

rating as pure cold air, which is a great mistake.

If we wish to have good robust health, we must breathe cold air. To keep warm while surrounded by cold air is much more difficult while sitting up than lying horizontal in bed.

Very careful observation for many years past has convinced me infants can bear to advantage much more fresh air than they usually get. I have watched with great interest experiments with infants allowed to inhale very cold air, and most persons would be astonished to see how they thrive on and enjoy breathing the pure cold air in winter when carefully wrapped up to insure warmth.

They can bear much more fresh air at night than most of our thin foul-air poisoned and dried-up citizens of the present day. The doctors say the healthiest babies are those who are permitted to sleep out of doors most in baby wagons.

THE PROFESSION OF NURSING.

Every physician asserts that in critical cases good nursing is half the battle. A patient is down with typhoid, for instance. Day by day his pulse keeps up the same, fierce, quick beat, the fever flood possesses his brain, life and strength seem to be ebbing away.

Still we all shrink with horror from the thought of a professional nurse. Those domestic crises, when the presence of one of the sisterhood has been necessary for a few weeks, are usually remembered with a shudder.

The truth is that a profession which, almost more than any other, demands gentleness, tact, delicacy, and sympathetic comprehension, as well as some faint idea of the power of drugs under certain conditions and combinations, has, with singular shortsightedness on the part of society, been given over to the tender mercies of those who are most deficient in all these qualities.

not render it attractive in itself to ladies. We have all heard of the soldier who said wearily to the pretty miss bending over him with the cologne-bottle in her hand, "Oh! yes'm, bathe my head if it'll do you any good, but you're the fiftenth woman that's done it to-day;" and we know, some of us, that the cologne bottle part is the very smallest part of the work in a sick chamber.

"Shall educated women spend their time in airing flannels and making gruels for hire?" says an intelligent critic. Well it detracts nothing from the dignity of any honest work that it is done for pay; and Mr. Beecher never said anything truer in his life than when he said that an educated man would even light a fire better than an ignorant one.

FATHER GRASSI'S ACCOUNT OF HIMSELF.

After what has been learned of Father Grassi our readers will be interested to know further respecting him. In the letter he wrote and read to the Vicar of Rome the greater portion of which we copied in our last issue, he gives some particulars respecting his past experience, as follows:

In an age and amongst a nation, the majority of whom have been reduced to indifference in all that regards religious beliefs, by the faults of the Roman church, my renunciation shall certainly not be to awaken the surprise or attract in any way whatever the attention of the multitude. Nevertheless there will be no lack of the abject ones (or pusillanimous), who will cry, what an apostasy! what a scandal!

This truth well known to the Roman Curia, made it determine in time to erect establishments for no vices, and seminaries, the names of which inform us how in those places, as a tender plant and almost sown, is the man predestinated to serve its objects, to form its militia and maintain its doctrine.

in an atmosphere altogether artificial; time and habit make it a necessity to him to breathe this foul air, as water takes the hue of the vase in which it is placed.

Life in the present age is full of dangers to the soul, as a dense forest of bayonets would be to the body. Yet the priest is despised as being superior to the angels. These dare not look upon the divine countenance of the Lord Jesus, while the priest is given to understand that not only can he make Him descend from heaven at his will, but that he feeds on His flesh and drinks His blood.

The young priest leaves the seminary and enters the world, to him till then unknown. Ah, how many deceptions, how many delusions, how many griefs await him! The light dawns upon his sight, and truth knocks at the door of his mind, as by intuition he understands the snares laid for him, the deceptions of which he has been the victim. He reads independent (non-party) books, he examines the sacred writings, and discovers that those who have placed him in this false position have been guided by worldly motives.

Becoming calmer, he reflects that he is now a priest. To retire, he must overcome a bastion of prejudices, shock and displease relatives, and despise interest, to enter upon an uncertain future. At an age when youth is spent, it would be most difficult to acquire a new position in life. Inclosed by so many inexpugnable barriers, the poor priest recloses his eyes to the light, he suffocates the remorses of the soul, the feelings of the heart; he becomes tetragonal to the voice of humanity and progress; throws away his books, or studies to delude himself and deceive others; and, resigned he submits to the position made him in society toward which he is always irreconcilable, as if to revenge himself for the wrongs suffered.

After alluding to his reception of Christ as his Saviour Canon Grassi adds: Having arrived so far, I understood the necessity of good works, not to save us, no for we are justified by faith; but as a witness of our faith and for our justification before men.

I then applied myself to the study of the Holy Scripture, and found also the bride of Christ, the church. I saw this church, which is the mystical body of Christ, and therefore the complement of

Christ, who makes it one complete and perfect in communion with all His members. He has become the head of all things in the church, He, the chief corner stone upon whom the building joined together, is rising into a holy temple of the Lord. He loved His church, and gave Himself for it, that He might sanctify it, purifying it by the Word of Life and present it in His sight, robed in glory without spot or blemish, or other defect, holy and immaculate.

I have also examined the history of the Primitive Church of Rome, and I found that she had no other faith or hope but that which is procured from the Holy Scriptures; yet how glorious was the witness of that church in Rome whose faith was spoken of throughout the whole world! How many glorious champions sealed this faith with their blood!

