

to seek charges over Congregational churches without changing their views in regard to infant baptism, thus gaining a position where they can covertly insinuate their own principles, and by their conduct make a standing protest against our usages.

We have observed, moreover, in several of the so-called Independent papers, both in the United States and Canada, letters from Baptists complimenting the papers for their liberality, and at the same time, in the shape of question or otherwise, assume the correctness of anti-Pedobaptist views. Now, if anybody answered these letters they would at once be charged with controversy, and, perhaps, what they wrote would never be published by the same papers. It is not controversy so long as our Baptist friends covertly attack us. The controversy begins the moment we begin to defend our belief or usages.

Open warfare is more honourable than the undermining process now being pursued. Congregationalists are not narrow; we believe in a broad platform, and can say, grace be with all who love our Lord Jesus Christ, etc., but it is only reasonable to expect that those who become teachers in our pulpits and colleges, and pastors of our churches should believe and practise for the most part as we do. Surely catholicity and liberality do not require that we should be indifferent as to what faith and usages are taught among us. If there were no denomination of anti-Pedobaptists, we could easily understand persons holding their peculiarities seeking admission into other pulpits, and asking indulgence in regard to where they differ; but we cannot see why Congregationalists should be expected to exercise and allow differences that must ultimately destroy their existence as a body. Whenever other denominations are prepared to throw down the walls of partition, and come into one common, catholic brotherhood, allowing all the differences in form of belief, and in church usages, that are consistent with a living and sincere Christianity, Congregationalists will come more than half way to meet them. They would hail the movement with delight.

But even then, to avoid doubtful disputations, it may be prudent for those who hold similar faith and forms to worship together where it is practicable.

Perhaps we shall never see alike in every

particular, nor is it desirable while we concede to each other the right to differ, and love is conserved. God has stamped variety on all His works, and unity in variety is all we can expect in matter of faith and practice.

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### *SOME THINGS CHRISTIANITY HAS DONE FOR THE WORLD.*

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If it were possible to rob the religion of Jesus Christ of its Divine authority, take from it all that is supernatural, and reduce it to the level of the merely human systems, as Mohammedanism, Buddhism, etc., there would remain a problem greater than any we are now called to solve, in the character of its teachings and their far-reaching effects in blessing and elevating the race—teachings which have their root in principles foreign to the nature of man, and which, as a fact, are not found in any other system of religion, but are special and peculiar to Christianity. In like manner, if it were possible to banish from the world every Bible and every gospel teacher, to do, what some have madly thought could be done—stamp out the existence and very thought of Christianity, to cut it clean away, as the surgeon cuts out the roots of a cancer, yet its principles, its effects, its results would remain; they are so interwoven into the fabric of society, that society itself must be destroyed, and the world lapse into barbarism, before their traces were lost. The world, as a world, little knows, little thinks how much it owes to Christianity, and what a different world this would have been if the Divine Man had never trod its ways, or wrought upon it His wondrous work of life and death, and left for its guidance His teachings. Such thoughts as these, which, we doubt not, have occurred at times to many of our readers, have been intensified to us by the reading of a recently published work on the subject which heads this article.\* It is a calm, dispassionate book, a book of considerable research, and it deals with facts; it states the truth, and very largely leaves the reader to draw his own inferences. The book is marked by candour, almost excessive candour, the writer will not claim for Christianity alone all the improvements and blessings that have come to mankind; he thinks that "many influences, material, moral and intellectual, have combined to affect the advance of the race in morality and humanity," forgetting, as we think, that many of these other causes are in themselves just the results of the principal cause, the power of the gospel. We note this, that the reader may understand that the author of the book is no blind parti-

\* "GESTA CHRISTI: The Achievements of Christ. By C. N. Bruce. Second edition. New York, 1883.