PRESBYTERIAN UNION IN SCOTLAND. A fresh interest has been given to this subject, which seems, for a time, to have dropped out of view, by a great meeting of friends of the movement, held in the Free Church of Paisley, a city near Glasgow, on Monday, February 27th. The meeting comprised prominent ministers and laymen of the Free, United and Reformed Prochyterian Churches, United, and Reformed Presbyterian Churches, and constituted the fifth anniversary of the friends of Union, under the auspices of the Association of Office-bearers in the three churches, for the Promotion of Union. The chair was occupied by a layman, who made an excellent opening address, and addresses were delivered by Dr. Buchanan, of the Free Church; Dr. Cairns, of the United; and Dr. Symington, of the Reformed. We give extracts from each of these addresses. Mr. Brown, the chairman, said:

'Augmented and augmenting interest, we think, in the union of the three churches, is felt, and the large assembly now convened, felt, and the large assembly now convened, and concluded as follows:—" Is it not plain, the largest that has ever met in connection even to the most careless observer, that if we with this object, is a proof of the progress it

He then proceeded to consider and reply to three objections to union: 1st, the united body would be too large. Mr. Spurgeon, it seems, has felt it necessary to give a deliverance on the subject, and this is his objection. 2d, the want of a sufficient degree of spirituality, and of a sufficiently high standard of discipline in the bodies proposing to unite.

3d, the sustentation fund and educational questions. To each of these points Mr. Brown made separate replies, and said in general: "When looking at such difficulties, and listening to them when urged by honest friends of the union, we have found relief in looking back to the holy women, on the first day of the week, on their way to the Sepulchre, while it was yet dark, revolving in their own minds, and proposing to one another the question, 'Who shall roll away the stone from the door of the Sepulchre?' So, when the question is asked, who will roll away the difficulties that bar the entrance to the temple of union? we answer. Fear not, only believe: you approach the temple, light from Heaven may dawn upon your path, and a voice be heard saying, 'Speak unto the people that they go forward.''

The Rev. Dr. Robert Buchanan spoke on

"The evils resulting from the divisions of the Christian Church, and the consequent duty of promoting, on sound Scripture principles, ecclesiastical union." He said: "In addressing to this meeting a few observations on the evils resulting from divisions of the Christian Church, I must begin by adverting to the opinion which many hold that these divisions, instead of doing any harm, are a source of great and positive good." He dwelt much upon the contrast between the church and the market-place. In the latter place competition and rivalry were an advantage; not so in the church. The carnal mind finds, in these divisions, an argument for rejecting religion altogether or regarding it with utter indiffer-"However, God, in His wonderful and merciful providence, may cause the divisions of His church to serve at times some useful purpose; in their own nature and tendency these divisions are evil, only evil, and that continually.

Yes, if there be a subject or sight fitted to fill the medita-

tive Christian with sorrow and shame-fitted to make him clothe himself with sackcloth and sit in ashes—it is the subject of the divisions of the Church of Christ—it is the sight of the mischiefs which these divisions have caused—of the fatal hindrances which they have opposed to the conversion of the world. (Hear, hear.) Marius, the banished Roman, sitting alone amid the ruins of Carthage-Rome's once mighty rival—has been thought a scene fitted, by its inherent pathos, for the poet's fancy or the painter's hand. But is it not a scene sterner and darker still that would exhibit that banished archangel who once led the armies of heaven, sitting amid the ruins which division had caused in the Church of Dhrist, and smiling with fiendish malignity ver the blighted hopes and blasted prospects of a perishing world—(loud applause)—of a world in which, eighteen centuries after the within the Synod, ratified it and permitted its coming, the death, and the resurrection of Christ—of a world in which, eighteen cen-turies after Christ issued to His servants the grand commission to preach the gospel to every creature—more than four fifths of its population is still sitting in darkness and in the region and shadow of death? . . While the Evangelical Alliance has served an import-

