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THE GOSPEL TRIBUNE,

FOR ALLIANCE AND INTERCOMMUNION

THROUGHOUT

Evangelical Christendom.

VOLUME II.]

AUGUST, 1855.

[NUMBER 4.

"ONE IS YOUR MASTER, even CHRIST: AND ALL YE ARE BRETHREN."

Much pleasure is experienced in presenting to the readers of the TRIBUNE, in the last and present numbers, so full and clear a view of the movements of the various companies of the "LORD'S HOST." The precept, "Look not every man on his own things, but every man also on the things of others," has, it is conceived, a very important application to the intercourse of denominations. Whenever this precept is acted upon to the extent it should be, by the sects, the absurd and iniquitous misrepresentations of which they are now guilty, when speaking of each other, will all be laid aside; and with them will pass away the painful heart-burnings of which they are now the cause.

Movements of Organizations.

From the News of the Churches.

ANNIVERSARY MEETINGS.

SUNDAY-SCHOOL UNION.

The annual meeting of this society was held on May 3,—F. Crossley, Esq., M.P., for Halifax, in the chair. The meeting was, as usual, densely crowded. Mr. W. H. Watson read extracts from the report, which stated that—

"The grants made by the committee in aid of foreign schools have been sent to France, Australia, New Zealand, Canada, and especially to various parts of the West Indies, where Christian education is being extensively prosecuted under many outward disadvantages, which call for much sympathy and aid. It has afforded the committee great pleasure to witness the energy with which the Paris Sunday-school Society is pursuing its labor, where the existence of nearly 300 evangelical Sunday schools have been already ascertained. During the last year a union, under the title of the New South Wales Sunday school Union, has been formed at Sydney, and the committee were agreeably surprised, a short time since, by receiving from Melbourne, South Australia, an order for books amounting to £300. The committee have also sought, as far as lay in their power, to promote the establishment of a union in every town of adequate size, so as to form a centre of Sunday school influence for the surrounding district; and they aimed to secure a systematic visitation of existing Unions once in two years, as a means of keeping them in a state of healthful activity. They have further sought to secure an enlarged use of the press, and greatly increased efforts to promote the circulation and regular use of the publications of the Union. Notwithstanding the influence of many unfavorable circumstances affecting trade in general, the sales at the depository for the year ending 31st

December, 1854, slightly exceeded those of the preceding year, and amounted to £10,819, 2s. 9d. The committee believe that very few persons have the slightest idea of the very little pecuniary support given to the Union. The sum received on account of the benevolent fund of the Union during the past year, including the collection at the last annual meeting, subscriptions and donations, and a small legacy, only amounted to £357, 11s. 1d., while the committee have been called upon to make sixteen grants in aid of the erection of new school-rooms, amounting to £205, 10s.; to grant 217 lending libraries at one-third of the retail prices, being a gift to the schools of £487, 7s. 2d.; to expend more than £200 in books and money in aid of schools; to sustain a system of visitation throughout the country; and to provide a library of circulation and reference, and a reading-room for teachers, at a nominal subscription of 1s. per annum. The result has been, that after taking into account the profit made on the business, the balance of £741, 10s., which stood against the benevolent fund of the Union at the commencement of the year, has been increased to £805, 7s. 10d., and will be still further augmented, unless pecuniary support is yielded."

COLONIAL MISSIONARY SOCIETY.—CONGREGATIONAL.

The Committee of this Society state in their Report to the Congregational Union:—

"The colonies continue to attract a large measure of public attention. Parliament is intent in devising constitutions for their government, merchants in supplying them with the necessaries and even the luxuries of life, which they have done to an extent that has unhappily occasioned great embarrassment to all the parties concerned. The Committee of the Colonial Missionary Society desire with equal zeal to provide for the spiritual necessities of these rapidly increasing communities. They deeply lament that

the resources placed at their disposal have been inadequate to meet the urgent appeals which have been addressed to them from Australia, the Cape of Good Hope, and British North America. During the past year they have been able to send but two additional agents, and selected two others, who in a few days will depart to their destination. More than 100 brethren are now faithfully laboring in the different colonies of the British crown, the greater part of whom were either sent out by the society from Britain, or trained for the ministry in the country. A large portion of these are now entirely independent of the society, and not a few are zealously laboring with it to extend the gospel to the 'regions beyond.' The income of the society for the past year has amounted to £5353. Though this is a considerable advance on its average income until the last four or five years, it is still far below the necessities of the case. The Committee have, therefore, resolved to exert their utmost energies to raise the income of the society to £10,000, which, with the generous aid of the churches in town and country, they think it may not be difficult to accomplish. The expenditure for the year has amounted to £6060. The Committee felt intensely the disadvantage of commencing another year with a debit balance. They have, however, the utmost confidence in the zeal and liberality of the churches; and feel persuaded that the deep interest universally expressed in the operations of the society will soon relieve them from the anxieties which an exhausted exchequer cannot fail to excite."

The meeting of this society was held at Poultry Chapel,—J. Cheetham, Esq., M.P., in the chair. It was addressed by Edward Baxter, Esq., M.P., Rev. Dr. Archer, Rev. Dr. Brown, Cheltenham, Rev. Andrew Reed, Norwich, and Rev. J. Stoughton. The following appeal and reference to passing events was made by Mr. Reed:—

"One of the ablest ministers in the north, who had recently departed this life, the Rev. John Glyde, of Bradford, said, when reclining on his dying bed, 'Higher! higher!' Those who stood near him, mistaking his expression, raised him higher in the bed. 'No,' said he, faintly, 'Higher! higher! Excelsior! excelsior!' and his spirit winged its way to Heaven. What he said as he died, that he had lived. His constant aspiration while in this world was to ascend higher and higher in spirituality of thought and action; and it was this holy and blessed spirit that was wanted in the churches. Did this spirit prevail, societies like the present would not languish for want of funds. Christian usefulness would be wonderously extended, and those who had cried 'Excelsior!' during life would depart with that word upon their lips. The war in which they were engaged, they were told, would absorb a sum which was estimated as being equivalent to the savings of the nation for a year. This was disheartening. But let not that spirit creep into the Christian world; there was a great danger of its doing so. This war would make us feel more than ever our dependence upon God, who alone could protect us; and he trusted that one of its effects would be to extend the kingdom of Christ in many directions, as it would be sure to extend men's knowledge in a geographical and other points of view. There was something in war which, like other severe operations, overcome obstacles which had previously proved insuperable, and which, in fact, nothing else could have got through. The alliance with France, too, would have good effects. The Napoleons had never been sincere sympathisers with Popery; and they had had too much Huguenot instruction, too much liberty; they were suspected by the Pope. The prospects of Pro-

testantism were therefore hopeful. The events which were now transpiring were doing much to excite thought, and to stimulate inquiry; hence the importance of pouring into our colonial dependencies the blessings of the gospel of Christ. The present race of colonists were anxious for the continuance of those religious privileges they enjoyed in their fatherland; and they ought to be at once attended to; because, if the present generation was neglected, the next would be without the traditions and sympathies of the present, and could have no such desires as those which in the present generation so greatly facilitated the spread of the gospel. He entreated them, therefore, not to let history have to record respecting them, that they had been weighed in the balance and found wanting,—self-indulgent, careless, wanting in God's great day."

CHURCH COURTS AND UNIONS.

BAPTIST UNION.

The forty-third annual session of this organization was held on the 20th April,—the Hon. and Rev. Baptist W. Noel in the chair.

The report stated that the whole gain to the Union last year amounted to 23 churches. The total gain of members on 1045 churches had been 1716. This increase afforded an average of $1\frac{3}{4}$ —an augmentation, the Committee were happy to say, on the year 1852 and 1853. In addition to the usual analysis of the association returns, the Committee had endeavored to procure from the Churches the triennial returns which, for a considerable period, had been solicited. About 1357 churches had responded to this request, and an analysis of the returns afforded the following facts:—826 churches reported a clear increase, 289 reported the increase and decrease equal, and 242 reported a larger decrease than increase. The clear increase on 826 churches amounted to 5990; but, deducting 1457, the number by which 242 churches had diminished, the total clear increase was 4533, or an average of $3\frac{1}{2}$ on the reporting churches. With respect to the apparent diminution of the churches, it was but just to say, that in several cases this was only apparent, and not real, being occasioned by large draughts for the formation of new churches, and constituting rather a movement of members within the body than a departure of members from it.

After touching on the movements made by the Committee with regard to royal proclamations and abolition of church-rates, the report concludes by noticing the satisfactory financial state of the Union. The cash account showed a balance of £2, 10s., due to the treasurer.

Among the resolutions passed was the following: "That the Union sympathises with the feeling of discomfort and dissatisfaction which has so extensively prevailed among the churches in relation to the recent royal proclamation enjoining a religious observance,—proclamations, by the phraseology of which Nonconformists are so placed as to seem, either by their compliance to recognise in religion an authority which they conscientiously repudiate, or by their non-compliance to treat religion itself with contempt or indifference.

"That the Union therefore declares, that, in common with their fellow-Christians of every denomination, in and out of the Establishment, the Baptist churches maintain the duty and privilege of prayer for kings and all that are in authority, and are always ready to unite with their brethren in special seasons of prayer for the national welfare; but they respectfully entreat the government not to continue

in royal proclamations the use of phraseology which is merely a lingering remnant of times of religious intolerance long and happily gone by, and which has at the present period no proper meaning or applicability."

CONGREGATIONAL UNION OF ENGLAND AND WALES.

The twenty-fifth annual meeting of the Congregational Union took place on the 8th May. The attendance was greater than on any former occasion.

The Rev. Dr. Halley, of Manchester, presided, and delivered the opening address. He reviewed the history of the body for the quarter of a century during which the Union had existed, and characterised the influence which it had exerted both on the Congregational body and on the community at large. The following passage, relating to the *theology* of the Congregational body, will be read with much interest:—

"In our theology, as compared with that which prevailed in the recollection of our elderly ministers, there is less of the systematic, the logical, and the metaphysical. The change may not be very great, but we are a great deal the better for it. We feel more freedom, and we are using our freedom to good purpose. Our faith in the spirit and in the letter of Scripture is just where it was, as rooted and grounded as ever. But when we come to inferential reasoning from Scripture, or metaphysical reasoning on doctrinal subjects, we feel that faith in God's Word is far better than faith in our logic. God's Word is truth; but our inferences from it may be very fallacious, especially when we get inference from inference, until we arrive at a conclusion so far from the text, that the inspired writers could not have been thinking of it when they penned the words.

"So we acted with regard to making all our doctrines exactly smooth and well-compacted at their joining, as if every article of our faith must exactly correspond with every other, without the slightest apparent discrepancy. A few years since, it was not well understood that divine truths may be firmly believed without our being able to connect them together in a mutually-dependent and well-compacted system. Doctrines were then deemed to be of great importance if they only served as convenient ligatures to bind together the several limbs of the theological skeleton. We do not say that any truths can be really inconsistent with one another; but we do say, that the connecting principle may not be discovered by the intellectual power of man; or, if it be discovered by human sagacity, the discovery is not to be armed with the authority of a divine revelation.

"The illustration of what I have said may possibly be found in the prevalence, some years since, of the New England theology among us. I more readily adduce my illustration from this source, because I am a firm believer in its principles, although I dare not elevate them to the rank of authoritative standards in the church of Christ.

"How methodically and firmly was the Calvinism of that school built upon the foundation of philosophical necessity! While one or two texts from St. Paul were occasionally adduced, whole pages of close and compact reasoning about motive and causation were made to determine the question of the decretive purpose of God in the salvation of men. Instead of Luther's bondage of the will—the old Augustinian doctrine of innate and helpless depravity—we had a philosophical necessity equally affecting all good and evil beings in the universe. A liberty of will, according to the theology of Edwards, involved in

its consequences, not only Arminianism, but even atheism, for, according to his doctrine of causation, if volitions came into being without cause, so equally may worlds. I do not know that he has ever been refuted; but I do know there are many Calvinists among us who repudiate his doctrine of necessity, and some evangelical men who demur altogether to the name of Calvinists, and a few holding a mild and modified Arminian theology,—recent converts from Methodism,—who, renouncing the ecclesiastical order of Wesley, do not, at the same time, disavow his doctrinal views. These men exercise their ministry freely among us, if called thereto by any of our churches. They maintain very firmly (although some of us may think not very consistently) the absolute necessity of divine influence in the conversion of sinners.

"Nor can it be denied, that the Calvinism now existing among us has laid aside many of the peculiarities it learned in New England—the stern and repulsive aspect,—its lofty and unpopular bearing,—its hard phraseology, borrowed from Locke and Hartley, rather than from Paul and John. We have it essentially the same, but a more powerful instrument of popular address, and far better adapted to the practical character of the present time. In saying this, I cannot refrain from paying a slight tribute of affection and regard to one whose name, I doubt not, has been mentioned on a previous occasion, for he died before your last anniversary,—I mean Dr. Wardlaw, who probably has done more than any other divine to bring about this change in the general aspect of our Calvinism, by his very lucid illustrations of the extent of the atonement. And if with his I might associate the name of another, who, more acute indeed, if not more profound, and certainly not less lucid, has done for us similar or even superior service in respect to the province of God's Spirit in the conversion of sinners,—I mean Dr. Payne,—I shall sufficiently indicate my meaning when I say our theology has in its popular character received some modifications in our own time. If it be said, Dr. Payne was no mean disciple of the school of Edwards,—for he understood New England well, and loved it much,—I reply, so much the better for my illustration, for in him we have an instance of one of the strictest sects of our religion among the most free and evangelical in the application of the truth to the wants, the responsibilities, and the conscience of all men.

"A word or two respecting the tendency of these and similar charges. Too evident it undoubtedly is that changes seldom stay at the right point. Oscillation is the type of our movements. I should be sorry to see Arminianism, however mild and evangelical, the staple of our divinity, the teaching of our colleges, or the doctrine of our pulpits. I say this, not because I deny its truth (though this, by the way, I do), but because I fear its tendency. Although I cannot make Calvinism, in any form, a term of communion, yet I observe, whenever I look in the history of the church, that an Arminian theology leads by a gradual process to an Arian creed, and that again, by a speedier movement, to Socinian negations. I have not time to analyse the process of declension. I do not know that I am able. But when I look at the Lutherans of Germany, after they came under the influence of the mild semi-Pelagianism of Melancthon, or the Remonstrants of Holland, or the Presbyterians and General Baptists of England, or smaller bodies, both in Europe and America, I should have great fear for the evangelical truth of our denomination, were I to hear the theology of Arminius or Wesley giving its utterances generally in our pulpits."

Report of the Union.—The Secretary's report, as usual, touched on the leading points of interest in the history of the Congressional body during the year. It referred to intercourse maintained with other churches, particularly the Congressional Union of America; to correspondence had with the struggling churches of the Continent; to deputations sent to the German Kirchentag, the French Evangelical Union, and the Congregational Union of Scotland; to opportunities taken to uphold the principles of the denomination, in reference to the terms of the royal proclamation on the fast, church rates, &c.; to the necessity of making greater exertions for the evangelization of Wales; to the progress of the denominational literature; and concluded by earnestly pressing the solemn responsibility of the brethren in connection with the aspect of the times.

Hymn-Books.—Considerable discussion took place on the report of a committee on a hymn-book, who stated that in reply to a circular whether the congregations would prefer one comprehensive book in preference to Dr. Watts' Psalms and Hymns, with an appendix such as the Congregational Hymn-Book, 500 answers had been received, much the greater part cordially approving of the proposal. The Union approved of the report, and took steps accordingly; Mr. Conder expressing at some length his fear that Dr. Watts might be thrown overboard, and the very great evils that might result therefrom.

The Periodicals.—The periodicals maintained by the Union (*Christian Witness* and *Christian's Penny Magazine*) had not enjoyed so great prosperity this year as on some former years,—a circumstance easily accounted for in the present state of the country. Nevertheless, the profits amounted to £513, 17s. 2d., which sum had been made available for their Aged Ministers' and Widows' Fund. For this they were mainly indebted to the zealous exertions of Dr. Campbell, the editor of the magazines.

Missionary Schemes and Proceedings.—The various missionary schemes in which the Congregationalists are engaged occupied the main share of the time of the meeting. These will be found to have been noticed under their proper heads, either in this or in the last number of the *News of the Churches*. The Congregational Board of Education, Continental Society, Home, Irish, and Colonial Missions, are affiliated with the Union, and brief reports from them are submitted to the meeting; but the chief proceedings of these societies take place at public meetings. We have accordingly noticed them under the head of *Anniversary Meetings*.

SYNOD OF THE REFORMED PRESBYTERIAN CHURCH.

This court held its sittings in Edinburgh, and was opened on the 7th May, by a sermon from the late moderator, the Rev. Thomas Neilson of Rothesay, which he was afterwards requested to publish.

Among several matters of routine, we observe that the Hall Committee, in reporting on the new arrangements for the theological seminary, brings out an encouraging increase of students for the past year. The Committee on Ministerial Support, which is charged with the duty of raising small stipends to the minimum of £100 with manse, indicate their expectations, from the increasing support given to the fund, that it may rise soon to a minimum of £150. In an interesting report on the Mission to the Jews in London, it was stated in the language of the missionary, Dr. Cunningham:—

"And now is proposed the question,—How has the Word been received? Answer.—The reception given to it has been varied; but I believe, upon the

whole, with somewhat decreasing hostility. By some it is always steadfastly resisted. By numbers, its precious truths have been individually admitted; and perhaps by others who are either living or dead, it has been received in faith and love. During the last year, the doctrine of the fact and sovereignty of divine grace, has been admitted by at least two of the people; the necessity of God's righteousness in order to salvation, has been acknowledged by a female; the high claims of the New Testament on our belief, by another; the fact that Messiah is predicted in various passages of the prophets, not so interpreted by the Jewish writers, has been acknowledged by numbers; the divinity of the Messiah is acknowledged by a youth; and the leading doctrines of the gospel are quietly admitted as true by numbers of the young and tender; and fresh views of divine truth are in some way or other contemplated by all."

