

of their fathers. This state of things excited the solicitude of several friends of the Gospel, and they resolved to employ *itinerant* preachers, chosen from among the pastors of the National Church, who are to go at certain intervals and visit the flocks successively; preaching to them the Word of Life and promoting works conformable to the will of God.

The following are the chief regulations which are to govern this institution: "The *Inner Mission* has for its aim the awakening and development of piety and Christian life. It acts with the approbation of the pastors and the ecclesiastical authorities. It solicits and accepts the concurrence of all the pastors and ministers of the Reformed Church of France, and that of all Protestant laymen, who, animated by a spirit of faith and love, desire to labour for the spiritual advancement of their brethren. The Pastoral Conference (of Gard) which has established the *Inner Mission*, directs it by a Central Committee.—This committee, composed of six pastors and three laymen, is chosen by the ballot of the Conference itself. A public meeting of the *Inner Mission* will be held every year. The labors of the Mission are of a twofold nature, *direct* and *indirect*. . . . In the first category are placed special preachings, conferences, Sabbath schools, ordinary instructions to the catechumens, religious associations of young people, domiciliary visits to the members of the Church, popular libraries, and religious publications. In the second category are reformatory asylums, the superintendence exercised over young apprentices and workmen, mutual aid societies, orphan refuges, hospitals, aged pilgrim asylums, and other benevolent institutions, approved of by the Conference."

The *Inner Mission*, as you know, embraces a great number of objects; it aims at producing a regeneration, at once religious and moral, among the Churches. The Central Committee has been nominated, and immediately afterwards this Committee designated *twenty pastors*, who are to visit the most important Protestant parishes of Gard, informing them of the establishment of the *Inner Mission*. It remains to be seen what will be the results of this great enterprise. Its intentions are undoubtedly good. But it is easier to write good projects on paper than to accomplish them.

From News of the Churches.

OLD CALABAR.

The Committee on Foreign Missions of the United Presbyterian Church have decided the question proposed by their missionaries in Old Calabar as to the admission of slave-owners to church-fellowship. In Calabar there is no free labouring population; all are either masters or slaves, and the latter are manifold more numerous than the former. There is no manumission; a freeman may become a slave, but not *vice versa*; once a slave always a slave. He may change his master, but not his state. The law gives the master absolute power over his slave; he may use him, abuse him, kill him, or dispose of him in any way. The law, at the same time, holds the master responsible for any crime which his slave may commit against other members of the community. The master, it is true, does not often push his cruelties to the utmost verge of his power. He supports his slaves if resident in his house, or wholly occupied in his service; when not so occupied, they provide for themselves, and pay their masters a portion of their gains. The theory is in practice so much modified, that a slave may himself be a slave-owner, and may become richer than his master. With all

this modification, however, the real relation of the two classes of the community is that of master and slave. In these circumstances, the missionaries hesitated what course to adopt with reference to slave-owners respecting baptism. The owner might give to other masters, but could not free his slaves; so long as they remained with him they were held to be his slaves, and he was held responsible for their crimes; he must either have slaves or no servants at all. The deliverance of the Committee runs thus:—

"As by the law and custom of Calabar, it appears that legal manumission is at present impracticable, and as the missionaries would not be justified in excluding from the fellowship of the church any that give satisfactory evidence of conversion, and that are willing to obey the laws of the Lord Jesus Christ, the Committee agree to state that, in accordance with the views above expressed, and guided by the resolutions of the Synod, they are of opinion that, in the present condition of society at Calabar, persons holding slaves may be admitted into church-fellowship on their signing such a declaration as the following:—

"DECLARATION.

"Believing that all men are equal in the sight of God, and that under the gospel there is in Christ Jesus neither bond nor free, I hereby, as a servant of Christ, bound to obey the commands of God's Word, promise in the sight of the great God, my divine Master, that I shall regard those persons placed under my care, as *servants*, not as *property*; that I shall give them what is just and equal for their work; that I shall encourage them to obtain education for themselves and their children, and to attend on such means of religious instruction as the church may be able to afford them; that I shall endeavor, as far as I can, to secure the making of the laws to promote personal freedom; that, as soon as it can be done, I shall legally set free all those under my care; and that, in the meantime, I shall treat them with kindness and equity, it being my constant aim to act upon the command of the Lord Jesus Christ, to do unto others as I should wish them to do unto me.

"The Committee regard this arrangement as only temporary in its nature, and as applicable solely to a slave-holding country into which the gospel has been newly introduced, and where circumstances stand in the way of legal manumission; for when, in the providence and by the blessing of God, the majority of freemen shall have been brought under the influence of Christian truth, the country having reached the second of the two states pointed out in the preceding paper, the legal abolition of slavery should, as a matter of duty, take place. It results from the principles laid down, that if Christians being the majority, and having thus the power of legislation, shall decline to abolish slavery, or if they shall, when manumission becomes legally practicable, deny this boon to their slaves, it will then clearly be the duty of the office-bearers of the church to exclude from the fellowship those who refuse to put an end to this evil and unchristian thing."

THE CHRISTIAN'S LIGHT.

The Christian is called a "light," not lightning. In order to act with effect on others, he must walk in the Spirit, and thus become the image of goodness; he must be so akin to God and so filled with his dispositions, that he shall seem to surround himself with hallowed atmosphere. It is folly to endeavour to make ourselves shine before we are luminous. If