “*ex-cathedra*” authority, and, so far as the literary aspirants of the day fell short, or came up to the standard, the lash or the nod of approbation was awarded. Very speedily “the *Edinburgh*” was felt to be a power in the country, and as it advocated the political views of the Whig party, it soon received all the support that Lord Holland, Lord Grey, and the heads of that party in both Houses of Parliament and the country gentry could bestow. To meet and neutralize the influence of “the *Edinburgh*, “the *Quarterly*” was originated in London, and it forthwith appeared in all the might which the Tory party could infuse into its pages. Thus, the two great organs of the opposing parties in Great Britain entered on their career. The *Edinburgh*, which demanded Political Reform, and Catholic Emancipation, and proclaimed itself as the advocate of progress, was indebted for the brilliant and slashing articles which, at times, arrested even the attention of the Halls of Legislation, to the pens of such men as Jeffrey, Smith, Brougham, Mackintosh, Napier and Macaulay. The *Quarterly*, under the editorial care of Gifford, who was aided by Southey, Scott, Lockhart, Croker, Wordsworth, Lord Mahon, Dr. Millman, and others of equal fame, maintained a conservative position, defending the Church Establishment, opposing Catholic Emancipation, and Parliamentary Reform. Both *Reviews* were characterized by a

remarkable eminence in their literary articles, the contributors being men of profound thought, cultivated understanding, and conversant with every department of science and Literature. To secure the services of such writers, the most liberal provision was made—Twenty guineas a sheet was the recognised rate of payment, and very frequently fifty and one hundred pounds, we believe, were given for certain articles. It would have been strange if Reviews, sustained by such liberality, and such a wealth of talent and learning, did not produce a corresponding result on the public mind.

A third party in the country, desirous of being represented in the world of letters, led to the establishment of the Westminster Review. The Ultra Liberal or Radical party, being opposed out and out to the Quarterly, were dissatisfied with the middle position, which the Edinburgh occupied, and hence a Radical Review was projected. Disunion in their Councils led to the commencement of two organs instead of one, viz: the London Review and the Westminster Review. Much about the same time, and in consequence of the greater intercourse which prevailed between Great Britain and the Continent, a desire was expressed to possess a first class organ, to keep the English mind informed on the progress of Continental literature. Just as the required organ was about to be commenced, the dissensions of publishers and others led to the appearance of "The Foreign Review," and "The Foreign Quarterly." In less than two years these periodicals were amalgamated, and in process of time the Radical party felt themselves unequal to the weight of sustaining the London and Westminster Reviews. The latter two were united under the name of the London and Westminster Review, and a few years ago the publishers and supporters of the Foreign Quarterly consented that their periodical should be swallowed up by the "Westminster" and thus it has come to pass that four Reviews are concentrated in this single name. The character of the Westminster is well known. Radical in politics as Roebuck, Mill, Bowring, and others would have it, it has been as Unitarian as the Martineaus, and writers of their school could desire. At one time influenced by Germanism, at another by English skepticism, always conducted with talent, and often replete with scientific articles of profound research, it has been a faithful servant of its party, and well worth watching by the friends of revealed truth. Latterly another change has taken place in its management, and now the editors profess their willingness to receive talented articles from eminent men, in advocacy of the writer's views, while the editor does not hold himself responsible for the writer's sentiments. Under this system some very remarkable articles have appeared of late on its pages; among the number we would include an extraordinary paper on John Knox. Even Dr. McCrie is not more pointed in his commendations, nor more eulogistic of the Scottish Reformer, than this writer in the Westminster Review.

The great movement which led the Free Church out of the Church of Scotland, was instrumental also in originating the North British Review. It could not be expected that the Quarterly or the Westminster, under their peculiar management, would take any interest in the movements and objects of the Scottish Ecclesiastical Reformers. The Edinburgh had generally, at the beginning, either eschewed religion, or, when adverting to Scriptural truth, thrown its influence into the adverse scale. So much so, indeed, had this come to be the case, that latitudinarianism and hostility to revealed truth were

