

Congregationalists of the Dominion are planning to put the Seminary on a basis adequate to fill their pulpits, that have depended too largely, and to their hurt, on supplies from abroad.

HENRY WARD BEECHER has withdrawn from membership in the New York and Brooklyn Congregational Association, with which he has been connected since its formation in 1847. This association formerly included all the clergymen and churches of the denomination in the two cities, but after the troubles of 1875 about one-half of the members of the association withdrew, and, headed by the Rev. Drs. R. S. Storrs, Budington, Taylor, and Scudder, formed the Manhattan Congregational Association, the New York and Brooklyn still retaining its denominational connection if not its influence. Mr. Beecher withdraws because he does not desire others to share the responsibility of his views which he in a set speech declared. He retains his belief in the Trinity, the inspiration of the Scriptures, avows sympathy with the moral influence theory of the atonement plus an indefinable something more, holds to the belief that character here affects life both now and hereafter, but that the endlessness of future suffering is not taught by the Bible. Regarding misconception of his teachings, he says: "The misconception is partly my fault. I have my own temperament and my own method of preaching. I make many mistakes. Am intense and earnest, and out of necessity sometimes exaggerate. I wouldn't do it if I could help it. Sometimes I am caught up and carried out of myself, so that I say what I could not think in my study. I see and hear things which I cannot explain. I can't explain all I do." Regarding all which we simply say, considering the real influence for good exerted by Mr. Beecher in his country's anti-slavery struggles, we would, refraining all criticism, leave the act and explanation to tell their own tales.

THE friends of the McAll Mission in Paris will be sorry to learn of the recent sudden death of Rev. George T. Dodds, the editor of the *McAll Quarterly*, the right arm of the McAll Mission, the trusted counsellor of Mr. McAll, and his chief executive in opening and developing new mission stations in France.

He represented one of the well-known families of Scotland, and was a young man of very rare gifts; a fine scholar, with many accomplishments and acquisitions. We remember his manly, simple, earnest appearance when, two years ago, he earnestly addressed the Toronto Ministerial Association upon the great work to which he was devoting his energies and life. The circumstances of his death were particularly sad. Wearied with work he left Paris with his family for a fortnight in the country, and while there they were poisoned by eating mushrooms, but in his case alone the effects were fatal. Mr. Dodds leaves a wife, who is a daughter of Rev. Dr. Bonar, of Edinburgh, the well-known poet and preacher, and four little children to mourn what seems an untimely departure.

THE *Canadian Baptist* thus notices our article on "Historical Independency:"—"THE CANADIAN INDEPENDENT has an article on 'Historical Independency,' in which it is maintained that 'toleration in English history is inseparable from the name 'Independent,' or 'Congregational.'" Now, if the writer meant to include Baptists in these more general appellatives, we have no objection to make. Baptists were the first and only consistent advocates of the principle not simply of toleration, but of *absolute liberty of conscience*. When Anglicans and Presbyterians were persecutors, and when most Independents would have been content with toleration, Baptists were writing pleas for liberty of conscience, and protesting against any compromise with error and oppression. We expect, before long, to give our readers an outline history of the principle of liberty of conscience." We do not object to the *open communion* men of early days being classed with those Independents who were pioneers in the struggle for liberty of conscience and toleration, and we are ready to be corrected in our historical allusions by any good authority. At the same time we are not yet convinced that the Baptist claim to priority is valid. It is contended that Leonard Busher, of whose personal history little is known, in a tract presented to King and Parliament in 1614, pleaded earnestly for toleration; which tract—by Henry Burton, an Independent in the days of the Civil War—was reprinted with a prefixed address. But a full genera-