

THE NEW TESTAMENT HOLY  
CATHOLIC CHURCH

III.

From what has been said previously on the Church of Christ as a whole, we are prepared for a demerit to some distinctions that even Protestant theologians have made on this subject. They have, for instance, without any Scriptural warrant, we think, spoken of the Church of Christ as not only "catholic" but "invisible." It would be the merest play upon words, to regard such a use of the word in the sense of the thing qualified being not observable by our physical organ of vision. What a mere shell of any church, and still less of the entire Church of Christ, can be seen by "our mortal eyes." How would it do to speak of the entire British empire as "invisible" and yet, there is hardly a reason to be urged against the use of the word in the one connection that may not be urged against it in the other.

The designation, "Invisible Church," has led to the counter designation, "Visible Church," and men have come to look upon the sum of cathedral piles, elaborate modern church structures, church property in general, church members and officers, as the said "Visible Church." Being a part, and *the tangible*, because the *visible* part, these things, in respectable amounts, (and the larger the more respectable) are deemed imperative they must be had. And those who have plenty of them feel justified in saying, "We are rich and increased in goods and have need of nothing;" and they know not that they are "blind," and that they need their eyes anointed "with eye-salve," that they may "see." Rev. in 17, 18. See what? "The Invisible Church."

No. We maintain that the Church of Jesus Christ is not an "Invisible Church." It can be perceived and known.

On the *heathen*, Paul said to the Romans (i. 20). The invisible (to mortal eyes) things of him from the creation of the world are seen (to reason), being understood by the things that are made, even his eternal power and God-head (divinity) to the end they may be without excuse. It seems, too, that by the *unity* of the Church the world is to be led to believe that Jesus is the Christ. John vii. 23. This unity must evidently be of such a nature that the world can see it. And if the unity, surely the *Church* can be seen. We don't see the unity of the human body and not the body. Then, a knowledge of the false implies a knowledge of the true. Matt. vii. 15, 16. "Ye shall know them by their fruits."

The "ideal" and the "practical Church" is a distinction of a somewhat different and more serviceable kind, though anomalous as it may seem, it is the "Invisible Church" which has been regarded as the "Ideal Church." Where there is no *ideal*, it is difficult in any thing to make advancement in the practical. And where the Apostles have sought to elevate or advance the Practical Church, it has been by so linking in figure the professed Christian community with the Divine Being as to make him so connected a motive power to the church to live more worthy of such an exalted relationship. Example 1 Cor. iii. 16, 17. 2 Cor. vi. 16. Eph. ii. 22.

Another distinction on which we think too great stress has been laid is that of "Doctrine and Polity." Certainly polity is not doctrine, and *vice versa*. In the New Testament there is a doctrine of Christian life, and there is a doctrine of Christian Church Polity. Of the relative importance of these two branches of New Testament doctrine, we shall not now attempt to speak.

COUNTRY PARSON.

(To be continued)

News of the Churches.

A very pleasing incident occurred at a meeting of the members of Zion Church, Montreal, last Wednesday, in the presentation to Thos. Robertson, Esq., late Senior Deacon of the church and Superintendent of the Sunday school, who is about to leave the city permanently, of a very handsome testimonial, consisting of an ice pitcher and tray, two goblets and bowl, two fruit stands and salver, with the following inscription engraved on the pitcher: "Presented to Mr. and Mrs. Thos. Robertson, by the friends of Zion Church and Sunday school, in affectionate remembrance of many years of faithful and earnest work," each piece also having his monogram on it. The Rev. Mr. Bray, in presenting the testimonial, spoke in warm terms of the high estimation in which Mr. Robertson was held by all, of the deep regret that would be felt at his leaving the city, and the great loss sustained by the church, to which Mr. Robertson replied in a modest and appropriate manner.

**HELDERSBORG.** The New Congregational Church was publicly dedicated to the worship of God, on Tuesday, the 8th, February. The Rev. R. W. Wallace, M. A. preached the sermon, Rev. Robt. Burgess, B. D. of White Rock, Mich., read the Scriptures, Rev. W. Burgess, L. C. P. offered the dedicatory prayer. The Pastor, Rev. E. J. Burgess, read the historic statement, giving a brief sketch of the work during the past three years. A most enjoyable tea-meeting was held in the evening, thanks to the bounty of the ladies and the enthusiasm of the people, who had already subscribed liberally to the building. The sum of \$143.05 was soon raised, clearing the remaining debt and leaving a balance in the treasury of \$27.05. We are much encouraged. (Cont.)

