

baptisms; to die of thirst in full view of the swelling fountain, because the cup wherewith I would draw and drink hath not the blazon of a Shibboleth—oh! this is intolerable! Why, what is the Church? The fountain of living waters? No, sirs! An enclosure round about that fountain? No, sirs!

The Church, all together, or in its distinct denominations, is only a company of thirsty men, who have come to drink, each man for himself, of that blessed fountain, and whose only office is that of the "Bride," to say: "Come—come." Is baptism salvation? No, sirs! Is the Lord's Supper salvation? No, sirs! Are church ordinances salvation? No, sirs! Christ crucified is salvation. Let me meet a poor heathen in the wilderness who never heard of a church or of a sacrament, and to whom in his circumstances a sacrament were impossible, and I tell him the story of Christ crucified for sinners, I say: "Repent and believe, and thou shalt be saved forever."—Rev. Charles Wadsworth.

The Christian Messenger.

Halifax, N. S., July 26th, 1871.

Christian Progress is the result of individual conversions. As these are multiplied a correct sentiment will prevail in a community, Christ will be honored and the ranks of unbelievers broken. The sudden change of opinion of the people in a district or nation, and the adoption of more correct sentiments in obedience to the command of a king or leader, or in imitation of his example, may be a precursor of real christian advancement; but until men are brought to submit to Christ and own him as their Lord and Master, there is no real addition to the number and strength of Christ's followers.

All great moral changes are effected by the gospel being preached, and its essential truths being embraced. Then follows the public profession of faith and submission to Christ in his laws and ordinances, by those who have partaken of the blessings of salvation.

The kingdom of our Lord being spiritual in its character, a spiritual change is required in each of the individuals of which it is composed. There must be the new-birth unto righteousness before those who, being previously "the children of wrath," can become the children of God and heirs of heaven. This is the true New Testament theory. There is, however, another theory held by a large portion of the Christian world. The ritualistic theory, not content with a process which requires a reception of gospel truth first would make accessions to the church by the application of its rites to those who know nothing of its glorious doctrines and blessed privileges. In the one case the ordinances, or so-called sacraments, are supposed to possess an efficacy and power to make men christians, whether they have an intelligible faith and can appreciate the value of Christ's work or not; in the other case the ordinances are held as marks of obedience to His positive commands, and intended to set forth the great truths believed in by their recipients.

It may, perhaps, be supposed that Romanism and Protestantism are the representatives of these two theories. We do not by any means think that those who are recognized by these names are necessarily the exponents of the said opposing principles.—Names are not always the true indices of character, and men may be better or worse than the systems with which they are associated.

The history of Christianity and of reputed christian countries shows that a change of name by some accident be given to them whilst the people remain about the same. The assumption of the christian name, and the converting of heathen festivals into memorials of facts in the christian system, instead of changing men, has, in thousands of cases, had the effect of hardening men's hearts against the gospel of Christ, and has thus raised up barriers against the advancement of truth and righteousness in the earth, and has seriously compromised the best interests of the church.

These thoughts have occurred to us while reading the first article in the last Baptist Quarterly. The writer draws a contrast between 1st. The ritual vs. the spiritual theory of the gospel. 2nd. The theory of accommodation vs. that of Divine stability in the gospel. 3rd. The theory of authority vs. that of liberty. Under the latter he writes:

The Holy Spirit is regarded both by Romanist and Protestant as the guide and instructor of the church. But the one makes him dwell in the church by dwelling in the body of dogma and tradition. The other makes him dwell in the church by dwelling in the individuals who compose it. Hence the striking difference which appears in their respective modes of government: the one holding men to obedience by the constraint of an outward law, the other moving them to it by the force of an inward conviction. The principal of individuality of which Protestants has especially honored, serves a double purpose then. It makes the church an organic unity of free wills, with its charter of existence and its powers of preservation in itself; and at the same time it so distributes those powers as to prevent the centre from absorbing them entirely into itself. When we remember now how remorselessly the Romish church crushes out this principle, we can see at once what effect it must have upon her missions. They are kept in a state of moral feudalism. Their converts can never rise above the condition of vassals and dependents of the church. Hence of necessity there are in their communities no germs of self-expansion, or self-preservation even. Held to the church by the tenure of mere outward authority they drop back into paganism whenever that authority is from any cause broken or relaxed. The most distinctive fruit of Protestant missions, on the contrary, is that which grows out of those sentiments of liberty and individuality which they have universally fostered, viz., native churches independent and complete in themselves, with pastors and presbyters of the same race, and with school and Bible instruction to nourish and keep alive their independence.

In this fact, more than any other, is found the secret of their perpetuity and the remarkable tenacity of life which they have exhibited under most unpropitious conditions. Thrust off from that enfeebling dependency which is the enemy of all development, they have been trained to a sturdy self-reliance.

In this way these missions become in time as truly self-perpetuating as though indigenous to the country; losing their character as exotics, depending for life and growth upon the nursing of a foreign power, they take root in the soil and become acclimated. And thus, since self-reliance is so closely linked with constancy and steadfastness, they become able to survive the removal of their founders and to endure the assaults of persecution.

And turning from these human theories, true or false, to that divine commission which is at once our certificate of apostleship and our compend of instructions, what do we find? We find as the measure of our duty to men a multitudinism as broad as the earth. "Go ye into all the world and preach the gospel." But we find as the direction and end of that duty an individualism as specific as the human unit. "Preach the gospel to every creature." We find a ritualism wide enough to touch the remotest parts of the habitable globe with its seal and signature of redemption, "Teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." But we find this ritualism guarded and defined by a spiritualism as responsible and intelligent as the human will. "He that believeth and is baptized shall be saved, and he that believeth not shall be damned."

Amid the endless corruptions of faith the curtains of those who have shortened the gospels to lengthen their creeds, and the additions of those who have mutilated the true vine of Christian doctrine to engraft upon it their human tradition, we find our body of truth fixed by a clause from which there is no appeal. "Teaching them to observe all things whatsoever I have commanded you." And in the weary search after authority which is drawing so many into obsequious submission to him who sitting in the temple of God would fain show himself that he is God by arrogating to himself the attributes of God, we listen only to the closing words of our commission, "Lo I am with you always, even unto the end of the world, Amen;" and bowing to this unbending, omnipresent, and supreme authority, we thereby go forth invested with the liberty wherewith Christ makes free.

Thus in the valedictory of our Lord do we find the true corrections of those errors which have thwarted and brought to nothing some of the greatest missionary enterprises of modern times. With a perversion paralleled only by that latest heresy of science which would substitute law for God in the work of creation, there are those who to-day would substitute a sacrament for Christ in the work of re-creation. Ignoring the Holy Spirit as the only power for regenerating the world, they would find in a mere physical rite the protoplasm from which the new creation is to be evolved for the race.

While the nations are waiting the slow unfoldings of this process, let it be ours to preach unto men repentance and the remission of sins, that by "the washing of regeneration and the renewing of the Holy Ghost" they may be created anew in Christ Jesus.

Whilst the writer of the above is discussing the "Romish and Protestant Theories of Missions" it is very evident that he illustrates the contrast between the two theories under whatever name they may be found; and, as Infant Baptism is the true centre and core of ritualism the argument significantly touches the progress secured by that observance, and shews that what

ever advance is made by the infusion of gospel truth and experimental religion, and that only, is so much gain for Christ and his church.

CHRISTIANITY AND COMMUNISM.

