

Movements of Organizations.

From Evangelical Christendom.

WESTERN INDIAN ORGANIZATION OF THE EVANGELICAL ALLIANCE.

The Sixth Annual Meeting at Puná of the Western Indian Organization of the Evangelical Alliance, was held in the Station Library, on Monday, August 14th. The attendance was numerous, the room being filled to overflowing.

The Rev. J. Murray Mitchell, Missionary of the Free Church of Scotland, having engaged in the usual exercises; and Henry Wilson Reeves, Esq., C. S., Revenue Commissioner, one of the Vice-Presidents, having been called to the Chair, addressed the meeting. He believed (he said) that he might begin by at once congratulating the meeting upon the numerous company he saw assembled before him; for he thought it indicated an extended and increasing conviction of the truth of the principles of the Evangelical Alliance. The appearance of the meeting was, to him, exceedingly cheering. The principles and objects of the Evangelical Alliance being known to all, there was no occasion for him to enter into a detail of them. But he considered that it might not be inappropriate to notice, preliminarily to the business of the evening, one of their principles, the chief of all, *Christian Union*. Not *uniformity*:—that, the members of the Society left to those who were bold enough to insist on it;—it was nowhere, according to the belief of this Society, enjoined in the Scriptures. But, the "Unity of the Spirit in the bond of Peace"—this is enjoined in the Word of God; *this* the Society urged on every one, and pledge themselves to observe and to propagate by all the means in their power as a blessing throughout the world. All the members considered the Lord Jesus Christ as the head of the Church—and his Word as their Law. In that Word they find written that "whosoever believeth in Him hath everlasting life;" "No man can confess that Jesus Christ is come in the flesh, but by the Holy Ghost;" and thus they conceive them to be His children who *do believe, and do confess*; and they extend to them the right hand of fellowship, nothing doubting their title to Life Eternal. Uniformity of worship is doubtless a good thing, but not essential in the apprehension of the members of the Evangelical Alliance, who take men as they find them,—differently constituted in their individual and national Christian ties,—and think it good they be allowed to settle Church principles on their own responsibility, according to conscience. To this he added, that rules and ordinances framed by men encompassed with infirmity have always failed of satisfying all men. On the other hand, the Gospel is catholic—suited to every soul—extends her arms to all, and encircles in her loving embrace all who accept her in true faith. It seemed good to him, therefore, that the founders of the Alliance had taken a basis for their efforts which is divine, and unlikely to disappoint. Thus much on the leading principle. Before concluding he ventured to urge another important point, namely, that excellent public principles are vain unless they lead us to a *good private life*. He reminded the company that in stepping out from the ranks of private Christians, and subscribing their names as members of the Evangelical Alliance, *they had virtually become public characters*,—invited, as it were, scrutiny into their conduct. The public is a development of the private individual; and the world is reasonable and just in expecting us to be

consistent, and carry our high-toned public principles into our homes, and habitually to live up to them.

The Secretary, the Rev. G. L. Fenton, after reading a letter from the Rev. Edward Steane, D.D., Secretary to the British Organization, in reply to a communication suggested at the last annual meeting at Puná, in reference to the exclusion of unworthy members, and extracts from a letter of Mr. McGregor, Secretary of the Protestant Alliance, proceeded to lay before the meeting the Report of the Western Indian Organization for the year 1853-4, drawn up by his colleague the Rev. John Wilson, D.D.:—It stated that since the last meeting in Puná, the following names have been added to the roll:—Arthur Giffard, Lieut. 16th N. I.; Capt. Gell, Bombay Army; W. Kinnaid Mitchell, Missionary of the F. C. of Scotland, Puná; J. H. Barnett, M.D., Bombay Army; W. T. R. Brown, Merchant's Office, Bombay; Major William Ward, Artillery, Elichpur; Gilbert Cowie, Merchant, Bombay; D. J. Kennelly, N. I.; Thomas Glover, Medical Stores; Venkatráo Náráyan Dinkar, Student and Teacher, Free General Assembly's Institution, Bombay; John George Firth, Teacher American Mission, Bombay. These names bring up the list, as it stands in the books to 247. But from this a few reductions require to be made, on account of deaths and retirements. The annual meeting in Bombay, of our Organization was felt to be of an interesting and profitable character. It was principally occupied with a review of the present prospects of Christendom. Besides the meeting now alluded to, four others were held in Bombay during the course of the year. At one of these arrangements were made for the preparation of a Course of Lectures on the "Principal Obstacles to the spread of the Gospel in India." At the others, three of these Lectures were delivered in the following order:—"On the System of Hindu Caste," by Dr. Wilson; "On Superficial Knowledge and Defective Teaching," by Doctor Stevenson; "On the Low Standard of Devotedness reached by Professing Christians," by Mr. Nesbit. These Lectures have all been published in the *Oriental Christian Spectator*; and with the exception, as yet, of the last, which, however, has been printed in a separate form, they have also been published in whole or part in other periodicals. Much importance is attributed to this Course of Lectures, if it can be finished as projected. The Rev. Murray Mitchell has undertaken to deliver at Puná, one discourse connected with it on the "Abuse of the Press;" and the Rev. G. L. Fenton has promised another on the "Immoralities of our Camps and Harbours." Mr. Eowen will, God willing, deliver another in Bombay, on the "Efforts made for the Propagation of Infidelity." Many other subjects remain to be treated, as the "Government Connection with Idolatry;" "Dissipation caused by Native Festivals;" "False Views entertained by the Natives of the Responsibility of Man and the Nature of Sin;" "Delusive Means of Salvation resorted to by the Natives;" "Misrepresentation of Christianity by the Romish Apostacy;" "Singular Timidity of the Native Mind;" etc. It is not necessary that the lectures should be delivered either at the seat of the presidency or at Puná. They may be delivered at any station where the friends of the Alliance are resident, the manuscripts being afterwards sent to Bombay for publication, that the attention of the Christian Church may be directed to the subjects of which they specially treat. If the obstacles to the spread of the Gospel in India are to be removed,—as we all trust they will in God's good providence,—they must be fully and fairly contemplated. They