

belonging to that early time, so that we are thus carried back to a time in which man shared the earth along with these beasts of prey. Similar discoveries have been made since in many other places. But the question is: Have we carried the existence of man further back, or brought the existence of these animals further down? Is the human race older, or are these species of animals younger than was supposed? The answer cannot be doubtful, it is furnished in the pile-buildings.

Since the winter of 1853-54, when first were found in the lake of Zurich the remains of very ancient dwellings which had been built upon piles in the water, every year has brought new discoveries of this kind to light. These discoveries give us a glimpse of the oldest civilization in our quarter of the world of which we have any knowledge. Stone and bone were the materials out of which those first inhabitants of Europe made their weapons and tools. Then other nations, the Celts, appear to have come, who, by means of their brazen weapons, overpowered those early inhabitants. When did those occupants of the pile-buildings live? In a more recent time the discoveries of brass and even of iron become more frequent in these buildings. Thus they continued up to the time of the Romans. Herodotus, the Greek historian, informs us of pile-buildings in Thrace up to the year 500 before Christ; in Ireland such buildings were lived in, in the middle ages; and in Borneo, on the Euphrates, &c. Is this the case at the present day? The use of stone weapons, however, reaches far down into the time of metals. Even at the battle of Hastings, 1066 years after Christ, the Anglo Saxons used spears and arrows with stone heads. And if, in the oldest pile-buildings of the so called stone-age traces have been discovered of intercourse with the Baltic, and with Asia, we may conclude from the circumstance that this stone age reaches back not more than one or two thousand years before Christ. Thus, not till after the time assigned by the Bible to the flood, can those first inhabitants of Europe have wandered from Asia. That they however came from Asia is evident from the fact that utensils have been found in those pile-buildings made of a very hard stone, namely, nephrite, which is only native in Asia and which the Chinese still purchase at a high price from the Maoris of the South Sea, whose chieftains carry axes made of it as marks of distinction.

In another way the attempt has been made to prove that the human race is hundreds of thousands of years old: from the computation of the time which certain alluvial deposits of soil must have required in forming; judging from their present rate of growth, the age of the human remains which have been found in the earth, has been inferred. Thus in the mouth of the Mississippi, a portion of cypress wood has been found, and in connection with it a human skull, to which, by Geological estimation, an age of 57,000 years has been given. But nothing is more unreliable than these Geological calculations. Some time ago on the east coast of Schleswig was discovered in a peat-moor of Sundewitt, a boat with many antiquities. According to the computation of Geologists these antiquities would be considered many thousand years old; but according to the coins which were in the boat, the boat was sunk not earlier than 300 or 400 years after Christ. Alluvial deposits are of too shifting a character to admit of definite computations as to their age.

Until better proofs of the above inference are furnished, it must be regarded as an unproved hypothesis. It is, indeed, a significant fact, that the historical traditions of the nations, and their historical consciousness, carry us back not more than two or three thousand years before Christ. Would this be the case if the human race were a hundred thousand instead of six thousand years old? This was Cuvier's argument, and it has not yet been refuted. It is coming however to be the practice to deal more economically with the great numbers, and to speak no more of hundreds of thousands of years; indeed few now venture to speak of tens of thousands in dealing with the question of the age of the race. The 6000 years which the Bible assigns to man on the earth, is seen to be not so desperately out of the way as was a short time ago supposed.

Investigation shows that man was the last creature that came upon the earth. But he is not simply the conclusion of his world, he is at the same time the beginning of a new world. With him begins the world of mind and of conscience. This assigns to him a place over against other creatures, which essentially distinguishes him from them. (To be Continued.)

For the Christian Messenger. Ordinations and Remedies for their Abuses.

For these years past there has been much talk about the ordination of unworthy candidates to the Baptist Ministry. In some instances ignorance, on the part of the minister ordained, has been pointed at as the reason why ordination should not have taken place; in other cases doubtful moral character and surmises, and evil reports have constituted the grounds of regret and adverse criticism.

That there have been evils of this kind, in the matters of our ordinations, and that Churches, Associations, and the Convention, have failed to grapple with the evils, after they have been fastened upon the denomination, is painfully evident from the accounts, published of our ministers in certain localities being compelled, as they ought not to have been, to combine in declarations of disfellowship of unworthy ministers, and in urging upon churches the necessity of immediate discipline of these ministers of scandalous lives. In one case the minister had been far from honest in his dealings before his ordination, and rumours were current to that effect. In another instance where a church cast a minister off without counsel, a thing that ought not to have been done, the man before ordination was nothing more than a clever adventurer.

