

recalls with such vivid beauty and impressiveness the sufferings and death of our Lord.

If, however, a member absents himself from the communion through sheer indifference, is not his case one that calls for admonition, and if need be, for discipline? His attendance or non-attendance ought not to be a matter of indifference to the church.

The number of church members who make it a habit to stay away from the communion is very large. As such neglect of the ordinance is one of the decisive tests of fidelity to covenant obligations, it would seem that those who are guilty of it should be looked after with tender solicitude, and dealt with as brethren "walking disorderly."

For the Christian Messenger. Caution with regard to Fire.

Mr. Editor,—

It is an old and true adage 'Fire is a good servant, but a bad master.' Instances of destruction by it are of frequent occurrence. Hence the need of caution with reference to it is obvious.

Doubtless there are cases in which fires are purposely set, through malice, to obtain plunder, or even to get the insurance on buildings, &c., but it is not probable that these lines will meet the eyes of any miscreants who would be guilty of such a nefarious deed.

Instances, however, in which property is destroyed by fire through inadvertence, frequently occur. A word of caution with reference to such cases may be of use.

Buildings are often burned by attempting to save ashes in barrels. Some people are not aware of the fact, that if there be a live coal in any part of the barrel, it is almost certain that it will find its way to the staves, and so kindle a fire. Ashes should, therefore, invariably, be kept in a vessel or kettle that will not burn till every particle of fire is certainly extinct.

Great care should be exercised with regard to stoves, that no part of the pipe be near enough to wood to set it on fire; that it be at a sufficient distance from the floor—covered with sink—that not much fire be left in it at night, and no fuel be left on the outside that may ignite.

In the case of open stoves, or fire-places, care should be taken not to put wood about the fire-place at night, that may set the house on fire. I have known a man and his two children to be burned to death through neglect of this caution.

Stovepipes and chimneys should be kept carefully cleaned, so that the soot may not accumulate, and taking fire in a dry time, when the wind is high, cause the destruction of the house.

Matches should be kept carefully, and by all means, out of the way of children.

Buildings are sometimes burned by the filthy practice of smoking tobacco. People sometimes incautiously set fires in time of drought, and much trouble and damage result.

We should always trust Providence in the way of duty and prudence but never neglect any means of safety in any respect.

Yours very truly, C. TUPPER. Aylesford, April 12, 1879.

For Christian the Messenger. Tendencies of Open Communion.

No. 2.

In a previous article the writer endeavored to show that open communion amongst Baptist churches would tend to their obliteration. The argument was not by any means exhausted. Much more might have been said in its support. Of course objections could be urged—by reference to those churches that practice it—and to the success of some of our noted preachers. Men of ability may command large audiences, and churches may be perpetuated by the moral and religious influences they may be able to exert upon a community. But there is abundant reason for the assurance that

their work would be better and more enduring if they would stand squarely upon the New Testament platform. An open communion church cannot very well justify its continuance in a community when other bodies of Christians are occupying the field, and it certainly could not justify any aggressive operations in regions upon which other sects have already entered. If persons hold and practice the doctrine that there are divers modes of baptism, then they must believe in mixed church membership, which is the logical issue of Open Communion. If Baptists are wrong in the views they hold, the sooner they abandon them the better. To maintain their present position might well be regarded as a sin to be confessed and forsaken. If, on the other hand, they are right in the views that separate them from others, they would be acting a treasonable part to surrender them. If they should cease their testimony, God would raise up others more worthy of the honor to defend his truth.

Many suppose that the main difference between Baptists and other Christian bodies is in the matter of much or little water. There was never a greater mistake. Even if it were so the cause of separation would be sufficient to justify it. The Saviour had a purpose in requiring immersion as the initiatory ordinance of Christianity. It serves a purpose that no pouring or sprinkling ceremony can. But there is a still greater reason for our dissent. Infant baptism we regard as opposed to the spirit and genius of Christianity. It is born of the notion of baptismal regeneration. There is no trace of it in the New Testament. Being of human invention it is something added to the Christian system that has produced infinite mischief, but that must be eliminated; and mainly through the influence of Baptist teaching. Let them cease their testimony, and all others who agree with them in this respect, that believers only are entitled to baptism and church privileges, and there must be a rapid declension towards a formalism that would foster on one hand infidelity, and on the other superstition. This language may be thought by some to be severe. We would that the fruits infant baptism has already borne did not justify our disapproval and censure.

There is a false sentiment abroad that pleads for sincerity in the place of truth: "No matter what a man believes it is urged if a man thinks he is baptized when he is only sprinkled, he is baptized. On this ground it may be urged that if one thinks himself baptized when not a drop has touched his person, he is baptized; or that if one thinks it is not needful for him to obey the command of Christ he need not obey. In other words every man is a law to himself. This leads to the mention of another peculiarity of Baptists. They demand implicit obedience to Christ's commands. Ordinances positively enjoined must be strictly observed. It can easily be shown that the great weight of authority is in favor of immersion for baptism. The most learned freely admit that immersion was the ancient mode of baptism—but they say "sprinkling in our circumstances is better." That is, the Saviour requires his disciples to be baptized, but they are at liberty to adopt baptism if they prefer it. No wonder that those who can so freely tamper with gospel ordinances can also freely cry out "bigotry, bigotry," when they have occasion to refer to Baptist strictness. They would have us sanction their departure from the old paths. They so interpret Baptist open communion.