ant end, we cannot accept any such alliance as the landing-place of Christian union—as all that we are to aim after or to endeavor to attain. No; the Alliance has been one of the pioneers in this great cause—but this is all. It has raised the question of union among the churches, but has no means solved and settled it. There remains a more excellent way than that of any mere Evangelical Alliance, and it is the way which the churches here this evening represented are at this moment following. . . . In a word, and to conclude, where the case in hand is that of churches in one narrow country like Scotland, of churches all sprung from the same ecclesi-astical parentage—of churches all glorying in the contendings and sufferings for truth and righteousness by the same ecclesiastical ancestry-of churches all holding the same Calvinistic and evangelical faith, and the same principles of spiritual independence and religious freedom, for which those noble confessors of other days bled and died—the real question ought surely to be, not is it lawful for such churches to come together and be one, but seem to show that the once proverbial Protesrather, is it lawful for such churches—the Reformed Presbyterian, the United Presbyterian, and the Free—to be anything else than one Free, United, Reformed Presby-terian Church of Scotland."

half of whose work he said, was done. nine topics marked out for investigation as and the Mayor complained to the Home Seto the real views and practices of the Churches cretary, who replied that the Crown lawyers represented, they have passed in review four, and are hopefully engaged upon the fifth; and there is no reason to apprehend that the remaining questions will exceed, nor even that they will equal, in difficulty those which have been so amicably discussed, and so harmoniously adjusted, so far as the committee can adjust them, already. Only on one point out of the four already travelled over has there appeared diversity—that, as all the world knows, bearing on the long-vexed ques-tion of the civil magistrates; but even here there has been found so much ground in common that I for my part do not see why the outstanding differences may not be forborne with. On the whole question of doctrine they are perfectly united, and such shades of doubt and anxiety as had gathered in some minds around this region needed only frank conference and explanation utterly to dispel them. There is left to be discussed by the committee little more than the finance of the as if the Inquisition ever pulled the limbs of different Churches, and then, dealing with a prisoner out of joint, without the best of education grants, together with the extent of intentions! As if law had in any case regard different Churches, and then, dealing with different Churches, and then, dealing with different Churches, and then, dealing with different Churches, and then dealing with different Churches, and then, dealing with different Churches, and then different Churches, and the different Ch which God has in so many ways granted, I Sir George Grey will not put the laws of the cannot look on these as presenting any fea-

several identities." There has also been a solutions in favor of visitation of convents considerable increase of contact outside in were passed by acclamation. It is probable the way of ministerial exchanges and com- that the question will be brought before Parmunion intercourse. I may say for myself liament, and we trust that, if no other imme-

Orkney to the foot of the Cheviots, and I have also had a learned principal of the Free Church dispensing the communion to my people, who received the very satisfactory verdict that he could not have been known from a United Presbyterian. Nor is the reciprocity all on one side. Yesterday, when preaching anniversary sermons for my friend Mr. Middleton, in Glasgow, it delighted me that Dr. Samuel Miller came to the help of that invalid brother in the afternoon; and there was something symbolical in the color of the tickets—red in the morning; for the red cross of voluntaryier: blue in the effect red cross of voluntaryism; blue in the afternoon for the blue banner of Free Churchis.n and in the evening white, denoting the blend ing of these and all others in one unsullied ray of pure perfection.'

Dr. Cairns then proceeded to speak on the topic assigned him, "The Nature, Obligation and Importance of Christian Union, as indicated in our Lord's intercessory Prayer, succeed in our union enterprise, a vast and blessed force is brought to bear on the world's unbelief? We make a counter demonstration to all the rationalism, to all the half-belief, to all the no belief of our times, arresting attention to Christ and his Cross, exalting the ancient and eternal gospel as the one living, all-conquering power of moral impression and transformation, and exhibiting Christianity in its sweetest, purest, most world-subduing enegy, as radiant with all the light and clothed with all the tenderness of love. We wrest from Romanism its favorite argument. match its bastard and simulated unity with a genuine and a true, consecrating by our very toleration of difference the right of tree enquiry, and thus giving a worth, a reality, a sublimity to our vast and far extending con-cord, which shall tell for Christ's truth over the wide world! I hail the coming change (God grant that I may not be disappointed) as the dawn of a brighter epoch than our beloved country has witnessed since the Reform ation! I hail it as the answer to the prayers of saints, martyrs, and confessors, whose names still stir our hearts to the bottom, and whose longings for union are with God! I would hail it with all humility as the answer to the prayer of the great Intercessor, whose time to favor Zion is come, and who is about to employ, it may be, the mighty host that this union shall muster in one array to His standard, to prepare for, or actually to win, some of the commencing victories of the mil-lennial day!"

