

the church on earth; imparting to her, *primitive power* in leading all nations to the obedience of faith.

In relation to the question of Church government, important modification of existing systems will, doubtless, be induced by the progressive incorporation of the various sects of Christendom. This much, however, is already universally conceded, that a child of God may live and reach the kingdom of glory under the worst ecclesiastical system, which finds an advocate among evangelical Christians; and hence, upon the doctrinal basis already enunciated, all the sects may at once proceed vigorously with the work of incorporation, with the distinct understanding that every church which cannot be induced to accept of the church government approved and adopted by the majority of the incorporating bodies, shall, under all circumstances, be considered as fully entitled to govern itself; adopting episcopal, Presbyterian, or congregational forms, as shall to it appear the most desirable. Each church would thus possess the government of its choice, while, in connection with the union, it would enjoy all the advantages of organization, in giving efficiency to its efforts for the evangelization of the world, and in promoting its own improvement by a widely extended Christian fellowship. The secession of minorities from the general body of Christians, had never been necessary had the majority always refrained from foolishly assuming the power of enforcing conformity, a power, which the results prove, God never committed to man. Let this power be only heartily and forever renounced, in all its bearings; none presuming to act as lord over God's heritage in any respect. And whereunto all have already attained, let them walk by the same rule and mind the same thing; honoring the right of private judgment in all cases wherein they differ, and the succession of schisms among Christians is at an end. Should the advocate of any particular system of church government, object that a single church cannot govern itself according to his views of church polity, it is answered, that the views which will not admit of a church governing itself, nor yet of finding a man to govern it, are views which admit of being modified to an extent commensurate with the demand; for certainly the objector could not be induced to confess, that in the event of his system becoming extinct, no body of men could ever reproduce it from the word of God.

The kind friends, whose remarks on Union gave rise to these observations, will please accept of them as shadowing forth the writer's reasons for refusing to participate in the organization of a *union sect*, and for believing as he does, that the union sought by all the truly pious, will be better and sooner secured by perseveringly diffusing among the sects a thorough knowledge of each other's doctrines and spirit, as evinced by their respective works and labours of love. This course, it is conceived, cannot fail to awaken in all a desire for united fellowship and co-operation, which must induce a constant drawing together of the denominations, till all names and sects merge into one glorious Body, having "*Christ for its head, THE WORD OF GOD FOR ITS RULE, AND LOVE FOR ITS BOND OF UNION.*"

As the *Hamilton Gazette's* "PLEA FOR UNITY," cannot be noticed at length in this number, the author of the Plea is referred to the preceding as indicative of what would be the result of carrying out his very appropriate suggestion.

For the Gospel Tribune.

### LET, AND PREVENT.

There are several passages in our English Bible where these words occur, that are not readily under-

stood by the common reader. Since the time the translation was made the use of these words has undergone a change, so that although at that time they conveyed the idea of the original with sufficient exactness, they now in some passages present a very different meaning. Thus in Isaiah 43: 13; "I will work, and who shall let it?" here the idea of the original would now be better understood if it had been rendered *hinder*, or *restrain*, instead of *let*. The same may be said of the passage in Rom. 1: 13; Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, but was let hitherto"—i. e. was *hindered*. In 2 Thess. 2: 7, it is said; "only he who now letteth will let;"—if the word *let* be here taken in the sense of to allow or permit, the correct meaning of the passage can not be obtained. The Greek word here translated *let* signifies to *restrain*.

*Prevent*, from its derivation, means to *come before*; then by a slight change, to *anticipate*. In the present use of this word, however, there is another and an inseparable idea connected with the original one, viz., to *hinder*. When it is said in Ps. 119: 147-8, "I prevented the dawning of the morning—mine eyes prevent the night watches," the word *prevent* must be taken according to its derivative meaning. Thus understood, David intimates that he rose before the dawn of the morning to make his supplications, &c. It is not necessary to refer to all the instances of a like use of this word in our Bible; indeed they are too numerous; I will, however, notice two cases of importance in the New Testament: the first is in Matt. 17: 25; "And when he was come into the house Jesus prevented him, saying;" which means that Jesus anticipated what Peter was about to say, or *spoke first*. The other case is in 1 Thess. 4: 15; "we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep." The Greek word here rendered *prevent*, signifies to "*do a thing before another*," "to anticipate." And so the Apostle says that those saints which shall be alive on the earth at the coming of Christ shall not ascend before that the dead in Christ shall have been raised; but when *this* shall have taken place, then they "shall be caught up together with them in the clouds to meet the Lord in the air."

A. D.

Picton, July 1855.

### MINUTES OF THE 21st. ANNIVERSARY OF THE OTTAWA BAPTIST ASSOCIATION, HELD WITH THE CHURCH IN BREADALBANE ON THE 21st AND 22nd. OF JUNE, 1855.

The introductory sermon was delivered by the Rev. Mr. Hamilton, of Perth, from Phil. iii. 7, 8. At the close of the sermon, the Association was organized by appointing Rev. Mr. Edwards moderator, and Rev. Mr. Dempsey clerk.

Rev. D. McPhail having implored the divine blessing upon the deliberations of the meeting, the names of delegates from the churches were called for, when it appeared that 8 out of the 10 churches which compose the Association were represented.

Delegates from other associations were invited to take a part in the proceedings of the meeting.

The Circular Letter was called for and read.

A committee of arrangements was appointed and the Association adjourned to meet at 3 o'clock for business.

### AFTERNOON SESSION.

The Rev. J. Dempsey conducted the devotional exercises, after which the letters from the several churches were taken up and read. It was then moved by