**TORONTO.** The teachers of the Congregational Sunday Schools held their ninth annual social in the school room of the Northern Church on the evening of Tuesday, 22nd ult. This social has come to be an institution among the Congregational schools of the city, and is looked forward to year by year with considerable interest. Each school in order enacts the host, and entertains the rest. This year it fell to the turn of the Northern, and its teachers used every effort to make the meeting a pleasant one. The room was gay with the handsome silk banners belonging to the school, the Bible Class rooms became little art-galleries, and the lady teachers discoursed sweet music on the piano during the time occupied by tea. About 150 were present, all the schools in the city being represented, most of them fully. It was a matter of regret that the Western had arranged a lecture on the same evening, which could not be postponed, and thus diminished the attendance of its teachers. On entering the room the visitors were greeted by a handsome motto, "Welcome, Fellow-Workers, prepared for the occasion by Mr. W. Revell, while Mr. Webb, who had provided the tables, had decorated the cakes and figures with mottoes for the schools, thus, a hen sitting on a nest (all of sponge cake,) had the motto, "Zion, Mother of us all"—and the Mount Zion Mission had: Fort with its guns bristling all round "Hold the Fort" on it, and the motto, "Zion, our Youngest Child." After an hour and a half spent at the tea table and in social intercourse, the Superintendent of the Northern took the chair, having on the platform with him Mr. Ashdown, Superintendent of Zion school; Mr. Francis Robinson, Superintendent of Bond-St.; Mr. Parker, Superintendent of Yorkville; and Mr. Green, Superintendent of Don Mount Mission. Several hymns were sung by all present. Miss Scott, Miss E. Copp and Mr. Phineas Burton each sang a solo. Mr. J. J. Woodhouse read

a paper on "Sunday School Work at Head Quarters in London," giving details of the machinery of 56 Old Bailey, and, not least to some present, the prizes gained at the combined examination of all the schools on the last quarter's lessons of 1880, were distributed. These, to the value of \$5, \$3, and \$2 respectively were taken, first, by John Dawkins, of Zion School; and, Flora Dawkins, of the Northern; third, Fanny Defries, of Mount Zion Mission. After this, "Now pray we for country," was sung, and Rev. H. D. Powis closed the meeting with prayer and the benediction. Another half hour was spent in discussing ice cream and cakes, and at about half-past ten the meeting broke up, after resolving, on the invitation of the Yorkville school, to meet there next year, all uniting, in saying that the evening had been most enjoyable.

**EATON, QUE.**—Rev. W. W. Smith has intimated his resignation of the pastorate at Eaton, after a three years' residence there. He has made, as yet, no arrangements for the future. His work closes in Eaton on 1st May.

**DANVILLE, QUE.** Through a typographical error in ours of 10th inst., we were made to say that "Deacon J. Goodhue" and his sons had made an offer to pay off the church debt. It should have been "J. N. Goodhue."

**EMBRO.** The church here having declined the request from Stouffville, Rev. E. D. Silcox will enter upon his work next Sabbath.

**STOUFFVILLE.** In the absence of Mr. Silcox, Rev. A. E. McGregor supplied here on the 20th inst. Any one wishing to correspond with this church may do so through Mr. James Blackie, Secretary. Post cards will be unnoticed. A very successful social was held at the house of Deacon Mertens last Thursday evening. Collection amounted to \$28.60.

**PERSONAL.** We regret to learn that the Rev. J. F. Malcolm has been compelled to resign his charge in Armada, Michigan, through ill health, and return to Whitby. Mr. Malcolm received the following address from the Church:

"Resolved, that as a Church and Society we regret that the health of our pastor, Rev. J. F. Malcolm, has compelled him to sever his connection with us, so soon after commencing his labors. Although he feels it necessary to leave us, we will ever remember him in love, and as one who has labored earnestly to advance the Lord's work; and will pray that the blessing of God may be with him and his wherever called to labor."

The above resolution was adopted at a meeting of the First Congregational Church and Society, Armada, Michigan.

E. D. A. TRUB,

Feb. 15, 1881. Clerk.

Mr. Malcolm writes that he is ready to fill any vacancy though not yet prepared to accept a Pastorate.