The report on Foreign Missions so far as the station in New Zealand is concerned, was somewhat discouraging. The natives had removed in considerable numbers from the district, and the missionary complains of the spiritual indifference of those who remain. On the other hand, the New Hebrides Mission appears so flourishing, that the court have resolved to send out an additional missionary:—

"Your committee regard it as very wonderful, while to all the members of the church it is a matter for devout thankfulness, that out of a population of about 1800 persons, who have been so recently—all of them—in the depths of darkest heathenism, fully one half, or about 900 persons, have renounced their idols, and have placed themselves at the feet of the missionary, to be taught the knowledge and the service of the one true God, and how to be saved from the wrath to come. This is the present state of matters, on Mr. Inglis' end of the island; and the work is still more advanced on the southern end, where Mr. Geddie labors. The attendance at school is not, as in favored portions of the old country, from twelve to fifteen per cent., but from sixty to seventy per cent.,—three generations being not unfrequently found in the same class, the grandfathers, with their newly-acquired spectacles, running a dubious race for literary distinction with their sharp-eyed grandchildren. The people have surrendered their idols, a collection of which, we are informed, is on its way to this country, that we may see what sort of gods they were taught to worship. They have testified their regard to the gospel by their ready obedience to the missionary, and by enduring continuous and arduous labor to which it is well known savages have the strongest repugnance. They are rendering, perhaps, still more costly sacrifices to the power of truth, in relinquishing their long cherished but abominable and wicked heathen customs,—their polygamy, and other unchaste practices, their infanticide, the strangulation of widows, and their hereditary feuds, and bloody wars. Each of the missionaries has had the privilege of organising a congregation some time ago, with good prospects of increase, there being, at the date of the latest report, eleven native converts at Mr. Inglis's station, and twenty-three at Mr. Geddie's. At the latter station there were, besides, eighteen candidates for admission under a course of preparatory instruction. Meanwhile, the gospel leaven appears to be spreading and pervading the mass of heathenism which remains in the island, encouraging the hope that, at no distant period, the whole community will be prepared to yield subjection to the sceptre of Christ. Surely we may take up the language of the ancient church, and exclaim: 'This is the Lord's doing, and it is marvel-

lous in our eyes. The Lord hath done great things for us, whereof we are glad."

The court, at the suggestion of the Committee on the Signs of Times, unanimously adopted the following resolutions on the Public-Houses Act:—

"1. That the law recently enacted by the legislature, called the Public-Houses Act, by which the selling of strong drink on week-days is greatly limited, and the sale entirely prohibited on the Sabbath-day, is, in the estimation of this Synod, a law right in principle, and fitted, when faithfully administered, to produce admirable effects in the way both of checking the sin of drunkenness, and preventing the flagrant violation of the Sabbath-Gay."

"2. That it has now been in operation for nearly twelve months, and that there is abundant and decisive evidence that already it has produced results of the most gratifying description, in promoting the quiet of the Sabbath-day, and on other days of the week,—and in lessening, to a very large amount, the number of persons confined in prison."

"3. That the continued operation of this measure is a thing to be desired by every lover of his country, and every friend of religion and morality,—that the Synod would deprecate in the strongest manner anything calculated to weaken its power, or to interfere with its faithful administration,—and would, at the same time, earnestly desire that the advantage of a similar measure should be speedily extended to the whole empire."

SYNOD OF UNITED PRESBYTERIAN CHURCH.

The Synod of the United Presbyterian Church met in the Synod Hall, Queen Street, Edinburgh, on the evening of Monday, 7th May. The Rev. Dr. William Johnson, of Limekilns, the retiring moderator, delivered the opening sermon from Ps. cxxii. 9, "I will seek thy good." After public worship the Synod was constituted, and proceeded to the choice of a moderator. On the motion of Dr. Joseph Brown, Dalkeith, carried by acclamation, the Rev. Professor M'Michael, D.D., Dunfermline, was chosen moderator for the session.

Internal Administration.—Since the meeting in May 1854, seven ministers have been moved by death, 12 have demitted their charges, 1 has been translated, 1 inducted, 1 suspended *sine die*, and one deposed. Twenty-two probationers have been ordained, of whom one is a missionary to Jamaica; 33 have been placed on the roll of probationers.

Applications for Admission to the Church.—Applications were received from several ministers and preachers, which were agreed to.

The application of the Rev. Alexander Rutherford, late of the Evangelical Union Church, and formerly minister of the First Associate Congregation, Falkirk, excited some discussion. Mr. Rutherford, who was formerly in the Secession Church, has for twelve years been a prominent minister of the Morisonian, or high Arminian body.

At the instance of the Synod, Mr. Rutherford rose and said, his application was, that suspension should be removed, and that he should be restored to the office of a minister in the church. He exceedingly regretted the ambiguity of the prayer of his petition. The reason of it was, that his mind was in doubt at the time when he saw it his duty to send in an acknowledgment to the presbytery. He then saw his way clear only to one point, and that was to appear before the presbytery and say that he had seen it his duty to acknowledge his error. He wished to have the time that elapsed between August and May to consider whether or not it would be better to apply

to be admitted into this church, or perhaps to some other church. That point he had now considered, and with the permission of the Synod, he would like the prayer of the memorial to be that the suspension be removed, and that he be restored to the office of a minister of this church.

The admission of Mr. Rutherford being then agreed on, the Moderator addressed him in the following terms:—"I have much pleasure in stating to you, in a public manner, that the prayer of your petition has been answered by this church, that the sentence of suspension has been removed, and that you are now restored to the full status of a minister in connection with it. Not only so, but this deed has been done unanimously, and not only unanimously, but in the most cordial manner. I think, sir, that all of us who know you are satisfied that whatever errors you may have committed in connection with this subject, were errors of judgment,—that you have been always conscientious in the changes of opinion that have taken place; and for my own part, much as you have erred in this matter, I feel my heart warmed to see the full and frank manner in which you have come forward and declared that, as an honest man, you have now changed your opinions, and wish to come back to the bosom of that church from which you had been estranged. It does you much credit that you not only retracted your opinions, but had the manliness and moral courage to come forward and ask re-admission into that church with which you were formerly connected."

Mr. Cowper having intimated, in answer to a question from the Synod, that the Reformed Church, United States, with which he was formerly connected did not sympathise with slavery, and his own personal abhorrence of it, his admission was unanimously agreed to.

In regard to the only remaining application, that of Mr. William Anderson, it was agreed, "That the Synod remit the case of Mr. Anderson to the Aberdeen Presbytery, with an instruction to examine him on his literary and theological attainments, and, if satisfied, to recommend him for admission to the senior classes of the Theological Hall."

Proposed Union with Associate Presbytery of Ireland.—Dr. Robson suggested that the Synod should take some step towards a Union with the Associate Presbytery of Ireland, whose representative, Dr. M'Intyre, had at a previous sederunt been asked to correspond. Any difficulties which previously existed were now almost, if not altogether, removed. In Dr. M'Intyre's name he had to ask that the consideration of the matter should be remitted to the Presbytery of Glasgow, through whom the subject was formerly brought before the Synod.

The subject was accordingly remitted to the Presbytery of Glasgow.

Summary of Principles.—The question as to the Synod adopting a Summary of Principles, prepared and submitted by a Committee, stood over by adjournment from last meeting. Mr. M'Leon, Strathaven, now opened the discussion, and moved:—"That having taken the proposed Summary of Principles into consideration, the Synod agree to proceed no farther in this matter at present." Dr. M'Kerrow, Bridge of Teith, moved: "That the Synod, without entering on a minute examination of the Summary prepared by the Committee, approve of it as fitted to promote the end in view in its preparation, namely, that of affording, especially to persons seeking admission into the fellowship of the church, a distinct account of its rise and past history, and of the views of divine truth which it holds; and authorise the publication of the Summary in a cheap form."

for general circulation. At the same time, the Synod declares that the Summary is not to be regarded in any respect as an addition to, or as superseding the recognised subordinate standards of the church, which remain as stated in the Basis of the Union." After some discussion, the two motions were put by the Moderator, when that of Dr. M Kerrow was carried by an overwhelming majority.

A Committee, consisting of Dr. Smart, Dr. Harper, ministers, and J. Young, with Mr. Peddie as convener, was appointed to superintend the printing of the Summary, and was instructed to prefix to the series of questions composing the formula at the end of it, the following heading:—"Questions which, without having been formally prescribed by the Synod, may be proposed to applicants for admission into the Church."

Financial Missionary Statements.—The following is the financial statement for the past year:—

The receipts for the Home Mission Fund were	£6,320	0	0
And for the Foreign,	14,230	4	8
Making altogether	£20,550	4	8
In addition to	1,751	7	0
Collected for the printing and circulation of Chinese Testaments.			
Amounting in all to	£22,301	11	8
A larger sum by £2200 than raised by our church for missionary purposes during any preceding year.			
While the expenditure for Home operations has been	£3,862	19	7
And for Foreign	12,509	19	7
Together	£16,372	19	2
To which add the Chinese Testament money received	1,751	7	0
Making the whole expenditure	£18,124	6	2

GENERAL ASSEMBLY OF THE ESTABLISHED CHURCH OF SCOTLAND.

The members of the General Assembly met as usual in St. Giles' church, Edinburgh, on the 24th May. Lord Belhaven was present as her Majesty's Commissioner. The Rev. Dr. Grant, of St. Mary's, preached from Matthew xix. 28. The assembly was then constituted by prayer by the retiring moderator, and the Rev. Dr. Bell of Linlithgow was unanimously elected to the chair. The assembly continued to sit till Monday, the 4th June. The principal proceedings may be noticed under the following divisions:—I. Internal Condition and Arrangements; II. Missionary and Educational Schemes; III. Relations to Foreign Churches; IV. Public Questions and Miscellaneous.

I.—INTERNAL CONDITION AND ARRANGEMENTS.

1. *Case of Mr. Duff, of South Leith.*—A considerable portion of time was occupied in the discussion of certain preliminary points connected with the prosecution of the Rev. H. Duff, for immoral and irregular conduct, now going on before the Presbytery of Edinburgh. The subject did not come before the Assembly on the merits, which are still *sub judice*.

2. *Case of Mr. Goodsir.*—Mr. Goodsir was formerly a parish minister of the church, but, having some doctrinal difficulties, resigned. He had applied to the kirk-session of the congregation he was now in connection with, for aid in reconciling certain parts of the Confession of Faith with the Greek New Testament. This request has been declined, on the ground that such was not the business of a kirk-session, and that Mr. Goodsir had declined the aid of the clergyman of the congregation. The Assembly affirmed this decision.

Case of Disputed Settlement—Creich.—The Rev. James Gunn, who had been presented to the parish

of Creich, in Sutherlandshire, was objected to by the parishioners, on various grounds; among the rest, because his style of preaching was loose, unedifying, and unimpressive,—his prayers cold and formal,—his Gaelic unintelligible,—and his former ministerial character deficient. The Assembly sustained some of these objections, and by a majority of 83 to 18 carried a motion against proceeding with the settlement of Mr. Gunn.

4. *Election of an Agent.*—The lamented death of Mr. William Young, W.S., having caused a vacancy in the office of agent for the church, a considerable amount of conversation took place as to the future duties and emoluments of the office. These having been generally agreed to, Mr. J. Beaton Bell, W.S., Edinburgh, was elected by a majority to the vacant post.

5. *Applications for Admission to the Church.*—An application was received from the Rev. James Dickson, formerly a minister of the Free Church, for re-admission. The Assembly considered that sufficient information had not been furnished them as to the former character of the applicant, and delayed the case. A similar application from the Rev. W. Strauchon, formerly of Gibraltar, was likewise delayed.

6. *Widows' and Orphans' Funds.*—Reports were given in respecting these funds, which showed that they were in a satisfactory condition; but no material change had occurred regarding them.

7. *Chapel Debts.*—It was reported that, in addition to a munificent bequest of £2000 by the late Mr. M'Fie in aid of this object, £1100 had been raised during the year, and, acting on the rule of giving aid only to those who were making efforts to clear their debt, several chapels had been set entirely free.

8. *Theological Training.*—An overture from the Synod of Lothian and Tweeddale in favor of the establishment of a more full and regular course of theological training, and one from the Presbytery of Linlithgow anent the superintendence of students and preachers, were remitted to a committee.

II.—MISSIONARY AND EDUCATIONAL SCHEMES.

1. *Management of the Schemes.*—A report was given in by a committee appointed at a former Assembly, suggesting a variety of changes in the mode of administering the general business, and the principal affairs of the different schemes. The report pointed to a general consolidation of the management, but it was agreed to re-appoint the committee, who were to give further attention to the subject, and report to next assembly. The report was generally approved of, Mr. Phin dissenting on the ground that it did not go far enough.

2. *Missionary Record.*—Dr. Anderson, of Newburgh, made some suggestions with the view of adding interest to the *Missionary Record*:—

"Our missionaries were all men of education, who had gone the round of the sciences, and had opportunities during their college curriculum of becoming acquainted with every branch of interesting research, and he wanted them just to apply their studies by sending from time to time reports of the natural history and interesting physical features of the countries in which they were stationed, more especially upon all that bore upon the antiquities of men, the languages, and the arts. We owe to the missionaries of the Romish Church, our first acquaintance with China and other Oriental nations, and we cannot forget that to two missionaries, while pursuing their higher objects, Europe is indebted for its knowledge of decimal notations, and the immortal work, 'Euclid's Elements,' first translated from the Arabic into Latin, by the Abbé Adheland, in the eleventh century. And

if these things were done in the dark ages, what might not be expected in this age of light and knowledge. He did not want our missionaries to abandon in any degree their more peculiar duties. But the two things surely were not incompatible. Science and religion can be made to go hand in hand, and stationed so opportunely as they were in so many new fields of research, he doubted not but matters of the most interesting and readable kind could be furnished. What was it, we would ask, which imparted such a charm to the works of Kitto, now in everybody's hands, but his beautiful delineations and graphic descriptions of the land of the Bible, in all its varied features of rural towns, and craggy deserts, and remarkable vegetation, and wondrous scenery. Having referred to some interesting details connected with Ceylon, Nassau, Athens, America, and other missionary stations, the reverend doctor concluded by earnestly pressing the subject upon the attentive consideration of the Committee, and by expressing a conviction that in this age, pre-eminent above all others in the desire and facilities of scientific acquisition, they had at their command a staff of literary officers who would not only revive the character of the *Record*, but add to the resources of the church, and increase the interest of the public in all its schemes."

3. *Reports of the several Schemes.*—(1.) *The Jewish Scheme.*—Mr. Tait, Kirkliston, read the report of the Committee for the Conversion of the Jews. It commenced by referring to Cochin, whence Mr. Laseron, who addressed the Assembly last year, had returned, and where Mr. James Bonthorne, who had been appointed his colleague in the work there, more especially with reference to the heathen population in this locality (though associated with Mr. Laseron in his labors, and supported by the Jewish Committee) had arrived. The mission and schools had somewhat suffered from Mr. Laseron's absence, but were again giving indications of decided improvement. The missionaries at Carlsruhe, Darmstadt and Speyer, were steadily prosecuting their work, and occasionally perceiving the fruits of their labors. The Committee, in last report, intimated that their attention had been directed to Paris as an eligible field of labor among the Jews. Their attempts, however, to procure a suitable missionary had not yet been successful. This subject would, however, continue to engage the anxious attention of the Committee. The schools at Cochin and elsewhere, supported by the Ladies' Association for the Education of Jewish Females, continued to prosper. The Committee regretted to report a serious diminution of income. Their whole income for the year was £2831, 3s. 2d., and the expenditure £3396, 15s. 5d. Last year their income was £356 more, and their expenditure £980 less.

In support of an overture for the establishment of a mission at Jerusalem, Dr. Aiton, Dolphinton, moved that the Assembly remit the overture to the Committee, with instruction to appoint an ordained missionary to Jerusalem as soon as the services of a properly qualified missionary could be obtained, and as soon as other circumstances would admit. He stated that when he was in Jerusalem, he had been most hospitably and kindly entertained by the English bishop there. He had drawn the attention of the bishop to the anomaly, that there was no representative of the Church of Scotland in Jerusalem, and he said, that when he went home he would promote by every means in his power the sending out by this Church of a missionary there. But first he asked the bishop's advice and concurrence, lest it should be thought they wanted to compete instead of co-operate with the bishop's agents there. The bishop at

once told him that no such impression would ever enter into his mind; that he would hold out the right hand of fellowship to any missionary from this church, as he had done to all the missionaries of the reformed Christian church from wheresoever they had come. This statement he (Dr. Aiton) thought should dispel all such hesitation as the Committee had expressed on this subject. The rev. doctor, after referring to the importance of Jerusalem as a key to Syria and the East, expressed his belief that this enterprise would so popularise the scheme, that they would have no difficulty whatever in raising the necessary funds, to which he believed that large additions would be made immediately that steps were taken to carry out this proposal. The Assembly remitted this proposal to the favorable consideration of the Committee.

(2.) *The Home Mission.*—Dr. Simpson, Kirknewton, read the annual report of the Home Mission Committee. It stated that the scheme was largely and efficiently fulfilling its mission, and that its operations, as well as the fruits of these, continued to extend and increase. On the other hand, the Committee deeply regretted that during the past year the ordinary revenue of the scheme had fallen off from that of the previous year by upwards of £800, of which fully £500 arose from a decrease in the amount of church-door collections, the chief source of income of the scheme. With regard to the income and progress of the scheme, the report stated that, with the exception of about a dozen, all the chapels throughout the country, (upwards of 200) were now not only open, but for the most part attended by large congregations, many of them exceeding a thousand in number. Under the branches for "aiding unendowed churches," and employment of probationers as missionaries, the Committee reported that grants had been voted last year in aid of 47 unendowed churches to the amount of £2077, 15s. 10d., and towards the support of 48 mission stations to the amount of £2060, 18s. 9d. Eight applications had been sustained since the close of the financial year, and others were still under consideration. At present there were in all 98 places of worship receiving aid out of the funds of the scheme to the annual amount of about £4250. Under the branch of Encouragement to Promising Young Men, three applications were made during the past year to the Committee, and these, after due consideration, had been sustained. The report concluded by appealing to the sympathy of the Assembly and of the Church in behalf of the scheme, and for the means of enabling it to maintain and to increase its operations.

