

tainly does not express the mind of the Committee. The most general feeling was, that it was *desirable* to have one theological hall, but that attachment to existing halls would probably prevent it. The resolution is only a fragment of a much longer resolution, which was cut down bit by bit, and unfortunately what remains is imperfectly or incorrectly worded. Observe, however, that it is not part of the *basis*, but only of the minutes, and remains over for the consideration of the future church. Only, it is most desirable that this matter of theological education should receive ample discussion in the public organs of ecclesiastical opinion. It is a most important question, and needs ventilation. One hall for British North America is unquestionably all that is *required*. Many will *wish* for more, but the sooner they cease to wish for more, the better. 4. The basis will be submitted to Synods, and, if passed, will go down to congregations, who will decide. Union is of that nature that it must be *voluntary*. A forced marriage is none. Let no one fear, then, that he will be *forced* into union. If he does not want it, then he can reject it. He will not have the convenience of saying that ministers have done this or that. He will have the doing of it himself. Upon each member will rest the responsibility of taking or rejecting. 5. The harmony, openness and friendliness of the Union delegation in Montreal was as wonderful as it was delightful. Denominational lines were undistinguishable. If even union should fail for a while, the meeting must exercise an influence upon the future, and promote harmony and peace among the Presbyterian Churches of British North America.

WE have just heard that our dear friend and father, the Rev. John Gunn, is no more among the living. His sufferings have been great for some time. They have ended at last on the 28th Oct., when he died in perfect consciousness and peace. As no doubt a notice of him will appear in the *Record*, we have only to express sympathy for Mrs. Gunn and family, and his grieved congregation, among whom he was beloved as a father, and in all their troubles a constant friend.

A. P.

THE REV. LAL BEHARI DAY, OF CALCUTTA, ON THE CREED, OR CONFESSION OF FAITH, THAT THE CHURCH IN INDIA SHOULD ADOPT.

As a minister of the Free Church of Scotland, I have subscribed to the Westminster Confession of Faith—and I continue conscientiously to believe in every doctrinal statement it contains; but I cannot help expressing my sincere conviction that it is about the narrowest and most exclusive creed in Christendom. It is, in my opinion, the most scriptural, the most philosophical, the most logical, and the most comprehensive of all creeds I know. But it is the narrowest, just because it is the most comprehensive of all creeds. In its vast sweep it embraces every doctrine and every point of every doctrine, hence it admits of no liberty of opinion, and therefore excludes, at least from the ministry of its Church, every one who cannot subscribe to it in its integrity. The Thirty-nine articles of the Church of England are much broader than the Westminster Confession of Faith; but they are not, in my opinion, sufficiently broad. Far be it from me to blame either the Church of Scotland or the Church of England for making their creeds so narrow. I believe they were driven to it by the previous religious history of those countries; nevertheless, many good men of those Churches regard the narrowness of their creed as an unfortunate though an unavoidable circumstance. Dr. Chalmers says:—"It is evident, that the greater the number of the Church's articles, the more limited and exclusive it will be. And I know not a more interesting question of Christian policy than in how far it is advisable to give up certain points, and