

fairly of those who differ from us. (3) There is a stricter application of Christianity to the common conduct and duties of life. There is now more than ever a large amount of direct pungent reference to the immoralities of commercial life, the immoralities of religious controversy, the immoralities of political conduct, the immoralities of critical judgment, whether expressed in public or private, from the press or in the parlour, and the immoralities connected with luxury, extravagance, and display. The evils of intemperance are set forth in our day with a force never paralleled in the past; and the waste and folly of old drinking customs, which good men formally tolerated, if they did not encourage, have been exposed with no unmerited indignation. The habits of society are changed for the better. Certain views of Christ—important, practical, and helpful to the spiritual life of believers—are now insisted on more than they used to be. His character has been exalted; the moral virtues of His life on earth have been dwelt upon as manifesting the highest perfections of God. His purity, holiness, truth, patience, long suffering, and gentleness have been devoutly portrayed as exhibiting 'the image of the invisible God,' 'the brightness of the Father's glory.' Special pains have been taken to bring forward the moral elements of His physical miracles, showing that these miracles were not only wonders but signs—signs of His divine pity and compassion, signs illustrative of the healing virtue of His gospel and spirit, in all the variety of their gracious operations. Christ's example has been held up with more distinctness and pressed home upon Christians with more emphasis than ever. The imitation of our Lord is a familiar subject in our pulpits. (5) There has been a manifest advance in our religious activity, and in the contributions made by our churches to religious objects. Forms of usefulness, temporal and spiritual, have come into existence, and are familiar to us, which were entirely unknown to our fathers." On the other hand he noted in some quarters (1) a tendency to present the subjective side of Christianity too much if not entirely apart from the objective, believing, as he did, that, for the production of the experience and practice of a truly Christian life, a belief in New Testament facts and doctrines is essential. (2) In the domestic and social habits of modern Congregationalists there is an abandonment of the former simplicity of life. (3) The Scriptural ground of our Church system is too little insisted upon. (4) Family worship is too little insisted upon; (5) and there is a disposition to limit attendance at public worship to one service on Sunday, while weekly prayer-meetings are less attended. "Fifty years," said Dr. Stout, "have taught us something which our fathers did not apprehend, and opened up to us paths of advancement and usefulness which it was not given them to see; and therefore, whilst we accept the real wealth which they bequeathed, and hold it fast as a precious inheritance, we are not to undervalue the additions made to it in later days. We are to preserve what ought to be preserved, recover what should not have been lost, and then, on the old Divine lines, make as much progress as possible." The command, "Speak unto the children of Israel that they go forward," has still its lesson for us.

THE REVISED NEW TESTAMENT

was the occasion of the following resolution:—

"That the assembly, regarding the revision of the text and translation of the New Testament, lately completed, as an important service rendered to the whole Church of Christ, devoutly acknowledge the goodness of God in permitting the work to be undertaken and accomplished, and tenders its hearty and respectful thanks to those scholars of England and America who

brought to the task to which they were called so rare a combination of reverence of spirit, profound erudition, patience in labour, and catholicity of temper (specially acknowledging the part taken in this honourable service by the chairman of last year, Rev. S. Newth, D.D.); and it warmly congratulates them on the favourable reception which their work has found at the hands of Christians of all denominations.

RECEPTION OF DELEGATES.