(3.) *Colonial Mission.*—Dr. Arnot, vice-convenor, read the Committee's annual report, of which the following is an abstract:—The statements received from time to time from Canada are at once interesting and encouraging. The history of Queen's College, Kingston, continues to be satisfactory. During the past year two ministers educated there were appointed to charges in Canada. The Committee have, as usual, received an annual statement from the trustees, from which it appears that there are in regular attendance in that institution fifty-four students, of whom nearly two-thirds are being educated for the church. There are fifty-three students in the preparatory school. On the subject of the clergy reserves, the trustees state that the question is now about to be brought to a final settlement, and that a very considerable amount of revenue will be secured to the ministers of the Synod, while the sum of £500 per annum will, in all probability, be secured to Queen's College. The Committee have repeated their grant of £300 in support of this institution. Only

one minister, the Rev. Duncan Anderson, had been sent out to Canada the last year. Two missionaries have recently been appointed to the Synod of New Brunswick, viz., the Rev. Robert Stevenson and the Rev. Peter Keay. But there is room for many more. From Prince Edward's Island there have been received many appeals to the Committee, pointing out the openings in that island for additional ministers, and urging the necessity of sending them. The Committee have done all in their power, by advertising and otherwise, to induce preachers to engage in the work of the colonial mission, but with very partial success. They very much regret that so few speaking the Gaelic language are found willing to go abroad. Another missionary has been appointed to Prince Edward's Island, viz., the Rev. George Harper. It gives the Committee much pleasure to report that the Synod of Nova Scotia, after having been in a state of abeyance for ten years, has been reconstituted. The scheme for sending young men to this country to be educated for the ministry has proved successful. The Committee have this year distributed among the students the sum of £136, transmitted for that purpose. The report, after referring to various other colonies, stated in regard to Ceylon:—

"The Committee consider it proper to report to the Assembly that, by a resolution of the Legislative Council of Ceylon, the stipend of the chaplain of the Scotch church at Colombo has been reduced from £500 to £450, which will materially affect the interest of the successor of the present incumbent. A change has also been made by the same body on the title of the Scotch churches in Ceylon from 'Church of Scotland' to 'Presbyterian Church,' whereby the appointment to the chaplaincy will be open to ministers not belonging to the Church of Scotland."

From recent accounts from Australia, the Committee are able to report that, with one exception, all the ministers sent out last year are now settled in different parts of that vast country. The Committee are satisfied that they are now fully warranted in inviting the attention of licentiates to this great and deeply important sphere of ministerial labour. The appended abstract of accounts showed the income last year to be £3,239, and the expenditure £2,467, there being a capital fund in bank of £8,236.

(4.) *Foreign Missions.*—The report referred to the operations of the mission in Calcutta, Bombay, and Madras. At Calcutta several young men had been in training for baptism, but, with one exception, they had drawn back. At Madras eight baptisms had taken place. At all the stations large numbers of youth were under instruction. A sum now amounting to £1,500 had some time ago been generously gifted by General and Mrs. Campbell of Lochnell, in aid of a mission to the Sikhs, and it was now proposed to commence such a mission. In regard to funds, the committee had to report a considerable deficiency,—the revenue for the year being £2,908 6s. 6d.

Dr. Charles, Kirkowan, formerly a minister at Calcutta, in moving the adoption of the report, complained of the inadequacy of the funds, whether as compared with the resources of the members of the church or the sums raised by other Christian bodies engaged in the same great work. He ascribed the comparatively limited success of the mission to the deficiency of the Church in faith, zeal, and earnestness; and never, until she shook off carnality, selfishness, and sloth, attained a higher measure of Christian life, and woke up to a higher sense of her responsibilities, would she rise and shine as she ought on a dark, troubled, and sin-lying earth. The

reverend doctor then spoke to the result of the efforts of missionary labour in India, and expressed his conviction that the various agencies employed there were telling on the native mind, in a way that sooner or later must issue in the moral and spiritual regeneration of the people.

(5.) *Endowed Scheme.*—Dr. Robertson gave in the report of this scheme, which was chiefly financial, and the substance of it is contained in the following abstract:—

"1. Church-door collections and subscriptions, and donations to central fund, and donations and subscriptions for particular churches, £4,520 3s. 0d. 2. Contributions in complement of full endowment of seven churches, and in partial endowment of three additional churches, £10,704; value of endowment of additional church by his Grace the Duke of Hamilton, £3,100. 3. Additional subscriptions in Dumbartonshire, £369 10s. 4. Provincial subscriptions, viz., the Duke of Buccleuch, £500; the Duke of Roxburgh, £600; the Earl of Haddington, £400; Lord Douglas, £2,000; an heritor in Fife, £3,000; Mrs Bruce, of Falkland, £500; Sir James Fergusson of Kilkerran, Bart., £500; Mr. Campbell of Blythwood, for churches in Paisley, £400; James Johnstone, Esq. of Alva, £400; James Lumsden, Esq., Glasgow, £300; Thomas Erskine, Esq., of Linlathin, £200; Peter White, Esq., Glasgow, £200; — Aitken, Esq., £200; — Knox, Esq., Glasgow, £100; Edward S. Gordon, Esq., advocate, £100; the Earl of Leven and Melville, £200 (in all £9,600 of special subscriptions); the total subscriptions for the year 1854-5 being thus £28,293 13s.; and the amount reported up to the Assembly of 1854 having been £165,907 15s 8d., the gross amount of subscriptions to the scheme had now reached the sum of £194,201 8s. 8d."

(6.) *Education Scheme.*—Dr. Cook, Haddington, gave in the report of this scheme. It stated that irrespective of normal schools, there were 181 schools connected with this scheme, including 13 female schools. The number of scholars was about 14,000. Of the 181 teachers, 59 hold Government certificates. The receipts of the Committee for all purposes, including normal school fees and grants, was £8,359 15s. 7d., and their expenditure £8,589 14s. 1d. The ordinary income of the Committee had somewhat fallen off. In the normal schools 187 pupil teachers had been admitted, of whom 39 were Queen's scholars.

The report proceeded to give an abstract of Presbyterian returns regarding all the schools in Scotland examined by Presbyteries throughout the year. 2,599 schools in all had been so examined, being 955 parochials, 62 burgh, 640 subscription, 415 endowed, and 527 adventure. The number of children present at the time of examination was 166,699, being an average of 76 to parochial schools, and 61 to other schools.

In regard to agricultural schools, the report stated:—

"In September, 1853, Mr. W. A. Ross, after having studied for some time in the Glasnevin Training School, near Dublin, opened an agricultural class, under the direction of the Committee, in the Edinburgh Normal School. Eleven students attended; and their progress was such as to qualify them to undertake the charge of elementary schools, in which it may be desired that agricultural instruction should be given. During the past year, the number of students attending Mr. Ross's lectures has increased to thirty. It may now, therefore, be anticipated that a considerable and steadily-increasing number of teachers will annually leave the Edinburgh Normal

School, able and willing to conduct industrial schools as soon as the state of the agricultural fund will justify the extension of the sphere of operations, and enable the Committee to take advantage of their services. In last year's report, reference was made to two Assembly schools into which agricultural instruction had been introduced, under qualified teachers,—viz., Camiscross, in the parish of Sleat, Skye; and Sabiston, in the parish of Birsay, Orkney. Colbost school, in the parish of Duirinish, Skye, has since been added to the number."

The report states the results at these schools to have demonstrated their great usefulness, and the interest which is taken in them by the pupils attending; and particular reference is made to the present flourishing condition of the school-garden at the parish school of Eyemouth, Berwickshire. In this parish, 1066 square yards were last year handed over by the proprietor (Mr. D. Milne Home) for the purposes of a school garden, of which 216 square yards have been devoted to walks and flower-borders, while the remaining 850 have been divided into ten allotments, and assigned to the best behaved and most regular scholars. The profit derived from the whole plot of ground, after deducting the price of seeds, &c., is £3 6s. 3½d., being at the rate of no less than £19 per acre. The land, if let for farming purposes, might yield a rent perhaps of £2 10s. per acre. The Sub-Committee earnestly hope that the future contributions to the scheme will be to such an amount as may enable them to develop and carry out its objects more extensively.

GENERAL ASSEMBLY OF THE FREE CHURCH OF SCOTLAND.

The Assembly met at Canonmills, Edinburgh, on Thursday, the 24th of May, and continued its sittings till the 5th of June. The Assembly was opened by public worship as usual,—The Rev. Dr. Grierson of Errol, the retiring Moderator, preaching from Acts xx. 28, "The church of God which he hath purchased with his own blood." The Assembly unanimously elected as Moderator the Rev. Dr. James Henderson, of Free St. Enoch's, Glasgow. The Assembly then proceeded to elect a successor to the late lamented Rev. Thomas Pitcairn, one of their principal clerks. Dr. Grierson, seconded by William Campbell, Esq., of Tillichewan, proposed the Rev. Sir Henry W. Moncreiff, Bart., of St. Cuthbert's, Edinburgh; while the Rev. Dr. Brydone of Dunscore, seconded by the Lord Provost of Edinburgh, proposed the Rev. J. Julius Wood of Dumfries. Sir Henry Moncreiff was elected by a large majority. We propose to arrange our account of the principal proceedings as we did last year, under the following divisions:—I. Internal Condition and Arrangements; II. Missionary Schemes; III. College and School Education; IV. Relations with other Churches; V. Miscellaneous.

I.—INTERNAL CONDITION AND ARRANGEMENTS.

The Assembly was not called to deal this year with any case of discipline, whether for heresy or immorality, or with any local dispute of any magnitude. The appeals and references from Presbyteries were chiefly on points of routine, and of no great public interest.

1. *General Financial Report for the year.*—The following general abstract was given in, showing the whole sums raised for the various objects of the Free Church of Scotland, for the year from 31st March, 1854, to 31st March, 1855:—

I. Sustentation Fund,	£100,407 17 4
II. Building Fund,	31,176 12 2½

III. Congregational Fund,	85,910 1 2½
IV. Missions and Education	61,797 3 8
V. Miscellaneous,	25,759 15 3
Total	£308,050 9 8

A report was given in of the number of collections made for the Missionary and other schemes of the Church. The number of collections actually made in the 758 sanctioned charges of the Church had been 4411, while the number that ought to have been made was 4548, leaving a deficiency of collections not made 137. Explanations were given of the reasons why these had not taken place.

2. *Sustentation Fund.*—Dr. Robert Buchanan gave in the Report of the Committee for managing this fund. The Committee and the Church had been actively promoting a movement for adding a fourth more to the ordinary revenue of the fund; so that instead of £120, which had been the usual dividend, £150 might be paid to each minister. The effects of the movement had been in operation for about half the year, and the result was, that the revenue of the fund had risen from £95,179 5s. 1d to £103,553 17s. 3d., being an increase of £8,374 12s. 2d. This revenue was sufficient, after defraying expenses of management, returning sums paid by preaching stations, and paying allowances to retired ministers and others not participating in the full dividend, to afford to each minister on the equal dividend a stipend of £132. It was further reported that the (capital) Fund for Aged and Infirm Ministers was advancing favourably, and also the Capital Supplementary Fund. Dr. Buchanan concluded his statement by announcing that the late William McFie, Esq., of Langhouse, had bequeathed £10 to each minister of the Church, whose income was not otherwise supplemented, so that no minister in the Church would this year receive a smaller allowance than £142. A long and interesting debate, which lasted two days, followed on the subject of the Sustentation Fund. A great difficulty in administering this fund lies in the endeavour to reconcile two almost conflicting interests. One great object of the fund is to secure the support and independence of ministers, especially in the poorer congregations, so that they shall not be reduced to absolute dependence on the resources of their individual congregations, which in many cases are not able, and in some cases may not be willing, to afford the proper means of subsistence. With a view to this, the equal dividend system was adopted, each minister receiving precisely the same sum,—the congregation contributing £3000 getting back the same as the congregation contributing £30. On the other hand, it is obvious that this arrangement is too favourable to indolent and selfish congregations, and presses too severely on the liberal and active. It is also plain that it tends to interfere with the due extension of the Church, because each new minister taken on the fund must so far diminish the income of the rest. Some years before his death, Dr. Chalmers became deeply impressed with the serious nature of these evils, and employed his utmost energy to induce the Church to depart from the plan of an equal dividend, and resort to that of a proportional dividend, each congregation to receive back in some proportion to what they contributed, till the stipend reached £150. His great argument was, that by this means the liberality of congregations would be largely stimulated, and the Church would be enabled to advance on a glorious career of extension, till the word of life was carried to the most destitute districts of the land. In 1853 the Assembly adopted a different plan, known as the rating schema. The sums were laid down which congregations were

expected to contribute to the fund, and the ministers of congregations rising above the rated sums received a corresponding benefit. This plan has not been found to work well, and the subject of inquiry in the Assembly was, What plan ought now to be substituted? On the one side, it was argued that the plan of an equal dividend was the best that had yet been devised, and that the Assembly should resolve to adhere to it, instructing their present Committee to devise the best checks they could to meet the evils incident to it; on the other side, it was proposed that the subject be remitted to a Select Committee to take all plans into consideration and to report. The following resolutions were moved by Dr. Candlish, seconded by Anderson Kirkwood, Esq., Glasgow:—

"1. That the plan of an equal dividend is better fitted than any other yet proposed to secure the ends for which the Sustentation Fund was instituted and is maintained; and while it is desirable to adopt measures for preventing the decline of the equal dividend, through the failure of congregations to discharge their duty, these measures ought to be such as tend to preserve the general principle of the plan.

"2. That inasmuch as the existing regulations have respect to Church Extension and the Supplementary Fund, as well as to the distribution of the ordinary revenue, the Assembly, in suspending the said regulations, instruct the Committee to consider what arrangements may be made as to these other matters, with a view to next Assembly being in circumstances to place the distribution of the fund permanently on the footing of the equal dividend.

"3. That the Committee, as hitherto constituted, under its present Convener, possesses the full confidence of the Church at large, and whatever change or rotation of members it may be expedient to make from year to year, no change in the general character and functions of the Committee ought to be contemplated, and no separate Committee for considering the matters embraced in the overtures need to be appointed.

"4. That inasmuch as the prosperity of this fund must mainly depend, under God, not on any scheme of distribution, but on the liberality of the contributors, attention should be concentrated as far as possible on the great object of raising the revenue, and inasmuch as nothing but the revival of vital godliness through the outpouring of the Spirit can awaken and keep alive a right sense of the value of the Christian ministry and its claims to support, the Assembly earnestly urge the importance of this whole subject being always regarded and handled in a spiritual point of view, that it may have its due place in the prayers and sympathies of the people of God."

The following amendment was proposed by Mr. Dunlop, M. P., seconded by Rev. W. G. Blaikie, Edinburgh:—

"1. That the Assembly hails with great satisfaction the movement for increasing the income of the Sustentation fund, commenced after the rising of last Assembly, and recommend that it should be prosecuted with the utmost vigour.

"2. That the existing regulations for the distribution of the Sustentation Fund having proved unsatisfactory to the Church, and having failed in securing the object for which they were enacted, be now rescinded.

"3. That as the rescinding of these regulations will necessarily leave the fund to be administered by the Sustentation Committee, according to the method which was in force previous to their enactment, a special committee be appointed to take into consideration the whole subject of the Sustentation

Fund, the principles on which it is based, the method by which it is distributed, and the machinery by which it is administered, to inquire into the results of past experience, to invite and obtain information, to consider the plans of distribution which may be proposed by the friends of the church, and to report to next General Assembly, it being understood that the existing rights of all present incumbents shall be preserved by the principle of an equal dividend being applied to them, but that all new entrants to charges from and after the date of this Assembly shall be held to be subject to whatever regulations may be hereafter adopted by the Church in consequence of the report of the proposed committee."

The discussion which took place, besides embracing the points above noted, extended also to the following, Whether the regulations under the "rating-scheme" should be only suspended for a year, or wholly rescinded? Whether the appointment of such a select committee as was proposed, would not imply want of confidence in the existing committee? Whether the ordinary administration of this fund would not be best committed to the laymen of the Church? On the side of the motion of Dr. Candlish, the Assembly was addressed by Messrs. Serley of Selkirk, Bryce of Glasgow, (elder), Bannatyne of Old Cumnock, Campbell of Tillichewan (elder), Burnsides of Falkland, Water of Burghhead, Laughton of Greenock, Gibson of Glasgow, Burns of Dundee, White of Haddington, Nixon of Montrose, Wilson of Dundee, and Professor Miller (elder). In favour of the amendment, by Dr. Russel (elder), Mr. Cowan, M.P., (elder) Mr. R. Johnstone, W. S. (elder), Mr. Milroy of Edinburgh, Mr. Bethune of Blebo (elder), Mr. M. Lothian (elder), Mr. J. G. Wood, W.S. (elder), Mr. Mackenzie of Dunfermline, Dr. Hanna of Edinburgh, Mr. Thomas Chalmers (elder), Dr. Horatius Bonar of Kelso, Mr. W. Wood of Elie, and Mr. Sheriff Monteith (elder.) The motion of Dr. Candlish was carried by a majority of 257 to 101.

3. *Widows' Fund.*—The number of ministers connected with this scheme is 596, and the accumulated funds are £46,780. There were as yet only 16 widows and 18 orphans on the scheme. Considering that the sum paid by each minister (£7) was sufficient to procure an annuity of but £27 to each widow, and £10 to each child, it was strongly urged by the convener, Professor Macdougall, that legacies and donations should be sought to increase the amount of these inadequate allowances.

4. *Church and Manse Building.*—The report of the Church Building Committee was given in by Sir Henry Moncreiff. The sum at the disposal of the committee during the past year has been £3,800. The committee, by applying the small sum of £784 in the way of encouraging congregations to make efforts for the extinction of debt, have secured the extinction of debt to the amount of fully £2,362. The sum of £1,600 expended on new erections has drawn out local efforts to three times the amount. Thus, with a total sum of £2,500, the value of about £9,000 has either been gained or secured. The committee announce that they have now made arrangements for the lodgment of all the title-deeds of Free Church property in a fire-proof charter-room connected with the New College. Congregations are to have the privilege of depositing their title-deeds in this place of safety without any charge, and will, of course, have access to them at pleasure. Sir Henry tendered his resignation of the convener'ship of the Church Building Committee, as not compatible with the position he now holds as clerk; and on the part of the committee, suggested Mr. Alexander Kirkcaldy as his successor.