Some friends of the Communists have maintained that Communism and Christianity are identical. There are some sensible remarks on that assertion in the States:

"Good people are too apt to close their ears as if they heard more insolent blasphemy when told that revolutionists of the Communist school, from ROBESPIERRE and ST. JUST to the miserable fanatics whom the army of Sedan drove into the Catacombs to die of hunger and exhaustion, have affirmed that CHRIST was on their side. But an avowment so frequently made is likely to have something in it, and we do not scruple to say that there is an important truth at the bottom of this reiterated declaration that Christianity and Communism are identical. It is not a correct statement, but there is enough of correctness in it to justify or to enjoin careful attention to it. Christianity and Communism agree in absolutely rejecting the theory that the interests of the human race as a whole are to be subordinated to the interests of some privileged part or order of humanity. To Christianity as well as to Communism it is an abhorrent idea that the grand result of civilization should be to procure refined and intense pleasure for a select few, for the noble and the rich while the many become poorer and more wretched year by year. Still more obviously would Christianity be at one with Communism if it turned out that the happiness secured to the wealthy and high-born was but refined sensualism after all, and the toil of the millions had no other end than to enable the rich to indulge in idleness, ostentation, pride, profligacy, and other costly vices. Christianity introduced into the world a passionate philanthropy for man as man, which is without question proclaimed by Communism, and Christianity would certainly accord with the latter in condemnation of fashionable vices. But while we make these most important admissions we are constrained to add that Communism differs toto calo from Christianity in the means it proposes for spreading happiness through the race. Christianity points to God as commanding us to love our brothers as ourselves; Communism says there is no God. Christianity declares that man is answerable to God for his belief, and that conscience is free; Communism, it must, we think, be acknowledged, will not tolerate religious faith. It thus becomes a grinding and insufferable tyranny for all who believe in God or in the Scriptures. Christianity never contends against nature except when nature lapses into sin. It casts its hallowing light over conjugal affection, and adopts as its own all the joys of home. Communism denounces marriage, and thus unsealers all the goodly fellowship of civilized society. Christianity enjoins the rendering of honour to those to whom honour is due, the recognition of just authority, obedience to just law; Communism lashes wildly out into a caricature of liberty which becomes mere license, and by habitual scorn of the virtues of obedience, calmness, self-control, and orderly steadfastness, has made itself weak in the presence of every resolute, well-organized foe. Lastly, but far from last in importance, Christianity begins with the individual soul, and enjoins conquest over the demon of selfishness within by way of commencement for conquest over selfishness in the world; Communism lays no stress on individual reformation, but denials in vague maxims about the regeneration of the race. Christianity proposes to regenerate the world by saints; the Communist levies have, it must be owned, been swelled by the blackguards and reprobates of Europe. The two systems, therefore, are infinitely diverse; to the one we can attach no hope whatever; the other will, by God's grace, sooner or later, bring the light of a heavenly dawn over the whole world."

HELIGOLAND.

Some interest has been excited of late respecting this small island on the coast of Germany. It is a possession of Great Britain but not fortified or held in any way inimical to the German power. A false report was lately raised that a desire had been expressed, or a demand made by Bismark to get it from Great Britain.

A correspondent of the Pall Mall Gazette writes of it:

"I see that the Heligoland question has turned up again, and a few words of description may not be without interest to your readers, for there is no place like it on the face of the earth. It is a tall red hill, rising straight out of the waters, with a sand-bank on one side. On the sand, and part of the way up the hill, is the town, or rather the village. It was inhabited in former times by pilots or wreckers, but now they have degenerated into lodging-house keepers. Heligoland is the Margate of Hamburg. Thither stream the citizens of that rich city to gamble at rouge-et-noir, (at least they did when I was there), and to enjoy sea bathing. There is a regular season in the summer months, and sometimes many passengers that are brought in the steamer are obliged to sleep on board, and to go back

