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The Records. There may be some who wish to extend the circulation of the RECORDS more widely. To introduce them to congregations and families that are not subscribers, they will be sent from May to the end of the year at the following rates, in parcels of five and upwards; the PRESBYTERIAN RECORD for fifteen cents, and the CHILDREN'S RECORD for ten cents. Sample parcels of either Record will be sent free on application.

Free Church Jubilee. The Free Church of Scotland celebrates her Jubilee at the coming General Assembly in May. Fifty years have come and gone since that grand scene of 1843, when four hundred ministers with many of their congregations deliberately gave up their salaries, manse and churches, for freedom of worship, and started out, strong in faith, a great church "born in a day." The soreness of the pending has been healed. Good has come out of seeming ill. The great Trinity of Scottish Presbyterianism, and the smaller churches as well, have all shared in the quickened life of those stirring times, and with their sisters in England and Ireland, and their daughters over the seas, will rejoice together.

The ancient year of jubilee was marked by the forgiveness of all debts. The Free Church is aiming at a like freedom; she has for some time been raising funds to pay off all the debts upon her church property and is likely to succeed. What many of her people long for, is a return of the self-denying zeal of those early days. This cannot be attained by great outward demonstration, but by each individual living nearer to God in secret prayer and the prayerful study of His word; thus abiding in Him any church will bring forth much fruit.

The U. S. Assembly. When the Free Church Assembly is celebrating its jubilee, taking in with glad looks of gratitude the grand backward sweep of a half century, and with hope and trust and renewed consecration, the grander sweep of the future. The General Assembly of the United States which meets in May, will be sore vexed with perplexing cases of discipline. Two professors

in two of her Theological Colleges, have been teaching what many have believed to be injurious error as to the Bible and the teachings of the Presbyterian Church with regard to it. Dr. Briggs of Union Seminary has been tried by the Presbytery of New York and by a small majority acquitted; while the Presbytery of Cincinnati by a like majority came to an opposite finding in the case of Dr. Smith of Lane Seminary. Both cases will be before the Assembly for settlement, to decide whether these men shall be retained by the church as theological teachers.

Let there be earnest prayer for our brethren, that God would pour out of His Spirit, as a spirit of love and of wisdom upon that great Assembly, that He would send forth His light and truth to be guides to them.

Church Union. There have been two conferences in Toronto recently between representatives of the different evangelical denominations.

One thing of far greater importance than the organic union of the various Protestant churches is the cultivation of the spirit of unity and charity towards those who may hold a slightly different form of doctrine, or prefer a different form of church government or worship. To have the different denominations, each working along its own lines as at present, and, keeping the unity or the spirit in the bond of peace, marching side by side, under one common leader, with one common purpose, against one common foe, like so many regiments in an army, will be a far greater triumph of right and truth than to have them, with varying tastes and ideas as to doctrine, government and worship, brought together into one great body, having within itself the elements of division and unrest.

With divergent tastes and modes of thought, organic union may not be attainable, but true unity, peace, and nearly all the good that could come of such union, may now be enjoyed, if the different denominations would in regard to each other, but put into practice the principles of the gospel which they profess.

Neither should we lose sight of the advantages of this diversity of denominational life. Some can worship better with a ritual; to others it is a hindrance. Some think congregational church government the right mode, some Presbyterial, some Episcopal. Let each live and worship and work, where he can live and worship and work the best, and all that is good in all the methods will thus be brought into service for Christ.