

one natural consequence of our Protestantism, the assertion of the individual right of private judgment, accompanied with the danger which that right often brings with it—of opposition to those who do not think exactly with ourselves. Now, by the great goodness of Almighty God, for 300 years we in England have been working out the principles of religious liberty; and here we are to-day, a proof that to some extent we understand them, because, differing in many respects, we are assembled on the same platform for the one Gospel of our Saviour. What we desire is that those principles should be established in Italy. In the kingdom of Piedmont, where, thanks to the admirable government of the present King and Count Cavour, so much religious liberty already exists, there are two parties—the ancient Church of the Waldensians, and a modern party of Italian Christians, who have separated from that Church. There is nothing in Italy more important to the progress of the Gospel than that these brethren should cordially act together and reverence one another's freedom; and I trust that one effect of our meeting in Berlin will be the accomplishment of that object. Then, besides the religious good of each country, there is a third great object, the defence of religious liberty as regards its direct opponents. The sentiment of England will not be satisfied if justice is not done to that question when we meet at Berlin. There is scarcely a country of Europe in which the Governments and authorities do give full religious freedom; and there is nothing more humiliating to us as Protestants than that the countries in the north of Europe, professing the Protestant faith, are not allowing those who differ from the established Churches to assert their religious rights, and are thus furnishing our common enemy, the Papacy, with the strongest argument against us. It is one object, then, with which we go to Berlin to see in what way we can induce the authorities throughout Europe to accord more religious freedom than their subjects have hitherto possessed. If I advert to Turkey, the mere fact of Christians of all nations consulting about the return of Christianity to the ancient lands of the Bible will give an impulse to that work, such as, I believe, nothing else could give. At the commencement of the present year a native Mohammedan was for the first time ordained a minister of the Gospel. Till the year 1857, such a thing had never happened. But a man has now been raised up by God from the Turkish race who is preaching the Gospel in Constantinople. I received this morning, from the Dutch ambassador in that city, a communication mentioning that the Rev. Dr. Dwight, and perhaps the Rev. Dr. Schauffler, accompanied, I trust, by several native friends and the Turkish minister whom I have mentioned, proposed to be at Berlin. My Lord, it will be worth while to go to Germany and back if only to support such objects as these."

We trust many of our readers will practically adopt the suggestion of the Bishop of Ripon, to "remember the Conference at the throne of grace." The meeting will commence on the 9th, and terminate on the 17th Sept. The Rev. John Cairns, of Berwick, has an important part to act on the occasion. The King of Prussia is quite favourable, and has subscribed 200 Frederichs d'or (£170 sterling) to the Fund. There is, at the same time, much opposition.

SABBATICAL LEGISLATION.

There lately appeared in a Scotch paper, some remarks on the resolutions so extensively subscribed, in favour of a union between the Free and United Presbyterian Churches. A letter bearing the signature "A Lover of Truth, Liberty and Peace," and said to be the production of one of the most eminent of living divines in Scotland, was afterwards published in reply, and contains the following passages:

"The Divine authority and perpetual obligation of the Fourth Commandment," and "of the Lord's Day," are by you confounded. With the exception of a small but respectable religious denomination (the Seventh Day Baptists), of which the late Dr. Samuel Stennett, and Mr. Burnside, author of "The Religion of Mankind," are favourable specimens, I do not know any who hold in the strict sense the perpetual obligation of the Fourth Commandment. There are comparatively few Christians of any denomination who, along with Archbishop Whately, deny the direct Divine origin and authority of the Lord's Day, regarding it merely as an ecclesiastical institute.

I have long been persuaded that the whole Sabbatical legislation of this country is based on a false principle, and that nothing would be a greater improvement than