The Rev. Dr. HANNAY presented the following report on delegations:—

The following bodies have appointed delegates, sending with their messengers letters of commendation. These letters, some of them of great length, all of abounding cordiality, which I regret that it is quite impossible to read, contain many fervent fraternal greetings and benedictions. Of the delegates appointed I name here only those who are present or are believed to be present. The Congregational Union of Scotland: Rev. David Russell, Glasgow; Rev. James Ross, Montrose; David McLaren, Esq., Edinburgh; Baile Scott, Glasgow; James Matthews, Esq., Aberdeen. The Evangelical Union of Scotland: Rev. James Morison, D.D., Glasgow; Rev. Fergus Ferguson, D.D., Glasgow. The Congregational Union of Ireland: Rev. T. J. Whitmee, Dublin; Rev. J. Bruce Wallace, B. A., Belfast. The London Missionary Society: Rev. John Kennedy, D.D.; Rev. E. K. Conder, M.A.; Rev. Griffith John; Rev. R. W. Thompson; Henry Wright, Esq., J. P. The American Board of Commissioners for Foreign Missions: Rev. Dr. Mark Hopkins; Rev. Dr. Trowbridge, Ayntah, Central Turkey. The American Missionary Association: Rev. Michael E. Strieby, D.D., New York; also National Council and New Jersey Conference. The American Home Missionary Society: Rev. Henry M. Storrs, D. D., New York; also the National Council. The National Council of the Congregational Churches of the United States: Rev. G. F. Magoun, D.D., Iowa College; also Iowa General Association of Congregational Churches. General Conference, Maine: Rev. Elias H. Richardson, also General Association of Connecticut; Rev. Morton Dexter, Boston; Rev. Minor W. Fairfield, Michigan; Rev. Simon Gilbert, Chicago; Rev. E. Strong, D.D., Boston; Rev. Marshall B. Angier, Foxborough, near Boston; Hen. C. D. Falcett, Connecticut; Rev. W. B. Wright, Boston; Rev. E. M. Williams, Minneapolis. Indiana State Association: Rev. J. B. Hickmott, Indianapolis. Congregational Association of New Jersey: J. H. Dennison, Esq., New York. South-Western Association of Churches, Louisiana; Rev. W. S. Alexander, D.D., President of Straight University, New Orleans. Kansas General Association of Churches: Rev. F. T. Ingalls, Achison, Kansas. General Association of Michigan: Rev. Horatio D. Butterfield, D.D., President of Olivet College. Iowa General Association of Congregational Churches: Rev. William Salter, D.D., Burlington, Iowa. Visitors: Rev. S. B. Hershey, late of Danbury, Connecticut; Rev. C. Benedict, Waterbury, Connecticut; Rev. Dr. Edmond de Pressense, Paris. Congregational Union of Ontario and Quebec: Rev. John Burton, Toronto; George Hague, Esq., Montreal. Congregational Union of Victoria: Rev. J. J. Halley, Melbourne. Congregational Union of New South Wales; Rev. J. Jefferis, LL. B., Sydney; James R. Fairfax, Esq., Sydney. Congregational Union of South Africa: Rev. I. Durant Philip, B.A., Graaf Reineb, South Africa; Henry Beard, Esq., Cape Town.

Dr. HANNAY then introduced a deputation from the Nonconformist Churches of Manchester, comprising representations of all the denominations.

The Rev. WILLIAM McCaw (Presbyterian), in presenting an address to the assembly, said: The address now to be

read is the spontaneous and most cordial expression of the feelings of the other Evangelical Nonconformist Churches of Manchester and its neighbourhood. It was unanimously adopted at a general meeting, at which the representatives of those churches were present. A deputation, consisting of twenty-eight ministers and laymen representing those communions, was appointed to present it. I was appointed to read it; Dr. Pope, Dr. McLaren, and Mr. Hall were appointed to support it by speeches. It has been a matter of deep regret to Dr. McLaren that he has been unable to be present. He has intently desired to be among us on this occasion, and although, for reasons of expediency pertaining to his health, he is not here, his heart and sympathy are with us. The following is the address:—

To the Rev. the Chairman and the other Members of the Congregational Union of England and Wales.

ESTEEMED BRETHREN:—As representatives of the several Evangelical Nonconformist Churches in Manchester and its neighbourhood, we desire to give you a cordial welcome to our city on the occasion of your autumnal assembly.

We rejoice to know that in the constitution of your union you avow it as one of its specific objects, "to maintain correspondence," not only with Congregational churches, but also with "other Christian communities throughout the world." In tendering to you our brotherly salutations we are only acting in the spirit of your own constitution, and reciprocating those feelings of Christian interest and affection which you therein indicate toward your brethren of the various churches.

We recognize your distinguished Puritan ancestry, and we greet you as representatives—in common, we humbly trust, with ourselves—of those principles of civil and religious liberty, and of the sole supremacy of Christ and His Word over the conscience of man, for which so many of our fathers suffered and died.