To my mind nothing is more apparent than the fact, that the good brethren of Summerside church and of the Council, sustaining the church's action, were misled by an infatuation that often takes possession of religious minds, blinding them to the compromising character of the sins of popular preachers of the gospel. Had this not been the case, the brethren would have remembered that they were not only ordaining and retaining in ordination a minister for that local church, but they were also electing a permanent member of the Baptist Convention, and ordaining a man to all the Baptist pulpits in the world. The Presbyterian Witness of Halifax has given a column of its space to this Summerside matter. The following extract, from this article, will show the readers of the Christian Messenger the views taken of this sad case by that paper:

"Mr. Hinson's anonymous letter stamps him unmistakably as a charlatan who is not ashamed to speak evil of his brethren while he puffs himself at their expense. It is a fraud from beginning to end. But worse than the writing of that letter was the persistent and continuous denial of authorship, a sin aggravated by the solemn circumstances of the time. When should a man's heart be tender and his conscience sensitive if not when assuming the office of shepherd and overseer of souls—the office of an ambassador of Christ! Mr. Hinson repented, and tendered his resignation. This was the very best thing he could do: but unfortunately he showed no signs of penitence till confronted with irrefragable proof of guilt. Is it too much to say that he brazened the thing out as long as he could, and then tried the other course? At any rate it is not impossible, it is not unreasonable to view the matter in this light. But the Council accepted his repentance as sincere. God alone can judge the heart. The Council could not well have done otherwise than gladly accept the repentance of the man so far as they had to do with the offence. But they took a further step, they approved of the continuance of Mr. Hinson in the pastorate. It is this last step which we think is the most deeply to be deplored of all. We honour our Baptist brethren, and far be it from us to say a needless word concerning their discipline. But when a scandal of such gravity as this becomes so notorious, when it is known far and wide, when the offence was continuous and flagrantly public, it is impossible to regard as otherwise than most grievously inadequate the action of the Summerside Church and the Council. It is not creditable to our religion that a man who has acted as this Mr. Hinson has done should be a public teacher of the moral law and a minister of the Gospel. He should have been suspended from the ministry until he should have time to show by his life the sincerity of his repentance. He is now an ambassador of the Truth with the approbation of the Council: they are so far responsible for him. It is a responsibility from which in our judgment

they may well shrink appalled. Our objection is not to his being regarded as a sincere penitent, but to his being recognized as a public teacher of religion, an example to the flock, a preacher of truth, while so recently steeped to the lips in deliberate falsehood. It is truly a case for humiliation and sorrow and shame."

The Churches in the United States have been suffering from the same evils. One of the Associations appointed a committee to devise a remedy. Here is the deliverance of that committee:

A NEW DEPARTURE IN ORDINATION. To the Council called by the Calvary Baptist church, and herein assembled for the purpose of ordaining to the gospel ministry Mr. J. B. CALVERT, and representing the churches of the Southern New-York Baptist Association.—

DEAR BRETHREN: The committee to whom was referred certain resolutions touching the need of more thorough examinations of candidates proposed for ordination, beg leave to report the following recommendations:

1. That in the case of every candidate proposed for ordination the calling of the Council be preceded by a preliminary examination.

2. That this examination be conducted by a committee of five pastors of the Association, chosen by the church proposing to call the Council, the pastor of the church—when the church has one—to be one of the five.

3. That the committee enter into a more minute examination of all points touching the candidate's views of doctrine and practice, and his general fitness for the gospel ministry, than is practical in the limited time of the ordinary Council—giving special attention to the report which he has "of them which are without," as well as to his general attainments, his habits of study and his aptness to teach.

4. That if, after this committee shall have reported to the church, the church deem it expedient to call a Council with a view to his ordination, all the churches of the Association be invited; and,

5. That care be taken to issue the call for a Council at least one month before the date named for its assembling, that delegates may be appointed with greater convenience to the churches, and that time may be had for making necessary inquiries; and also that the Council be called at an hour early enough in the day to admit of as prolonged and thorough an examination as the Council may deem necessary.

Your Committee beg leave to add that the resolutions which led to their appointment grew out of the apostolic injunction, "Lay hands suddenly on no man," and were designed to meet evils which often confront us, and have no reference whatever to the candidate before us, whose character is so far above reproach and whose examination was so entirely satisfactory as to make this, in the judgment of your committee, a special fitting time for recommending this change in our usual methods.