The report of the Manse Building Committee was given in by Mr. Meldrum. Little progress had been made last year, but greater efforts would be put forth during the present year.

5. *Clearing of Debt.*—Mr. Hog of Newliston, on the part of the Committee for the Extinction of Debt on Churches, Manses, and Schools, reported that this committee had delayed the movement which last Assembly authorised them to initiate, partly on account of the depressed state of trade, and partly on account of the collection of the National Patriotic Fund, and the general movement on behalf of the Sustentation Fund. They had, however, obtained the sum of £8,750 from 78 subscribers, and they had collected a full *vidimus* of the debts on all their ecclesiastical buildings. The sum of £50,000, raised in five years, would discharge all obligations, and aid all the congregations which stand in need of aid. Immense relief would thus be given to many congregations at present weighed down by the incubus of debt.

Dr. Candlish took the opportunity to give an account of a movement which has been privately made, to wipe off the debt from the buildings connected with poor Highland congregations. The whole debt of 46 congregations, amounting to £7,700, has been cleared off under the stimulus of the encouragement offered by this movement. This has been the work of the last two years, and has been owing mainly to the zeal and wisdom of James Cunningham, Esq., Edinburgh, whose remarkable Christian liberality and energy merit the warmest approbation.

From Evangelical Christendom.

SARDINIA.

THE SYNOD OF THE WALDENSIAN CHURCH—THE ORPHAN SCHOOL.

Wellington Park, Durdham Down, near Bristol, June 13, 1855.

DEAR DOCTOR STEANE,—I have great pleasure in sending you for publication in *Evangelical Christendom*, the following interesting account of the late Synod of the Waldensian Church, from a letter lately received from the Valleys, written by a friend present on the occasion. I thank you for the admission of my letter of appeal, on behalf of our proposed *Orphan and Industrial School* for the Vaudois, in your last number, and will only, in addition to what I stated then, add that I am anxious to receive the aid I then solicited, and for the objects proposed in that letter. The happy results of the late Synod will, I trust, plead effectually with many to help us in this important undertaking.

I am, yours very truly,

ROBERT MEEK, M.A.,

Honorary Secretary.

"When I arrived at La Torre, just a fortnight ago, I found all those in whose judgment I could repose most, looking forward with great anxiety to the coming Synod. There was a spirit of innovation and change which alarmed the moderate, and, whilst all felt that some concession must be made to the march of events, it was not without serious apprehension of the consequences. Moreover, the disunion between the principal Evangelists and the distressing rent in the new Churches of Turin and Genoa, was a further cause of alarm. It has, however, pleased the Great Ruler of Hearts to send His Holy Spirit into the midst of His ancient Church, to calm their spirits, and soften their animosities; and

this Synod, so much dreaded, has been a time of refreshment, of Christian sympathy, and spiritual advancement. They have now a Constitution regularly formed and unanimously carried—the ancient barriers have been repaired and strengthened, but not rudely broken down or removed; fresh efforts, both for the improvement of their own people and the evangelization of Italy are contemplated; and of this meeting, which it was feared would be stormy and destructive, it has been said that it is one of the most important and beneficial, as well as demorivative of Christian principles, ever held in the valleys of Piedmont. I cannot enter into detail, but will try and give you a proof of this, and sketch a scene which took place at its close.

"Early in the session, a letter of invitation was sent to *M. De Sanctis*, requesting him personally to give the reasons of his refusing to obey the orders of the "*Table*," and joining a separate congregation. Contrary to the general expectation, but very creditable to himself, he appeared, and was received as a Minister of the Synod and pastor of the Church, after expressing his undiminished regard for it. Here, as far as all public demonstration went, the matter rested; but there were unceasing efforts made, and Christian men, of various denominations, labouring for the return of this stray member, and for the peace his withdrawal had disturbed. Nor were their prayers and efforts in vain. On the article of the theological chair, the subject was renewed, and the situation of Theological Professor was offered to *M. De Sanctis*. It was a moment of intense interest to all present, and the utmost stillness prevailed, as he, with evident emotion, yet clearly and emphatically, expressed his attachment to the Vaudois Church; his affection for his brother pastors, and his wish to obey the *Table*; but he could not at once decide to accept the Professorship they proffered. He had a congregation from which he could not abruptly separate; he had a wife whom he must consult; and he had a conscience which must be convinced that such a step was right, ere he could venture to take it. "Give me, then," he added, "a few days for prayer and reflection, and rest assured, whatever my determination may be, my gratitude, attachment, and respect for the Vaudois Church and its members can know no diminution." *M. Meille*, the excellent pastor of Turin, replied with an emotion which was shared by all present, that if he could see *M. De Sanctis* restored to the Church, he should forget all his sufferings and injuries, and that he should consider them as forgiven, if this day were one of reparation and re-union. He would therefore offer his hand to *M. De Sanctis*, wishing he would accept, not refuse it. On this overture, *M. De Sanctis* rose from his seat, and meeting *M. Meille* half-way, these two remarkable, and I truly believe, sincere men, embraced each other with such warmth and emotion as drew tears not only from the gentler half of the congregation, but from the eyes of the most rugged mountaineers. It was a proposition, most grateful to the excited feelings of all present, and made by one of the pastors, that we should all unite in prayer and thanksgiving, which was eloquently poured forth and most sincerely responded to. After which the assembly broke up. The scene may appear to our British ideas somewhat sentimental; but it was so evidently unpremeditated, so sincere and heartfelt, that I shall never lose the impression of it, nor the conviction that it was one over which the angels in heaven looked down with rejoicing.

"On the whole, there is cause for lively gratitude; it seemed, as some one observed to me, as if the

Holy Spirit presided over our councils, restraining every approach of the Evil One. And never was there a Synod which has left such little cause of regret, or from which every harsh expression, or unseemly ebullition of temper, was so mercifully banished."

THE ORPHAN SCHOOL.

"I must now devote the remainder of my space to tell you somewhat of our orphans. The piece of ground for which we are in treaty is delightfully situated, and we should at once begin to build, could we get some legalities removed. The children at present occupy the highest *etage* of a house in La Torre. I felt, on entering the room in which they were assembled, the striking combination of interest—past, present, and future—which they presented. The housekeeper, a former pupil of Pastor Oberlin, now an aged woman, was surrounded by a few of the younger children, to whom she was teaching the useful art of knitting; the younger mistress, one of the excellent Diaconesses of Eschalon, formed another element of interest; and then the young Vaudoises, still clad in the coarse habit of their country, their gentleness, modesty, and intelligence, with all the suggestive interest of their past history and present condition, completed a picture of various hues, but of admirable harmony. There are those, however, who may wish to view it less poetically: and even here I find all the promise of future usefulness—cleanliness, industry, religious instruction, strict morality—all that, with the blessing of God, will render them valuable members of the community and patterns for the imitation of their fellow-countrywomen. It is calculated that £4 annual will suffice to maintain a child. Therefore, although the sum of £1,000, which we have collected, is to be laid out in land and building, yet we hope separately to engage friends to provide for the moderate wants of the inmates of our projected establishment. The Vaudois children are particularly docile and intelligent. Is it not a proof that the ancient tree, which has so long borne precious fruit, is not yet exhausted?" &c., &c.

MEETING OF THE TURKISH BRANCH OF THE EVANGELICAL ALLIANCE.

On the 22nd of May another meeting of the Evangelical Alliance was held in Pera, and it was a truly singular gathering. The chapel, to my surprise, was more full than it was at the Missionary meeting of the previous week. Count Zuylen De Nyvelt presided, and addressed the assembly in French. I spoke in English. We had also a German and an Armenian speech, and other English speeches. And there were English, French, and Armenian prayers respectively. The absence of the Greek language from this enumeration, indicates the absence of a Greek Evangelical element. There was no interpretation attempted, so that, except to the adepts in each language, the addresses and prayers were somewhat unsatisfactory. I should have been glad, even by an imperfect translation, to have gathered some notion of the various modes of thought of this various congregation, but the thing is impracticable. In the singing, however, a curious practice is here adopted, the tunes and metres are so arranged that each sing in their own language the same hymn together, and the effect is very peculiar and pleasing. Now does not this illustrate the idea of that Evangelical assembly in glory, where the redeemed of all tongues unite in the chorus of praise! In the speeches and prayers too, in all the languages, the name of "Jesus Christos"

was distinct, thus palpably indicating to all the source and centre of unity itself. But who could have dreamed, even very lately, that Constantinople should have its May meetings, and amongst them an Evangelical Alliance gathering, sprinkled with Jews, Armenians, Greeks, Germans, French, Dutch, Swedes, Americans, and English, and I don't know if there might not be other races there. Let us thank God and take courage, and, not despising the day of small things, hope to see greater things than these.

It is really difficult to determine which party in the *Free Church*, the friends or the opponents of Union, demonstrate *the more* conclusively the folly of perpetuating the separation of the Free and United Presbyterian Churches of Canada. The speeches of both parties as reported for the *Globe* are here presented in full, it being considered desirable to have them recorded in the *Tribune* for future reference.

MEETING OF THE FREE CHURCH SYNOD.

Evening Sitting June 18th.

UNION WITH THE U. P. CHURCH.

The Clerk of Synod, Rev. Mr. REID, having read the minutes of the last *Sederunt*, proceeded to read the report of the Committee appointed at the last Synod to confer with brethren of the United Presbyterian Church on the subject of the union, and mentioned that there were petitions in favour of union from the Presbyteries of Innisfil, Whitby, London, and Lachute.

Mr. HERON then, as Chairman of a meeting at which petitions had been got up in favor of union, remarked that the meeting had disapproved the letters which had been written on the subject by the Committee which had acted for the Church, and inclined to think those letters had been written by disguised enemies to union. He held that union was most important, surrounded as the Church was by enemies to civil and religious liberty.

Rev. Mr. GORDON rose to express his anxious desire that whatever result was arrived at, nothing should be done that would have the effect of retarding progress towards the settlement of this great Christian question. He said nothing as to the time when union might be right, and thought it unfavorable to any immediate steps in that direction, that no answer had been returned to the last letter of the Synod Committee, sent officially through the proper organ of that body. He therefore rose merely to deliver himself from all guilt in keeping back this union. The Head of the Church had declared that visible union would be an important step in the progress of His Kingdom. It was not relevant to the question that a member of either body might act wrongly in the matter, but every individual member was responsible for the manner in which he acted himself, and the synod should entreat every brother to receive the question with that sympathy, which its interest and the graceful attitude assumed by the friendly church naturally demanded. The resolutions of that church were conceived in a most friendly spirit, but there was a question within a question, and the church must take care, in attempting to unite with others, not to divide itself. While therefore, they might be restrained, from Christian principles, from carrying out the union completely, nothing should be said or done to counteract it. Union was evidently Christ's mind, and He was in fact more interested in it than any Christian body could be, because His glory was to be raised to its full height by the co-operation of all the churches.

Besides at present the two churches were so near one another on the same ground, that they injured Christ's Kingdom by their division. As to the means of effecting a union, much must depend on the mode of carrying on the negotiations, for if it were held as a preliminary that one side must just come over to the other, before there could be any thought of alliance, nothing could be done, each must open its mind to the other, in a Christian spirit. What had taken place, in spite of the great minds engaged, he thought should be considered merely as the beginning of negotiation. He thought the prayer by which the proceedings had been commenced must have been inspired by the Spirit of God. The train of thought was so excellent that he could not have done better in his remarks than to have followed it from end to end, and he held that no union was possible, if separated brethren were to be treated as Amalekites and Infidels.

Rev. Mr. McALLISTER had long been in favour of a union of all Presbyterians. He, therefore, thoroughly agreed with Mr. Gordon as to what he said of the prayer, and the sentiments of regard which ought to be felt for the United Presbyterian Church. He felt a warm desire for the success of that Church in the work of saving souls, and thought they should be met, not only in friendly intercourse, but for the purpose of assisting them and their ministers in prosecuting that work. He confessed, however, notwithstanding all that had been written, he was in the dark as to the views of that church on the subject of the religious duties of the magistrate; but this he would say, that if the brethren of that church agreed in the statement of their doctrinal standard, he went heartily with them. It was said in the Testimony of the United Associate Synod of the Secession Church.—Religion, abstractly viewed, is essential to the well being of society and to the efficient exercise of civil government, and is, therefore, the concern of Legislators and civil rulers as well as of all others in their several situations.

"The Christian religion, as might be expected from its divine origin and intended universality, is the best calculated for promoting the interests of civil society, and therefore deserves the countenance of the Civil Powers—as it is their own interest and duty to embrace it, so they ought to favor its introduction among their subjects; and when it is introduced, it ought to have the control which belongs to it over the formation of laws, the swearing of oaths, and other matters of civil jurisdiction.

"Liberty of conscience ought to be protected by the civil power, but protection cannot be claimed in behalf of principles or practices obviously hurtful to the interests of civil society, and still less in behalf of those who would subvert its existence."

But he feared, as the Wesleyans had gone much farther in Arminianism than Wesley, that the United Presbyterian Church had also approached precipices of error, where he should fear to accompany them, lest he should fall over. He feared they had gone much farther than the fathers of the church, and that they now made a distinct difference between spiritual and civil matters. That could not be. Every man was the subject of Christ, and bound to do every thing he could for the Saviour's honour. It was, therefore, impossible for the magistracy to fulfil their duties without calling on Christ for direction. Besides the magistracy was not an ordinance of God as Governor of the world, but of Christ's mediator, for God had given the government of the world to Him. As to the heathen, if they were under any obligation at all in this matter it must be to God, as governor, since they did not know Christ, but in Christian lands all ought to know that they were under Christ's government, and were not, therefore, to be answerable,

merely to common sense, which was very often only want of sense. In civil affairs, as in religious, government was to take place according to Christ's revealed will. The first thing a magistrate had to do was to consider himself as a servant of his Lord, bound to recognize His word as the basis of all the laws he might make for the regulation of society. He was also bound to put down everything contrary to religion—such as blasphemy, the profanation of the Sabbath, and all similar offences—in prosperous times to direct the people to give thanks, and in times of depression to humble themselves. He believed even that the magistrates were bound to advance Christ's kingdom, at least by putting his word in full circulation. People to understand civil laws, must have a right education; they could not be ruled at all without morality, and they could have no morality without religion. The magistrate, then, must see that the word of God was put into the hands of every man, if he did not support the ministry, which did not seem very expedient. Another objection made to this view was that the kingdom of Christ was not of this world. It was true that it was not, in its origin, of this world; but if it was meant that the men to be found on the earth were not to become subjects of that kingdom, he thought it a mistake. Some seemed to suppose, that the kingdoms of this world would never become the kingdoms of Christ—that he would not recognize anything civil, but have everything spiritual. He (Mr. McA) did not understand that; but thought the time would come when all would adopt the laws of Christ. There was however, a special objection from the difficulty our legislators would have to contend with, if obliged in their position to act for religion. He acknowledged the difficulty, but thought they should set their faces as a flint to carry out the will of the Almighty. Daniel when forbidden to pray, so far from not praying, opened his windows and prayed aloud that all men might know that he was not to be controlled. The Apostles, too, had great difficulties, but did they act as if they thought they should either hold their tongues, or should just set up Christ as another God, so that the people might keep all their old gods, and have this new one into the bargain? So our members of Parliament ought to feel it a delight to go forth protesting against everything opposed to the cause of Christ and his blessed gospel.

Hymn,—"Pray that Jerusalem may have Peace and felicity."

Prayer.—By the Rev. D. FRASER.

After which Mr. McALLISTER, said he felt that, no doubt without any intention on the part of Mr. Fraser, the Holy Spirit which had inspired the prayer, had reproved him [Mr. McAllister] for the rashness with which he had spoken. He hoped it would be a warning to younger ministers.

Rev. Mr. FRASER said his brother was mistaken; but Rev. Mr. McAllister still excused himself, saying that his fault had been caused by want of preparation.

Rev. Mr. ROSS felt no timidity in speaking his mind on this subject. He held that the two Churches did not stand on equal ground as to this matter, for the opinion entertained of the civil duty of the magistrate was part of the constitution of the Church; while in the United Presbyterian Church every one might think as his (Mr. R's.) Church did, or otherwise. If this difference were adverted to, there would be greater sympathy on the part of the United Presbyterian Church to which he belonged. With them it was part of the Church constitution before the disruption, and it was not dropped afterwards. It was one of the reasons given at the Kingston Conference that the course taken by the Established Church damaged the principle

of establishments in the eyes of the community; and Dr. Ferrier left the Church, and joined the United Presbyterian Church, because he entertained views opposed to those of his brethren upon this point.

