

rest; and now he is, we dare not doubt, before the throne of God, serving Him day and night in His temple, having washed his robes, and made them white in the blood of the Lamb.

**MISSIONS OF AMERICAN PRESBYTERIAN CHURCH IN INDIA.**—Late letters from India are on the whole satisfactory and encouraging.

The baptism of a Mussulman convert by Mr. Barnes is noticed; also the admission to the communion of the church of a son of Rev. Golok Nath—a lad of fine promise. Mr. Forman also adds: "We are now allowed free access to the great central jail at Lahore, in which some fifteen hundred or two thousand prisoners are confined. The prisoners who can read, of whom there are about one hundred, are required to read the Bible and other Christian books. There is also religious service in one or two of the wards every Saturday afternoon. . . . This change of sentiment is one of the fruits of the mutiny, and a sign of the times." Messrs. Newton and Forman were about to take a second journey into the interior of the Hill states. They had just returned from Kunawar, where they found their health greatly benefited, and an interesting field of labour.

From Futtehghurh Mr. Fullerton writes: "We have just learned a fact about our dear brother Campbell, which we had not before heard. James, one of our catechists, has just returned from Allahabad. He lived at Burpur at the time of the outbreak, and says, that before leaving them, brother Campbell called the little church together there, and said to them: 'I feel that I am now addressing you for the last time. By fleeing to distant villages you may escape, but I do not think that there is any hope for us; but whether we survive or perish, whether the English rule is restored again or not, I know that the church in India will remain, and that the gates of hell shall not prevail against it.' He exhorted them to be 'stead fast,' 'immovable,' and 'to choose death rather than deny their Saviour.' He then laid his hands on their head, and blessed them, and he and his family, and the Johnsons, left the compound to return no more."

As another evidence of the change which the mutiny has wrought in public sentiment, in regard to missionary influence, Mr. Fullerton relates the case of a native, who a few years ago lost his situation in the police, because he became Christian, and who is now made mayor of a city because he is a Christian. Mr. Owen states the case of a native Christian, who at the outbreak at Meerut, on the 10th of May, 1857, took refuge in a neighbouring village. On leaving the village, he left his Bible and other Christian books with the person who received him. He read them to his family, and has since been baptized. Others in the village became interested and desirous of instruction, and a school-house was built at their expense, where upwards of forty men, women, and children, are now daily listening to the word of life. Fourteen have already been baptized, and others are expecting soon to follow their example. Rumour of this has gone abroad, and natives from a distance are coming to see what it is. "Is it too much to hope and expect," he adds, "that this may be the beginning of a great change in these provinces? It has begun where the mutiny began. O that it might speedily extend to all those places that the mutiny has reached." Mr. Owen speaks of the expense of living, and of materials and labour for building at Allahabad, which are double what they were before the mutiny. He urges a strong reinforcement of that station, now that it is to become the seat of government for the north-west.

**AMERICAN MISSIONARY SOCIETY.**—At the re-

cent annual meeting of the American Missionary Society, the following, with several other Resolutions were passed.

*Resolved*, That we would be devoutly thankful to the great Head of the Church that the Association was founded, and has been maintained upon such evangelical and scriptural principles, and for the good that has been done through its missionaries, and other instrumentalities, for the contributions that have been made to its treasury; for the prayers that have been offered on its behalf, and for the prospect of its increased usefulness.

*Resolved*, That we recognize with joy and gratitude to Almighty God the increased facilities of international communication, the openings of distant countries to the introduction of the Gospel, and the fulfilment of prophecy with regard to the enlightenment and conversion of the world.

*Resolved*, That we rejoice in the wide-spread awakening of the people to the concerns of their souls, in the numerous conversions that have taken place, in the general prevalence of prayer among the various denominations of Christians, and in the accessions to the churches, and we devoutly hope, that those who have recently professed the religion of Christ, will show the reality of their conversion by coming to out decidedly on the Lord's side with regard to all true moral reforms, and against all sin, especially the sin of slavery, that threatens to involve the Church and nation in irretrievable ruin.

*Resolved*, That as American slavery is one of the greatest obstructions to the conversion of the world, it behoves the Church of Christ to bear an unequivocal testimony against it, and that the silence of the pulpit, ecclesiastical bodies, Missionary Boards, Bible and Tract Societies, and individual professors of religion, wherever it exists, with reference to this stupendous wrong, is a reproach to the country, dishonoring to Christianity, and evidence of defection in religion in those who thus cruelly ignore the rights and sufferings of their fellow-men in bondage.

