

tices were followed which prophets, evangelists, and apostles approve.

There are no authentic monuments remaining of Columba's time in the island, but he was buried somewhere there, and as the stranger treads the shores of that sea-washed island from whence savage clans and fierce sea rovers derived the light of charity and the blessings of the gospel, he must own the force of the sentence wrung from the sturdy Englishman, who certainly was not drawn by anything merely Scottish: "The man is little to be envied whose patriotism would not gain force on the plains of Marathon, or whose piety would not grow warmer among the ruins of Iona."

IRELAND.

Readers of secular newspapers are kept fully informed of the deplorable position of affairs in Ireland to-day. Whatever may be said as to the misgovernment and oppression of the Irish people in the past—and we are not of those who would deny that there has been both—nothing can justify the action of the leading agitators to-day. The Government in power is most unquestionably one that is sincerely desirous of doing justice to Ireland; it has given the surest proofs of its desire, it has advanced toward the work with no hesitating step; but because its leaders refuse to inaugurate what would be really revolutionary measures, practically to give the affairs of the kingdom into the hands of a knot of reckless incendiaries, the worst passions of the people have been excited, the whole land is volcanic and may break forth in fire and smoke at any moment, outrages against life and property have alarmingly increased, and some of the best friends of Ireland, its truest benefactors, are leaving it defeated in purpose and sick at heart. The attempt to bring some of the leading agitators to justice failed, as there was no doubt it would fail, and authority is powerless. The land is held by an army. Not only so, but the effects are felt throughout England. There are constant rumors of Fenian outrages; guards are being doubled over all the armories and magazines where there are guns or ammunition stored, and there is a feeling of disquiet and apprehension almost universal.

We in Canada have so far felt no effects of this present agitation, but we do not know how long we may be exempt; it is quite possible that if this agitation continues until the summer the Fenians may repeat the tactics of 1866, and endeavor to strike England through Canada. Of the final result there will be no doubt; but we cannot tell what disturbance and suffering there may be in the mean time. What can we do? Just this; remember unhappy, distracted Ireland before a throne of grace; pray that a better spirit may be turned upon it; that the counsels of bad men may, like the counsel of Ahithophel, be brought to nought, and that peace, order, and righteousness may return to the land. Let us not forget the head of the Imperial Government;—the violent attacks made upon him by the Home Rule party in the House of Commons may lead some poor deluded man to think that Mr. Gladstone's life is the obstacle to "justice to Ireland." He would not

be the first prime minister that has fallen by the hands of an assassin. God save him, and all true men like William Ewart Gladstone.

The evils of Ireland are deep and manifold—they do not come within our sphere to discuss; but of one thing we are sure, that the signal for the resurrection of Ireland practically, will be its conversion from Popery. God speed the day. What can we do towards it?

THE NEW TESTAMENT, OR "HOLY CATHOLIC CHURCH."

I.

It is a good sign of the times to see churches or denominations restive in relation to the present state of things affecting the interests of the Redeemer's Kingdom, and referring to the New Testament for light in regard to them. As Congregationalists we ought to have, not only nothing to fear, but very much to hope from such an appeal. With some sense, I trust, of the importance of the subject, I propose to contribute a few brief articles to the columns of THE CANADIAN INDEPENDENT, on the "Holy Catholic Church" of the New Testament, with the lessons to be learned therefrom for the shaping of our "policy" of the future.

There is no expression in the original language of the New Testament which can be translated by the phrase, "The Holy Catholic Church." It may, however, be regarded as embodying what is very clearly taught therein concerning the Church of Jesus Christ. The attributes ascribed to that Church, especially in the epistle to the Ephesians, fully sustain or bear out all that it may be justly claimed to include. The Church as "the body of Christ," to which God "gave him to be head over all things," is clearly the *Universal Church* (Eph. i. 22, 23). Such also is the Church which Christ "loved," and for which "he gave himself" a sin offering (Eph. v. 25); in reference to which also, he says, "I will build my Church" (Matt. xvi. 18). It is referred to as *Holy*, having been the object of Christ's love and sacrifice; "that he might present it to himself a glorious Church; not having spot or wrinkle or any such thing; but that it should be *holy* and without blemish" (Eph. v. 27).

The principal figures by which this Church is represented in the New Testament are the *vine* (John xv. 5), the *sheep-fold* (John x. 1, 7, 16), the *natural body* (1 Cor. xii. 12), a *Kingdom* (John xviii. 36), and the *family* (Eph. iii. 15).

Portions or sections of this Holy Catholic Church are addressed severally as "the church of God which is at Corinth" (1 Cor. i. 2), "the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ" (1 Thes. i. 1), "the saints and faithful brethren which are in Christ Jesus, which are at Colosse" (Col. i. 1). Then, simply as "the Church of Ephesus" (Rev. ii. 1), "the Church in Thyatira" (ii. 18), "the Church in Sardis" (iii. 1), and "the churches of Galatia" (Gal. i. 2).

This Church, be it observed, is not an "*e pluribus unum*" (one thing from many) as a nation formed from many states, but rather an "*e uno plura*" (many from one) as the family or the flock (Gal. iii. 16), (Heb. xi. 12). Not a conglomerate; wythed, hooped or corded together, but a life flowing through numerous channels, and in numerous directions; "from which all the body by joints and bands, and knit together, increaseth with the increase of God" (Col. ii. 19).

COUNTRY PARSON.

BOND STREET CHURCH.

To the Editor of the Canadian Independent.