The deed of Synod also made this doctrine a term of communion in the Church, virtually at least, and it was a serious thing to do away with any article of the constitution. Another important consideration was as to how far both parties agree on the point on which they differed.—Both believed that God had appointed Christ king of nations as well as of the Church; and never dispute the assertion that wherever the word of Christ was made known every conscience was responsible to him. The United Church held, like them, that there was no moment in a man's life when this responsibility ceased, and indeed if any man should say so, he would decline any Christian fellowship with such man. All men were responsible at all times—in the family—in the Church—in Parliament—on the Bench. It was as difficult to remove from under the canopy of heaven, as from the responsibility which bound all creatures to the throne of God. The refusal to give credit to the United Church for these opinions was their ground of complaint against the Church to which he belonged though perhaps the complaint was not well founded, inasmuch as expressions ought to be understood in the sense in which they were employed. Practically, again, there was no difference of opinion between the parties, that a man might stand up in Parliament and say, I oppose this measure, because it is opposed to the word of God. All were agreed that he might employ every resource of his knowledge and draw arguments from political economy, history, or the bible to strike the individual conscience. Where then did they suffer? Just as to the words "formal" and "national" recognition of religion; for while an individual might bring forward these arguments and present them to influence others, it was held by some members of the other church that he ought not to insist on the bible being recognized as the standard of law. They said that the civil magistrate wielded the sword, and that if the bible was put into his hands he must wield the sword in its behalf, seeing that from the moment the bible was the statute book, he was bound to employ the sword to enforce it. Another argument was that in the discharge of his duties the magistrate acted not for God but for man. That his duties look God-ward; but in the open discharge of them, his responsibility was to men.—He (Mr. R.) on the contrary, held that the civil province was part of God's empire; and that even civil liberty depended upon the recognition of that fact. The main thing for which Government was established, was the protection of human life; but what made human life and human blood sacred, if it were not the conviction that man was an immortal being, made in the image of God. The security of life, therefore, was involved in this matter. Again, take religious liberty, and the foundation of the belief of the United Presbyterian Church, was, that the civil magistrate had nothing to do with religion.—But what was the foundation of their Church? Why, that the conscience of each man belonged to God, and that no law but his law ought to be obtruded on the conscience. Thus religious liberty was placed on firm foundations. The question of the Sabbath was involved in this question; and there was no difference between the two bodies as to the opinion that the magistrate ought to prohibit Sabbath breaking, nor as to the belief that he had nothing to do with forcing his subjects to worship God, or not to worship him in a particular way, and had only to put down any open scandal within his province. The other church rested the security of the Sabbath on the allegation

that it was a civil right. His Church based it on the great truth that God had claimed one day for himself. Again, as to fasting there was less difference than at first appeared. Some of the voluntaries in England had objected to fasting at the command of the Government on the same grounds on which he would object: he meant that the command came forth accompanied by anathema and that it ignored all other christians, but the established churches. He would fast; but would protest against the edict. While the differences were small, the motives for union were strong. One of the three petitions of the Saviour was that the church might be one, and there was a strong reason for agreement to be found in the common Presbyterianism of the two churches; in the gospel which both taught; and in the worship which both practised, with the exception that the United church had introduced a hymn book. Was it not also a motive for union that all lived in a country where Presbyterianism was not understood. Geographically they were fragments, and yet they differed between themselves on points the world did not appreciate. Again the two Colleges languished and were quite inefficient, while one would be prosperous; and spiritual destitution could not be overtaken, whereas if union were to take place on satisfactory principles, a less number of ministers would be required, and many hands might be spared for uncultivated localities. The evangelization of the world was joined with the idea of the Church being one—"That they all might be one," &c. In the old country, the rivalry of the different denominations was so great that they had not time to go forth to save the world which perished for lack of knowledge. Was there, after all, any ground of union on scriptural principles?—If so, they must go to the scriptures to find it out—and there it appeared that it consisted of having one body; one spirit; one hope of our calling; one God and Father of all: above all, in you all, and through you all. If perfection were insisted on, there could be no unity. All stood on one vast, solid, eternal continent, and to unite, all must draw towards the centre, and not try to push another off. Did not all hold in common the Lord's Supper, and the truth of the Word of Christ, and did they not present him to the world as the only hope of the lost.—Just as gravitation bound by cohesion, so Christ was the bond of spiritual union—of the union between angels and the redeemed family—between every individual Christian and the universal Church. He concluded by moving for a Committee.

Rev. Mr. ROGER said in this matter there were two things to contemplate—what had already been done, and what remained to be done. Much thankfulness was due that so much had been accomplished, and the more he contemplated the question, the more the principles he stood to represent became important in his eyes. The question on that side, however, was presented under great disadvantages. Patronage and establishments had got so confounded together in the public mind, that the world could not separate them. The establishment principle! What had that to do with the question? It was the supremacy of Christ which he contended for—let establishments go to the four winds. On the other hand, the term voluntary principle gave no idea of what was intended. In Canada at any rate, the church was free from establishments on one hand and voluntarism on the other, in connexion with the welfare and support of the ministry; but the voluntary principle, or the establishment principle, made it alike imperative on the church to maintain and promote the ministry in its high and holy mission. What had already taken place should afford encouragement. The two churches had long acted together, in spite of differences

which used to be thought great; but acting together it was found that all were as one. There were elders to be met with who would say, "we are voluntaries"; but, in discussing the question, it would be found that the mass of Christian men throughout the country thought alike. He scarcely met a voluntary who, when conversed with, did not admit—"I cannot deny that," though there were doubtless some who were led to deny from an idea of consistency. At the same time he did not think the division of the Church was an unmixed evil. It was not necessary that it should be an unwieldy mass like Rome; but it was better, perhaps, told off into regiments, with separate colors, uniforms, and officers, each rivalling the other to see who would do most in the cause of Christ. Without this, too, it would be impossible to demonstrate to the world that, in spite of differences, there was still a general principle of unity and love. He rejoiced indeed in that opportunity to express the love he felt for the brethren of the other Church, and should be sorry if a bitter word passed between them. He thought the Church to which he belonged was doing a great work. It was teaching the nations several things. They thought it was only when a man said he was a Christian that he was under the law of Christ—the Church would teach him that he was bound to obey that law if he were within its reach; that national sins were to be put down. That word national sins had led to a question being asked what they were—whether drunkenness and worldliness were not national sins? The Church must teach that there were more truly national sins—sins to which a nation set its seal, and for which therefore, it had a corporate responsibility to God, such as that for which he feared the people of Canada might some day have to render a very grave account.

Rev. Mr. SMELLIE said that last year when this subject was taken up, sentiments were avowed on behalf of the church with which it was proposed to unite, which had not so far been disclaimed, but which so long as they were held, must prevent any progress being made in the direction of union. He incurred great responsibility in assuming this ground; but he had to unburden his own mind, and starting from the position that the other church must be held by the avowals of its own committee, he threw aside all discussion about the duties of the magistrate, and decided that union was impossible—that the Church to which he belonged was not at liberty to enter upon such an arrangement, even were the United Presbyterian Church ready to do so. Where there was not perfect unity there could be no true union, which was strength, while to bring enemies together was but to create an idol of iron and clay. He had been more than once on platforms with brethren of other denominations, and, on one occasion, one of them had said to him that it was such meetings which roused discussion of first principles, and that he would rather be away than that the public should think he waved his own sentiments. There were, indeed, principles of separation as well as principles of cohesion that followed even from the language of the Saviour's intercessory prayer, and there had accordingly been separation from the earliest period of the Church. The Reformation was also a separation; and it was separation which gave existence to their own Church. There were principles in the word of God upon which they were bound to separate; and if to separate, then to remain separated. It was a common argument, that you must give and take; but there was, in such a maxim, no respect to truth, and no true love to God or man. Give?—such things were not theirs to give. Take!—no one had a right to take them. There were great principles involved

in this discussion. There was Erastianism, which practically denied the authority of Christ over the Church; and there was Voluntarism, which disowned him as King of Nations. He held that it was the peculiar glory of that Church to contend that he was alike King of Nations and King of Saints. For that principle he had sacrificed the emoluments of the Church he had left, and that principle he was not prepared to give up. Between Erastianism and Voluntarism, he saw no reason why they should not make overtures to one as well as to the other. Why not offer to unite with the Episcopal Church? Why not join with Rome? He saw no end to all this.

Rev. Mr. McMURRAY believed the discussion had done good by drawing nearer to the standard of that Church the brethren of the United Church, whose members he believed were as much divided among themselves on the points of difference, as some of them were divided from the Church to which he belonged. Some members of the other Church held opinions identical with those of that Church; and, so far as they were concerned, the union might be effected at once; but, as concerned those with contrary views, it was not the duty of that church to desire an union. The views he spoke of might be illustrated in this way. Suppose a missionary entered a heathen land and made the King a Christian, the question would then come up, whether the King ought not to take the Bible as the foundation of his laws, and exercise his authority as a Christian. Now, those of whom he spoke held that the King would be bound by his individual responsibility, but not as a King. Thus, if it were the custom of the country to sacrifice a certain number of individuals on a certain day to some idol, the missionary should, as he believed, teach that the King should put forth his authority to prevent it; whereas those of whom he spoke denied that he should do so. To such persons he would propose this question: If the King renounced his christianity, say at the end of seven years, should he command his subjects, supposing human sacrifices had been discontinued, to resume the practice of murder, and should the missionary teach that as the King was no longer a Christian he was not bound by the Bible, and ought to tell his subjects that they might resume their sacrifices without sin? For his own part he held that the missionary should teach the King that, though he did not believe, he was still bound to obey the law of Christ.

A Member of the Court said that the members of the United Secession Church held no such doctrines as were now imputed to them. Everybody believed it to be the duty of all persons to put down murder.

The Court then adjourned.

Afternoon Session, June 19.

UNION WITH THE U. P. CHURCH.

The subject of union with the United Presbyterian Church, was resumed, when various motions were proposed.

Rev. Mr. McRUAR rose to make a few remarks. He was anxious for a union, but he desired a union based on scriptural principles. Union ought to be dear to all those who loved Christ, but never to lead to a compromise on certain principles laid down. A great question had been made of endowments, the millennium and other minor matters, which could be compromised without injury to the church; but there were other things of far greater importance, which they were not allowed to compromise, as "the Headship of Christ over the nations." He supposed there was no one prepared to say that the brethren of the United Presbyterian Church agreed with them on this point; here they were decidedly at variance.

He was further not prepared to unite with the U. Presbyterianians without an inquiry into their view of the marriage affinity question. The position which the latter had assumed did not give much hope of a union, it was too difficult to come to a basis on which a union might be effected. The United Presbyterian Committee had failed to reply to the last communication of their Committee. And on what terms was the United Presbyterian Committee appointed? With whom were they to confer? Just as well with Methodists as with any other denomination, it was a general committee, it might have special reference to them, but he did not believe it. Besides, they have never retracted certain statements brought forth by the Committee in former years, and as long as those statements were not retracted, they would hold them responsible for them. It was useless to appoint a committee to hold communication with them, a union could not be thought of for years to come. Whilst the United Presbyterianians adhered to their own opinions, they at the same time attributed to them sentiments which they never possessed, and which they, on the contrary always discarded. The Ministers of the United Presbyterian Church have slighted proclamation recommending the Fast Day on account of the war. (Some members—"Many of our ministers did so, too.") Well, then, I wish that such ministers be brought before the Court. At any rate, they could not be too careful about the proposed union, but they might nevertheless appoint a committee to meet with them, and to learn whether they were inclined to retract or not. But this Committee ought to be instructed that they (of the Free Church) would not compromise one iota of their principles, nor abandon one important or essential part of their standard.

Rev. Mr. ROBERTS remarked it had been said but too truly, that appearances were at present very unpromising and unfavourable to the progress of union. He had frequent opportunities to hold conversations with ministers of the U. P. Church, and he believed their principles had often been misrepresented. Those ministers had told him they considered it vain to expect a union as long as leading members of the Free Church Committee assumed such a high position as they actually did, and thus irritated them. He (Mr. R.) thought that to these circumstances they must mainly attribute the unpromising aspect which presented itself now to them. That which had been presented to the Synod about the U. Presbyterian Church, seemed to throw cold water on his own feelings, and to keep him back from urging union. However, they must learn to manifest sincerity, as it had been said by a worthy Elder, they should show the brethren of the U. P. Church their desire of uniting, and present to them a basis of sound christian principles on which the Free Church was willing to effect a union. Thus they would keep from the reproach of retarding the progress of the union, for if they showed a hearty desire for a speedy union, and if the brethren of the other church did not then reciprocate, they and others would soon discover where the fault lay. Many objections to the Union had been raised, and errors of importance had been imputed to the brethren of the U. P. Church. It was easy enough to impute an error, but very difficult generally to prove it. He, for one, would not receive any assertion without a strong proof. At the same time, if it could be proved that there was held on the other side anything contrary to scripture, he would certainly say, "let us not unite." It had been asserted that U. Presbyterianians did not hold the supremacy of Christ over all the nations of the earth. If he believed that they really did not recognize Christ's

supremacy, he would think them unworthy of the name of Presbyterians, and never say one word in favour of Union. He did not mean to say, however, that that union should be given up on account of minor difficulties, for such differences existed everywhere in all religious bodies—even between the members of the present Synod. If they were to wait till every little difference had been done away with, they must surely wait till the happy time when all would feel alike—when the great Shepherd of the sheep would come and take them all to Heaven, there to be one, and united for ever. In an examination of the differences that existed between the two Churches he would not go over the whole ground that so many had already gone over. The question then arose how to examine those differences? Was there no standard? Were United Presbyterianians without a standard? Why, they all agreed that the Bible was the best standard. But, some would say that was rather a vague standard, as there were so many different views of the Bible. Then they had another standard in which every christian principle, every scriptural proof was embodied—the catechism. And was the catechism of the United Presbyterian Church the same? He knew the United Presbyterianians had interfered with the Confession of Faith; but they, themselves, had done the same, and that which they had done away with had been most obnoxious to the brethren of that church. He also read some portion of the "Rules for the Church Courts of the United Presbyterian Church," as questions which ministers had to answer before ordination, all of which he did not object to, and declared that if the whole Synod did he would still do so. Thus, on close examination, they would find that the differences were really not important enough to keep bodies asunder that had so strong a desire for a union. There were strong and powerful motives for a union. Christ had pointed out the love of God and of our neighbour as the highest commandment. It was therefore, our duty to unite whenever a union could be effected.—We should learn also, from the enemies of truth, the wonderful effects of the Union. Every one could perceive the strength of the enemy in the masses of buildings destined to idolatry in this city. None could deny that a union was desirable on a Scriptural basis, and he knew that a union could be brought about without compromising one single principle of Scriptural doctrine. He therefore wished that the Synod would weigh the matter well, and not discard a union.

Rev. Mr. LAING said he had a conference with several brethren, when he suggested a motion which met with the general approbation of the majority of those that were present. His opinions were not less favourable to union than those of any other member. But true union must be the consequence of good understanding. He thought that too much weight was attached to slight differences. He thought that if the two committees had met last year, a union might have already been effected. It was necessary to ascertain what the U. P. brethren held, then they could say yes or no to a union. At the same time the brethren of the other church ought to know on what ground they, of the Free Church, were willing to effect a union. He would therefore move,

"That the Synod having read the report of the Committee on Union with the United Presbyterian Church, and petitions on the same subject, express their deep regret that owing to a misunderstanding of the deliverance of this Synod last year, the Committee of the two bodies were prevented from meeting, and thus understanding more perfectly the position of each; and, being extremely desirous to come to a

more thorough understanding of that position, declare it as their conviction that the principal, if not the only hindrance, to union is that this Synod consider it the imperative duty of nations and magistrates, in their public and representative capacity, to legislate and rule in subjection to the authority, and in accordance with the dictates of revelation, where these are known,—yet appoint a committee to confer with the U. P. Church, if they agree to such conference, and in the meantime tender them their fraternal regards and recommend friendly intercourse and interchange of good offices between the ministers and office-bearers of the two communions."

Rev. Mr. MELVILLE wished to make a few remarks. He took it for granted that in this Synod, followed the principles of the Gospel, but did it follow from that that there existed no minor matters? Still they were united in the essential matters of faith, they all had one God, one faith, one baptism. They ought to distinguish well between essentials and non-essentials, between things necessary for the salvation of man, the spreading and diffusion of Christ's gospel, and things that we could do without. Diversity existed everywhere, on hills and in dales, in the season of the year, in the living creatures, in the human voice, and in the human mind. Did not even the Prophets differ, did not Paul teach otherwise than James, Luther otherwise than Zwingli? and still they had been baptised in the same faith and washed in the same blood of Christ. To effect a union we must come near each other. A friend of his thought once he perceived a monster at a distance before him, when on approaching he recognized the smiling face of a dear friend. The reason that they did not love each other better, was, that they looked at each other at too great a distance.

Rev. Mr. INGLIS rose to second the motion of Rev. Dr. LAING.

Dr. BURNS thought it necessary in this time of controversy to hold out a plain common sense declaration of what the Free Church held. He then moved—

"That the Synod deeply regret the circumstances that have hitherto kept asunder two bodies so nearly at one, on great principles, as the Presbyterian Church of Canada and the United Presbyterian Church; and the members of this Synod cannot but cherish just alarm, lest errors of dangerous character, regarding the nature of Christ's supremacy over the nations, and the responsibility of nations, as such, for the manner in which they deal with the written revelation of God, have made serious inroads among the Ministers and Members of the United Presbyterian Church in these lands. The Synod appoint a select committee to draw up, and print in the *Record*, a short and well digested declaration of principles as held in the standard of the Church, in opposition to those now avowed through the accredited organs of the United Presbyterian Church, and the same committee shall hold conference when desired with brethren of other churches who may harmonise with us in sentiment on such vital matters, and farther, that this committee shall be required from time to time to vindicate from misrepresentations the doctrines really held by this Church in its accredited standards, and in the belief and practice of its members."

The motion having been put to the House, 22 voted for that of Dr. Burns, and 38 for that of the Rev. Mr. Laing, which was accordingly declared to be carried.

The committee was appointed as follows, viz:—Moderator, Dr. Burns, Messrs. Ure, Laing, Ross, McLaren, Inglis and Duncan, Ministers; Messrs. Heron, Young and Fisher, of Hamilton, Elders; Mr. Ure, Convener.

After transacting some other routine business, the Synod adjourned.

From the Glasgow Sat. Post.

SECESSIONS FROM UNITARIANISM.—On Sunday the 21st ult., the Rev. Franklin Howarth delivered, at the Commercial Rooms, in Bury, Lancashire, a sermon in which he announced his firm belief in the Trinity, in the atonement, and in the efficacy of baptism by total immersion. Mr. Howarth informed his rather astonished hearers, that he had arrived at this conclusion after a more careful study of the Scriptures, during the past eighteen months, than he had ever given them in his life before—although he had preached in Unitarian pulpits for nearly twenty-five years.—*Inquirer* (Unitarian paper.) The *Southern Presbyterian* states, that the journals of Unitarianism are mourning over the defection of Mr. Bancroft, the distinguished historian, the son of a Socinian minister, and himself, for a brief period, one of their preachers, who lately took occasion at a public meeting in New York, to avow his belief in the doctrine of the Trinity. Missionary at the University. And when the faithful shall be able to praise us for these qualifications, when our enemies must at least bear us witness that the Inner Mission, as connected with the Universities, is a body of men who, conscientiously fortified by repentance and faith in Christ, are honourably consistent in their profession of the truth, then will our work be safe, and then we shall overcome not only the hay, wood, and stubble of Professors, endowed with learning, but wanting in practical wisdom, not only the Rousseau school in our Universities, but then we shall overcome the world. But, gentlemen and colleagues, do not let us disgrace our title of Professors. There is an admonition involved in it not easy of observance. *Professores dicimur a profitendo*. Let us take heed lest the proverb be not employed against us, *Lucus a non lucendo*. *Professore a non profitendo*; but to profess is, as you all know, to confess it under all circumstances, and to remain true to it even then, when, should it be God's will, we shall have to suffer for it. Hence let our war-cry be—"Profiteri, veritatem profiteri, Christum profiteri."

