

vice of his cabinet; he is like a father listening to his sons. So you see the government of China is de-potic, monarchical, and republican. We have no hereditary titles in China, except the Emperor and the first offspring of Confucius.

Now, ladies and gentlemen, I am very sorry to tell you that while we do a great deal for our boys we do very little for our girls. But we don't intend to compare them with the women of Europe and of the United States, but with those of our surrounding countries.

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Table with 2 columns: Name and Amount. Lists donors and their contributions to the collection.

Total, \$1,176 00. May I once more ask our friends not to forget the Collection on the first Lord's day in January?

For the Committee, D. M. WELTON. The Christian Messenger. HALIFAX, N.S., DECEMBER 30, 1874.

THE CLOSE OF THE YEAR.

The rapid flight of Time has brought us to the last week of another year. Only a few more hours and 1874 will have gone into the eternity of the past, and all its events will exist only in our remembrance and in their results.

One day may seem to us very much like another and each year that comes, is in many respects, like the one past, yet in other respects they may be different as light from darkness and as life from death.

We might ask attention to changes that have taken place during the year now past in the political condition of the nations, and call up to view the indications of progress in art and science as preparing the world for millennial glory.

As some of your readers have confounded Bro. Paint's enterprise with the one I am attempting to forward, you will please allow me to explain that they are not one and the same.

WEEK OF PRAYER, 1875.

Several weeks ago we gave the programme of the Evangelical Alliance for the Week of Prayer, shewing the subjects for each day's meditation, prayer and exhortation.

Sabbath, Jan. 3.—Meeting at 4 1/2 o'clock, conducted by the Y. M. Christian Association. Meetings will be held every week day morning at 9 1/2 o'clock, at Argyle Hall.

Monday, Jan. 4.—Brunswick Street Church. Tuesday, Jan. 5.—Fort Massey Church and Kaye Street Church.

Wednesday, Jan. 6.—Grafton Street Church and St. John's Church, Brunswick Street.

Thursday, Jan. 7.—Granville Street Church and Poplar Grove Church.

Friday, Jan. 8.—St. Andrew's Church and North Baptist Church.

Saturday, Jan. 9.—St. Matthew's Church at 3 1/2 o'clock, P. M.

Collections will be made at all these meetings for the benefit of the Barrack Street City Mission.

D. MCN. PARKER, President. ROBERT MURRAY, Secretary.

Our American denominational exchanges have of late been largely occupied with a discussion of the right of a Baptist Association to withdraw its fellowship from any church that departs from the practice of communion only with baptized believers.

At a meeting of the Baptist "Pastor's Conference" in Boston a week or two since Dr. Dickerson of South Boston offered the following resolution:

Resolved, That "in view of the representative nature of the action of the Long Island Baptist Association in the case of the Lee Avenue Baptist church recently disfellowshipped for open-communion practices, we desire to put on record our sympathy with that action and our cordial approval of it."

Some objection was offered on the expediency of the motion and replied to, when the resolution was adopted almost unanimously. Soon after the Conference, however, dissatisfaction arose in the minds of ministers who were not present, and an intimation was given that a reconsideration would be necessary.

The Conference of Nov. 16th," says a writer in the New York Examiner, "was notably full and strong. As I entered the room, I discovered an unusual number of that class of our brethren who, although they avow themselves strong in their convictions as strict-communicants, are very shy of every public announcement of the doctrine, and usually vote with those who discard it.

The subject was discussed freely and fully and adjourned to the next meeting on the 23rd.

No sooner had the order of the day been reached than the author of the preamble and resolution arose, and in a few remarks reciting his reasons for so doing, withdrew them. As the very purpose for their lying over had been to have them thoroughly discussed, the withdrawal was objected to.