On your attainment of the Jubilee year in the history of your union we cordially congratulate you. It must be a source of sincere satisfaction, as you look back on your fifty years of united church life to realise, not only that you have taken a prominent part in the advocacy of those great measures of educational, moral, and religious progress, the attainment of which has shed a lustre on the past half century, but also and specially that you have been, in your measure, fulfilling the two highest ends of the Christian Church—building up the members of your own connection in your most holy faith, and proclaiming to them that are without, both in the home and foreign field, a full and free salvation through the merits of Jesus Christ our Lord. As one important result, you have the gratification of knowing that the number of your children has been in that period more than doubled. And we sincerely desire that being in the future as loyal to Christ and as faithful in the preaching of His Gospel as you have been in the past, your progress and prosperity may be increasingly abundant.

We are not so sanguine as to anticipate a speedy amalgamation of our ecclesiastical systems. Indeed, as "unity in diversity" is God's plan in nature, so it seems to be in grace. We gladly recognise, amid all our diversities of outward form, a real inner unity in the faith and fellowship of one common God. Only we long for a fuller development of this vital oneness. We welcome this auspicious occasion as contributing to such development. And whilst co-operating in other departments of Christian work, we trust that, in view of the manifold forms of error that are at present assailing the very citadel of our holy religion, we shall all be found with one mind and one heart striving together, in the future as in the past, in

defence of "the faith once delivered to the saints."

We observe with pleasure that an esteemed fellow-citizen, a brother beloved, is the chairman elect of your union for the coming year, and we congratulate both him and you on such a satisfactory appointment.

And now, dear brethren, trusting that your Jubilee Assembly will be one of unrivalled interest, and that your Jubilee Fund will be crowned with abundant success, and commending you to the copious grace of Him whose benediction in the day of His final appearing will be your all-sufficient reward.—We are &c., &c.

The Rev. Dr. POPE (President of the Wesleyan College, Didsbury), delivered a very felicitous, though somewhat lengthy address in behalf of the deputation.

CHAIRMAN OF THE UNION—THE NEW STANDING ORDERS.

On Tuesday afternoon a special business meeting of representative members only was held in Cavendish-street Chapel, the Rev. Dr. Allon presiding. The object of the meeting was to consider the new Standing Orders on the election of Chairman.

Rev. Dr. HANNAY stated that the meeting had been called to receive a report from the committee on the question of new Standing Orders touching the election of Chairman. It would be remembered that, at the last annual meeting in May, a resolution on the subject was voted, to the effect that it was desirable to do away with nominations altogether, and that on the Monday evening the Assembly should ballot for whom they pleased, directions being given for the detailed working of the ballot. The matter was thereupon referred to the committee to draw up standing orders and submit them to the autumnal meetings. The committee held several sittings, in which the purpose was kept steadily in view of preparing Standing Orders which should at once be clear and simple, and cover the entire ground of the resolution.

The following were the recommendations of the committee:—

"1. That the Standing Orders 2 to 7 be cancelled, and that the following be inserted in their room as Standing Orders 2, 3, and 4:—

"(a) 2. The election shall be by ballot. There shall be no nomination previous to the ballot, and each representative member present shall be free to vote for any person who is a member of the Union or of a Congregational Church connected with the Union. (b) 3. The person for whom a majority of those present and voting record their votes shall be held to be duly elected. Should no person have such majority on the first ballot, the four names for which the largest number of votes given for each, and, if needful, successive ballots shall be taken. After every such ballot the name receiving the smallest number of votes shall be struck off the list until the requisite majority of votes has been given for one person. (c) 4. For the purpose of this election scrutineers shall be appointed by the Chairman, and ballot papers, in four sections, duly numbered, shall be distributed at a time to be specified in the notice convening the meeting.

"2. That Standing Order 8 be printed as Standing Order 5."

After some discussion, and the proposal of some amendments, which were negatived, the whole recommendation of the committee was carried, and the proceedings terminated with the benediction.

(To be concluded next week.)

Those men who destroy a healthful constitution of body by intemperance as manifestly kill themselves as those who hang, or poison, or drown themselves.—*Sherlock.*