LIFE IN NEBRASKA.

We find Nebraska to be a vast region. By the late census it is estimated at 136,700 square miles, or a region as large as New England, New York, New Jersey, Delaware and Maryland, and even larger. If organized as proposed by the bill of Mr. Douglas, now pending in Congress, it will be larger still, as it will embrace much of what has been known as the Indian Territory.

We find the Northern part of Nebraska as cold as New England, the interior as cold as the climate of the middle States, and the southern portion with something of the mildness of Virginia. There is, however, this difference: Nebraska is more Asiatic in its climate and general features. There are vast prairies, high table-lands, thousands of feet above the level of the sea, and rivers of almost interminable length. On the west it is bounded by the Rocky Mountains, whose highest peaks are covered with perpetual snow. A large portion of the Great American Desert is in this territory. Here many an immigrant, bound to California, has lain down to die, worn out with fatigue and hunger.

Accounts received at Odessa from the Sea of Azoff state, that the quantity of wheat destroyed by the allied squadron at Taganrog was about 12,000 quarters, and that at Marioupol the total of grain of all kinds destroyed was about 68,000 to 78,000 quarters.

Moral and Religious Miscellany.

From the Leeds Freeman.

A MEMOIR AND REMAINS OF THE LATE REV. JOHN GREGORY PIKE.

Edited by his Sons, JOHN BAXTER and JAMES CAREY PIKE. London: Jarrold and Sons.

The production of this memoir does not at all need the apology with which the writers have modestly preface it, and our chief regret on closing the volume is, that they did not throw away their modesty for the occasion, and instead of compiling "Remains," and calling themselves "Editors," venture on biography in the proper sense of the word. For assuredly John Gregory Pike was one of the "excellent of the earth," and pity it would be that through any mistaken delicacy on the part of his sons, the opportunity should be lost of setting before the churches a vivid portraiture,—vivid but not too minute,—of a character that deserves not merely the veneration of a few, but the study and imitation of all. We heartily hope that the demand for the present work will soon make that course inevitable, and we exhort these "worthy children of a worthy sire" to address themselves to the task betimes, regarding it not merely as a duty to their father's memory,—an obligation which they may justly consider they have already honourably discharged,—but as a favour expected by the multitudes to whom his name is so greatly endeared, and as an act of homage to the Redeemer whose image he so largely bore.

A Baptist minister's life in these days is not often eventful, and we are to look to Mr. Pike's own energy of character for whatever incidents give importance and an aspect of dignity to his ministerial career. He was the son of Dr. Pike, a Presbyterian minister, at Highbury, whose doctrinal views did not, however, prevent him from sending his son, at the early age of eighteen, to Wymondley Academy, with the view of his entering the ministry. How far the young student was already a Christian we can hardly perceive from the memoir, but during his stay at Wymondley he became a Baptist, the only other Baptist in the college being our venerable friend, Dr. Murch. Both his own disposition, and the counsels of his father, inclined him to diligence in study, and although the curriculum at Wymondley was not at that time very severe, Mr. Pike left the academy with a mind very fairly furnished. It is to be noted, however, as characteristic of the tuition then thought adequate for a theological student, that throughout the entire term of his college-life, he never composed, much less preached, a single sermon! So far, indeed, was he from being sure of his own qualifications for the work to which his whole soul was directed, that for some time after leaving college he became a teacher in a school.

His becoming a Baptist was not pleasing to his father, and he was painfully uncertain what course to pursue, when an apparent accident threw him into contact with the Rev. Joseph Hughes, of Battersea, to whom he communicated his desire of devoting himself to the ministry of the gospel. Before this period, the complexion of his religious sentiments had been frequently indicated by the admiration he confessed for the writings of Baxter; and Mr. Hughes thought it right to recommend Mr. Pike to attach himself to the General Baptist Body, advice which Mr. Pike readily followed, "because," to use his own words, "they go in the *middle way* between those who insist wholly or chiefly on the doctrines of the gospel, and those who insist wholly or chiefly on its moral-

ity." We add some judicious remarks on this subject by the editors.

"There was probably some misapprehension in regard to the general strain of preaching that at this time prevailed in the Particular Baptist Denomination. That there were a number of the pastors belonging to that body, who gave an undue and most pernicious prominence to the speculative doctrines of theology, is unquestionable, but there was then a goodly band of able, learned, and devoted ministers, who walked in the *middle way* between high doctrine and low morality, who esteemed sound doctrine as the true basis of christian morality, and christian morality as the legitimate development of sound doctrine, and the number of these has vastly increased during the last half-century. . . . The '*middle way*' is now thronged by multitudes. A mutual approximation has been gradually going on, between the two sections into which the body is divided; and for ourselves we can only express regret that any middle wall of partition, in the shape of technical impediments, should be permitted to exhibit those as *nominal*ly in twain, whose views of the leading doctrines and ordinances of the gospel render them *essentially* one."—(P. 38.)

Exactly so! We echo this expression of regret from our inmost soul. *Why* the severance should longer continue we cannot perceive, and we sincerely believe that for those who are essentially one to be apparently divided is a grievous mistake, whilst for any to wilfully perpetuate the division is nothing less than a sin. As for the "technical objections" alluded to by the editors, we are ignorant of their nature, and should feel deeply indebted to them if they would make *The Freeman* the channel of diffusing what information they possess on the subject. We cannot imagine that in the present state of the denomination, when ministers pass freely without censure and without remark from the pulpits of one section to those of the other, when the oneness is complete in everything but that outward compactness which gives entire unity of action, there can be any permanent or honourably defended barrier to the consummation of a union arising out of parchment conditions or obsolete technicalities. At all events, we invite the Messrs. Pike to a further investigation of the subject, and promise them the full use of our columns and our own hearty co-operation in bringing about an end that we believe to be eminently desirable, and one that would doubtless have been cordially welcomed by their venerated father.

In the year 1809, being then twenty-five years of age, Mr. Pike was invited to accept the pastorate of the General Baptist church at Derby. He had employed himself since leaving college not only in the composition of sermons, but in preaching extemporaneously, an art of which he became eventually a distinguished master. Baxter appears ever to have remained his favourite model, and from the accounts here given, as well as from his several publications, it is abundantly manifest that he acquired much both of the unction and the facility of that eminent preacher. During the first year of his ministry at Derby, no fewer than *fifty-eight* persons were added to the church, and this remarkable degree of usefulness so constantly characterised his preaching that we find it undiminished after the lapse of thirty years, for in the year 1842, the first year of his preaching in the new and spacious chapel in St. Mary's-gate, *fifty-one* converts were baptized. Seldom, indeed, has usefulness like this been vouchsafed to any minister, but seldom, it must be confessed, have there been ministers to whom that secret of useful preaching, in Mr. Pike's own words,—"*having*

the heart full of the subject,"—was so familiar as to him.

Abundant as his labours were in Derby and the surrounding villages, Mr. Pike's energies were far from exhausted in so narrow a sphere. His heart had very early felt the yearnings, which are perhaps common to zealous converts, for the toils and perils of the missionary field. Even before entering the ministry, when attending for the first time the annual meeting of the Association, as a spectator of its proceedings, he had ventured on sending to the brethren an anonymous letter on the subject of missions, which had so highly gratified them that it was ordered to be printed. And now that he had gained an honorable place in their assemblies, he used all his influence to induce them to espouse the missionary cause. He speedily commenced a series of animated printed appeals, which he continued from year to year, until they resulted, in 1817, in the formation of a General Baptist Missionary Society. This is one of those distinct denominational forms of activity, the commencement of which it is impossible to blame, or indeed to refrain from highly applauding, but whose continuance as a separate society we cannot but regret. Mr. Pike was certainly not to blame for advocating separate action. The reasons he gave for it were sound, and will continue so as long as the denomination is divided, but there cannot be a doubt that the effect of the *whole* division is to weaken the missionary cause, together with all the other undertakings of the church. Mr. Pike's fervor soon kindled a Christian zeal in churches that were too generally languid, and what Andrew Fuller did for one section of the denomination, this worthy follower in his steps did for the other. He was appointed secretary of the new society, and his time was henceforth largely occupied in conducting missionary correspondence, travelling from place to place, preaching missionary sermons, and inoculating the churches with his own missionary spirit. We had marked several passages, illustrative of the self-denying and laborious constancy with which Mr. Pike applied himself to this work for so many years, but we cannot do better than extract the last of them, which will sufficiently exhibit the tenor of his life, and will show that the flow of his energies was unspent when old age was rapidly advancing. His sons write of him in 1845,—

"After the opening of St. Mary's-gate chapel, Mr. Pike felt it necessary to abridge the number of his labours abroad, and confine himself more exclusively to his charge at home. But even after this they were sufficiently numerous and onerous, as is evident from the fact, that during this year, which may be taken as an average specimen of others, he preached from home on fifteen sabbaths, visited for the purpose of preaching, or attending missionary meetings, or, as was frequently the case, for both, sixty-four towns, and was engaged in these services, or in travelling arising out of them, one hundred and twenty-six days. When to this is added, that a considerable number of these services were on special occasions, such as preaching before the quarterly conference of the churches, the opening of new chapels, the ordination of pastors and missionaries, and, therefore, requiring special preparation,—that he was conducting an extensive correspondence on missionary subjects with brethren in China, India, America, and the churches at home, and invariably prepared the annual report, a document generally extending to sixty pages octavo,—that he wrote, at the desire of the Association, the 'Letter to the Churches,' selections from which were given in the preceding chapter,—that he wrote usually about six tracts a-year for the Tract Society,—that he had the sole

pastoral superintendence of a church of about five hundred members, and of a congregation of double that number,—that he occasionally delivered a lecture to the Young Men's Christian Association, attended meetings in connexion with the Bible and Tract Societies in Derby and the neighborhood, and took a very active part, both at home and in London, in efforts to resist the endowment of the Popish College at Maynooth,—when this brief summary of one year's employment is considered, it is obvious that his mental and physical energies must have been taxed to the utmost, and we need not wonder that he should remark, 'I often think of your dear mother's words, *There is no rest for you here.*—and so it seems, the mission alone is quite sufficient for one person's business, and more than one could fully do, if he had nothing else to engage him.' And if to this lengthened list of services is added the fact that his official income, both from the church and the mission, never exceeded £180 per annum, it will be evident that his disinterestedness equalled his devotedness, and that both were displayed on a scale that has seldom been surpassed."—(P. 280.)

A man with so much employment on his hands had need be ready both with his tongue and his pen, and Mr. Pike was fluent with both. He found time, as half the world knows, to write books which, if they can make little pretensions to the artificial graces of diction, have the far loftier charms of a passion that moves the heart, and an earnestness of purpose that awakens the slumbering conscience, and which have been more extensively useful, in all probability, than the writings of any other author of the present century. His "Persuasives to Early Piety," written in 1818, has probably had millions of readers, and the numerous instances of its usefulness detailed in this memoir, are only illustrations of what it must have effected in innumerable cases never to be generally known. The "Guide to Young Disciples" is only inferior to the earlier publication in attractiveness and adaptation to its purpose, and these two works together place Mr. Pike on the same platform, as a teacher of the multitude, with the author of the "Pilgrim's Progress," and the "Grace Abounding." In point of genius, indeed, there is but little room for comparison, but they possess the same strong convictions of truth, the same simplicity and directness of address, and what the one accomplished by an imagination teeming with the sublimest imagery, the other effected in an inferior degree by a felicitous application of anecdote. In both there was the same mental habit of devotional feeling, the "having the heart full of the subject," which chiefly gives pungency to appeals, and ensures, beyond any mere intellectual gifts, the success of the preacher and the writer.

In this multiplicity of labours, joined with which during a considerable portion of his life was the tuition of missionary students, and the editing of "The General Baptist Repository," Mr. Pike spent upwards of forty years. Afflictions and infirmities were for the most part reserved for that period of life when they interfere less with active employment, so that his career of usefulness was almost without interruption. As age advanced upon him he consented to the election of a co-pastor, and the arrangement undoubtedly ought to have promoted his comfort and repose. We regret to find it was otherwise; and we hope that the facts which have lately come to light in reference to the subject of co-pastorship, both here and in the "Life of Christopher Anderson,"—facts which are too probably only examples of a general rule, will meet with the most serious attention of our ministers and churches. There is much need

of a right understanding, and if it were possible, of some due regulation of such engagements; for, as it is, they too frequently furnish food for the world's scandal instead of ministering to the church's strength.

Though enfeebled by age and affliction, and weighed down by many sorrows, this veteran soldier of Christ died with his armour on. On the afternoon of September 4th, 1854, he returned home from a walk in the town, at about four o'clock:—

"He went into his study, and sat down to write several letters. He had directed an envelope to his eldest son, and was about to write, making definite arrangements for a contemplated visit to Bourne on the 19th instant. Other envelopes were directed, and one note was just commenced; but only a few words were written, when his hand, in the gentlest possible manner, was arrested by the resistless stroke of death. He was found by his youngest daughter, who was surprised at his not coming down to tea, seated at his library table, his head resting upon the desk, his spectacles undisturbed, and his pen still in his hand. The act of dissolution appeared to have occurred, without a struggle or a pang, the countenance betokening perfect repose and tranquility. . . The very last words he wrote were in acknowledgment of a donation of five guineas from another gentleman to the funds of that society which he had been instrumental in establishing, and over whose interests he had watched with a solicitude that only terminated in the very article of death."—(P. 386.)

That a life so honorably spent should be closed amid the general homage of men, is, or at least ought to be, only a matter of course. All Derby was affected at Mr. Pike's decease. Episcopal clergymen vied with Dissenting ministers in paying respect to his memory; multitudes of strangers joined in the long-drawn-out funeral procession; while both the pulpit and the press proclaimed his praise and deplored his loss. For this "Memoir and Remains," too, not a few will be grateful. It was right that the very fragments should be gathered up for the sake of those to whom every fragment will be precious. But there is a wider circle still, there are the millions to whom the "Persuasives" have made, and will make Mr. Pike's name familiar as a "household word,"—for them, and for a yet larger class who perhaps will never look at a book of religious exhortation, but who cannot fail to be attracted by a beautiful life, it is very desirable that the story of that life should be told again, and that the man, the preacher, the author, the mission-labourer,—his soul instinct at all times with holy devotedness and benevolent zeal,—should be briefly but vividly depicted to the world. For such a task worthily performed, the world itself will in due time, be thankful.

From Evangelical Christendom.

HOPEFUL INDICATIONS OF SPIRITUAL LIFE.

BONY, June 2, 1855.

25, Weber Strasse.

MY DEAR BROTHER—You will be glad to hear that the Church in Germany, is continuing to show signs of life in this land of the Rhine, so full of exciting historical remembrances. This internal life of God in the souls of men is making itself felt and manifested in many ways, both in the established church and among Dissenters. I mention the following facts:—

1. It is a fact that, in the upper classes there is a longing after the pure truth of God, such as for many years has been unknown here. I speak not of all, or

even of the most, but of many; and even this is a sign of the times, when we consider that, formerly, every man who boasted of a liberal education, and a smattering of philosophy, rejected with scorn the saving doctrines of Christianity. The person of the Redeemer was despoiled of its glory, and the wonders of redeeming love designated contemptuously the "Blood theory of the fanatics." Now, in many cases, it is altogether different; and I know many respectable families where prayer, reading of the Word of God, and daily family worship are being introduced. This is truly a token for good, and should lead us in deep thankfulness to the throne of grace.

2. It is a great fact, that the Dissenters from the Established Church, Mr. Oncken and others, have exercised a most healthful influence over the members and ministry of that Church. Indeed, I have, myself, no hesitation (though an Establishment man) in saying that a main part of the present religious movement in this land is, under God, to be attributed to Mr. Oncken and the Baptists. They gave the impulse, and others helped, and are still helping, to diffuse over the land the rising tide. Many people went to hear their preachers, not because they wanted to be re-baptised, but because they wished to hear the Gospel faithfully and earnestly preached.

3. The annual conference of the pastors of the Rhine provinces, met here last Wednesday, under the presidency of Mr. Von Bethmann Hollweg. The Assembly was numerous and brotherly, and manifested very clearly that the old ecclesiastical forms do not suit the convictions and intelligence of the age. The first discussion was on the rite of confirmation, which is still retained in the German Protestant churches. The facts are these: the law of the land has appointed fourteen as the legal age for confirmation, though the rite may be performed later in some cases; till this is done, they have none of the rights of citizenship, so that a servant cannot get a place, or an apprentice a master; before they are confirmed they must profess their faith in the Redeemer, according to a given formula. These facts, taken together, have brought many of the German pastors to the conviction that the present mode of confirming is conducive to hypocrisy and falsehood. This was asserted unanimously in the conference. It was proposed to separate the act of confirmation altogether from the rights of citizenship, and that the State should accept instead of it the pastor's certificate that the candidates were instructed in the Christian religion. This, however, was felt to be too bold in a matter that belongs formally to the State. It was finally concluded that the pastors should give more time and diligence to the teaching and training of the young before admitting them to confirmation and the Lord's Supper. They then discussed the subject of improper marriages, and the Bonn mission; which were interesting, mainly, because they show that the German Church is fully awake to the evils in which she is involved, and diligently setting herself to remove them.

4. It is a fact that the Bible is becoming the standard to which reason, conscience, and all human convictions must bow. This change is proved by the things which come within the range of my own observation: (1) the earnest orthodox pastor, or professor, is always preferred to the speculative rationalistic one; (2) a number of theological students have written essays on the "blessings of the free circulation of the Scriptures." The tone in these essays is excellent, and I have no doubt they will be blessed of God. (3) At the last "Kirchen-

tag," the old common dogma of the Germans "the Bible is not God's Word, but God's Word is in the Bible," was solemnly and unanimously declared to be false. This is a mighty step in advance, and shows that the German Churches are returning to the old paths of their fathers.