Rev. Wm. Symington addressed the meeting on "Ecclesiastical Union necessary to the full Development and Manifestation of Chris-tian Union." The speech is but partially tian Union." The speech is but partially quoted in the Weekly Review, to which we are indebted for the materials of the above sketch. Mr. S. spoke of the ecclesiastical feuds and contentions in Scotland, since the Reformation, as presenting a subject of reflection melancholy and humiliating. He regarded the obstacles in the way of union as formidable, but was "strong in the hope that continued friendly conference would show them to be not insurmountable."

The meeting was concluded with devotional exercises and the usual votes of thanks given at transatlantic meetings of the sort.

## CHURCH OF ENGLAND.

Humiliating indeed would be the position of the Church of England, if the ground boldly taken in convocation by the Liberal Party, represented by Dean Stanley, can be sustaired. In a late session of the lower than the convergence of the Church which the church was the church which the church which was the church which which we can be convergenced by the church which which we can be convergenced by the church which we can be con house of the Convocation of Canterbury, the Dean brought in a paper calling in question the legality of the judgment formally passed by convocation against the "Essays and Reviews" which he and his party had vainly

resisted. An additional gravamen was presented by the Dean of Bristol, in which he considered that Convocation had acted illegally in passing a Synodical judgment without the assent and sanction of the Crown. He held that no resolution of Convocation became a Synodical within the Synod, ratified it and permitted its promulgation. He, therefore, considered that the Convocation had hazarded its just consideration in the country, by claiming for its resolution the character, weight, and authority of a Synodical judgment, whereas it was in fact and law no Synodical act at all; and that in doing so it had subjected its members to the penalties prescribed by the Act of Sub-

mission. The so-called liberal party thus design, if possible, to convict the orthodox of disloyalty in their efforts to maintain the doctrinal purity of the Church; an since the privy council has decided that the doctrines taught in 'Essays and Reviews" are not contrary to the teachings of the Church, and that their authors cannot be ejected from their positions or deprived of good and regular standing, it seems to us a plausible inference of the Dean of Bristol and his friends that those who resist and seek to nullify the decision are opposers of the Government. The Church of England is a rationalized State Church, so far as the essentials of government are concerned. Truly orthodox men have no business within its pale.

ABDUCTION CASES in connection with Romish convents seem to be on the increase in England. One which occurred at Brompton is still under investigation. The Christian Work says "this is one of many instances." It also gives the following case, which would tant vigilance of the British Government was a thing quite of the past:

"Lately a girl was carried through Dover by night to Belgium, with her feet bound and a shawl round her face—not tight enough, Dr. Cairns, of Burwick, spoke at length of by some bungling, to stop her screams for help. the progress made by the Joint Committee, She is asserted to be a Protestant. Dover half of whose work he said, was done. "Of was ashamed of this assault on a weak woman, pronounced it to be wholly illegal; but he would not do more than mildly rebuke the innocent sisters, who surely did not mean any harm. So the wrong is unremedied, and the robbery condoned; but the stolen property is

not restored.' The London Weekly Review, of March 4 in a powerful article on the inspection of convents, thus speaks of this extraordinary case What it is that the Ultramontanes would

not do for their Church, we have yet to learn. What Sir George Grey will do for the vindication of personal freedom against Romish craft or violence is illustrated by the astounding fact that, after being advised by the law officers of the Crown that the conduct of those who forced the girl aboard the ship at Dover was illegal, he declined taking proceedings, on the ground that the deforcement had been well-intentioned! Well-intentioned! As if country in force against Ultramontanes, if

of the case, and suggest means to cure or mitigate the evil."