DEAR SIR, In pursuance of the order of the Church, I have pleasure in enclosing, for publication in your next issue, the answer of the Church to the resolutions of which a copy appeared in the INDEPENDENT of the 20th ult.

Yours truly,

THOMAS ELGAR, Sec.
Bond Street Congregational Church,
Toronto, Feb. 5, 1881.

On the 26th January, at the annual meeting of the Bond street church, the resolutions were taken into consideration, and the new Deacon's Board submitted the subjoined reply, which was adopted unanimously:

"That in review of the recent action of the churches of our faith and order in this city in response to the efforts of this church towards a renewal of fellowship, be it hereby resolved:

"1. That to the Western Church and its late pastor, the Rev. J. B. Sison, we beg to express our high appreciation of the Christian sympathy and fellowship extended at a time and under circumstances when such sympathy and fellowship were most needed, and for the renewed expression of its confidence so recently tendered. The Church assures their brethren of its hearty reciprocation, and pledges itself to earnest co-operation with them in every good word and work. It gladly avails itself of the opportunity thus afforded to further assure the Western fellowship of its hope and prayer that an under shepherd may ere long be settled over them in the gospel who shall worthily succeed their late esteemed pastor.

"2. In response to a resolution of a conference adopted by the Northern, Zion, and Yorkville churches, this church records its opinion that the proceedings of the said conference were un-congregational, inasmuch as definite action was taken, which action should have been left to the respective churches referred to.

"3. That the church emphatically repudiates the suggestion of 'wrong doing' conveyed in the resolution, and considers the imputation as unworthy of a body of Christian brethren, themselves subject to error and mistake.

"4. With regard to the withdrawal of the church from the Congregational Union of Ontario and Quebec, the church regrets that the conference alluded to felt itself called upon to pass judgment. This is a subject entirely between the church and the Union, and will be considered at the proper time and place. In the meanwhile, the church would place on record that no discourtesy whatever was shown towards the committee of the Union appointed to confer with it, but the very reverse, as the following correspondence will prove:

LETTER FROM DR. WILKES, DATED HAMILTON, JUNE 21ST, 1878.

"To the Secretary of the Bond Street Church:

"DEAR SIR, Your communication from the Bond street Church, withdrawing from the Congregational Union of Ontario and Quebec, was in accordance with rule referred to the Membership Committee, which, after due consideration, reported a resolution as follows: *Resolved*, that the letter of Bond Street Congregational Church, Toronto, be laid upon the table meanwhile, and that a committee be appointed to confer with the Church and report thereon to the Union as soon as possible, because it is due to a Church that has held the position which this Church has for so long a time, to make all reasonable efforts to retain it in the Union; said committee to consist of the chairman of the Union, the Rev. R. K. Black, Revs. Dr. Wilkes, Dr. Cornish, and K. M. Fenwick.

"Prior to leaving London this committee met, and appointing me convenor

requested me to address you as secretary of the church, stating our appointment, and that as it would not be possible for us within any reasonable time to confer with the church otherwise than by written correspondence, we should feel obliged by any communication from the church to us which they may deem it proper to make in view of the design mentioned in the resolution. I return to Montreal probably next week, and may be addressed there at any time.

"Yours very truly,

"HENRY WILKES."

The following letter was sent in reply. —

"BOND ST. CONGREGATIONAL CHURCH,
Toronto, August 9th, 1878.

"The Rev. Henry Wilkes, D.D., L.L.D.:

"DEAR SIR, Your letter of the 21st June came duly to hand and was read to the church at its last church meeting on July 31st. The church instructed its officers to address a letter to you as convenor of the committee appointed by the Union at London in June last, to the following effect: First of all, the church begs to express its full appreciation of the kindness that led to the appointment of that committee, at the same time the church begs to assure the committee that it was in no spirit of childish irritation that it resolved to withdraw from the Union. It was not a pleasant task to sever associations that had been cherished for more than a quarter of a century. But the church was compelled by self respect and urged by the reasons already assigned to break away. The church did not desire to compromise the Union nor any of its members, nor did it desire to be the occasion of strife, but it did desire for itself, that it might be permitted to perform undisturbed the work the Master assigned it. The church quite clearly understands that severance from the Union is not severance from the denomination."

"The Year-Book for 1873-4 says, p. 14, that 'It is not necessary to the good and regular standing of a minister or church to be connected with the Union.' This church came to its decision deliberately and prayerfully, and if it had ever entertained a doubt of the wisdom of its course, the July issue of the denominational organ would have settled that doubt.

"While the church maintains as warmly as ever its attachment to the denomination, and desires to owe to its uttermost the cause of Congregationalism in Canada, it is fully and unanimously of the opinion that withdrawal from the Congregational Union of Ontario and Quebec is its only honorable course.

("Signed) Thomas W. Handford, pastor, James Fraser, James Thomson, Edward Beckett, James Farquhar, Francis Robinson, deacons."

"5. While desiring fellowship with all Evangelical churches of its own and other denominations, this church resolves that under no consideration will it revive the discussion of those unhappy mistakes into which it fell, and for which it expresses its sorrow and regret. Such a course will, it is believed, soonest allay differences that necessarily exist with respect thereto.

"6. While forgetting the things behind, we desire to press forward in the spirit of the Gospel, which invariably cherishes 'peace and good will' towards all; and may the Divine Head of the Church ever be our strength, and use us as a people for the furtherance of His Kingdom in the hearts of men.

Signed by order of the church,

THOMAS ELGAR,

Secretary Bond street Congregational Church.

THESE SIX—the peevish, the niggard, the dissatisfied, the passionate, the suspicious, and those who live upon others' means—are forever unhappy.