5. The spirit of love and toleration is making progress amongst us, notwithstanding the crotchets of Stahl and his party; nor should you in England think it strange, that full and perfect liberty of conscience should not be all at once and universally admitted in Germany. It cost many struggles, and much precious blood in England, before the tyranny of the Beast was broken; and before us in Germany, there remains a terrible struggle still. The three powers of infidelity, superstition, and tyranny, like the three leavens (of the Sadducee, the Pharisee, and Herod) are working in the masses and mustering their hosts for the battle. But He that sits in heaven shall laugh, the Lord shall hold them in derision. All things are your's, and ye are Christ's, and Christ's is God's.

"Ye fearful saints, fresh courage take,
The clouds ye so much dread
Are big with mercy, and will break
In blessings on your head."

WM. GRAHAM.

From Evangelical Christendom.

THE INNER MISSION AND THE GERMAN UNIVERSITIES.

BY THE REV. DR. HUNDESHAGEN, PROFESSOR OF THEOLOGY IN THE UNIVERSITY OF HEIDELBERG.

The paper of which the following is an abstract, was read by the learned professor before a Special Conference of the Inner Mission, recently held in connexion with the Kirchentag at Frankfort. The paper itself is not yet published, and we are indebted to Dr. Hundeshagen for the courtesy with which, at our request, he has supplied us with this abstract; as well as to one of his colleagues in the University, by whom it was made from the original manuscript. —Eds.

It was anticipated by many that the Professor would have spoken of the exertions of the Inner Mission amongst the students. But Dr. Hundeshagen's view of the subject is, that the Inner Mission should not take its initiative with the students but with the Professors, because the spirit of the University is determined by its Professors. The speaker continued somewhat as follows:—

"The Inner Mission is a work of the Holy Spirit, and aims at the inner man—*se dirige sur la morale*—by the renovating influences of the Holy Spirit operating upon man. Were the Professors of but a single University filled with the Holy Ghost, then every chair would immediately become a Missionary station. Hence the Inner Mission at the Universities has nothing to do with the sciences, which are subjects of acquirement, but with the individuals who teach the sciences. *The object to be achieved by the Universities is the acquisition of truth, attained by the combination of united effort extending in every direction. The temporal result of this combined labour is culture of some given kind.*—And the Inner Mission has first to address itself to the collective spirit of the Universities, as represented by the Professors. This is to illuminate them with Gospel light, and, where needful, to renew in them a spirit of repentance and faith. In former times the Universities were very

highly esteemed, but now-a-days it is quite otherwise. The official title of an academical teacher is just now anything rather than a title of honour. "Professorial-wisdom, Professorial-action, Professors;" these words, when employed by men in practical life, are associated with no small degree of contempt. Invectives are, however, inadmissible by the Inner Mission. It is thoroughly puerile for one class to challenge the other as the sole source of mischief. At one time the clergy must bear all the burden on their shoulders, at another diplomatists, and at another soldiers. Now the Professors must take their turn. Hereupon the orator proceeded to show what object the Inner Mission has to achieve with relation to the Universities. He does not think that the Inner Mission should oppose the study of philosophy. For although philosophy has frequently acted prejudicially to religious interests, still a profound philosophical system is wholly opposed to shallowness, wantonness, and frivolity. But the Inner Mission should be especially directed to counteract the impression of the Rousseau school, which is well noted by the majority of our German scholars, as serving as a basis for what is styled "German culture." Rousseauism, opposed to superannuated injustice, to the brutal despotism of public life, to scholastic callousness and misconduct in the hierarchy, to the trampling upon individual rights and existence, established and set up an ideal of humanity; in which were constructed numerous theories of the rights of man, of human happiness, philanthropy, &c. Throughout Germany the ideas of a purer, nobler, and more beautiful humanity were diffused by Lessing, Herder, and Schiller. An ideal of humanity forms the centre of this system. Hence has originated an idolatry of humanity. The Inner Mission has especially to counteract this. It must obtain for that system, which regards God as the centre, a decided victory over that which, in the Rousseau school, is assigned to man. For Rousseau's sentiments entirely subvert the *fundamental conceptions* of spirituality.

Instead of saying, "Be ye perfect, as your Father in heaven is perfect," Rousseau says, As your humanity is perfect. Instead of saying, "Seek ye first the kingdom of God and His righteousness, and every other thing shall be added unto you," Rousseau's school says, Seek first everything else, and perchance the kingdom of God and His righteousness may be added likewise. God does not allow Himself to be mocked, nor will He give His glory to another. And for this reason His sentence has judicially been pronounced against creature or hero worship; Creature-worship was originally metaphysical, but necessarily terminated in the animal. The animalism (*Bestialismus, Thierheit, Brutalität*.) of our modern humanitarians, accords fully with the simple optimism of the ancients. The just judgment of God will overtake the animalism of Ludwig Feurbach, which undertakes to refine humanity by an improved mode of feeding it, and which, openly enunciated, would thus express itself:—"Man made God after his own image, after the image of man made he him." It is easy to imagine what great injury this anthropocentric mode of contemplation would inflict upon the Universities, with reference to their highest aim. It has betrayed many into the coarsest frivolity, into notorious vulgarity, received with applausive shouts by hundreds, and of clapping of hands by thousands. It has at least deprived others of warm Christian heartiness in matters affecting the State and the Church, their fellow-countrymen, and their nation, so that all their labours are restricted to literature, and withheld from the active

duties of life—only willing to learn from literature, they reject all practical experience. Here the speaker referred to a passage of the celebrated author of "Hippolitus," who, by the strength of his genius, the authority of his learned dissertations, and the honesty of his purpose, has portrayed Germany and German science to Englishmen most advantageously. The passage runs thus:—"What we now have to do is to rescue the prosecution of science from threatening degeneracy and from inevitable downfall, since practical experience, which is its necessary complement, is now rejected." The learned man certainly needs quiet and retirement, but let him beware of perfect indifference to the passing affairs of life, from indifference as to the welfare and misery of his fellow-men. Humanitarianism, as a tree, has borne some beautiful but solitary specimens of fruit; it has borne however no mature sterling fruit to serve as a basis for our national education, no fruit for eternity, for as "Man does not live upon bread alone, but by every word that proceeds out of the mouth of God," so a Fellow of a University does not live by learned lore alone, but likewise by that truth which proceeds forth from God. All the higher blessings of life hang upon one word, that word is *faith*. Through the apprehension of faith the individual sciences are associated with each other, and aggregated science with religious life. An education which has lost its faith in Almighty goodness can supply no appreciation of the excellency which may exist in the noblest forms of human virtue. But since faith is given by God to none without repentance, the Gospel spirit of repentance and faith must come to help to regenerate the Universities. The Professor concluded as follows: I have much at heart upon which I might have spoken, but above all the *method* to be adopted by the Inner Mission, in presenting itself to the Universities. I might have reminded the Inner Mission, to have remained true to its character as a work of the Holy Ghost, to trust itself solely to the Holy Spirit, and on no account to avail itself of temporal aid, even though it should be urgently pressed to do so. The Inner Mission has some very peculiar difficulties at our highest educational institutions, because a very sharp look-out is kept, not merely to prevent any intrusion upon their own "religion," but likewise to see that nothing be obtruded upon the prejudices of the creedless or feeble-minded. And why shall I not be permitted to remind you that up to this very hour there are infirmities and short-comings in the Inner Mission, and that possibly there may be many associated with it who to this day are destitute of belief, or very weak in faith, as to whom it might be predicated that they have not walked and do not actually walk in the light of the Holy Spirit? If we members of the Inner Mission be not perfectly sincere, if we fear men more than God, why then it can never come to pass that the Universities should be regenerated by the agencies of repentance and faith. Therefore, dear brethren, with the earnest admonition to increase in knowledge and all understanding with reference to Divine and human things, and ever renewedly to try whether they be acceptable to or disallowed by the Holy Spirit, and by Him only, and then to rise our newly-acquired knowledge to a joyful and cheering confession with the lips, as the great Apostle of the Gentiles witnessed, in Eph. vi. 5, 6, 7, not merely, "Servants, be obedient to your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart;" but also to witness, as in Eph. vi. 9, "Ye masters, do the same things

unto them, forbearing threatening, knowing that your Master also is in heaven; neither is there respect of persons with Him." Dear brethren, had the Church continually given its testimony as the Gospel does in the above instances, Rousseau's school would never have existed. Had the Evangelical Church borne its continuous testimony, as your great Reformer witnessed to the University of Wittenberg, A. D. 1525, in the terms of the Apostolic text, against the germs of Rousseauism in the poor misled peasantry, and also against the Princes and the Magnates who had created such confusion and trouble—had the Church and its theologians not so entirely forgotten to discharge their prophetic duties, without distinction of persons, Germany would not have presented a moral and religious world, rent and split into hostile factions, nor should we now have to combat creature-worship in our Universities. Indefatigable, and charged with the Holy Spirit as Paul was, daring in the power of God, and fearless of man, as Luther, such is the armour required for the work of the Inner Mission.

FACTS FROM THE LEEDS FREEMAN.

THE PRIMITIVE METHODIST CONNEXION.—The thirty-sixth Conference of the Primitive Methodist Connexion held its sittings in West-street chapel, Hull. The services were numerously attended. To the credit of many of the preachers, both itinerant and local, it was manifest that while they wished to give utterance to sound speech which cannot be condemned, they are incomparably more desirous to convert sinners from the error of their ways, than to make a vain-glorious display of pulpit eloquence. Temperance meetings were also held, and were attended by a large concourse of people. A camp-meeting was held in the Corporation Field. Three preaching-stands were occupied by delegates from different parts of the country; it is estimated that from 8,000 to 10,000 persons attended the services. Travelling preachers, 585; local ditto, 9,981; class-leaders, 6,832; chapels, 5,214, schools, 1,579, children, 126,680; teachers, 23,352; members last year, 107,813; this year, 105,907.

THE MUNIFICENT POOR.—The Rev. George Muller, whose name is so well known in connexion with the Orphan House, Bristol, recently made known an interesting fact. A servant woman had long been in the habit of giving him a guinea a year towards the Orphan Asylum, and recently she waited on him with £200, which she bestowed as a gift to the missionary operations. Surprised, he enquired how with her small means she could make such an offering, when she said it was the savings of her whole life, which she had accumulated as a provision for her old age. By the legacy of a small annuity from a distant relative, she was now placed above the fear of want, and, therefore, she desired to offer her savings as a gift before the altar of the Lord. We admire, as is most justly due, the liberality of the rich; let us not refuse to pay a tribute to the munificence of the poor.

GENERAL BAPTIST ASSOCIATION.—The following arrived too late for insertion in the report of this Association in our last. A resolution was passed at the meeting expressive of desire for a closer union between the two sections of the Baptist denomination, and directing the secretary to correspond with the committee of the Baptist Union on the desirableness of holding its next annual session in the town of Nottingham.

Afflictions are not so much threatened, as promised, to the children of God.

Views and Doings of Individuals.

For the Gospel Tribune.

DEATH.

BY THE FOREST BARD.

Mysterious change! what terrors clothe thy brow,
As verging on eternity we stand,
Cloth'd in no mortal guise, we view thee now
With iron sceptre in thy wan right hand.
Thou art, say what? the fiat of thy God—
The great specific for the acting heart,
A withering breath that sweeps o'er earth abroad—
Tell, *million, tell—O ye,* tell us what thou art.

Art thou the forfeit of uncheck'd desire?
God's retribution of delinquent man,
Nature's long sleep, or death's eternal hire,
The consummation of creation's plan?
Thy pow'r how vast, how vengeful is thy wrath,
Thy course as trackless as the wind's wild way,
And yet dost God define thy devious path,
Direct thy goings, or command thy stay.

Insatiate victor! thine's a ruthless part;
To still the pulse, to clog the wheels of life,
To quail the life blood of the beating heart,
And grapple nature in unequal strife,
Whose heart but palies when he hears thy tread,
Whose soul but quivers 'neath thy ghastly breath,
Brave thy' he were, yet heroism's fled
At the stern presence of the King of death.

Disrobed mortality, embodied here,
By fancy's fiction—dreadful sacrifice;
Nature exclaims that man was bought too dear
If for its pleasures death must be the price!
Now startled conscience from her stupor wakes
And shrieks to find her numbered years had fled,
With frantic pray'r on mercy's ear she breaks
To grant her respite from thy presence dread.

The dying Christian, as thou drawest near,
Altho' no guilt with palor shades his face,
A moment shrinks, thy chariot wheels to hear,
He longs, yet dreads, to sink in thy embrace,
Still not supinely doth he shun the strife,
Tho' seraph's hail him from a friendly shore,
But bravely battles for the God-gift life
Till one deep quiver tells the struggle o'er.

The dark soul'd Deist hears thy coming tread
And quails to enter on the dark unknown,
His bounding succors, his empty courage fled,
Have left the wretch *extended* and alone;
The panorama of eternity
Doth spectral terror with her wand unroll!
Aghast he gazes, and he fain would flee
For now too late, he finds he has a soul.

The warrior hero, at his country's call
Forgets that thou in thy' st saw'st his valor's crest
As swiftly winged upon the fated call
You hear the bullet to his beating breast,
His valliant heart ne'er travails with; a fear
Where pelching cannon's loud-toned thunders break,
Yet, can they breath perchance condense a tear,
At least a palor on that manly cheek.

The hoary sinner own's thee with a sigh,
In falling hearing, and in sight grown dim,
Thy heralds tell him that thou'rt drawn nigh,
In waning senses and in palsied limb
His staff is broken, round the tomb he reels,
"Jesus!" he cries, "Oh, am I quite forgot?"
But, Ah, Omnipotence, his sentence peals,
"The door is closed," "depart, I know you not."

Yet death, thou hast not told us what thou art,
Whence is thy pow'r to snap life's silver chain,
To freeze the warm tide in the beating heart
And rend mortality's bright links in twain,
To tear the loved ones from our arms away,
To pluck the flow'r now withered past perfume,
To wrest the spirit from its cot of clay
And blight the rose-bud bursting into bloom.

Art thou that pow'r by which just heaven wreaks
Its wrath on man for his inconstancy?
Art thou—stay! hark! Eternal Wisdom speaks—
Death is the portal of Eternity.
The portal! Ah, the my try now is solved,
The mystic fear that caused the soul to shrink,
That nature (from her very law,) absolved
That almost bade her to forget to think.

'Tis done, 'tis done, the doubts are now dispelled,
The gloomy clouds (around the heart,) withdrawn
'Gainst which in pride it oftentimes rebelled;
A silver day spring now begins to dawn,
Yet, Oh, what gloomy shadows here surround
This dark veiled gateway to the Eternal's throne,
Cemeterian horrors hath the arcade crown'd,
One silver ray of light hath lit alone.

Religion, with a crystal lustre stands,
The Word, like vestments round her form doth play,
And points (a golden sceptre in her hands)
The wearied pilgrim to the "narrow way;"
He enters, and the mystic ford is pass'd,
He finds his spirit in his flight is free,
'Tis his, the conquest of the grave at last,
Elysian pleasures and Eternity.

AURORA, August, 1855.

For the Gospel Tribune.

THE LIGHT IN WHICH THE CANADA BAPTIST UNION IS VIEWED BY OUR REGULAR BRETHEREN.

As certain remarks of the editor of the *Christian Messenger*, who seems to think, in the name of his brethren, manifest sad misconception of the nature and design of the C. B. U., perhaps a few observations may assist him and his readers to a better understanding

The first remark I shall notice runs as follows: "This Union (viz., the C. B. U.) which the *Montreal Witness* presumes is formed on the open Com. basis: and which is certainly not a Union of Regular Baptists, as they themselves allow."

Was it fair in the editor to give his readers the presumptions of the *Montreal Witness*, when he could have easily had our own explanation of the nature of our organization? It is true he is not bound to read the *Tribune*; but if he meant to treat us fairly, not to say brotherly, he was bound to give our own explanation in preference to the presumptions of any stranger, if that was within his reach. Had he consulted a short article commencing on page 331 of the *Tribune* he would have seen that the basis of our Union is no more open than it is close. It may be the Close brethren will refuse to identify themselves with the Union—that will be their blame; the door is set wide open. He says, we ourselves allow our Union is not a Regular Baptist Union. He will please to be corrected here; for we assure him most

decidedly that we allow no such thing. Our Constitution shows distinctly that it is our wish and intent that all Baptists who hold those views of Gospel truth called Evangelical should unite in one body, and present an undivided front to the enemy; and, therefore, it is the design of the Union to embrace even Regular Baptists if Evangelical. Indeed, *Regular Baptists* in the strict and proper sense of the terms (*i. e.*, Christians regularly baptised) are precisely the material we want. It is, however, difficult to see what was the editor's object in giving his readers the presumption of the *Montreal Witness* when he immediately confesses that the Union is formed to resuscitate those operations which were commenced in 1836, and suspended in 1848. The editor of the *Messenger* certainly knows the Union that carried on these operations was *not on the open Communion basis*. Perhaps he can easily account for this apparent inconsistency.

The next remark we notice runs as follows: "The question of Open or Close Communion is one which has been productive of no small amount of agitation among the Baptists of Canada, and the result has clearly proved that it was impossible for open and strict Communion Baptists to work harmoniously together in denominational operations."

As to the "*agitation*," there is no denying that it has existed; but who has been to blame? To us it seems quite clear that Strict Communionists themselves have been solely to blame. It can be easily shown that the "*agitation*" has been confined entirely to their ranks. The Open brethren have not felt the least perturbation on the subject; nor can it be shown that they have, either as a body or as individuals, manifested any peculiar zeal to proselyte their brethren.

We would congratulate our brethren that agitation will now be at an end, for the editor of the *Messenger* twice or thrice assures us Regular Baptists have nothing to fear but much to hope from the organization of the Union; and this is somewhat unaccountable seeing the Union is merely the old one resuscitated; and while that existed they thought they had reason to be agitated exceedingly, and their agitation was such that its effects were felt from Montreal to Sandwich.

As to the impossibility of Open and Close Baptists working harmoniously together, I observe it does sometimes appear to be impossible for Close Baptists themselves to attain to harmony of action; and, indeed, in that system which ignores the exercise of Christian forbearance, it is impossible that harmony can prevail; and the result of every attempt to attain it in Christian communities on any other principle will only go to demonstrate the impossibility.