It is true that some who favor open communion have no thought of sacrificing the truth and remain fast by the New Testament standard, and true to their denominational obligations. But the most, it is to be feared, become "weak-kneed" and vacillating. True, such instances are rare amongst us as a denomination, because comparatively few are led away by the sophistries of our opponents. We wish to guard all from this danger, and would earnestly entreat every member of a Baptist church to listen not to those who would lead them to compromise their principles, and to a course that would be injurious to the cause they love. Let all our members 'seek for the things that make for peace, and for the things whereby one may edify another.' We love unity; we pray for it; we labor for its accomplishment by the divine methods. As a matter of fact none have been more distinguished for their charity than the Baptists. They have often been assailed and maligned, but

they have, uninfluenced by these things, pursued the way they deemed to be right, and often with a heroism worthy their name and destiny. Today they are the same in the grand features by which they have ever been distinguished; while they may witness, with honorable pride, the proofs that multiply on every hand that they have not given their testimony nor suffered in vain for Christ and for his truth. "Whereunto they have attained, let them walk by the same rule," and by-and-by the "Watchmen," coming to the pure word of truth, "shall see eye to eye; and the grand rallying cry of the church shall be, "There is one body and one spirit, even as ye are called in one hope of your calling, one Lord one faith, one baptism, one God and Father of all who is above all and through all and in you all."

M. P. F.

The Christian Messenger.

Halifax, N. S., April 23, 1879.

The "Sermon" on our first page on "Itching Ears" is commended to the serious consideration of our readers generally. Not that we suppose any of them so afflicted, but we hope that by its perusal they may be preserved from so troublesome a malady. We doubt not where it is read: "Now, that must be for—" We would, however, advise great care lest, by any such remark a spirit of censoriousness be encouraged, which, in many cases, only aggravates and spreads the disease. To prevent such application, to any person or place, we may say that the writer resides in the country, perhaps a hundred miles from Halifax. Let us try and help our brethren to avoid it at all times.

GRANDE LIGNE MISSION.—The forty-second Annual Report of this interesting Mission has come to hand. The work still goes on, and souls are converted to God. The enemy rages, and stirs up persecution in various places, which is patiently endured, and ultimately, as of old, proves a blessing. Besides the central station at Grande Ligne, there are churches at Montreal, St. Marie de Mermoir, and other places, where the gospel is regularly preached, and instruction given to the young. Towards the latter end of last year there was a powerful revival at Grande Ligne. Towards of five thousand last year, and a legacy of two thousand dollars was received, under the will of the late Miss Jane L. Bolles, of Hartford, Conn. The Maritime Provinces contributed seventy-five dollars.

The House of Assembly on Tuesday of last week adopted an address to the Queen on the abolition of the Legislative Council of this province, or asking permission to appoint nine new members to enable them to do the same. The Council also adopted an address to the Queen praying that no such change take place. Whether there will be a deputation appointed to take charge of these addresses and see that they are properly presented as in the Letellier affair, we are not informed.

We like to report conversions to God and accessions to the churches. When we cannot do that perhaps it is well that we should give the expressions we receive of a desire for revival and lamentations because the ways of Zion languish. A brother writes from the West as follows:

Dear Editor,—Your weekly visits, per Messenger, are welcome in our dwelling. Pleased to hear of the good work going on in different parts of our own Province as well as other places. Wish it could be so reported from this Island. We have had some four years of great dearth of religious matters. Sometimes it seems as if it may be said of us as of old, "they are joined to their idols let them alone."

Blessed are they that mourn for they shall be comforted.

The following telegram came from Boston on Monday last:

"The Rev. Hyatt Smith, having been scolded by rigid Baptist Ministers for administering baptism by sprinkling to a converted sick man, defended his action yesterday in a sermon saying that he will do anything anywhere to make a soul happier."

This position is just what might be expected of Mr. Smith, and only shows how easy it is to go down hill when a man has once started. Such a position would lead to auricular confession, extreme unction, the baptism of dead infants, and all the other vagaries that have been adopted to satisfy the prejudices of human nature.

EPISCOPALIAN.—The Church Guardian says there were recently 267 confirmed by the Bishop in Halifax and Dartmouth:—

- Dartmouth..... 56
St. George's and St. Mark's Halifax, 57
St. Luke's..... 62
St. Paul's and Trinity..... 92

1198 persons received the Holy Communion at the various churches in Halifax on Easter Sunday.

THE CHURCH GUARDIAN, No. 1, has made its appearance. It has a name, but no local habitation. It does not appear where, or by whom, it is published. It professes to be in the interests of the Church of England, and has the names Rev. J. D. H. Browne, Halifax, N. S., and Rev. E. S. W. Pentreath, Moncton, N. B., as Editors. It professes to be "non-partizan" and "Independent."