R. S. MacArthur, Chairman, Edward Bright, J. F. Elder, John Peddie, R. G. Cornell. New York, Oct. 19, 1880.

I would suggest that each of our Associations should pass a resolution, recommending the adoption of the preliminary Council, referred to in the above report, and that each Association be considered the ordaining Council, it being understood that the Church and preliminary Council report to the Association at its annual meeting, and that all ordinations, except such as could not be deferred till the meeting of the Association, should take place at the Associations. And in such cases as could not be postponed till the meeting of the Association, the course adopted by the New York Committee be followed.

E. M. SAUNDERS.

The Christian Messenger.

Halifax, N. S., Nov. 3, 1880.

We have received further communications from J. R. Calhoun, Esq., Summerside, P. E. I., and Rev. D. G. McDonald, Charlottetown, P. E. Island, respecting the statements given in the Messenger last week concerning the Ordination of Mr. Hinson. We are glad to find that we have not misrepresented the brethren on either side in any important particular. We give the essential parts of the letters from both of these brethren. Mr. Calhoun writes:—

Editor Messenger,—I am misrepresented in your article on the Hinson matter and trust you will give my version of one part of the story. I did not refuse to submit the MS. of the 'Argus' letter to the examination of the Committee of the Ordination Council. Before its arrival I explained to the Committee that I had arranged to get some additional evidence respecting the handwriting before I could do so. They made no objection. I declined to fix the number of minutes that I would need, but said it would not be many. I started in haste and in the distance I heard "We'll give you 10 minutes." The "Messenger" says I agreed to this.

I made no reply to the profusely liberal offer of 10 minutes. I hurried away and obtained the certificate of two gentlemen of the highest commercial standing in the town that a letter signed "W. B. Hinson" and the manuscript signed "A Constant Reader" were in their judgment the same, and that they would so attest if called upon in a Court of Law. I then ran to the place appointed to meet the Council Committee, but they had left. They afterwards said they gave me 10 minutes and I had taken 25! I dare say this is true. I reached the meeting before the closing services of the sermon were ended and tendered the manuscript and certificate of the merchants before the ordination service proper commenced. Members of the Committee had told me they had examined many specimens of Mr. Hinson's handwriting and found no two alike, and I thought and still think the certificate of the merchants was necessary. Any way was it of such pressing importance to ordain Mr. Hinson that by straining a point even 30 minutes might not have been taken? I did not at any time ask for an adjournment of a Council meeting. Mr. Hinson did not make his confession until Saturday, his denial was on Tuesday. The Church did not call a second Council. At the last meeting of the Council, but one of the resolutions sent you was passed.

Yours truly, JOHN R. CALHOUN. Summerside, P. E. I., Oct. 30, 1880.

Rev. D. G. McDonald writes:—

Dear Bro. Selden,—

I see in your last issue an editorial account of the ordination at Summerside, which is correct in the main. There are, however, a few points that are not precisely as they happened and fearing lest others might fail to notice them I take upon myself to send you the "needed corrections."

First, "Letter from Rev. Samuel Couling" was not addressed to the "Church," but to Mr. Hinson himself.

Second, The Council numbered only "eighteen" in all—besides the church. The Council proper consisted of five Pastors and nine Deacons and other members—invited brethren were three Pastors and one member.

Third, "Mr. Calhoun... asked for an adjournment of 24 hours, this was agreed to."

What Mr. Calhoun asked was that the ordination be put off—no time mentioned—and that Mr. Hinson subscribe to some document he had prepared placing the matter in other hands for investigation. This request was not agreed to; but the second request made by Mr. C. next day, viz.: That the Council defer the ordination until the arrival of the evening train (8½) was agreed to. A committee of seven were appointed—waited on and were ignored by Mr. C. who went to two men outside of the denomination to convict Mr. Hinson.

Fourth, "Ten minutes" were not "asked for" but offered. No time was asked for nor was any satisfaction given to the committee.

Fifth, It was the clerk of the Council that called his brethren together the second time.

Sixth, "Brethren Calhoun, Burgess and Woodland having retired from the meeting."

Brother Woodland was not at this meeting at all, having gone home in the afternoon. . . . The "police" part of the proceedings was as follows: Mr. Calhoun, about an hour after ignoring the Committee, entered the house and disturbed the meeting. He was called to order by several, including the chairman but paid no attention. Finally a member of the church arose and firmly said, "Mr. Chairman I demand that you keep order in this meeting, Mr. Calhoun is out of order and I demand that order be maintained;" To which the chairman replied "Well brethren I do not know what to do. Mr. Calhoun will not sit down for me and I know not how to keep order unless there is a policeman in the house that will take charge of Mr. Calhoun." . . . Believing that God will overrule this matter for His own glory and for the good of those who seek His glory.