A recent number of the New York Baptist Weekly, in reference to the difficulty of open communion gave the following fact in illustration:

It was Communion Sabbath with the Baptist church at B—, the table being prepared for the occasion. Before pronouncing the benediction, the pastor gave notice of the service about to be attended to, and invited "all present who believe in and love the Lord Jesus Christ to tarry, and partake with the church of the holy emblems. It is the Lord's table." He added, after a pause—"Circumstances which I need not name, require me, in justice to myself, and in the interests of truth to say, as I now do with all frankness, that I am a Baptist, in the understood sense of the word. I believe that Gospel baptism is the total immersion in water, by a proper administrator, in the name of the Holy Trinity, of a credible believer in Jesus Christ as the Son of God, and the only Saviour of Sinners; one of sincere repentance by the Holy Spirit. I believe further, that it is the solemn duty and the

high privilege of all such believers to be baptized.

Hence, you understand, that I make no account of anything that may be done, ceremonially, for unconscious infancy, under the name of baptism, nay, nor for adult persons, only as done according to the pattern shown in the New Testament. I have reasons for being thus explicit at this time in defining my true position in the premises. Nevertheless, with these views, I feel at liberty, in Christian charity, to invite, as I now do, all who love our Lord Jesus Christ, unbaptized though I regard them, to come to the Lord's table, it being the Lord's—and commune with us in the holy ordinance." He then descended from the pulpit to the table, and the communicants took their seats.

But before the services could begin, a genteel and intelligent-looking gentleman, who remained in his seat on one side, rose, and modestly asked the minister if he could be permitted to say a few words for himself, and on the invitation just given, Liberty was freely given.

"I am," said he "happy in being able, honestly to say, that I think I am a regenerate believer in the Lord Jesus Christ and have the hope of the Christian through what my Lord has done and suffered. I am also a member of the Church of Christ not far off, as many of you know, and, I believe further that I am a baptized believer; my good parents doing their duty in that respect in my unconscious infancy. I have intelligently accepted what they did, as of the Lord; and so have become an accepted member of Christ's Church."

"Did I not regard myself as a baptized Christian, I should not have presumed to ask fellowship in a Church of Christ, nor to go to the holy communion. For, I fully believe, as do all among us, that holy baptism is, as divinely appointed, initiatory to the Church of Christ, and an indispensable qualification for communion in the Lord's supper. None that I have heard of have been admitted to our churches or to the communion without being previously baptized. And now, sir, bear with me as I say, I do question your right, the New Testament being judge, to invite any to the Lord's table whom you pronounce unbaptized, Christians though you esteem them. To do so, is to violate the law of the New Testament on the subject. If then I can come to your communion table only by a stretch of denominational courtesy or of Christian charity, unauthorized, as I believe by the gospel of Christ, I must respectfully decline your liberal invitation, and go for the privilege where my baptism is acknowledged."

We do not expect our readers to live upon promises or we should, like some of our contemporaries, indulge in offering them what we mean to do for them during the year 1875. Nevertheless we do intend to make a very considerable step onward during the coming year. We expect that our "wealth of letters" from at home and abroad will be even greater than in any former year.

Our Sabbath School Lessons are the cream from the best series of Notes on the International Lessons published. We mean to make every week a guarantee that our readers' best interests mental, moral, and social are, at all times, as they deserve to be, our great consideration.

We hear various rumors of what may be shortly expected to appear on the political horizon, but not with such definiteness as to be able to put into print. It is said that Mr. A., and Mr. B., and Mr. C. have had certain offers made them; and that the Opposition haven't a ghost of a chance. Then again Mr. D. and Mr. E. are to be the leaders of the Opposition and with the known sentiments of Messrs. F. G. and H. they can easily count on a majority to sustain them, &c., &c.

Each party is of course preparing itself for the new state of things in our Local Legislature, both being sure that their own side will have the majority when the House of Assembly meets.

One of our brethren asks, "Have you sent out the Minutes of Convention?" Lest he should not have observed our paragraph on this matter last week we beg to inform him that we are not printing "The Baptist Year Book" this year. It has been done alternate years in Nova Scotia and New Brunswick. This year the work is being done in St. John, N. B., from which place the parcels, we presume, will shortly be sent to all the churches of the Convention.

One of the advanced students at Newton Theological Seminary writes "We are having a good year. We have about 70 students, 13 of whom are from the Provinces. Two of the last mentioned will graduate in the spring. I wish some of our churches at home would correspond with them and secure their services." We are glad to give currency to this suggestion.