again—the island being full. Every house probably takes in lodgers; but then there are not very many houses. The bathers resort to a neighboring sand bank, a sister island, which the Governor, it will be remembered, some time ago stocked with rabbits, which began eating up the grass that held the sand-bank together, so that the Heligolanders became furious and talked of shaking off the English yoke. However, the rabbits were all shot, and the islanders were pacified, and nothing more was said of their old Frisian Constitution. Their language is German, but they detest that nation more even than they do ourselves. They are not English, though they are English subjects; they are not German, though they speak German. They are Heligolanders, the noblest of created beings;—all foreigners are skit, which, in their homely dialect, means dirt. The top of the island hill is flat, and, as well as I can remember, about the size of the Green Park. There is a well known story of a man from the Far West—and therefore accustomed to see land only on a large scale—who paid a visit to England. When asked how he enjoyed himself, he replied, Very much, though he never went out at night, for fear of falling off. In Heligoland there is really a danger of such an accident happening to any one who, from the force of habit, should continue to walk too long in any one direction."

The Baptist Quarterly for July is received. It contains some very valuable articles.—The following is the table of contents:—

- 1. Romish and Protestant Theories of Missions; by Rev. A. J. Gordon, Boston. 2. The Bible and the State; by Wm. C. Conant, New Haven. 3. A Study in Chinese Literature; by Rev. Henry A. Sawtelle, San Francisco. 4. The Abrahamic Covenants; by Rev. T. R. Palmer, Madison, Ind. 5. The Baptism of the Holy Ghost; by D. C. Eddy, D. D., Fall River, Mass. 6. Instability of the Pastoral Relation; by D. G. Corey, D. D., Utica, N. Y. 7. Exegetical Studies. 8. Notices of Books. 9. Correspondence. 10. Intelligence.

It will be seen that this embraces subjects of the very highest moment to the Church and the State.

The first article is a masterly exhibition of the great difference between the aims of Protestant and Catholic Missionaries.

The discussion of "The Instability of the Pastoral relation" is a statement of facts that exist in neighbourhoods known by many. We could wish some remedy could be applied. Perhaps a remembrance of the following closing sentences would tend to ameliorate the condition of not a few, and perhaps prevent many an unnecessary removal of a minister from a field of usefulness:—

Every possible effort should be made by both pastor and people to secure harmony and perpetuity. The position of a pastor is one of peculiar anxiety and solicitude, if properly absorbed in his work. His brain and heart and hands are taxed to the full measure of ability, and sometimes beyond the point of endurance. He is in deep, exhausting sympathy with all the wants and woes of his people. By day and night, in strength and feebleness, does he go at every call. The church favored with such a pastor should surround him with their warmest sympathies, uphold him with their strong arms, and ever make him the subject of earnest prayer. It is easy for a church to find fault with a pastor (especially his wife), and easy for a pastor to find fault with his church. They are both imperfect. But a fault-finding spirit is destructive of all happiness, and will sooner or later rupture the strongest ties. No imperfections common to us all should be allowed to alienate brethren. No pastor will ever find a perfect church; nor any church be able to secure a faultless pastor.

The Bishop of Newfoundland is unable to visit all parts of his diocese by land travel, but he has a yacht for that special purpose. The following is a description of this vessel given by a Sydney correspondent of the Church Chronicle:—

"Bishop Kelly sailed yesterday for Newfoundland in his "Church Ship" to visit the harbours and settlements of his charge around the Coast of that Island. This fine Schooner presented a beautiful sight as she passed down the harbour under a favourable breeze, with her white sails and tapering masts surmounted by various ensigns,—one bearing the cross of St. George. Calling on board yesterday to pay my respects, I was delighted with the neat and cleanly appearance of everything connected with his interesting little vessel. The interior was conveniently arranged for prayer and holding service; the saloon being raised a little above the rest of the cabin. The study or library with its shelves of books, and couch for temporary repose, the state room for stormy weather; and indeed everything connected with this floating Missionary habitation conveyed the most pleasing impressions; notwithstanding that its occupant was doing the Master's work under circumstances more trying and arduous than most Missionaries. A beautiful piece of brass Ordinance was upon deck, I believe, for the purpose of announcing the arrival of the "Star" at her various ports of ministrations along the Coast."

