

the Congregational Evangelist. Who is the ritualist? Or are they not twin-brothers?

Under the heading of "Baptist Bigots in America," the *Christian World* says:—

"The bigotry of the close communion Baptists in the United States, by which Dr. Behrends has been driven from the denomination, seems to be passing all bounds. A short time ago, the Genesee Baptist Pastors' Conference invited the Rev. R. C. Palmer to read an essay before them on the communion question, and, discovering a leaning towards liberty in his utterance, they by formal resolution pronounced him unworthy of a place in the Baptist ministry, and called upon his church to dismiss him from his pastorate. The church, in compliance with this insolent interference, have given him three months' notice to quit, and forbidden him in the meantime to administer the Lords' Supper. This incident is only one of many recently reported in our American exchanges, of which the great majority of the English Baptists will read with grief and indignation. The open communion brethren are everywhere being exhorted to "leave the denomination," and this is frequently conveyed in language exceedingly vulgar and offensive. At a recent ministers' meeting in New York, a liberal pastor turned the tables upon the bigots by proposing a string of sarcastic resolutions, one of which ran thus: 'That we repudiate the conduct of any newspaper editor who may publish the sermons of one Charles H. Spurgeon, at least without prefacing the same with the statement that the paper must not be held bound by any sentiments whatever contained in said sermon, or committed to any views held or suspected to be held by one whose heretical views on one subject render him untrustworthy on all.' The mover of the resolution was Dr. J. B. Thomas, whose well-aimed succession of deadly shots at the foes of liberty closed with the following: 'Whereas there linger among us some historical phrases which seem to have reached the sense of glittering generalities, such as "right to inquire," "right of private judgment," "liberty to dif-

fer," &c.; therefore, resolved, that by "right to inquire" is meant the right to search the Scriptures for the confirmation of old opinions held by the majority, and not for their modification, or the formation of new ones, which may be individual; and that as the entertaining of individual opinions in private entails the suspicion of unmanly insincerity, and their expression the odium of a desire to produce dissension, and as it is difficult to avoid either speaking or keeping silent concerning them, we repudiate the conduct of any brother who may venture to form an individual opinion at all. Resolved, that by "right of private judgment," we mean not the right of man to judge for himself concerning his own opinions and conduct, but the right to judge for another man what opinions that man holds and ought to hold, and his duty as consequent thereon. Resolved, that by "liberty to differ," we mean liberty to differ from other denominations, and not from one another, especially not from the majority of this Conference."

Dr. Taylor, of the Broadway tabernacle, in his fifth lecture on preaching, to the Yale Theological students, says that the clamour for brevity in sermons is a bad omen for the churches. "No great theme," he says, "can be treated in fifteen minutes. Therefore brevity means the banishment of doctrinal instruction and systematic exposition, and, as a consequence of that, spiritual dwarfs, and a piety from which manhood has disappeared."

Our readers will be much grieved to observe in our present number an obituary notice of the Rev. D. D. Nighswander, of Granby. Mr. Nighswander was one of our youngest and most promising ministers, having reached only his twenty-ninth year. Shortly after the death of his wife, which occurred in the month of May last, he was laid aside for some