

receive and treat as Christian brethren all whom Christ receives as disciples. We are not to make ourselves stricter and holier than he. Our standards, the score, lay down the evidences of piety as the only scriptural conditions of Church communion. Competent knowledge, faith, and holy living are all the Church has any right to demand, because nothing else is demanded as necessary to its communion. As to the only one that can be carried out. Can the poor African be required to decide the questions between Prelates and Presbyterians, or between Barbers, and Anti-Barbers, before he is admitted to the Lord's table? It is out of the question. Every Church must receive, in fact, all whom she regards as the true followers of Christ. Therefore, the lowest terms of salvation are the highest admissible terms of communion. If these principles be correct, it follows that however restrictive are the conditions a Church may see fit to establish as the terms of ministerial fellowship, it must recognize as a sister Church every body which holds and teaches the fundamental doctrines of the gospel, however rigorous it may be in other respects, and therefore it cannot with any consistency refuse either to receive members from such Church, or to disown them to it. Thus, so far as general principles are concerned. For there may be particular cases in which, for special reasons, it is proper to refuse to receive a member from another Presbyterian church, belonging to our own body. All we mean to say, is that any body which we recognize as a Christian Church, we are bound to treat as such, in receiving *members* from them, and in distinguishing to them such a strict fellowship.

The other radically different view of Christian communion is that which is characteristic of our Scotch brethren, and especially of the secession portion of them. They regard the Church so much as a witness for the truth, that they overlook its wider aspect as "a congregation of faithful men," or "the communion of saints." The non-observance therefore, as joining in the communion of any Church with which they commune; and they require all who wish to commune with them to join in their peculiar testimony whatever it may be. Of course they cannot consistently commune themselves nor allow their members to commune with any other than their own churches. Even some of the leaders of the Free Church of Scotland seceded, at first, in danger of falling into this false theory. They were in their zeal for cutting off all communion with the Established Church, lest, as they said, they should vitiate their testimony. Happily for them and the cause of Christ this was a passing cloud. That Church has adhered to the scriptural doctrine, which has ever been held sacred by the great body of Protestants. Christian communion, a communion of men as Christians, not as Presbyterians, Methodists, or Episcopalians, or any other denomination, we do not recognize, or to whom we dissent as Christians, and as nothing more. We give no sanction to their peculiarities, whatever they may be. We have no idea heard the strongest feelings expressed by our pastors on this subject, that we are persuaded that any attempt of the General Assembly to prevent their enjoying on this subject the liberty wherewith Christ hath made them free, will be followed by the most unhappy consequences. We rejoice, therefore, in the wise disposition of this matter recorded above.—*Princeton Review.*

PRESBYTERIANISM.—The New School Presbyterian Church in the United States numbers 21 synods, 104 presbyteries, 1,489 ministers, 140 licentiates, 1,272 churches, and 140,060 communicants. The increase for the last year is reported at \$9,02. The Old School Presbyterian Church, according to the last annual report, numbers 23 synods, 134 presbyteries, 2,027 ministers, 2,665 churches, and 210,306 communicants. The number of additions, for the past year have been 18,744.

INFIDELITY.—THE GERMAN POPULATION IN THE UNITED STATES.—The German population of this country is immense, and if the following views are correct, they present a most startling spectacle for the consideration of the philanthropist and the Christian. Nothing threatens the fundamental principles of this country's liberty more than the present political leaders of the German population, full of hatred to the religion of Christ. They are not ashamed of attacking and ridiculing the Bible openly in two hundred or more German newspapers all over the land. They are busily engaged in erecting in every large city, Infidel societies. They are printing tracts and Sunday papers, in which they ridicule the Bible as a book, void of common sense, and spread them with great zeal amongst the people in their places of amusement, and sometimes they even show whose bundles inside the churches for religious people to read. They utter language of the most blasphemous nature, and are selling them rapidly in almost every German book store. They make regular speeches in different parts of St. Louis, and other cities, against religion, every Sabbath, and sometime week-day evenings, which are crowded with hearers, in which they pour out invective against Sunday laws, temperance laws, prayers in Legislature or Congress, and against this present-riden, and religious-ruining country, as they call it. Their aim is to persuade the people that slavery comes from the Bible, and that Protestant ministers are no better than Jesuits, because, say they, the former prepare the people for the latter, and too easily do the German emigrants believe that kind of doctrine. They have come from a country, where they witness the greatest immorality among the clergy, they are therefore predisposed to believe their leaders here, and that so much the easier when they find that they are the very men who are named they got familiar in Germany, and who were leaders in the great battle against kings and despotism; while they found, at the same time, the