often lamentably obvious in its pages, and under the management of the late editor this stage of things had reached a deplorable height. When the disruption took place in the Church, the great leaders of the movement felt that pure religion had suffered much from the manner in which, in the great organs of the empire, literature and evangelical religion had not only been dissociated, but often placed in antagonism, to the injury of both. Hence, a judicious and successful effort was made to establish the North British Review. Our readers will err if any of them consider this periodical to be merely a Theological journal. The object of its founders was to raise it to as high a literary eminence as had been attained by the Edinburgh or the Quarterly; and instead of limiting its articles to pure theology, its staff of contributors were to sweep over the whole circle of scientific truth, and to gather treasures out of all departments of ancient and modern lore. The names of Chalmers, Sir David Brewster, Drs. Hanna, Cunningham, Candlish, Hamilton, Gordon, Buchanan, Isaac Taylor, Professor Fraser, McCosh, and others, are associated with the eminent success of the Review, the appearance and prosperity of which has had a remarkable reflex influence on the Edinburgh of a most desirable kind. For several years past, indeed since the establishment of the North British, the Edinburgh has done vast service to the cause of religion, in so far as the articles of Rodgers, on *Reason and Faith*, the Anglo-Catholic Theory, and other papers on the infidelity which had resulted from the labours of the Oxford school are concerned. In this connection the services of the Edinburgh have been of eminent value, and we are satisfied that the evangelical tone of the North British, and its success in the country, will not fail to lead the Edinburgh less and less to seek to pander to the religiously negative, or positively hostile spirit of what was called the philosophical party.

Of Blackwood's Magazine, known all the world over, read by political foes as well as by political friends, and esteemed by each alike, even when dissented from as to its conclusions, nothing need be said—but that among Magazines it is what the Quarterly is among Reviews, in religion and politics. In classic literature, history, travels, antiquities, biography, poetry, criticism, fiction, philosophy, reviews, &c., it stands, and ever has stood, without a parallel. Even in this country, where its Toryism is opposed to ever political sentiment of a Republican people, yet its sterling talent and seductive pages have always secured for it a large band of admiring readers.

CAUSE OF THE RUSSIAN WAR.

Dr. Solger is delivering a series of lectures in Boston on the "Diplomatic and Military operations in the East," which possess uncommon interest. In the course of his first lecture, he stated that the present contest in the East was not confined between Russia and Turkey; but was much more a question of European war and diplomacy. With regard to the pretext for the Russian Invasion, he said there could be no doubt in the mind of any one, who had bestowed upon the subject the least reflection, that the question of the Holy Sepulcher was merely a pretence, got up by Russia, in order to force Turkey into submission. There are in Jerusalem, Latin and Greek Christians, and these two had been contending ever since they had been there for certain rights and privileges—the principal one being the privilege of entering through the chief door of the church, built over the Holy Sepulchre, and as to who should possess the key of that door. The Latins originally

possessed it, but it passed to the Greeks in course of time. When Napoleon became President, with a view of popularity in the East, he bullied the Sultan to transfer the privilege from the Greeks to the Roman Catholics.

The moment the Sultan had conceded that point, Prince Menschikoff appeared in Constantinople, and demanded that the privilege should be restored at once. This was done, the French giving way, but this did not suit Menschikoff's purpose, and he said as the privileges of the Greek church had been violated once, they might be again, and asked for a guarantee from the Sultan for the protection not only of the Greek Christians at the Holy Sepulchre, but throughout the Ottoman Empire. The Sultan replied that he had never violated them, and never would; and then came out the ultimatum. This, in the first place, was a demand that the Patriarch of Constantinople was to be installed by the Czar, with the exclusion of the Sultan; and in the second place, that the Czar was to exercise a protectorate over all the Greek Christians throughout the Ottoman Empire.

The lecturer detailed the events which transpired, down to the Turkish declaration of war, showing clearly enough, three things: first, that Russia was actuated in the invasion of the Danubian principalities by a desire to get possession of Constantinople; secondly, that England and France, united against the Czar for no higher virtue than the maintenance of the "balance of power" in Europe; and thirdly, that Prussia, Austria, Sweden and Denmark remained neutral because their personal interests dictated that course as the wisest to be pursued on their part. Those who saw a semblance of justice in the conduct of Russia in this struggle, Dr. Solger maintained, took but a superficial view of the real position of affairs in the East, and this he promised to make clearer in subsequent lectures.—*Exchange.*

NO HOPE FOR POLAND.

A well-informed writer in the 'Life Illustrated,' expresses the opinion, that the re-construction of Poland is 'beyond the reach of human probabilities.' He says that Poland is one of the poorest countries on the globe—poorer than Ireland. Twenty-four years have elapsed since the last war in Poland, and yet the wounds inflicted on the peasantry are not yet healed. Should Poland be again visited by the curse of a war, which would be far more fierce than the former one, nearly a century would be required for her partial recovery. This is felt by the Polish peasantry, whatever may be asserted to the contrary. There exists no sympathetic tie between the mass of the people, and the few more pugnacious nobles.

