

In another of the Australian colonies a similar movement is on foot; and in

NEW ZEALAND

The good work has been accomplished; and that noble Island now rejoices in a "General Assembly" which, we believe, includes all the Presbyterian ministers within the country. The first General Assembly of New Zealand met at Auckland and was constituted on the 25th of last November. The following is the

BASIS OF UNION FOR PRESBYTERIANS IN NEW ZEALAND.

PREAMBLE.—We, the undersigned ministers and elders of the Presbyterian Church of Otago, of the Presbyterian Church of Auckland, and of the Presbyterian Church of Wellington, and the several other undersigned ministers and elders in New Zealand, believing that it would be for the glory of God and the advancement of the cause of Christ that we should unite and form one Church, do hereby agree so to unite, under the name and title of the Presbyterian Church of New Zealand, and resolve that the following be adopted as the basis of union:—

1. That the Word of God, as contained in the Scriptures of the Old and New Testaments, is the only infallible rule of faith and practice, and the only certain standard by which all matters of doctrine, worship, government, and discipline in the Church of Christ are to be tried and decided. 2. That the Westminster Confession of Faith and the Larger and Shorter Catechisms are adopted by this Church as her subordinate standards; as also the Directory for Public Worship, the Form of Presbyterian Church Government, and the First and Second Book of Discipline, in so far as these are applicable to the circumstances of the Church.

In reference to these subordinate standards the Church thinks it right to declare—1.

That inasmuch as the doctrines contained therein, relative to the power of the civil magistrate are liable to a difference of interpretation, her office-bearers in subscribing her standards are not to be held as countenancing persecuting or intolerant principles, or as professing any views inconsistent with liberty of conscience and the right of private judgment. 2. That this Church, while recognising the authority of the civil magistrate in his own province, and the great responsibility of nations and rulers to God, asserts for herself a distinct and independent character and position; claims, as vested in her superior courts, supreme and exclusive jurisdiction in matters spiritual over all her office-bearers, congregations, and people; and declares that no spiritual privilege en-

joyed by her office-bearers and ~~meets~~ ^{is} subject to the control or interference of any body foreign to herself.

Although foreign to our subject we cannot refrain from laying before our readers the action of the New Zealand Assembly in reference to Foreign Missions: a Report was adopted which recommended "the selection of some of the New Hebrides Islands as the field in which the foreign missionary operations of the Church should be conducted; that the Church should without delay appoint one missionary to labour in concert with the missionaries already stationed in those islands; that a public collection should be made annually in all the congregations of the Church in behalf of this mission, and that steps should be taken to increase the interest of the children attending the Sabbath Schools in the Church's missionary undertakings. With respect to the natives of New Zealand, the Committee recommended specially the attention of the Church to the educating of the Maori youth in the English language, and as much as possible to co-operate with the Government in carrying out the plan of native education, which they were desirous to establish."

The Assembly has also taken vigorous steps for raising a native ministry, and has sent a delegate to the Scottish and Irish sister churches to procure a supply to meet present exigencies.

We observe that in the United States and in the Confederate States the same spirit seems to be at work in the Presbyterian Churches. In California the Old and New Schools are almost united; the only obstacle being the difficulty of adjusting their relations with their respective parent churches. The breach between the Old and New Schools in the Northern States is slowly closing up. Old controversies have lost their significance. Time has solved the difficult question of "Boards," and extreme Congregationalism seems likely to absorb much, if not all, of the heterodoxy of the New School.

In England the agitation for union is gathering strength. The united church is intended to include the English Presbyterian Church, the U. P. Church in England, and the Welsh Presbyterians. In Scotland too, the tide is rising, slowly indeed, yet perceptibly; and the success of the union movement in the Colonies is constantly pointed out as a very strong argument in favor of