

had any book which explains in Spanish the rules and regulations of any of the Churches. Notwithstanding we have adopted some doctrines proved by the Bible, and for the end we have made that sacred Book the principal object of our studies. In our meetings we have collected quite a number of children and grown persons. We have also a school during the week, in which instruction is given gratuitously, so as to propagate in every way the doctrine of our Lord Jesus Christ." From among the converted Mexican laborers of the Monterey camps, six are at work in various parts of North and Central Mexico, and find an open field. At the capital, Mr. Riley meets with the favor of some of the leading citizens, and starts off under unusually promising auspices. Concerning the country, the Christian World, the organ of the Union, says, "As those set to watch and report, as well as work, we emphatically affirm that, upon the face of the earth, there is no field more open, more ready, more desirous, and more hopeful of speedy and large results from Christian effort, than the broad line of country stretching from the city of Mexico, through the city of Zacatecas to Monterey. This is the section we propose to occupy as fast as we may. Stating long ago from Monterey, we now advance a second time from the Capital City. You who may, give prayer and help!"

FATAL RESULT OF BIGOTRY.—A worthy elder of the Irish R. P. Church (O. S.), living at a distance from his congregation in Rathfriland, Co. Down, was often wont to unite in public worship with one or other of the neighboring churches in connection with the General Assembly. On a communion Sabbath he assisted the session of one of these churches in the distribution of the elements. When the next communion season drew near, his own pastor in presence of the session forbade his participating as an elder, and it was more than hinted that weightier ecclesiastical censures were impending. He was told that, if he insisted on it, a "token" could not be legally refused him, [as he was uncondemned by any Church Court,] but that if he "came forward" to commune, many others would stay away. The poor man, who seems to have been of an unusually sensitive disposition, went home, took to his bed, and died within a week. The publication of the facts has created a great stir in Ulster, and no less than five ministers of the R. P. Church have rushed into print in The Banner of Ulster to cover up the facts and defend the session. The last letter in print is from his wife, and confirms the statements made by Rev. Sam. Edgar, a son of the late Dr. Edgar, and pastor of the neighboring Presbyterian church. She says: "The anguish of mind I saw him endure, and the sighs I heard him utter, till he took the bed, from which he never rose, were enough shatter the strongest constitution." She had told Rev. Mr. Hart, his pastor, what the matter was, and the only comfort given was "Tell him not to think of it. Turn his mind from that altogether." Mr. Hart and his friends are now trying the effects of the same receipt on the Presbyterian public, and with as little success.

THE CASE OF REV. L. HAMILTON. The Presbytery of San Jose, before proceeding to trial on the charges, appointed Elder H. Durant to conduct the defence in the absence of Mr. Hamilton. The charges and specifications were then read, and the evidence in proof produced as follows: Common fame brings the following charges against Rev. L. Hamilton, a member of this Presbytery: CHARGE I.

That he holds and advocates doctrines concerning the future state of those who die in impenitency which are contrary to the Word of God and the standards of the Presbyterian Church, and these doctrines are taught in a pamphlet, just published by him, entitled "The Future State or Free Dispensation," for the doctrines contained in said pamphlet, chapters 8, verses 43 and 44. "And if they find offend thee cut it off; it is better for thee to enter into life maimed than having two hands to go into hell, into the fire that shall never be quenched; where the worm dieth not, and the fire is not quenched."

Luke, chap. 16, verses 26, 28, 31.—"And besides all this, between us and you there is a great gulf fixed; so that they who pass from hence to you cannot; neither can they pass to us that would come from thence." And he said, Nay, father Abraham; but if one went unto them from the dead, they would repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." See also "Confession of Faith," chap. 22, section 1; also, chap. 23, section 2.

Specification First.—He holds that there will be a day of grace, or probation, after this life, in which there will be an opportunity to accept offers of mercy through Christ and be saved. The specification under this charge it is proposed to sustain by reference to the pamphlet named above. See page 17.—"The trial of every soul is conducted under moral and spiritual laws that are rigidly impartial, and the crisis which decides the immortality of the soul should be saved, either by the atonement of Christ, or the death of the body, but the hardening of heart, is not the death of the body; but the truth and spirit of God make no further impression on the heart. This degree of hardness is manifestly not reached in the present life by those who die impenitent."

Page 26.—"So when our Saviour says that the sins of one class shall never be forgiven in the world to come, the natural inference from his language is that the sins of some may then be forgiven. Page 55.—"I no longer feel compelled to choke back and smother those words of comfort and of hope which Jesus, the Resurrection and the Life, has put into my heart, not clearing the guilty, making the retribution of ungodliness doubly sure, but giving hope to all and for all in this world or the world to come, who will accept His mercy."

Page 20.—"I rejoice in the better hope which many particular passages and the whole spirit of the Gospel permit me to indulge. Nay, in the light of clearly established history, it seems to me that the Bible and this view must stand or fall together."

Page 52.—"Of the circumstances and methods under which Divine wisdom will deal with the millions who pass into the future world or next neon unbelieving, yet with the moral nature not hopelessly hardened, I have nothing to say. On these points the Bible is silent, and I would not presume to be wise above what is written; but I cannot hesitate to express the joyful assurance—the character of God and the whole tenor of the Gospel are the warrant of His certainty that no erring immortal, whom God's forbearing care can find means in that world to reach and soften and save, will ever be eternally lost."