REV. CHARLES RANDALL.—Our readers will be glad to hear that our venerable friend Rev. Charles Randall is somewhat recovered from his late sudden and severe attack of illness. He sends to us the letter commenced but not finished at that time, not knowing probably that Rev. Joseph H. Saunders had forwarded to us a copy of it. He now adds:

The above was written in April last, as you will perceive by the date. At that date I was stricken down by disease from which I have not recovered, I made one attempt to preach some weeks since but found it would not do, I was too weak, and so, have not tried it since.

My people appear to be very patient and are not willing that I should expose myself, they have had considerable supplies, our Brethren J. H. Saunders, Normandy, Cogswell, Gates and Morse, have all been here and preached since I have been sick. Bro. Cogswell has attended three funerals, viz: Bro. Normandy's youngest daughter, aged 7 years; the widow of the late Robert Bar, near 80 years of age, and a young McDonald who was killed at the steam mill a few weeks ago; and Bro. Normandy has attended two namely, old Mr. Thomas Lewis, aged 91 years, and a Mrs. Sonia who was buried about a week ago the wife of a Frenchman; and I had attended two, namely, Thomas Lewis, Jr. who had been confined to his house near five years with palsy, when Drusey set in and took him away, aged 60 years.

Daniel White, third son of Isaac and Sarah white of New Tuskett settlement, died of consumption April 15th, he is the sixth child that our friends have lost in seven years, aged 26 years. Thus seven have been taken away from our midst since the middle of April, whilst I have been mercifully spared. May God grant that the life he has so mercifully preserved may be spent in his service.

Yours as ever, CHAS. RANDALL.

PRESBYTERIAN LIBERALITY.—When the Presbyterians of the Old and New Schools united last year, after a separation of forty years, it was agreed to raise a Memorial Fund, to commemorate the event, and the sum of five millions of dollars was aimed at.

Many feared that they had set the mark too high; but when the united Assembly met the other day at Chicago, it was announced that up to noon that day the sum of 7,607,499 dollars had been raised. One correspondent describing the scene says: "When the grand total was announced, the Assembly and the audience broke forth into loud and prolonged applause, and when some brother struck up the Doxology—'Praise God from whom all blessings flow'—every voice was raised to the grand harmony of 'Old Hundred,' and it was rendered with a force and feeling seldom surpassed. At the close of the singing an intense emotion pervaded the entire assemblage, and when, in response to the request of the Moderator, who wished all to remain standing, Rev. Dr. Hall, of New York, offered up a fervent, eloquent prayer of thanksgiving and praise, ministers and elders, gentlemen and ladies, alike gave vent to their feelings, and the number of dry eyes were few as the touching prayer proceeded. None but those present can tell what pathos, what thankfulness, what tender earnestness, what brave resolution for the future, were included in that prayer. Strong men sobbed almost audibly. And many a devout Amen—though we are Presbyterian—sounded through that house when the voice ceased." The effect of the whole was so overpowering that the Assembly had to be adjourned at once till the evening.

We may here mention that the Memorial Fund is to be devoted to the benefit of churches, manses, literary and theological institutions at home and abroad, hospitals connected with the Church, and houses for the use of the mission and other boards.

Our readers will be pleased to learn by the "Letter from Paris" on another page, that the Baptist Pastor and people in that city have been mercifully preserved amidst all the dangers and destruction by which they have been surrounded. Dr. Randolph says "not one of them was fatally injured." We trust they have been preserved as some of the particles upon which the "little leaven" has operated, and by which it is to operate and be conveyed to the whole mass, giving to it the light and life of Christian truth, and proving as "the salt of the earth," preserving the city from corruption and death.

Some sensation has been caused in Great Britain by the recent act of the Queen in cancelling the Royal Warrant which legalized the purchase of Army Commissions, notwithstanding that the