RICHARD WEAVER had been preaching the last of February and first of March in Dublin, in Merion Hall. Though accommodating three to four thousand people, it is too small for the crowds flocking to hear him.

A MONTHLY CONFERENCE of the Open-air Mission Society is held in London. At the one held February 27th, 150 preachers and friends were present, Lord Radstock in the chair. The subject of discussion was "The manner in which our Saviour dealt with Individuals." The Chairman, Rev. Wm. Brock, and others spoke.

REVIVAL IN THE SHETLAND ISLES.—Mr. James Adam, a lay Evangelist, we suppose, has been laboring with extraordinary success on these Islands. S. Wells writes to the Revival of March 9th, that Mr. Adam, before leaving for the Islands, requested him to join in prayer for the conversion of a thousand souls by his instrumentality. Mr. Wells says his faith wavered before so large a number but Mr. Adam believed. The results are given in a letter from Mr. Adam, dated Feb. 13th. He says:—"Since this month came in, it has been the most glorious time I have yet spent in those Islands. Although I have been very weak in body, yet every night I have had meetings, and the crowds of people are great; they are like to tread one upon another, and every night we never have less than forty to sixty anxious souls. So, my dear brother, pray on. I would like to have 3000 souls before I leave these Isles. Now I think I have got a deal above 2000; so, would you ask the Lord to give me them?"

BISHOP OF LONDON S FUND.—At a public meeting held in London, February 28th, at which the lord mayor presided, the bishop stated that the income of this fund, for the first year, had, with interest on that part which was invested, amounted to £100,456, besides £92,000 promised. The bishop said: "They did not wait for an incumbent to write to the fund and ask for assistance; but having a statistical map before them, showing where help was needed, they went and offered succor and assistance where most required He found that there were eleven new churches with new districts, each of which could not be built for a less sum than £9,000, and there was reason to rejoice that others had been stimulated to engage in the work of church

extension." The Christian Work says:-" Provision has been made for the employment of forty-eight missionary clergy. Grants have also been voted for forty parochial curates. Within the same period grants have been paid for forty-seven Scripture Readers, whose stipends are entirely, or in part, paid from the fund. Grants have also been made in aid of the stipends of fifteen parochial mission women.'

FRANCE.

The late elections in the Reformed Church by which orthodox men were chosen to the Presbyterial Council in Paris, by a very small majority, have been confirmed by the consistory, notwithstanding the protest of three rationalist pastors, Messrs. Martin Paschoud, Coquerel, and Montandon, who have appealed to Government, on the ground of the vexed question of personal appearance having been deemed necessary for the inscription of electors. But this objection should have been presented before January to be legally attended to. Universal suffrage, with no religious guarantee worth naming, has also given a majority to radicals in many places, leaving the pious inhabitants as sheep without a shepherd. Secession is expected to be the consequence. In one place, a man of note came forward to be received as mem-ber of a free church, declaring that "he would not be less Huguenot than his fathers. another, eighty out of four hundred are ready to join the free church, and many more in others.

The necessity of seeking out the unknown Protestants of the capital, in view of the elections, has opened an immense field for evangelists, whose work thereby has doubled in extent, and it is not unlikely that men first will continue to meet, and hear and read the Word of God together.

and state the fact that in Toulouse, where, in 1790, there were thirty-seven, in 1865 there are sixty-five! The Sacre Cœur commenced upon nothing in 1804, and now possesses thirty two millions of francs in houses and

lands alone.

THE FRENCH COMMITTEE who have charge of the evangelization of this country, have recently published a report of their operations and their prospects. Six young Spaniards are preparing themselves under the direction of the committee to act as Evangelists. Two still younger pupils are preparing to take the place of the older ones when they enter upon their work. Among the six are two brothers of Matamoros.

