





laughed Mrs. Somerville, finding you a good judge—all me in a row.

"Oh, you, my dear friend," said the hostess, "you are a most excellent judge of the best of us."

"I cannot plead guilty in such a deficiency of food, and I shall not be able to do so," said Mrs. Somerville, "but I will do my best to do so."

"I am sorry to hear that you are not well," said the hostess, "but I will do my best to do so."

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which is the body, the fulness of him that fill all in it.

Now, when the people differ among themselves, as we have stated, in their views of Christian doctrine and Ecclesiastical polity, there is something not a little inconsistent, and not altogether intelligible in the affirmation, that they desire to be visibly one; it is as much as to say, that they desire to be visibly one, and yet to be an evidence to the world that they think and act in union! An union upon any grounds which common sense can apprehend, implies a correspondence of action in the believers; it cannot, indeed, be better expressed than in the words of an inspired writer, "they continued steadfastly in the Apostolic doctrine and fellowship, in the breaking of bread and in prayers." Here is a visible and intelligible union, not merely from an internal assent to certain leading principles, such as the mind may embrace without their being made to influence the conduct, but a communion and fellowship in the external acts and offices of religion, and a general submission to its discipline and government. The oneness and fellowship of believers could only be discerned by the harmony of their acts; a possible agreement of thought, if that were practicable without a concord in action—would be no evidence to the world of its existence, and therefore to insist upon the latter alone, would be practically useless.

It is remarkable, too, how much of self-contradiction the language which they employed on this occasion exhibited. One said, "There are no denominations in heaven, and therefore there should be no separation on earth between us and our brethren." Now this is a presumed fact which utterly contradicts their manner of proceeding; for in directly maintaining, as allowable or agreeable with Scripture, the existence of "denominations" on earth—a state of things which destroys all visible communion and fellowship amongst Christians—they obliterate the very picture of unity which is adduced as the professed object of imitation.

The following are the articles by which members of the "Evangelical Alliance" shall be bound:

1. The Divine inspiration, authority, and sufficiency of the Holy Scriptures.

2. The unity of the Godhead and the Trinity of persons.

3. The utter depravity of human nature in consequence of the fall.

4. The necessity of the grace of God, his work of redemption for sinners of mankind, and his judicial imputation and reign.

5. The distinction of the human mind from the soul, and the immortality of the soul.

6. The work of the Holy Spirit, in the conversion and sanctification of the sinner.

7. The right and duty of private judgment in the interpretation of the Holy Scriptures.

8. The Divine institution of the Christian Ministry, and the authority of the ordained ministers of the Gospel, and the Lord's Supper.

9. The immortality of the soul, the resurrection of the body, the judgment of the living and the dead, and the eternal blessedness of the righteous, and the eternal punishment of the wicked.

Now, to show what is likely to be the practicable working of such a confederation—broad as the basis apparently is upon which it is founded, and wide as we have the following declarations from several speakers, in commenting upon these articles:

"The Rev. Dr. Byrd, of Liverpool, moved as an amendment, that the 5th and 6th Articles be omitted, in which the eternity of punishment was asserted; and it was a sufficient intimation, that the speaker was not in favor of the asserted universal salvation. He objected to its insertion, not because he disbelieved the truth embodied in the Article, but because he was unwilling to make any alteration in a basis which had been adapted after so much deliberation and prayer, and on the ground that the Article would be a stumbling block to the judgment of many of the members of the Alliance. He could not consider the doctrine of eternal punishment as the belief of which was essential to the possession of 'real piety,' and he was acquainted with some, who he believed to be good men, who disbelieved it.

"The Rev. Mr. Binney followed in a few remarks on the same side of the question. Since the desire had been expressed to have the basis as wide as possible, he would not be the first to narrow it. He would not be the first to narrow it. He would not be the first to narrow it. He would not be the first to narrow it.

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ing efficiently against idolatry, which was one of the objects of the Alliance, and which was a door from the dominion of universalists and infidels to their living infamy."

These are sentiments generally commendable, but, upon any rational interpretation of the obligations Christian belief and duty, we are at a loss to understand how even a solitary instance can be allowed of a person not holding the doctrine of eternal punishment being born of the Spirit! For the evidence of this, we depend, by their own standard of procedure, upon a belief of all the Word of God, and the guidance of the Holy Spirit, and the Spirit's teaching; but it would be hard to understand how a person should be thus influenced or constrained, who did not believe that punishment was eternal, and who thus evinced a palpable contradiction to our Lord's own words, and the obvious bearing of the whole scheme of revelation.

But it is quite obvious that the tendency of the "Alliance" was to thrust out the very form, and at least the very reality of Christianity. This is from what was declared by an opponent to it, that it would not be a union of Christians, but a union of men, and that the members of the Alliance were to be judged by their own words, and not by the words of the Bible.

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THE CHRONICLE.  
SAINT JOHN, NOV. 6, 1846.

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The Convention of the Alliance was held at the City of London, on the 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, and 1st December.

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COMMUNICATION.

Mr. Editor—(From the LOYALIST.)
The other Judges have attended Circuits which have been on the calendar for either of the preceding months and crimes, originating from the existence of Orange Lodges.

COMMUNICATION.

of neither of which courts (as I am informed) was there one case on the calendar for either of the preceding months and crimes, originating from the existence of Orange Lodges.

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Summers & Hicks, TEA Dealers and Grocers, WHOLESALE AND RETAIL, Prince William Street, opposite Sands Arcade.

BARBOW & CO. T. M. GORDON. Has received per William Ward, Queen's Parade...

RILEY'S DENTIFRICE. As an essential point of beauty the Teeth ever stand prominent.

SAINT JOHN. Published every Friday at No. 11, St. John Street, by J. C. W. Adams.

REMOVAL. THE Subscriber has removed to the FIANO FORTUNE MANUFACTURE in Prince William Street, opposite Sands Arcade.

Commercial HOTEL, Head of King Street, ST. JOHN, N. B.

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MARSH & LATE DEBURY, PRINCE WILLIAM STREET. Has received by late arrivals, extensive Implications of HARDWARE.

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BRITANNIA-METAL WARE. The Subscriber has just received from France, via New York, per schooner Dolphin.

French and American PAPER MANUFACTURES. The Subscriber has just received from France, via New York, per schooner Dolphin.

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