I remain yours very sincerely, D. G. MACDONALD. Charlottetown, Oct. 28, 1880.

Brother McDonald sends, with the above, copies of excellent testimonials as to Mr. Hinson's good character and high standing in England. We did purpose giving them a place in our columns this week, but found that our space at command on Monday, would not permit us to do so. Two of these are from H. Grattan Guinness, one dated, July, 1879, the other, August, 1880, another signed Henry Dunning, Late Principal of Halem Cliff College, Isle of Man; another signed Charles Burrows, Sheffield; two from Rev. Archibald G. Brown, dated, Aug., 1879, and Aug. 25, 1880; another from Rev. Samuel Couling. The last of said documents is the following letter of Dismissal:

THE BAPTIST CHURCH BOVINGTON,— To the Summerside Baptist Church, P. E. Island:

Our well beloved brother, Mr. Walter B. Hinson's name is on our church book.

He was always in good standing with us as a church, and after accepting our call to the pastorate, served us efficiently and preached with much acceptance and profit to many.

We now dismiss him from our fellowship to yours. (Signed) THOS. NEARY, Sept., 1880. Deacon.

Brother McDonald adds to these the following:—

For Mr. Hinson's name as pastor of this church, and also as one of England's Baptist Ministers, see "Baptist Handbook for Great Britain and Ireland for 1879." Pp 131 & 175.

This is THANKSGIVING DAY. Our readers will, we trust, be thinking of the mercies and blessings of the year, and in a devout frame go up to the House of the Lord to give public expression of praise for the same, to the Father of Mercies, and God of all grace.

OUR LIST OF AGENTS will be found on another page. Any of our Subscribers who have not paid for the present or past years, will greatly oblige by making payment to them, or else send direct to this office without further delay, as we much need all that is due to meet heavy claims. Subscribers who have already paid will please accept our compliments and thanks. The long list of New Subscribers, under the proposal for the remainder of the present year, encourages us to look for a large increase to our list for the coming year.

There is much enquiry in Ontario on the subject of Baptism. The "Disciples" are holding discussions in different places, of nine or ten nights in succession. We have before us a report of one of these which took place at Warton on the 30th of August, and following evenings, for nine nights. It then opened again for four nights. The propositions discussed were:

1st. Immersion is the Act commanded by Christ and practised by the Apostles. Brother McDairmaid (Disciple) affirmed.

2nd. The unconscious infants of believing parents are scriptural subjects for baptism. Rev. Mr. Stout (Church clergyman) affirmed.

A writer in the Christian Sentinel says: "When Brother M. reviewed the effort of Mr. Stout he was sometimes terribly severe. He held up a tract two or three times, telling Mr. Stout his whole written speech was in it. He charged him with "going back" on the Lexicons, on his prayer book, on his church, on all his most able scholars, and on Dean Stanley in particular. Mr. Stout kept up his courage well to the end of the debate on the first proposition. But when he struck out to lead on the second one he received such a scolding that he did not recover from it all the way through. "Go disciple the nations by baptizing them," was his fort. But alas! Bro. M. threw an explosive into it every time and it had to tumble down. The clergymen of the place had accepted Mr. Stout as their representative. We think they regretted this before the close, and it was amusing to see how Bro. M. kept them all in the "same boat," which he said, he would take over the fall; and he was determined not to let one of them out of it."

SUNDAY SCHOOL TEACHERS.—Recommend your Classes to become subscribers for the "Christian Messenger," and they will have, in it, the cream of the best Lessons published, to the end of the year for 25 cents.

Our brethren in England are feeling much the loss by death of the Rev. J. Wenger, D. D., one of their most valued missionaries to India. He was born in Switzerland in 1811. In 1828 he became the subject of divine grace. He early shewed signs of great aptitude for learning, and gave indications of that in which he became afterwards so valuable and useful—the translation of the Sacred Scriptures into the Eastern languages.

Although his preparatory studies had been in anticipation of entering the services of the Swiss National Church, he was led to see that an Established Church which practised infant baptism could not possibly exercise a Scriptural discipline, and that, consequently, infant baptism must be wrong. This result was most distressing to all who had been interested in his welfare. He now, therefore, accepted the offer of a tutorship in the family of the late Rev. H. D. Levee, the Bible Society's agent in Greece, living first in the Island of Syra and afterwards for a year and a half at Athens. In the spring of 1838, this engagement terminated, and Mr.