clergy of the State Church on the side of the kings. Most of the present political German leaders are lately from Germany—some of them write the men who, by their influence, helped to shake Europe to its centre, men of talents and education—they know well that they never can gain political influence officers and honours here without they first convince the Germans and the masses of the true nature and the power of the truth, with which they hope to end the balance of power between the Germans, and side into office. Here in the secret of their zeal, for infidelity, has not life and power enough for a walk like this. This German Infidel "propaganda," which has its branches in every part of this Union where Germans are, is the more dangerous, when we consider the great number of 100,000 emigrants from Germany, who are, it was to be expected, a great number of them, who had been, for their non-attendance, with the majority of them being from Germany, who do not stand the shock, or as soon as they come here most of them are a pair, though different ages, under the influence of the Infidel societies. The danger is so much greater when we think that the English people, the land here too, or very truly, knowledge of the danger of our lands, Propaganda, and conspiracy, know nothing of the danger, and if they did, they can't reach the evil on account of the difference in the language.—*Buffalo Christ. Ad.*

NEW CONNECTION MEMORIALS.—We learn from the *Westminster* that the New Connection Methodist Church in Canada already possesses considerable strength. There are in the body: 53 chapters, 12 churches, 252 circuit riders, 425 congregations, 100 local preachers, 62 local preachers, 403 churches, 326 on trial, 52 sabbath schools, 232 sabbath school teachers, and 246 sabbath school teachers. Being an increase during the past year of 4 chapters, 16 classes, 10 congregations, 7 circuit preachers, 7 local preachers, 325 members, 6 sabbath schools, 625 sabbath school scholars, and 29 sabbath school teachers.

MORMONS IN GREAT BRITAIN.—The progress of this absurd and blasphemous imposture is surprising. We do not read a more humiliating chapter in the history of man, than that which records the rise and progress of these infernal "aples." The statistics of January last, which are said to be, however, greatly exaggerated, showed there were altogether in the United Kingdom, 92 conferences, 602 branches, 22 assemblies, 12 high priests, 1,761 elders, 1,500 presbyters, 1,226 deacons, 682 deacons, and 25,154 members, making a total of 30,737 souls. During the last four years, more than 50,000 have been baptized in England, and nearly 16,000 had emigrated from her shores to Zion, which is now located at Salt Lake, in the Utah territory, of which the great Mormon leader has been appointed Governor by the President of the United States.

ITALY.

Since the revolution, the Roman faith, among a great part of the population, especially in middle and northern Italy, has been much shaken.—The links that fastened together the priests and the conscience of the people are, if not broken, yet very loosened. That respect, that in former times, forbade any body to be of a contrary opinion with the priest, he being regarded as the depository of God's mysteries—that dread of church penalties, by which the welfare of the soul seemed to be affected—that blind submission under priestly authority—all this is now fast fading away. There is in it a Protestant movement—who could deny it! but it is not yet an evangelical one. But let us remember, that before the glorious Reformation in the sixteenth century, the same disrespect for the priests—as in some fidelity, I might almost say, with regard to the church, was every where manifest; and, like the priests, it also saw not a man wanting, who, full of the Spirit of God, shall make the people conscious of their spiritual wants, and direct them to the source of the living water, to Him who is mighty and willing to deliver them from the evil, and to bless them with heavenly blessings. And this servant of God, shall he come, and soon come! That he shall come, there is no doubt; for surely the Italian people are not doomed to perish without the Gospel having been preached to them, to the salvation of many; but the time, whether sooner or later, is known but to Him who reigneth over all; and to mark the signs of the coming day, and to pray God that He may frustrate all the designs of His enemies. Let us pray, therefore, that the Morning Star may soon rise over this unhappy land, and His light dispel the darkness of our country. I think it is not unreasonable to suppose, that at the Great Exhibition, that enters somewhat into the designs of God for the spiritual deliverance of this land; at least, Government must have had some suspicions of this kind, having granted passports but to a very few.

To corroborate what I have said about the decline of the Roman faith, I may subjoin the following statement.—I attended the last *Corpus Dei* festival at Milan, and although I spent a few days before that, in comparison with former years there would be a very special procession, I yet much surprised to see how very little interest the people were taking in it. In former times, all the authorities,—all that was rich and noble, and a great many people, joined the procession. The streets were thronged with devoted people, the houses were hung with gay-coloured tapestry, the inhabitants of the city, and the strength would not have been equal to the fatigue of the procession, in a day, although a great part of the city. When the archbishop, with the "Sacer-