**PERSONAL.** The address of the Rev. S. Sykes is Liverpool, Queen's Co., Nova Scotia.

"MY FATHER'S BUSINESS."

BY REV. C. DUFF, M. A.

For heaven's work I'm sent, No listlessness  
For me. Into this life's brief span I'll press  
The pain and labor of "all righteousness."

This famous City, Temple and abode  
Of Zion's King—the Holy Hill of God—  
Are but the mile-stones of my heavenly  
road.

From great processions, priestly pomp and  
pride:  
From formal, carnal rites. O, let me hide,  
With sacred books and teachers to abide.

"The Law," through earliest teaching, hath  
for me  
True charms from which all other things  
are free:  
In it my Father's will appears to be.

For this I'm most concerned. First I must  
know  
It well: "Mid flash of thoughts with  
thoughts that glow,  
That will to me, Eternal Spirit show."

Not purest, highest pleasure's paths are  
prime.  
But duty's sterner, humbler ways, sublime:  
In these I'll walk; and, patient, bide my  
time.

Deny myself the teaching and the lore  
Of learned Rabbis, and obey the more,  
The law of God by parents held in store.

Back to my home, obediently, I go  
To teach humanity thus how to know  
The discipline of heaven on earth below:

How the Divine yields to the human now,  
That men may learn how greatest, hence-  
forth, *hinc*.  
May truly bend and conquer as they bow.

Every one will regret to hear that the Rev. John Smith Moffatt, a worthy son of a noble father, the missionary patriarch, who was recently appointed by the Transvaal Government to the office of Protector of the Natives, has been "severely beaten and threatened with death." I suppose that the perpetrators were Boers, but the telegram is altogether tantalizing from its scantiness and obscurity. Mr. Moffatt, like his father, has proved himself a true friend to the natives of South Africa, and has devoted his life to their interests. This indeed may not improbably have been the occasion of the incident referred to. Those who knew him in earlier days at school and college cannot but retain a vivid impression of his many fine qualities, and his friends in this country will look anxiously for further news of him. — *Christian World*.

The Methodists have held a camp-meeting in North India, which, according to the Rev. E. W. Parker, was a great success. He says: "There were over 80 tents and huts in the grove, and at the time of taking the census there were 843 persons in the camp who were stopping on the ground. Our love-feast lasted two hours and a half, and 174 persons spoke. During the last days of the meeting the testimonies were nearly all witnesses of entire consecration. All the services were in Hindustani, and the exercises were a new thing in India; yet I never attended a better meeting anywhere, and never listened to clearer or more intelligent testimonies from any people. We closed by marching out into the grove, which had been lighted up, at nine o'clock at night, and forming in circle, with joined hands, to make an unbroken ring, thereby representing that we are one in Christ, no nationality, no caste, no class, no color—all one in Jesus our Saviour. In this land of caste and prejudices the scene was intensely impressive. All who retained enmity or caste-spirit in their hearts were told to break the ring and step out. The responses came from all parts of the circle. There are none such now. So many as 800 native Christians never met together before in these provinces."

**REST AND COMFORT TO THE SUFFERING.**—"Brown's Household Panacea" has no equal for relieving pain, both internal and external. It cures Pain in the Side, Back or Bowels, Sore throat, Rheumatism, Tooth-ache, Lumbago, and any kind of a Pain or Ache. "It will most surely quicken the Blood and Heal, as its acting power is wonderful." "Brown's Household Panacea," being acknowledged as the great Pain Reliever, and of double the strength of any other Elixir or Liniment in the world, should be in every family handy for use when wanted, "as it really is the best remedy in the world for Cramps in the Stomach, and Pains and Aches of all kinds," and is for sale by all Druggists at 25 cents a bottle.

**MOTHERS' MOTHERS' MOTHERS'!**—Are you disturbed at night and broken of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, go at once and get a bottle of MRS. WINSLOW'S SOOTHING SYRUP. It will relieve the poor little sufferer immediately—depend upon it; there is no mistake about it. There is not a mother on earth who has ever used it, who will not tell you at once that it will regulate the bowels, and give rest to the mother, and relief and health to the child, operating like magic. It is perfectly safe to use in all cases, and pleasant to the taste, and is the prescription of one of the oldest and best female physicians and nurses in the United States. Sold everywhere at 25 cents a bottle.