Matamoros himself is studying with four of
the candidates at Lausanne. The churches
in Spain, which were crushed by recent persecution, are coming together again under the guidance of their Evangelists. Moreover, there are yet, in this classic land of the Inquisition, a great number of the friends of the truth, unknown to the public, yet more important than is generally believed. 'Seve ral months ago," says the report, "we received from the widow of a Spanish Christian, a list of names unknown even to the persecuted brethren from Malaga, and which shows that, in several large cities of Spain, there are friends of the gospel in no way connected with those previously known to us. In Portugal, the government is as tolerant of our efforts as Spain is intolerant, and the good good results of this favorable disposition have been making themselves manifest for some time past. The word of the Lord is constantly gaining ground in Portugal, and from Portugal we can act directly upon

An interesting interview is also mentioned between the returning Mexican Ambassadors and a Spanish evangelist at Oran in Algiers. The vessel on which the Ambassadors were ceturning lay in that port for sometime. So leep was the impression made upon these officials, that several of them besought the evangelist to preach the gospel in Mexico where he would be received with joy. When Matamoros heard of it, he offered to go at once. The committee, however, did not yet think the time ripe, but hoped before long to commence operations in that country.

GERMANY.

The One Hundred and Nineteen Protestants against Dr. Schenkel's continuance in the Theological Seminary in the so-called Evangelical Church of Baden, have prepared a paper in reply to the rejection by the Ecclesidirector of the seminary; and 2d, that the principles announced by the church authoricannot look on these as presenting any least tures of insuperable difficulty."

The discussion in the committee room had brought them so near together that a leading United Presbyterian member lately remarked, "We are in danger of loosing our marked, "We are in danger of loosing our marked," There has also been a solutions in favor of visitation of convents "inadmissible." intimating however, and the church authorities in their deliverance upon the confession of our church, are not in accordance with the constitution, and tend to the dissolution of the church authorities in their deliverance upon the confession of our church, are not in accordance with the church authorities in their deliverance upon the confession of our church, are not in accordance with the church authorities in their deliverance upon the confession of our church, are not in accordance with the church authorities in their deliverance upon the confession of our church, are not in accordance with the church authorities in their deliverance upon the confession of our church, are not in accordance with the church authorities in their deliverance upon the confession of our church, are not in accordance with the church authorities in their deliverance upon the confession of our church, are not in accordance with the church authorities in their deliverance upon the confession of our church, are not in accordance with the church authorities in their deliverance upon the confession of our church, are not in accordance with the church authorities in their deliverance upon the confession of our church, are not in accordance with the church authorities in their deliverance upon the confession of our church, are not in accordance with the church authorities in their deliverance upon the confession of our church, are not in accordance with the church authorities in their deliverance upon the confession of our church, are not in accordance with the church authorities in their deliverance upon the confession of our church, are not in accordance with the chu constitution, and tend to the dissolution of the church. This address was sent to the authorities of the church, who returned it as "inadmissible," intimating, however, as was done in England with regard to the signers of the Oxford Declaration of the orthodoxy of the church standards, that the act was one to the signers of the Dr. H. Wolfe, and the standards of the orthodoxy of the church standards, that the act was one to the signers of the church standards, that the act was one to the signers of the church standards, that the act was one to the signers of the church standards, that the act was one to the authorities of the church standards, that the act was one to the authorities of the church standards of the church standards of the church standards of the church standards of the orthodoxy of the church standards, that the act was one to the authorities of the church, who returned it as of debt, and all operations are carried on on the cash principle.

BOARD OF DIRECTORS.

Wm. Schmoele, President, E. P. King, H. Schmoele, D. H. Wolfe, A. B. Jarden, Secretary.

THE RELIGION WHILD ABROAL that I have had the greatest pleasure in this diate result follows, a temperate and adequate discussion will show the public the exact state nothing was contained in the Declaration which had not previously been found in the which had not previously been found by the Protest. This complaint is denied by the correspondent of the N. Ev. Kirchenzeitung, who says the declaration contains much new and weighty matter, directed not against Dr. Schenkel, as in the protest, but against the matter of the Deliverance of the church authorities also thorities themselves. The authorities also complain that the declaration was scattered broadcast among the churches, as if with a view of stirring up strife; but it is a suffi-cient answer to this that the deliverance was previously thus distributed and believers were called on to neutralize, if possible, its

evil effects. The position of the protesters continues to awaken sympathy. Besides the address issued by the majority of the clergy of Berlin, others have been sent, numerously signed, by blergymen in Pomerania, under the leadership of the General Superintendent. Dr. aspis, and by clergymen in Posen and Koengsberg under the General Superintendents, Drs. Cranz and Moll.