Page 50.—"If there is any basis of hope, therefore, it must be in the unrevoked methods and resources of that all-loving Father to whom all things are possible, even things harder than that a camel should go through the eye of a needle. We can easily conceive that Christ should be so presented to the sinner in another life, his suffering love so illustrated, the simple facts of his great sacrifice so cleared of the artificial theories by which they have been obscured in all ages of the Church, that his real atonement for simple souls should seem a new truth never heard before."

SPECIFICATION SECOND.—He denies and abjures the doctrine of future punishment, as held in our Confession of Faith. This specification can be sustained by reference to the pamphlet mentioned above. See page 33.—"We infer that there will be no arbitrary exertion of divine power to hold the soul to life, or eternally revivify its powers that it may be kept in suffering. The plea for this idea has been that justice or violated law demand it. But what justice? what law? Is there any sense of justice in your breast or mine, any felt sanctity of God's broken law, that demands this, or would be soothed or gratified by such an arbitrary prolongation of pain, or made more true and loyal to God by having it eternally before our eyes? Can you conceive that the heart of any intelligent creature of God, unless it should be the heart of a demon, could other than revolted by such a spectacle? Dare to think, unfettered by official theory, or the fear that you will be deemed foolish, if you follow that holiest light which the Gospel kindles within you, and you will not hesitate in your answer."

Page 14.—"I have learned to wonder that a man like Mr. Barnes, whose belief compelled this state of mind and rendered no other logically legitimate, and would necessarily, if true, make heaven still darker than earth, unless death kills every human sympathy and turns the saved into white-boned demons instead of pure spirits of love, did not dare to reconsider his creed, and see if he had not exaggerated the true conception of future woe."

Page 20.—Speaking of the "Orthodox Church" he says: "The great body of the people have been driven to stand aloof from her communion and her ministrations. Many, probably the majority, of those who did attend upon her worship, do so under silent protest against the revolting absurdities of her creed."

SPECIFICATION THIRD.—He indicates that the misery of hell may come to an end; and says the duration of future punishment is left by Scripture indefinite. This specification can be sustained by reference to the pamphlet. See page 18. "As to the duration of future punishment I have uttered no definite opinion. I have purposely, and with studied design, been indefinite. I leave the subject where I believe the Scriptures have wisely left it, veiled in mystery."

Page 28.—"Having satisfied myself, by the fullest examination I could give, that the intrinsic force of the word used to express its duration does not settle the question, I was then led to inquire whether, in contrast to which the punishment of the wicked was placed with the joyous life of the righteous, and the fact that the duration of each was expressed by the same word would not compel the inference that the former would be without end. Here, in the absence of any explicit revelation on the point, I could only reason from the nature of the case, from what we know of the laws and powers of the soul. It is the nature of a healthy life to live and grow. It is equally the nature of a diseased life to decline and die. Hence I inferred, and ventured to publicly express the view, that the state of the finally unreclaimed in the world to come would be one of decreasing power and vital sensibility in the whole spiritual being. Respecting the duration of that state I purposely refrained from expressing any opinion."

SPECIFICATION FOURTH.—He holds that whenever the probation of the wicked ends, God simply gives them over and lets them alone; and when so left alone they will be miserable, but their misery will become less and less continually, if it does not cease entirely; and that the climax of positive suffering for sin, and the beginning of its abatement, is reached either in this life or early in the next." This specification can be sustained by reference to the pamphlet.

Page 48.—A growing life will throw some light on a dying life. We have seen the former in its scriptural representation, as a loving knowledge of God, unfolding in ever increasing light, and rising ever nearer its source, through ascending spheres of the revelation of the divine glory. We shall think of the latter, then, as ignorance of God, or that fearing, shrinking sense of his being, which feels Him without knowing Him—in reality the deepest ignorance of what He is—in a growing blindness which is ever closing in on the soul in thicker darkness. This, too, runs on through stages of decay, to a lower and still lower condition."

Page 53.—"Sin and suffering wither mind and heart, instead of increasing their capacities; and by a law as universal as our observation and experience, a dying life, physical, mental, and moral, is ever attended by a decreasing sensibility. We should, therefore, seem to be justified in believing the climax of positive suffering for sin, and the beginning of its abatement, is reached in this life or early in the next."

CHARGE II. Openly casting discredit upon creeds, and upon the Confession of Faith held by the Presbyterian Church, as being opposed to all progress.

SPECIFICATION.—In the pamphlet on "The Future State," he says: "Our standard confession is fossilized, fixed, rigid, stiff, and stony, and changes in its superannuated decrees." This charge and specification can be sustained by reference to the pamphlet.

See page 53.—The same passage as given above under Specification 2d, referring to orthodox creeds as "artificial theories," and urging his hearers to "dare to think unfettered" by them. Page 21.—In protesting against the Presbytery so maintaining our "accepted standards of doctrine" as to compel us to deny him the liberty of preaching his theories in our connection, he says: "I protest in view of that fickleness of religious experience, and low spiritual and moral tone of life apparent in the Church, and among those who adhere most tenaciously and strenuously to the old form of government, enjoining on us a non-commitment that can come only from some modified teaching of the gospel. I protest in the name of that freedom which is essential to the progress of the truth under which science is taking such long and rapid strides forward—a progress more imperatively demanded in the domain of theology and practical religious doctrine and belief, but which such restriction of liberty, in just so far as it is regarded, must inevitably check and cut off. We may easily make our confession of faith a Pope more despotic and oppressive in the way of a growing light than the head of the Roman hierarchy, for he is a living man and can, modify, amend, and strenuously to the old form of government, enjoining on us a non-commitment that can come only from some modified teaching of the gospel. 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