THE GREAT VALLEY OF THE WEST.

The difference of elevation of the valleys of the Missouri and Mississippi has been determined. The level of the Missouri at Council Bluffs is one thousand and twenty feet above the Mexican Gulf; that of the Mississippi at Rock Island, in the same latitude, only five hundred and twenty eight feet. At Port Hierro on the Missouri, in lat. 44 deg. 24 min., the elevation is one thousand and fifty-six feet, while at the lower end of Lake Pepin, in the same latitude on the Mississippi, the elevation is only seven hundred feet above the Gulf. There are in the Missouri 210 islands between the Yellowstone and the mouth; one half of them produce forest trees; chiefly cottonwood and plane trees below the Platte; and above intermingling gradually with trees and shrubs, peculiar to higher

regions, until the predominant growth is stunted cedar and pine. The number of tribes within the same space is over two hundred. Very few of the rivers are of any size or length. The Kansas and Platte are the only ones west of the States of any value for navigation.—*Exchange.*

From the New York Times.

THE GOVERNMENT OF UTAH.

The President still suspends the appointment of a successor to Brigham Young. There is undoubtedly a good reason for this. I hazard little in saying that the President has determined to make the issue with the Mormons; to see at once whether they intend to maintain the attitude of defiance to the Federal authority which their present Governor and spiritual leader has assumed for them. Young certainly will not be re-appointed, and ought not to be.

If his successor is to have a struggle with the people of Utah, it is better that he should go out armed with all the moral power possible; and to this end probably, he will not be appointed until the Senate is in session to confirm the nomination at once. A rare combination of wisdom, firmness, and courage, will be indispensable to the successful nominee for this important station.

THE IRON MOUNTAIN.

Who has not heard of the "Iron Mountain of Missouri?" In the county of St. Francis, and in the midst of a fertile and flourishing agricultural region, some eighty miles from St. Louis, and some twenty-eight from the Mississippi, rises this famous eminence of iron. It is thus described by a correspondent of the St. Louis Republican:

"The mountain and the mound consist of masses of Iron ore of the richest quality, arranged by the hand of nature in 'ready made' lumps, from the size of a pigeon's egg upward, mixed with a small portion of reddish yellow clay, which itself contains quite a percentage of iron. Thus far the workings—there is no mining necessary—have been confined to a small portion of the westerly slope of the mound, the mountain being held in reserve, I presume, for the grander operations of future generations. A few hands, with little labor or cost, pick out enough ore to supply the furnaces. The entire mound, so far as it has been excavated and tested, is composed of these lumps of ore, almost as pure as pig metal, easily separated from the clay which fills the interstices.—In many places, scarcely anything but lumps of pure ore, with hardly any admixture, appear. In some parts of the workings, the ore taken out requires no roasting to prepare it for the furnace; but generally it is roasted in immense heaps, which at this time form a large store for future use. When this mound or that portion of it above the level of the furnaces, is all changed from its crude state to iron, the company may proceed to excavate below that level, or continue eastward a few hundred feet, and attack the mountain itself, which, so far as is known, is but a vastly enlarged edition of the same volume. But at what period will the mound, even, be exhausted? I have seen no calculations, and heard of no estimate of the quantity of ore; but for my own satisfaction, assuming the following data as entirely within reasonable bounds, these results are obtained:

"Twenty acres, an average depth of fifty feet, yielding, say four tons of ore to the cubic yard, would produce about six and a half millions of tons of ore; and allowing seventy per cent. as the net

yield of metal, four and a half millions of tons of iron. If this were taken out at the rate of one hundred thousand tons per annum, it would occupy forty-five years. Unless, therefore, a much larger quantity be yearly disposed of, the present generation of workers will not witness the disappearance of the mound, even to the level of the furnaces. Respecting the quantity in the mountain, it is enough to say it is practically inexhaustible. The line of the St. Louis and Iron Mountain Railroad passes immediately west of the works, affording easy and most convenient railroad access to the mound, the furnaces, and the base of the mountain."

STONE TREE.—There is a tree in Mexico called the *chijol*, a very fine wood, which, according to a writer in the *National Intelligencer*, (W. D. Porter,) becomes petrified, after being cut, in a very few years, whether left in the open air or buried. From the timber houses could be built that would in a few years become fire proof, and last as long as those built of stone. The wood in a green state is easily worked; it is used in building wharves, forts, &c., and would be very good as railway sleepers, or for plank road stringers.

