

Contributed Articles

THE NEW TESTAMENT HOLY CATHOLIC CHURCH.

No. IV.

In my last, several distinctions were pointed out which, in the writer's estimation, seemed to darken "counsel by words without knowledge." These distinctions relate to the Church of Christ as a whole. I now come to speak of some, and especially of one, which ought to be made in speaking of particular churches or denominations; and that is, the distinction between a professedly Christian community and the civil incorporation of that community. Either the community can exist without the incorporation, or it is dependent upon the incorporation for its existence. This is self-evident. All Christian denominations were in the first instance independent of the civil power; the spiritual forces of their germs alone bringing them into existence and into sufficient prominence for them to deem it necessary to ask recognition of the state. And why not, you ask, those forces carry them thus into the sphere of the state? Are not the genuine spiritual forces of Christianity to sanctify human conduct in every sphere of life? Yes, but the question does not cover the whole ground. Christian men working in the state and blessing it with the influences of their lives and principles,—that is one thing. Christian men putting a certain gauge of doctrine and conduct upon their own spiritual life forces, and asking the civil power to make that a fixture forever hereafter in the shape of deeds of trust or of special acts of incorporation,—that is quite another. It is not simple recognition, but making the Christian life measure of one day the particular standard by which to judge that of future generations, and attaching as a penalty for deviation from it, the loss of position and property. This is the introduction of a foreign force, and quite different from the spiritual forces of the Church of Christ. It is easy to be perceived as a dangerous instrument, both for ecclesiastical conservatism and ecclesiastical propagandism. Besides, it more or less essentially fixes upon the communities which it affects, the conviction and feeling that their types of doctrine, worship and discipline, are the veritable doctrines, worship and discipline of the Church of Christ. Not that they are simply better than others; but that they are in such a sense Christ's as that others must not be recognized as being His. What, but this feeling with the difficulties arising directly out of acts of incorporation and deeds of trust, stands in the way of a thorough and hearty Christian union between Presbyterians, Methodists of all shades, Baptists and Congregationalists in Canada? The spiritual life, practical thought, and Christian work are already largely unified, and are becoming more and more so daily. They never could have got so far apart as they have done but for this connection with the civil power. And the fact that they are coming together is almost wholly in spite of it, and not in consequence of it. The spiritual tide is rising, and, therefore, the banks of separation are being overflowed or carried away.

To far too great an extent, it both has been, and still is the parent of "mental reservations," of solemn false declarations, of evasions and equivocations, on the part of those who are set for "the defence of the truth," and few examples in righteousness.

Then, we look to the New Testament in vain for any semblance even of acts of incorporation, or of state recognition of the Church of Christ, universal or local.

COUNTRY PARSON.

News of the Churches.

TORONTO, ZION.—The friends of this church and of its pastor, the Rev. H. D. Powis, will be pleased to learn that at a special and largely attended meeting of the congregation held on the 9th inst., the following resolution was carried by a very large majority "That it is desirable that a removal should take place as soon as practicable to a more suitable locality, the demands of commerce fast surrounding the present position with manufacturing interests and commercial life." A committee was appointed to take the necessary steps to carry out the resolution.

TORONTO, WESTERN. The church has given a call to the pastorate to the Rev. A. T. Macgregor, late of Listowel. We have not yet heard if Mr. Macgregor accepts.

PLEASANT RIVER, N.S.—Rev. W. Peacock, of Margaree, C. B., is now supplying Pleasant River for a time. They desire him to remain as their pastor. These churches have suffered severely from long lack of pastoral oversight. They are in the midst of a wide field of labor. But what would Margaree do?

Denominational Notes.

