

THE
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JESUS AND THE RESURRECTION.

THE recurrence of the season known among several very large sections of the Christian Church as "Easter week," and observed among them with appropriate solemnities, recalls to our mind the fact that the apostles preached, everywhere, "Jesus and the Resurrection." The "Christ crucified," whom Paul desired alone to know as the theme of his ministry in Corinth, and Philippi, and Ephesus, was not a *dead* but a *risen* Christ, and it was that fact, abundantly attested, which gave to the other co-related fact of his crucifixion its value and potency. Seen only upon the cross, condemned for blasphemy and suffering its penalty between two thieves, or remembered only as having made his grave with the wicked, the preaching of such a Saviour might well be a stumbling-block to the Jew, and foolishness to the Greek. But Paul had *seen* Him after His resurrection, and knew of hundreds of others to whom He had "shown Himself alive after His passion," and with a shout of gladness and of triumph he meets the unbelief of his day and says, "But now is Christ risen from the dead, and become the first fruits of them that slept."

It is not the custom with our churches to keep either Good Friday, or Easter, or any indeed of the "feasts" of the Anglican or Roman ecclesiastical calendar, at least, by any religious services. There is a tendency in human nature to "observe days, and months, and times, and years," as witness the numerous *fetes d'obligation* of the Church of Rome. It is possible we may have gone somewhat to the other extreme, and, in the spirit of the old iconoclasts, been laying violent hands on some things that might with advantage have been preserved by us. And Easter may be among them. If any such feasts are to be kept, certainly that which commemorates the resurrection of our Lord and Saviour from the dead has a first claim upon us.

As a "movable" feast, we cannot with absolute certainty fix the date for our Saviour's crucifixion, because we cannot positively settle the question of the *year* in which the event occurred. Bishop Ellicott, who has bestowed much learned labour upon the subject, thinks the 14th day of the month Nisan fell that year on 7th of April, and that that was the day of all days, when atonement was made for our sins upon the cross of calvary. But whether or not his calculation be correct, we know that the present is the paschal moon, for, as we write, our Jewish brethren are observing their passover. Let us then keep the feast, as Paul commends it to us,—"not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."

NOW IS CHRIST RISEN! Our living, personal, exalted Saviour, at the right hand of the throne of God! Alas! how often is He to us but little more than a myth, or an article of our creed! And yet, hear Him say to John, in His Patmos exile, "I am the First, and the Last; I am He that liveth and was dead; and behold I am alive forevermore, Amen; and have the keys of hell and of death." What can we need that He cannot give us? Where can we go that He is not with us? In the hour of danger His voice may be heard above the storm saying, "It is I, be not afraid!" In the hour of trial and temptation,—"Be of good cheer: I have overcome the world." If the Christ of the Gospels be only a myth to us, then these comforting and reassuring words will be but empty sound. According to our faith will be our consolation in Him. If His resurrection be but a fable, our faith is vain, and that, which to Paul was such an inspiration in his work and daily martyrdom for Christ, is a delusion and a snare. But if our faith in this central fact of the Christian system—this key-stone of the arch of the Temple of Truth—be well assured, let us show its power over us by our own resurrection to newness of life, and our seeking those things which are above, where Christ sitteth on the right hand of God.

"FORBID HIM NOT."

THE installation of Dr. James M. Whiton as pastor of the First Congregational church in Newark, New Jersey, deserves more than a passing notice. Dr. Whiton has been known for some time as the author of a small volume bearing the title: "Is Eternal Punishment Endless?" In that work the answer to the question is that of nescience. The conclusion of the writer is stated in this language:—"That the Bible, while teaching future punishment in terms sufficiently explicit and severe for the purposes of moral government, does not positively declare the duration of that punishment." Because of his known theological position, when it was learned that Dr. Whiton had been called by the Newark church and had accepted the call, a great deal of curiosity was felt as to what the action of the consulting council would be in his case. It was believed by some that no council, unless packed, would recommend his installation. However, the council has come and gone, and he has been installed. A large number of the churches of New Jersey were represented in that council, and after a thorough examination of Dr. Whiton, it was decided by 29 voices to 3 that he was worthy of fellowship and confidence. The action of the council must not be misunderstood. In his peculiarities of doctrine, Dr. W. probably found no one to sympathize with him. The vote simply means this, that notwithstanding opinions which could not be commended by the brethren, he was worthy of fellowship taking him al-

together. He was found to differ from the generally-received views on the subjects of inspiration and the atonement, as well as on that of the future life. We rejoice at the action of the council. It seems to us that the only logical position we can occupy as Congregationalists is that occupied by that New Jersey council. So long as a man in the ministry does good work for God and men, we should give him our fellowship and sympathy, although we may believe him to hold erroneous views on some points. We do not approve of his errors by approving of him. We only approve of what is good and useful in him. Nor are we bound to keep silent about his errors. These we may point out and combat on all suitable occasions. Let us have more and more of free utterance, with charity, in our Congregational circle.

News of the Churches.

A LARGE number of people connected with the Congregational churches of Lanark are about to settle in the Paisley Colony, Manitoba. This colony consists of twelve townships (No. 2, 3 and 4 in ranges 10-14), in the south-western portion of the province, east of Rock Lake and west of the Pembina river.

THE Mutual Improvement Society, of the Hamilton church, celebrated its eighth anniversary on Monday evening, the 14th of April. A large number of people gathered on that evening in the lecture-room of the church, and enjoyed a rare literary and musical treat. This society is very successful in its ordinary work, and the gathering on this occasion proved that a great deal of interest is felt in it.

THE following list shows the engagements of the students for the summer.—Mr. McFadyen has accepted a call to Inspector St. Church, and will be ordained in about two weeks. J. B. Saer goes to Owen Sound, H. McIntyre to Acton, C. H. Keavys to Unionville, R. Eadie to Don Mount, G. Robertson to Ulverton, C. Black to Inverness, Geo. Fuller to Lancaster, G. J. Powell to Turnberry and Howick. Mr. Curry is expected to supply the Eastern Church, Montreal.

ON Sunday evening, April 13th, after the evening service, the Young People's Monthly Meeting, of the Hamilton church, had a sort of anniversary occasion. A large number of people gathered in the lecture-room. After prayer by Mr. John Black, Mr. S. Huxley said something about the design of the meeting. It was shown that it has been in existence for some fourteen or fifteen years, and has done much good. Mr. A. Alexander spoke on "Religious Earnestness," Mr. S. Briggson on "Naturalness," Mr. T. Bale on "Practicalness." The pastor, who presided, then summed up the whole and closed with the benediction.

OBITUARY.

It is our painful duty to chronicle the death of Mrs. James Cameron, which took place in the City of Toronto, on Sabbath morning, April 6th, in the 61st year of her age. In the death of the deceased we lose an earnest and faithful member.

Mrs. Cameron was born in Tenbury, England, and came to this country with her parents sixty years ago. She united along with her husband in the year 1860 with the Congregational Church (Church Hill), under the pastorate of the Rev. Joseph Unsworth.

Upon the formation of the Congregational Church in the village of Acton, she was one of the number that entered into "covenant," and the first to be removed by the hand of death.

Her sufferings were very great, arising from a cancer in the tongue. Some six months ago the deceased underwent an operation, after which she somewhat re-