*Resolved*, That we mourn over the obstacles that are thrown in the way of human salvation, not alone by the open enemies of Christ but by many of his professed followers, and would especially mention, as subjects of humiliation and grief, the policy of the American Tract Society in New York and the American Board of Commissioners for Foreign Missions, viz: the refusal of the Tract Society to publish tracts on the sinfulness of slavery, and the acquiescence of the Board, for so many years, while their missionaries among the Choctaws and Cherokees have been avowing pro-slavery sentiments, and preaching a pro-slavery gospel, until it is seriously proposed to abandon the mission on account of the "difficulties" that have occurred under such missionary labor; a policy on the part of the Tract Society and the American Board that must, wherever it is understood, astonish the friends of freedom and righteousness throughout the world.

## Miscellaneous Articles.

### THE TEACHING ELDER.

While these were the views adopted at the Reformation, and retained by Protestant Churches to the present day, there is one sad exception. The Government of the Church of England is fixed, by its constitution and canons, to be "under his majesty by archbishops, bishops, deans, archdeacons, and the rest that bear office in the same," and it is declared—"Whosoever shall affirm this government to be repugnant to the word of God, let him be excommunicated *ipso facto*." And "whosoever shall affirm that such ministers as refuse to subscribe to the prescribed form, &c., may truly

take unto them the name of another Church not established by law, let them be excommunicated, and not restored until they repent and publicly revoke such their wicked errors." Let it not be said that these canons are obsolete, cast aside, and disregarded. Oh, no, they are still legally binding. It is true, the spirit of the age will not suffer them to be enforced, as they were in former days upon the hills of Scotland and the plains of Ulster. But a few years since it was pronounced, on their authority, from the judicial bench, that Presbyterian ministers are nought but laymen; and they are recognized by such associations as the Society for Promoting Christian Knowledge, and the Society for Discouraging Vice, whose funds are applied to promote their wide and general circulation. Did these canons assert only the expediency of an ecclesiastical hierarchy, there would be less reason for complaint, but when they unchurch all the rest of Protestant Christendom, and pronounce invalid the orders, sacraments, and ministrations of all the Churches in the world, but those of Rome and England, the case is different. The system recognising the purity of Christian teachers may fairly enough be assailed, but those who circulate the canons, are not content with denouncing the principle as a "wicked error," they, at the same time, excommunicate the persons who believe it. Systems may be opposed, and opinions denounced, but the persons who belong to the one, or who hold the other, ought not to be assailed.

Let Episcopalians who disapprove of these uncharitable denunciations, withhold the sanction of their names and subscriptions from the societies that circulate them; and let Presbyterians rejoice in the assurance of God's word, "The curse causeless shall not come."

But some will say, "All systems are alike—all condemn those who are opposed to them." As far as Presbyterianism is concerned, this is not the fact. Far from it. When was it heard of Presbyterians putting those who differed from them in Church government beyond the pale of Christianity, or even making the least approach to such a spirit or proceeding? The Westminster Confession, which is our authorized standard, breathes a spirit truly catholic and liberal. It teaches that "All saints that are united to Jesus Christ their Head, by His Spirit and by faith, have fellowship with Him in His graces, sufferings, death, regeneration, and glory." Our Confession does not unchurch non-Presbyterians—does not maintain that the ministry consists only of individuals holding Presbyterian ordination; it only contends that some government is necessary for the Church of Christ, but does not restrict it to Presbytery. In addition to these general statements, we have the following testimony from the Commissioners of the General Assembly of the Church of Scotland, assembled in London in 1644. Speaking of the Church of England, at the Reformation and subsequently they say: "We do, upon very good reasons, judge the Church of England in the midst of her ceremonies, to have been a true Church; and the ministry thereof, notwithstanding the many blemishes and corruptions cleaving unto it, to have been a true ministry, and shall never deny unto them that praise which they do most justly deserve. Upon the other part, we are neither so ignorant nor so arrogant to ascribe to the Church of Scotland such absolute purity and perfection as hath not need, or cannot admit of further reformation; yet there is a wide difference between the one and the other." &c. This testimony is the more remarkable, when it is remembered how much the Church of Scotland suffered when the attempts were made to force the yoke of Prelacy upon her. Surely this is sufficient to show that, even in the days of the Covenant, it was