In view of the approaching jubilee of the Congregational Union it appears to us that the Rev. William Tyler has suggested an excellent idea. He proposes to commemorate the event by a united denominational effort to pay off the whole of the chapel debts. This is direct, practical, and manageable. It is, moreover, a strictly jubilistic idea. The year of jubilee was celebrated by the redemption of all mortgaged property, and by remissions and settlements of the most complete and joyous kind. Few things are more troublesome to a church than a chapel debt. Its weight is felt all the year round; it throws a cold shadow upon every enterprise; and it limits the range of the church's influence in every direction. We may add, and shall be well supported by no doubtful testimony, that the Minister has nearly always to pay the chapel debt. By foregoing part of his income, by spending his time in begging, by pressing his personal friends into the service, and in many other ways, the Minister becomes the practical bearer of the debt. The time has come for putting an immediate end to the mischief which now exists, and the iron should be struck whilst it is hot. We entreat Mr. Tyler to keep his idea well before the denomination, and assure him of our willingness to join other journals in heartily co-operation with him in his most useful object.

The Congregational churches of Vermont have sent to foreign fields nearly two hundred male and female missionaries.

Successful united prayer meetings. I understand, were held on a recent Sunday evening amongst the Congregationalists of East London. It was arranged that the usual evening service in each church should be curtailed a little, so as to give the various congregations an opportunity of finding their way by a quarter past eight to the central meeting-place. The district, I believe, was divided into three or four sections, so that none might have to travel far. From all quarters very encouraging reports of these united meetings for prayer have come, and the influence of such gatherings cannot fail to prove lasting and beneficial.

By the way, might not the Congregationalists, and indeed other sections of the Church of Christ in other places, follow the above example with advantage and profit, both to themselves and the outside world? It is to be feared that in some quarters Independency is independent with a vengeance, the members of

churches in close proximity to one another literally knowing nothing of one another's company and work. The maxim, "As iron sharpeneth iron so doth the countenance of a man his friend," can hardly be believed, we should think, by many modern churches. And yet union strength, and the communion of saints ought assuredly to be prized as one of the choicest privileges of the Christian life.—*Fountain.*

We should hardly have thought it, but the facts so to show that there are ninety-seven men within fifteen miles of the Congregational House who belong to the Congregational denomination, and may properly write the title Rev. before their names, but are not in the pastoral charge of churches. Only about twenty-five of them desire a settlement. If we were to extend the circuit so as to reach out thirty miles from the city we should increase the number to 150, but those desiring a pastorage would then be only thirty as nearly as we can estimate. Of his whole number thirty may be said to be retired, thirteen are secretaries, eleven are editors, agents and treasurers, and five are in business. In the preparation of this list we have been assisted by Mr. Geo. Bond of the Ministerial Bureau in the Congregational Library.—*Congregationist.*

Madagascar has 70,125 church members, nearly seven-ninths as many as the Congregational churches in Massachusetts.

Notwithstanding all that has been said to the contrary, we believe that churches, as a general rule, have great confidence in the advice of a council. In illustration of this notice the case of the church at Seneca Falls, N.Y., which thanked a council last week for its advice, though it stands directly in the way of installing the minister whom it had called, J. Edwards Bell, formerly of Reading, Mass.

The Rev. J. Stannard preached his farewell sermon at Ramsden-street Chapel, Huddersfield, on Sunday evening, Feb. 3, completing on that day the seventh year of his ministry. On the following evening a meeting of his friends and supporters, to the number of about 250, was held in the school under the chapel, Mr. J. E. Wilkins presiding. On the motion of Mr. C. Hirst, jun., seconded by Mr. S. Arlorn, and supported by Alderman Woodhead, J.P., and Mr. C. Feungley, a resolution was unanimously adopted condemning the conduct of the majority of the trustees of this chapel in instituting the suit, "Jones and Others v. Stannard and Others," and expressing deep regret at being compelled to go forth from a chapel which had been to them so long a spiritual home, in order to secure freedom of worship. A subsequent resolution was adopted "that we forthwith proceed to form a new Congregational Independent Church," and appointing a committee to secure suitable temporary premises, and to make all necessary arrangements. At the close of the proceedings 226 persons affixed their names to a document expressing their readiness to form a new church on more liberal principles.