In accordance with Dr. Fliedner's appointment, made shortly before his death, his true wife and helpmeet became superintendent of the Deaconess Institution at Kaiserswerth, and was confirmed in that position after the death of her husband, by the managers of the Rhemish-Westphalian Society for the Training and Employment of Evangelical Deaconnesses, Oct. 17. Her son-in-law, Pastor Disselhoff, was chosen a member and made the Secretary of the Board; her son George, a

candidate for the ministry, was also made an associate officer in one of the institutions.

PASTOR HARMS is about enlarging the field of his famous Hermannsburg Mission, hitherto restricted entirely to the Caffres. He akes the Teloogoo station in India which, the N. Ev. Kirchenzeitung says, an American Society has been compelled to abandon, on account of the war. The station with the missionary upon it, Greening, has been undertaken by Harms; and a missionary who had hear compelled to be a property of the station of the had been compelled to leave India on account of ill health, has placed himself at the dispo-sal of the Hermannsburg pastor, and is already on his way to reinforce Groening. DUCHY OF NASSAU.

This little principality, in the western part of Germany, is of the united, or evangelical confession. A Pastoral Conference was formed for the duchy on the 31st of last October. The first article of the constitution, adopted after considerable debate and spirited opposition on the part of a rather "liberal" minority, is as follows:-"The Conference makes the Union, as resting upon the Scriptures and the Evangelical Confessions of Faith, the basis of its operations." An executive committee was chosen, at the head of which was placed Dr. Otto, of Herborn. The first regular meeting will be held the present spring.

AUSTRIA.

HINDRANCES TO RELIGIOUS LIBERTY.— Not only in Tyrol, but also in Croatia, every practicable hindrance in thrown in the way of the building of Protestant churches. In Agram, the permission to build which had been given in 1860, was lately hunted up and withdrawn by the governor's counsel.

According to statistics furnished by the Miister of the Interior, there are, in the population of Russia, nearly 55,000,000 adherents of the Orthodox Greek Church. There are 1,960,000 Protestants, especially in the Baltic Provinces: 2,800,000 Catholics, mostly in the west: Armenian Christians 500,000. The number of Jews reaches nearly 1,450,000. Of Mahommedans nearly 5,700,000. Finally, in Siberia there are nearly 5,000,000 heathen. Esthonia and Lithuania, (comprising nearly the half of the agricultural population of the Baltic Provinces) which, some score of years ago, had been led to go over to the Greek Church, have of late frequently expressed the wish to be allowed to come back to Protestantism, which, as is well known, would be contrary to Russian law. Last year several parishes joined not only in the practice of baptism without the assistance of the clergy, but also to refrain from visiting the Greek Unurch entirely An exceedingly earnest request was laid before an imperial commis-Vord of God together.

INCREASE OF CONVENTS.—The journals gelical faith. From the magnanimous and interested in statistics notice, among other gentle nature of the Emperor Alexander II., signs of activity, the increase of convents, it is expected that he will not refuse his conit is expected that he will not refuse his consent to this request. The Greek Bishop of Riga, strangely enough, imagines that the cause of this movement is to be found in the absence of images of the Saints from the Greek Churches of Esthonia and Lithuania, and to remedy the difficulty has furnished 50,000 rubles from Russia.

> IT is better to yield a little than quarrel a great deal, The habit of standing up, as people call it, for their (little) rights is one of the most disagreeable and undignified in the world. Life is too short for the perpetual bickering which attends such a disposition; and unless a very momentous affair indeed. where other people's claims and interests are involved, we question if it is not wiser, happier, and more prudent to yield somewhat of our precious rights than squabble to maintain them. True wisdom is "first pure," then hem. True wisdom is "fi 'peaceable," then "gentle."

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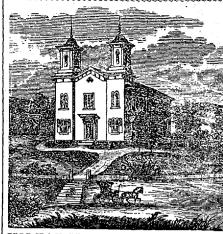
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