The price of immortality is death; the penalty of superiority is pain. We must wrestle for every victory, without always being sure that we will have fair play. There are thousands in the world who would pluck the plumage from another without ever dreaming of wearing it themselves. To rise into command of triumph is equally beyond their imagination and their hope; but there is pleasure unspeakable which they enjoy in pulling down their neighbors to their own level.

THE MAINE LAW.

Last evening we met a hard bruiser at the dying bed of his relative. We had known him twenty years. In his cups he was a tearing tiger, worse than a bear if he could pass his powerful arm around friend or foe; in his sober hours, the mildest of mild, the gentlest of the gentle—a hard working honest man.

We said to him '——, to-morrow comes election. You have always been a Democrat, but oh! if you would but vote for the Maine Law Governor, and help to drive rum and demagoguism back to their loathsome den.' He grasped our hand in his hard palm, and with the tear starting from his eye, said in a voice of earnestness, such as never fails, 'tomorrow, I and my two boys vote for Myron H. Clark. I have a hop-yard, but I care nothing for that. I cannot resist temptation so long as it is thrown in my way. They may make me drunk to-morrow, but I shall vote first. Last year they intoxicated me before voting, but still, while drunk, I voted for a Maine Law Assemblyman.' And so it is. Such is a specimen of many a man whom the God-accursed traffic is dooming to death. O God! send its early doom.—*Cayuga Chief*.

FIVE NEW WESTERN STATES!

Some attention has been attracted by a lecture delivered by Col. Benton at Baltimore, on the Physical Geography of the country between Missouri and California, with a view to show its adaptation to settlement and the construction of the proposed great Pacific Railroad. Col. Benton, as we learn from the N. Y. Evening Post, sets out by showing that the

country between Missouri and California in or nearly in the latitude of Maryland, is well adapted to settlement and cultivation, and capable of forming five great States.

He takes for the first State the eastern part of the territory of Kansas. The second State would be of the western half of Kansas, in which lies the valley of the upper Arkansas. These two States will each have a territory of fifty thousand square miles, and according to Mr. Benton they will probably be ready for admission into the Union within the two next years.

For the third State, Mr. Benton takes a section of the Rocky Mountains from the 37th degree of north latitude to the 41st, making an area of sixty thousand square miles. For the fourth State he takes the valley of the Upper Colorado; this region forms a part of the territory of Utah, and the process of settling it with white inhabitants is already begun. The fifth State comprises the remainder of Utah.

Col. Benton, having established his proposition, then maintained that the country 'is perfectly adapted to the construction of a railroad, and of all sorts of roads, traversable in all seasons.'

MISERY OF STATESMEN.

Probably few great philosophic statesmen; few men, that is, who acted intimately in public affairs as well as contemplated them from the closet, ever quitted the stage without a feeling of profound discouragement. Whether successful or unsuccessful, as the world would deem them, a sense of sadness or disappointment seems to prevail over every other sentiment. They have obtained so few of their objects; they have fallen so far short of their ideal; they have seen so much more than ordinary men of the dangers and difficulties of nations and of the vice and meanness of public men. Not many Englishmen governed so long or so successfully as Sir Robert Peel, or set in such halo of blessings and esteem; yet shortly before his death, he confessed that what he had seen and heard in public life had left upon his mind a prevalent impression of gloom and grief. Who ever succeeded so splendidly as Washington? Who ever enjoyed to such a degree, and to the end, the confidence and gratitude of his country?—"Yet," says Guizot, "towards the close of his life, in sweet and dignified retirement in Mount Vernon, something of lassitude and sadness hung about the mind of a man so serenely great; a feeling indeed, most natural at the termination of a long life spent in men's concerns. Power is a heavy burden, and mankind a hard taskmaster to him who struggles virtuously against their passions and their errors. Success itself can not wipe out the sorrowful impression which originated in the conflict, and the weariness contracted on the scene of action is prolonged even in the bosom of repose.—*North British Review*."

NEW COPPER COIN.—The new cent pieces will be issued from the Mint in the course of a few days. They are considerably smaller than the old cent pieces, and form a really beautiful and attractive copper coin. On one side is the head of Liberty, and the thirteen stars being omitted, the surface is plain and polished. The reverse is the same in design as the old cent, but brighter and much more polished. There is a certain amount of alloy, mixed with the copper, and the perfection of the die gives to the coin a finish and elegance that has never heretofore been attained in our copper coinage. The new coin will be universally welcomed as a needed and creditable improvement.—*Am. Paper*.