Literary Notes.

THE MARCH ST. NICHOLAS.—The most striking things in the March *St. Nicholas* are Mrs. Oliphant's admirable paper giving the touching story of "Lady Jane Grey" to be followed in April by the companion article on "Mary, Queen of Scots"; an illustrated account of two sturdy Icelandic boys and their desperate "Encounter with a Polar Bear." "Mary Jane Describes Herself," an illustrated autobiography of a Sunday-school scholar; a new scientific in-door amusement called "The Magic Dance," the fourth instalment of Rossiter Johnson's story of "Phaton Rogers," in which is described that young inventor's disastrous "horizontal balloon-ascension;" Dr. Oswald's stirring "Adventures in Nature's Wonderland;" Mrs. Clara Erskine Clement's second paper of "Stories of Art and Artists," with six pictures; and the anonymous "Mystery in a Mansion: a Story of an S. S." There are more than fifty illustrations, a page of music, and an Anglo-Chinese story for the boys and girls interpret.

SCRIBNER FOR MARCH has a number of interesting points. The second part of Mrs. Burnett's piquant novelette, "A Fair Barbarian," will be eagerly read by those who have read the first part, and will be found even more interesting. That this story adds new laurels to the author's repu-

tion is not doubted by any one who has read it through. "In London with Dickens" is a chronicle of the localities of *Boz*, including Mrs. Tulkington's house, Limehouse Hole, Jenny Wren's house, the Inns of Court, etc. Dr. B. E. Martin, who contributes this paper, writes from personal familiarity with the places he describes. Another similar paper is to follow. Mrs. Amory giving a biographical account of an American painter popularly little known, and presenting engravings of "The Boy and the Flying Squirrel," the "Boy Rescued from the Shark," "Lady Wentworth," and other illustrations. Still further variety is given to the number by an account of "Protestantism in Italy," by Rev. Washington Gladden; more "Notes of a Walker," including discussion of Shakespeare's natural history, by John Burroughs; "A Dangerous Virtue," a striking short story, by Mr. H. H. Boyesen. Among the poems there is a sonnet ("Two Homes") by Dr. Holland, who, in "Topics of the Time," writes of "George Eliot" and "The Metropolitan Museum," and takes note of Bishop Cox's exception to part of a recent paper in *Scribner* on the Bible Society. "Home and Society" treats of "A Mother's Duty to her Girls," "A New Cooking-Stove," and "Servants' Rooms and Quarters."

A HINDOO PUNISHMENT FOR LYING.

If any person is proved to be a liar he receives the punishment of the law, which requires that a liar shall have his mouth sewed up. The offender has his hands tied behind him, he is led out to a post in a public place, is fastened to that, and one of the officers of the government appointed for that purpose sews up his lips with a needle and thread. Then he is allowed to go. And everyone who sees his closed lips, and the blood flowing from them, can say to himself, "There goes a liar!" What a disgrace that sewed-up mouth would be to a man. And when people look at him how he would want to turn aside his head and cover his face so that they should not see the mark of shame that was upon him. Suppose all the people in this city who are in the habit of lying were to be punished this way tonight, and were obliged to go out tomorrow, I wonder how many sewed-up mouths we would find in walking through this city.—*Sunday School World.*

FIVE STEPS.

A man had committed murder, was tried, found guilty, and condemned to be hanged. A few days before his execution he drew upon the walls of his prison a game with five steps leading to it.

On the first step he wrote, *Disobedience to Parents.*

On the second step, *Sabbath-Breaking.*

On the third step, *Gambling and Drunkenness.*

On the fourth step, *Murder.*

The fifth step was the platform on which the gallows stood.

This poor fellow doubtless wrote the history of many a wasted and lost life.

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.

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, Toothache, Lumbago, and any kind of a Pain or Ache. It will most purely 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 Lament 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.