

ries of different denominations feel towards one another. On the Mission field they are irresistibly nearer to each other than their friends at home are. And why? Because they are too intent on winning souls to become the victims of prejudice and party. Those always who do most for Christ have most of His love shed abroad in their hearts by the Holy Ghost given to them. And it is no wonder that it should be so. We exaggerate our differences when we brood over them. We need spiritually as well as bodily to take regular and bracing exercise, if we would have sound and vigorous health. Instead of sitting moping within our own little enclosures, carping at one another, let us walk forth into God's field, which is the world, and labouring there, we shall find ourselves united, as well as exhilarated, by our work. Hence the importance, too, of keeping up acquaintance with other Missionary labourers than our own. We learn in this way how much more the name of Christ is than that of any Christian denomination, and we see that when good men are at work in the good cause, there is a remarkable resemblance between them. Our own Missionaries in Jamaica and Calabar, the Missionaries of the Free Church at Calcutta and Constantinople, the Missionaries of the Independent churches in India and the South Seas, are not one and all of them less associated with our divisions than our unity—eloquent of the faith, and love, and hope of which they are the ambassadors, and heralds in fact of the times as not far off, when since 'there is but one Shepherd, there shall be but one sheep fold?'

"You may have noticed through your tears when standing by the bier of your departed friends, how strangely the family-features stand then out to view, so that you trace a likeness between the dead and the living which you could hardly see before. Is this not God's doing, who, before he changes the countenance of our beloved and sends them away, fixes in our memory the familiar lineaments, which we shall not behold again till they are transfigured in glory? He secures the same gracious end in the experience of His spiritual family, by letting them see one another, from time to time, under the clear and blessed light which falls on them as they are at work for their Lord. In those solemn moments, when they are labouring heart and soul in His cause, and when He, by His grace, deadens in them all which does not bear the impress of His Spirit, those outlines of character and expression fade away which perpetuate the divisions and mark off the separations between man and man, and we look only on the family features by which we know them to be the sons and daughters of the Lord God Almighty. Would that we saw one another oftener, in our seasons of devotion and at works of faith, less in our relation to the branches, and more in our common union to the Parent Vine! This wish was brought to me with peculiar power, by an incident which occurred to me last year when in Germany. I was travelling through the beautiful district of the Breisgau, on my way from Switzerland to the Rhine. Shortly after leaving Basle a couple of plain weather-beaten people entered the railway carriage. I took them at first for the better class of artisans, on a pleasure-trip. A remark I made led to a conversation, and almost the first question they put to me was, if I knew Hope Waddell. I then discovered that they were missionaries on the Gold Coast, that the husband's health had given way, and that he was trying his native air as the means of bracing him for returning to his devoted labours. They left us at Carlsruhe. Their names are unknown to me, as mine is to them, but the discovery of the common

interest we had in the Christian cause was enough,—enough to make us feel that we claimed to belong to the same family of redeemed men, and that our differences of nation and language, and upbringing, and even of opinion, were as nothing compared with the one Lord, one faith, one baptism, as to which we were agreed."

"And what is there to hinder us from holding all our fellow-labourers in the embrace of a sincere and warm affection? If we are up and doing, with the honest and devout endeavour to bring men to the Saviour, should not the love we bear to one another abound? A time of effort ought always to be a time of union. Those who have been busy in their hours of work, may well be happy in their hours of rest. And the happiness of the Christian workman is a happiness in which all may share, so that the happiness of each adds to the happiness of all. The truth is, that cordial co-operation in the cause of the Redeemer gives the strongest impulse to Christian fellowship, and the truest enjoyment when we engage in it. I remember when reading the memoirs of the late excellent Mr. Griffin of Portsea, being much impressed by a fact, strikingly confirmatory of these statements, which is recorded there. Some pious sailors, who were on board the *Victory*, Nelson's ship, just before that vessel went into the great engagement which took from our country her great naval hero, but decided her ascendancy as Mistress of the seas, found time to meet for a few moments to commend each other in prayer to the keeping of the God of battles. It so happened that they all survived that scene of blood, and when after a few weeks their ship came into Portsmouth, they all met, though of different religious persuasions, at the Lord's table in Mr. Griffin's church, to acknowledge God's goodness, and to renew their vows. How interesting a meeting must that have been! How well fitted to fan their brotherly love, as well as to attest their Christian brotherhood! Why should we not all meet at times in a similar spirit to commemorate the Divine mercies that are past, and to declare our common humble, but sure hope of a still more glorious Redemption yet to come?"

From News of the Churches.

THE "RIVULET" CONTROVERSY.

A series of resolutions were passed at a conference held in September, in relation to the controversy among members of the Congregational Union, at which sixty-eight gentlemen were present by invitation, has been published. The two following are the most important:—

"It was moved by Rev. J. A. James, of Birmingham; seconded by Edward Baines, Esq., of Leeds;—

"That this conference, composed of pastors and members of the Congregational churches from London and from various parts of the country, having had their attention directed to the grave and painful differences which have for some time past existed between some highly esteemed brethren connected with the Congregational Union, venture respectfully, but earnestly, to entreat that, by such mutual concession and agreement as may be necessary, this controversy may at once be brought to an end; being deeply convinced that its continuance cannot fail, in various ways, to be injurious to the cause of Christian truth and Charity, and disadvantageous to the welfare of the churches of our faith and order; and that these brethren be requested to submit the questions, if needed, in dispute, so far as they are