Then by the grace of God I decided to abandon all that had been added to the Church of Christ in these latter times corrupting it and rendering it material and worldly; and I return to the Church of the Catacombs, to the Church of the Martyrs, to the primitive Apostolic Church in Rome. It is not I, therefore, who have seceded from the Church, but you have seceded from her.

Correspondence.

For the Christian Messenger.

"Let both grow until the harvest."—Matth. xiii. 30.

It seems a prevalent idea among our churches that this expression of the Saviour refers to the true and false professors of religion, and hence it is often quoted as a proof that the immoral or wicked professors should be retained as church members, but a little investigation of the parable will show the absurdity of this interpretation. The field is the world, and the tares are the wicked in the world of all classes and of all denominations.

From these and many other passages of scripture we learn the necessity and importance of church discipline. This is one of the all things which the Saviour has commanded. If we would be thoroughly Apostolic in our doctrine and practice we must attend to this as well as all other divine institutions.

C. MOORE.

For the Christian Messenger.

THE ALLIANCE AND SOUL-LIBERTY.

The question has been raised of late whether Baptists can consistently and profitably form an element in the Evangelical Alliance. If they cannot, good cause should be shown why. No one can doubt the importance of expressing and enjoying all the union that does exist. The central truths of the christian religion are held in common by the various Pedobaptist denominations and also by the Baptists.

I cannot consistently work with the Alliance. I have seen no person so far as I know who has not seen persons to discriminate carefully in the matter, as the hindrances may be found in undue prejudice, and not in the well understood, peculiar views of the Baptist body.

Practically, however, it may turn out that Baptists will, with grief and reluctance, be compelled to withdraw from this Society. There are certain ominous facts that give rise to thoughts of this kind.— But this is wholly in the hands of the Pedobaptists. There is nothing however in their principles that requires it; but enough has been said already to warrant the fear that their principles may be exceeded by some of them. The Pedobaptists need not be told, that there are a million and a half of Baptists in America, with a staff of twelve thousand pastors who charitably and firmly believe, that it would have been better in all the past ages, that unbelievers should not have been baptized; that it would be unspeakably better for the cause of the Redeemer at present, that the scores of millions of irreligious men and women in the British Isles, on the Continent, in the East, and in America should not have been baptized in the name of the Father, and of the Son, and of the Holy Spirit. Every additional page that is added to the history of religion confirms this intelligent conviction in the minds of Baptists the world over. Russia, Sweden, Denmark, Germany, France, Italy, Spain, Ireland and South America, each and all have, as a rule a baptized population. To a large extent this wholesale baptism has been performed by protestant pedobaptists. The Wesleyan theory of baptism would baptize the whole world whether there were any christians or not, except the administrators; and, practically the other bodies would do no less. Baptists believe that this is a snare and a clog to the disciples of Christ in these great bodies. But what is more, they believe that it is not baptism at all. So far is it removed from Scriptural baptism, that it can only, by courtesy, be called baptism, by Baptists. They are not unaware of the great army of godly men and women who conscientiously believe that to be baptism, which Baptists find no warrant for in the Word of God. Bound by the teaching of God's word, and by a solemn declaration of their views to the world, it could hardly be expected that they would surrender their views and their solemn convictions of duty to the great Head of the Church, simply because Dr. Hodge, in a rapture of love and intense enthusiasm for union at the Lord's Table, has required them to do so. Should they comply with this request it would be one of those acts which the Dean of Canterbury said, would show such a condition of religious morals, as would make it "a dark day for the Church." It would be a wholesale disregard of conscientious convictions. This solemn and fervent deliverance of Dr. Hodge has been echoed in various places, since the Alliance Conference by Pedobaptist ministers, who are equally enthusiastic, for a formal and outward expression of union. Now, if this is taken up by members of the Alliance generally, and forced upon Baptists in these Alliance meetings, one of two things must follow; either the Baptists will disregard their conscientious convictions in order to adjust themselves to the requirements of Pedobaptists; or they will be compelled to leave the Society. It is needless to state, what has been stated so often, that Baptists are convinced, that baptized believers only are qualified to come to the Lord's Table. If Pedobaptists choose to drive Baptists from the privileges and enjoyments of the Evangelical Alliance, when they confess that their principles do not require them to do so, then it will be the duty of the Baptists to retire peacefully, loving and praying for those who have excluded them. The history of religion shows beyond a doubt that Baptists have been foremost in the advocacy of union among christians. The principles of liberty have been clearly apprehended by them; and what they have claimed for themselves they have fully accorded to others. Their communion practice is not dictated by feeling, that offends other christians, but faithfulness to Christ with them is a first consideration. Believer's baptism is the doctrine of God's word; and close communion is the standing protest against unbelievers' baptism. By holding to the Bible, Baptists do not say as it is constantly alleged that they do, "I am holier than thou;" but they say to Pedobaptists everywhere, give up the infant baptism and you will save yourselves from a huge evil, an evil on which Roman Catholicism is built; and by which it is buttressed; a gigantic evil by which the infidelity, now paralyzing the Protestantism of Germany and France has come into existence.