

necessary, amended, rather than to be implicitly followed.

5. There is no intermediate authority over a man's conscience and belief between him and the Lord Jesus; and he must permit no such authority to come in between.

XLVI. DIFFERENCES AMONG BRETHREN.

1. When differences arise among brethren, the Saviour's rules in the eighteenth chapter of Matthew are to be carefully followed. This done, harmony between the disputants, and in the church, is generally secured.

2. Where a church is rent, from differences among brethren, it is generally found to arise from (1) the church taking sides in the quarrel, or (2) from the church attempting to arbitrate on the case *before* the disputants have carried out the provisions of Matthew eighteenth.

3. Where the provisions of Matthew eighteenth are carried out in a Christian spirit, and still one brother is obdurate, the duty of the church has then been made very plain. The question is not then, "Who is right!" but, "What is to be done with a member who refuses to be at peace with his brother?"

4. The church has power to suspend any member who will not live at peace with his brethren, or who is guilty of a public scandal, in order to give him time to repent: much prayer being meanwhile offered for him, and for the church.

5. As a final resource, and after all other Christian means have failed, the offender may be expelled from membership; the door being always left open for him to return, upon repentance and confession.

6. Differences between ministers and their churches, where (as sometimes happens), the church is all on one side and the minister on the other, and where the church therefore would become a judge in its own case, are best settled by a friendly reference to neighboring churches, these churches each sending such representatives (generally the minister and one or more delegates), as they may choose.

7. Such advisory councils answer all the real and proper uses of a permanent "Church Court" (for which there is no Scripture authority). And their duty beginning and ending with the parti-

cular case that called them together, they have no temptation to assume, what the Scriptures nowhere give, any authority over the churches.

8. The duty of one church to expostulate with another for good cause, is as plain as the same duty between individual brethren. In neither case are we to suffer sin upon our brother. And the object must be the same in each case—the recovery of the offender, and the glory of Christ.

Missions.

LETTER FROM MR. CURRIE.

IN CAMP AT GALAMBOLE,

May 17th, 1890.

I will try to give you an account of my movements while on a trip for my health. There seemed to be no cause for present anxiety at our station, so I resolved to go to the coast—look after our goods that have been there for months, and in that way rest, as the doctor had advised me to take a few months and recruit.

April 15th.—With several of our boys I went into camp, a short distance from our village, in order to collect the carriers. The jiggers had already assembled at the place for a great mass-meeting. They resented our intrusion in the most lively manner; and though we devoutly wished to leave, were forced to wait for the men.

The messenger who said he had been sent by the king and whose word I doubted, returned, and brought with him two other men to testify that he had actually come from Ekevoliga. One of the latter carried a bundle of old clothes, which he claimed was part of the king's wardrobe. His majesty had sent them that I might recognize the clothes from his back, if I knew not the writing of his scribe. He had told the men to speak to me in a loud voice and let me know that all the other white men had sent him gifts and that I must do the same. I was sure the man was telling me falsehoods so I said to him, "Why do you speak to me like that? I know you. You are a thief. You took cloth to collect carriers for Mr. Fay, and then cleared out. That shirt is not the king's, for I saw the captain wearing it a few days ago, and that other cloth was not given by Mr. Saunders, for he has not such cloth. You have been telling me nothing but lies; how can I take