But does the editor of the *Messenger* mean his assertion to apply without qualification? Or is it applicable only to Canada? Surely, he cannot be ignorant that the English Baptists have been trying co-operation in denominational operations,—such as

sustaining foreign and home missions, and even educational institutes, and we have never yet heard of their coming to the conclusion that harmony is impossible. Very far from it. They realize greater harmony, it may be presumed, in working together than the Regular Baptists of Canada enjoy working by themselves. Then if there be really an impossibility of harmonious co-operation in Canada, it is no proof that Close and Open Baptists cannot harmoniously co-operate in any circumstances, but merely that they cannot do so in Canada, and the blame must attach to either the one or the other, or to both of the parties. The Open brethren being conscious of having done all in their power to obtain union and co-operation with their Close brethren, feel completely relieved from blame in the matter. On the other hand, the Close brethren, having absolutely refused to co-operate with the Open brethren, except in the matter of receiving their contributions, are clearly chargeable with the impossibility; and are of course responsible for the consequences. Unless then there be something about the Open Communionists of Canada, that is not about those in England to justify our brethren in rejecting our overtures for co-operation, which, as far as we know, is not even pretended, it must be easy to decide where the blame lies. If it was the duty of the Close Baptists in Canada to separate themselves from their Open brethren, it must also have been the duty of those in England to separate from the Open brethren. But who will dare to say it? The editor expresses regret "that the line of demarkation was not distinctly drawn soon." But is it, indeed, a matter of regret that the complete schism now effected in the Baptist body in Canada was not effected sooner? And must it be viewed as matter of regret that as perfect a schism was not long ago effected in the Baptist body in England? But who among *them* will be prepared to sympathise in such regrets? Did Fuller, Booth, Kinghorn, or their compeers, regret the want of a distinct line of demarkation between them and the Rylands, the Halls, the Hugheses, the Coxes and the Carsons, &c., of Britain? It is to be hoped such regrets are chiefly confined to the Close Baptists in Canada.

I now notice the following remark: "Now that those brethren have formed themselves into a society—the constitution of which defines their views distinctly, so that there can be no mistake about the matter, &c."

It is here insinuated that before the publication of the Constitution of the Baptist Union, our views and principles were indistinctly known,—that they had been kept in the back ground, so that Close Baptists were liable to mistake us for what we are not. We repeal this insinuation, and deny explicitly that there has ever been the least ground for it. Though we do not view it to be our duty to urge our views upon our brethren, we have nevertheless frankly avowed them on all proper occasions; for we are by no means

ashamed of them. And though we do often find Close Baptists betraying gross ignorance of our principles, it is not for the want of the means of information.

Had the editor seen the Constitution when he wrote his remarks he would have known better than that it was "on the Open Communion basis," for it is explicitly stated in the second article that "it is distinctly understood and agreed on that every separate Church has power to extend or limit the term of the Communion of Saints." It is evident, however, that wherever the editor obtained his information, he knew enough to enable him to say that both Close and Open Communion are on equal terms in our Constitution, for he knew it was the old Canada Baptist Union resuscitated, in the constitution of which both views of Communion were on equal terms, as he must have been well aware.

Another remark worthy of special notice runs thus: "All we ask is to be left to pursue the even tenor of our way without molestation."

The insinuation here is that Close Communionists had been hindered by Open Communionists from pursuing the even tenor of their way, or molested in doing so. But is this the fact? One thing is certain, they made it a matter of deep concern and caution to avoid giving offence to their sensitive brethren. When the C. B. Magazine was conducted by Open Communionists they cautiously kept aloof from the subject entirely; but when it fell into the hands of the Close brethren, the tocsin of war was immediately sounded, the gauntlet was thrown out, and a challenge given, and the Committee of the C. B. M. S. had to interpose and stop the discussion because their primary or sole object was union and co-operation among the Baptists of Canada as such, for Missionary and educational purposes. The Register certainly through its whole course left the Close brethren to pursue the even tenor of their way, and never once mooted the unwelcome subject till forced to do so merely to rebut gross and shameful lies and misrepresentation. Assuredly, for all that appears, the Close* brethren have been, in every instance the aggressors. Yea, when the Open brethren were straining every nerve to maintain peace and union. Their Close brethren were contriving to start a new and hostile periodical with the not well concealed object of demolishing the entire operations that had been carrying on under the auspices of the C. B. M. S., and the C. B. U., and with the avowed object of exterminating Open Communion and its adherents from Canada. It is surely then with a rather bad grace that our Close brethren tell us "All we ask is to be left to pursue the even tenor of our way without molestation." We solemnly assure our brethren that nothing was farther from the intention of the Open brethren than to molest them, or to hinder them in any shape from "pursuing the even tenor of their way." Perhaps the fact that the brethren still held their principles as Open Communionists was cause of molestation to the Close brethren. If so, they could not help that. They did much to avoid molesting, but they could not lay down their principles till convinced by evidence that they were wrong. If our holding to our principles is really such cause of molestation to our brethren that they will have nothing to do with us, it may happen that will be a cause of molestation to them still; for we still hold our principles, and it may turn out that

in this respect at least they have gained nothing by absolutely refusing to unite or co-operate with us; for their treatment of us has given us just provocation,—yea, has made it our duty to appeal both to themselves, and to a religious public as to the scriptural soundness of our principles; and whether these be sound or not, the very appeal may gain more converts to our views than would have been the result of their co-operating with us. At all events, the public appeals which we now feel constrained to make, would never have been made had we received that treatment from our brethren which Christian brethren owe to each other; for we hold union and forbearance among Christian brethren to be of vastly greater importance than the sudden triumph of Open Communion principles.

The editor of the *Messenger* is at the pains to give us a double assurance that Regular Baptists have nothing to fear, but much to hope from our organization, and we would give them a tenfold assurance, if that would satisfy them that we had no intention to frighten them. Our Constitution holds out the olive branch to all Evangelical Christians, even Regular Baptists. True, our's is a Baptist organization, and though we refuse the designation *Regular*. It is chiefly because we think we could not assume it without insulting many of our brethren who are as truly Baptists as ourselves, and we hope to be able carefully to avoid even the appearance of this evil.

None need be frightened at our organization; it aims to *heal* not to *hurt*, except it be the powers of darkness, and to hasten on the day when "the envy also of Ephraim shall depart—and Judah shall not vex Ephraim. And they shall not hurt nor destroy in all God's holy mountain." Z. F.

DENOMINATIONALISMS.

On the subject of Sectarian names, a venerable Presbyterian minister writes in a note ordering the second volume of the *Gospel Tribune* as follows:—

"If a real union is desirable it should be carried into effect at once. But it must have a catholic name, Christ for its head, the word of God for its rule, and *Christian love* as its bond of union. This is simple but efficient. Sectarian names will never promote union. More of this by and by, when I have more leisure. In the mean time go on with your work, and may the blessing of Heaven attend your labours."

Another much esteemed friend, also a Presbyterian, in a recent letter, after naming the New Testament church, says:—

"The great characteristic of which, I think we agree in believing, was that it provided an open door for the admission of all those who professed and gave reasonable evidence that they were followers of the Lord Jesus in sincerity and in truth, that they trusted in Him for pardon, for sanctification, and for final perfection and eternal blessedness; while it excluded all who made no such profession, or whose profession was belied by a life evidencing that they were not under the power of religion. The Baptist denomination, as I understand it, goes a great way towards this, as far as concerns the terms of communion, if not of membership, in particular churches. Still its very name indicates a certain degree of exclusiveness. Is there no possibility of this little remnant of exclusiveness being thrown away by the ministers and people of God who form this denomination in Canada, especially at this juncture when they are about to remodel their organization in some measure? Could not individual churches be formed on the basis of acknowledged Christian character being the

* Used in the "Regular" western sense.

sole term of membership; and could there not be a Union of all such churches as chose to enter into it, which adopted this as the sole term of membership, and which gave satisfactory evidence each to the other, that they carried out the principle, and were in reality churches or assemblages of Christians. Such a Union might at first be small, but those who composed it would at all events be free of the guilt of sectarianism, of rending up the body of Christ, of exhibiting to the world unseemly divisions among the disciples of the Lord, instead of that unity which was prayed for by our Lord as the great instrument of the world's conversion. The change itself would not be great; it would simply amount to throwing away the exclusive name, and affirming the two almost self-evident propositions, that each Church should consist of believers and believers only, or of those whom Christian charity could judge to be such; and that all such Churches should hold communion the one with the other. The change, as to the amount of it, would not be great, but its results might be very important. The body, instead of being a mere denomination, would be a nucleus, a central magnet, attracting to itself the Christianity of the land; or, if this was not practically the case for some time to any very large extent, those who composed it would at least feel that they had cleared themselves of the guilt of schism, which has been the bane of the Christian Church; that they at least were not blameable, if any Christian or body of Christians was separated from their communion."

These remarks were very kindly tendered, in view of the part taken by the conductor of the *Gospel Tribune*, in the call for a convocation which recently resulted in the reorganization of the *Canada Baptist Union*, as set forth in the last number of this journal, by the constitution of which, the right and the liberty is unalterably secured to every individual and church in connexion with the Union, to carry out the views entertained of the communion of saints, and of the Union of Christians, just as far, and yet no further in any particular, than the parties themselves severally understand to be in strict accordance with the holy oracles of Divine truth. Here then, is an organization, of which the most rigid close-communication churches may be consistent members; every church being at liberty to reject from its sacramental communion the membership of all the other churches in the Union, should its views of duty require such rejection: while at the same time, every church is at perfect liberty to assume the most thorough Christian-communication attitude, should it see fit so to do, to the full extent of receiving to its communion, and to its church-membership, *Pedo-baptists* as well as *Baptists*; in fact to receive every one that God has received, simply on *satisfactory evidence* being furnished that He has received them. Should any reproach such a Union on the ground that a part of its members may refuse communion-fellowship to the rest, it is answered that they would do it out of the Union, and that their isolated condition would only make the matter worse. It is thus seen, that the *Canada Baptist Union* secures to its members a very large amount of Christian liberty, presenting the broadest basis for the union of evangelical christians at present known to exist in Canada. But the name is sectarian! *Sectarian* it certainly is; but would any good result from changing it for another, while no other could better represent the denominational position of the Union? In a convocation of all the evangelical denominations of Canada, having in view the termination of the sects, together with their names, for the purpose of forming one grand Union of the whole, it may be taken for granted that in

such a convocation the *Baptists of the Canada Union* will be as forward as any other sect to lay its name *willingly* at the feet of their brethren.

The position taken by this journal in relation to the termination of denominationalisms, and the bringing in of Christian union, then, is simply this; that the sects are already so exceedingly numerous as to render unwarrantable the organization of another, even though it should have for its exclusive object the promotion of Christian union; as the experience of the past fully proves, that neither the disinterestedness of its object, nor the earnestness of its protestations, could long save it from being viewed and treated by the generality of mankind in the light of a new sect; thus aggravating the evil it was designed to remedy; and therefore, that instead of participating in the formation of new sects for the promotion of union, its friends must labour directly to secure an incorporated union of their respective sects, with such others as may be to them approachable, until the end is gained. The bodies thus incorporated being necessarily liberalized by the act, will be thereby prepared for further propositions of incorporation, till the Church shall be freed from the blight of sectarianism, and the world be led to believe by seeing all Christians coöperating as one body for its conversion to God, and associating together as one fold, under one Shepherd.

In promoting union by incorporation, it is conceived that no sect of Christians should demand of another as a pre-requisite to an incorporated union, any greater or more complete conformity in doctrine, than would be implied in their joint endorsement of the following nine particulars:—

1. The Divine inspiration, authority, and sufficiency of the Holy Scriptures;
2. The right and duty of private judgment in the interpretation of the Holy Scriptures;
3. The unity of the Godhead and the Trinity of persons therein;
4. The utter depravity of human nature in consequence of the fall;
5. The incarnation of the Son of God, his work of atonement for sinners of mankind, and his mediatorial intercession and reign;
6. The justification of the sinner by faith alone;
7. The work of the Holy Spirit, in the conversion and sanctification of the sinner;
8. The immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous, and the eternal punishment of the wicked;
9. The Divine institution of the christian ministry, and the obligation and perpetuity of the ordinances of Baptism and the Lord's supper."

Agreement in the belief of these necessary things being all that is now required by evangelical sects, in order to their joint recognition of each other as christians, so far as doctrine is concerned, it seems obvious that a more perfect agreement should never be made a condition of their incorporation in any case. Should it be objected that an incorporation of Sects on a doctrinal basis so general, would involve the necessity of allowing a diversity of teaching in the body; it is answered, that so long as they exist as separate sects, that diversity of teaching must continue under greatly aggravated circumstances—circumstances which make it the interest of each sect to magnify the importance of its peculiarities, and which doom them, severally, to hug, almost of necessity, the chains of their respective errors, from which they might soon be liberated by a free interchange of corrective teaching, which their incorporation would secure, while it would place them all under circumstances, in which it would no longer be their interest to magnify their differences; and thus peace and harmony might again be restored to

the church on earth; imparting to her, *primitive power* in leading all nations to the obedience of faith.

In relation to the question of Church government, important modification of existing systems will, doubtless, be induced by the progressive incorporation of the various sects of Christendom. This much, however, is already universally conceded, that a child of God may live and reach the kingdom of glory under the worst ecclesiastical system, which finds an advocate among evangelical Christians; and hence, upon the doctrinal basis already enunciated, all the sects may at once proceed vigorously with the work of incorporation, with the distinct understanding that every church which cannot be induced to accept of the church government approved and adopted by the majority of the incorporating bodies, shall, under all circumstances, be considered as fully entitled to govern itself; adopting episcopal, Presbyterian, or congregational forms, as shall to it appear the most desirable. Each church would thus possess the government of its choice, while, in connection with the union, it would enjoy all the advantages of organization, in giving efficiency to its efforts for the evangelization of the world, and in promoting its own improvement by a widely extended Christian fellowship. The secession of minorities from the general body of Christians, had never been necessary had the majority always refrained from foolishly assuming the power of enforcing conformity, a power, which the results prove, God never committed to man. Let this power be only heartily and forever renounced, in all its bearings; none presuming to act as lord over God's heritage in any respect. And whereunto all have already attained, let them walk by the same rule and mind the same thing; honoring the right of private judgment in all cases wherein they differ, and the succession of schisms among Christians is at an end. Should the advocate of any particular system of church government, object that a single church cannot govern itself according to his views of church polity, it is answered, that the views which will not admit of a church governing itself, nor yet of finding a man to govern it, are views which admit of being modified to an extent commensurate with the demand; for certainly the objector could not be induced to confess, that in the event of his system becoming extinct, no body of men could ever reproduce it from the word of God.

The kind friends, whose remarks on Union gave rise to these observations, will please accept of them as shadowing forth the writer's reasons for refusing to participate in the organization of a *union sect*, and for believing as he does, that the union sought by all the truly pious, will be better and sooner secured by perseveringly diffusing among the sects a thorough knowledge of each other's doctrines and spirit, as evinced by their respective works and labours of love. This course, it is conceived, cannot fail to awaken in all a desire for united fellowship and co-operation, which must induce a constant drawing together of the denominations, till all names and sects merge into one glorious Body, having "*Christ for its head, THE WORD OF GOD FOR ITS RULE, AND LOVE FOR ITS BOND OF UNION.*"

As the *Hamilton Gazette's* "PLEA FOR UNITY," cannot be noticed at length in this number, the author of the Plea is referred to the preceding as indicative of what would be the result of carrying out his very appropriate suggestion.

For the Gospel Tribune.
LET, AND PREVENT.

There are several passages in our English Bible where these words occur, that are not readily under-

stood by the common reader. Since the time the translation was made the use of these words has undergone a change, so that although at that time they conveyed the idea of the original with sufficient exactness, they now in some passages present a very different meaning. Thus in Isaiah 43: 13; "I will work, and who shall let it?" here the idea of the original would now be better understood if it had been rendered *hinder*, or *restrain*, instead of *let*. The same may be said of the passage in Rom. 1: 13; Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, but was let hitherto"—i. e. was *hindered*. In 2 Thess. 2: 7, it is said; "only he who now letteth will let;"—if the word *let* be here taken in the sense of to allow or permit, the correct meaning of the passage can not be obtained. The Greek word here translated *let* signifies to *restrain*.

Prevent, from its derivation, means to *come before*; then by a slight change, to *anticipate*. In the present use of this word, however, there is another and an inseparable idea connected with the original one, viz., to *hinder*. When it is said in Ps. 119: 147-8, "I prevented the dawning of the morning—mine eyes prevented the night watches," the word *prevent* must be taken according to its derivative meaning. Thus understood, David intimates that he rose before the dawn of the morning to make his supplications, &c. It is not necessary to refer to all the instances of a like use of this word in our Bible; indeed they are too numerous; I will, however, notice two cases of importance in the New Testament: the first is in Matt. 17: 25; "And when he was come into the house Jesus prevented him, saying;" which means that Jesus anticipated what Peter was about to say, or *spoke first*. The other case is in 1 Thess. 4: 15; "we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep." The Greek word here rendered *prevent*, signifies to "*do a thing before another*," "to anticipate." And so the Apostle says that those saints which shall be alive on the earth at the coming of Christ shall not ascend before that the dead in Christ shall have been raised; but when *this* shall have taken place, then they "shall be caught up together with them in the clouds to meet the Lord in the air."

A. D.

Picton, July 1855.

MINUTES OF THE 21st. ANNIVERSARY OF THE OTTAWA BAPTIST ASSOCIATION, HELD WITH THE CHURCH IN BREADALBANE ON THE 21st AND 22nd. OF JUNE, 1855.

The introductory sermon was delivered by the Rev. Mr. Hamilton, of Perth, from Phil. iii. 7, 8. At the close of the sermon, the Association was organized by appointing Rev. Mr. Edwards moderator, and Rev. Mr. Dempsey clerk.

Rev. D. McPhail having implored the divine blessing upon the deliberations of the meeting, the names of delegates from the churches were called for, when it appeared that 8 out of the 10 churches which compose the Association were represented.

Delegates from other associations were invited to take a part in the proceedings of the meeting.

The Circular Letter was called for and read.

A committee of arrangements was appointed and the Association adjourned to meet at 3 o'clock for business.

AFTERNOON SESSION.

The Rev. J. Dempsey conducted the devotional exercises, after which the letters from the several churches were taken up and read. It was then moved by