THE BAPTIST REVIEW, January, February and March 1879. J. R. Baumes DD., Editor, Cincinnati.

The Baptist Quarterly published by the Baptist Publication Society for about twelve years with various success was discontinued last year. An effort was made to revive it but unsuccessful. It was found that the number of subscribers was not sufficient to warrant its continuance. Dr. Baumes has been encouraged to issue this Review as a successor of the Quarterly to occupy the same position in our denominational literature—to furnish a medium of giving the Baptists of the United States a high class of articles on the various phases of religious opinion, and in defense of the truth as it is held by our churches and of gospel truth generally. The first No. now before us, is a very handsome pamphlet of 172 pages and has for its table of contents the following:

- 1. Our knowledge of Infinities, by Alvah Hovey, D. D., President of Newton Theological Institution. 2. Missionary Career of Jesus Christ, by E. T. Winkler, D. D., Marion, Ala. 3. Augustus Tholuck, by Rev. H. S. Burrage, Portland, Me. 4. Religious Liberty under Roman, Gothic, and Russian Law, by G. W. Samson, D. D., New York. 5. Swedenborg and his teachings, by H. M. King, D. D., Boston Highlands, Mass. 6. Inspiration, by G. Lasher, D. D., Cincinnati, Ohio. 7. John Wycliffe, by Rev. C. E. Barrows, Newport, R. I. 8. Progress of Biblical Scholarship, by Rev. J. O. B. Lowry, Mobile, Ala. 9. Dale's Professor in Hamilton Theological Seminary, N. Y. 10. Editorial. 11. Literary Notes.

It is certainly a worthy successor of the Quarterly and we hope it may be well sustained. Its appearance from that Western capital is evidence of the remarkable progress made in a comparatively few years and of the prevalence of Baptist sentiments there as well as in Philadelphia and other eastern cities.

The Editor says: "It will contain articles of permanent value, giving the richest fresh thought with the choicest fruits of advanced scholarship such as will be most stimulating and suggestive in the study and most helpful in Christian work."

It shall treat matters bearing on the present and future welfare of the church, giving special attention to the more potent currents of religious thought and feeling.

It will be conservative in doctrine, independent in utterance; presenting solid thought without dullness and the enrichments of learning without obscurity of language.

The articles in No. 1, fully sustain this high standard and in typographical execution it is a credit to the body. We hope it may be well sustained.

A single subscription is \$2.50 per annum in advance; two subscriptions, ordered by one party, \$4.50 per annum; three subscriptions, ordered by one party, \$6.00 per annum. Address J. R. Baumes, D. D., Baptist Review, Cincinnati, Ohio.

ZELL'S POPULAR ENCYCLOPEDIA AND UNIVERSAL DICTIONARY. Edited by L. Collange, L. L. D. New and Revised Edition. Complete in 64 numbers.

This work is now near completion, its parts as far as No. 60 have appeared. A specimen No. will be mailed to any address on receipt of 25 cents by Baker Davis & Co. 17 & 19 South sixth street Philadelphia and 146 E. Madison Chicago.

It is, perhaps the most valuable compilation to be found, in the same compass and for the same price.

The present condition and future Glory of Believers and the Earth, by Rev. N. West, D. D., St. Louis, Gospel Book and Tract Depository. A small pamphlet of 86 pages, price 10 cts.

NEW SERIAL STORY BY JEAN INGELOW.—A new serial story by Jean Ingelow will begin in the number of Little's Living Age for the week ending April 26th. It is published from the author's advance sheets, and opens in a very interesting way. The progress of a new story by this popular writer will be eagerly watched.

A new volume of The Living Age, by the way, began with the first number of April, affording a good time for the beginning of new subscriptions.

For fifty-two numbers of sixty-four large pages each (or more than 3,000 pages a year), the subscription price (\$6) is low; while for \$10.50 the publishers offer to send any one of the \$4 monthlies or weeklies with The Living Age for a year, both postpaid. Littell & Co., Boston, publishers.

The N. Y. Society for the suppression of Vice, Fifth Annual Report, has been received by us. It shows that a vast amount of immoral literature has been seized and destroyed, and a large number of persons prosecuted for seeking to pollute the moral atmosphere of that city and country. The work of this Society is the ounce of prevention, which is far better than many pounds of cure.

SONGS FROM THE VALLEY, by Harriet Cole. To some persons it is no task to write in smooth flowing numbers and so to treasure up their best thoughts in rhyme and rhythm. Miss Cole appears to be one of these. Her poems seem to have been written at first without any intention of publication, but were rather the outgoings of tender emotion, sometimes with a dash of sorrow, but always with Christian feeling and trust. They will doubtless find an echo in many other hearts, and afford consolation amidst trial and suffering.

THE PREACHER AND HOMELETIC MONTHLY for April, reports a highly interesting table of contents. "Easter thoughts—A Risen Redeemer Our True Life," by Wm. Ives Budington, D. D.; "God's Judgment," by George A. Hepworth, D. D.; "The Empty Seat," by Rev. C. H. Spurgeon; "Looking at Things Not Seen," by Rufus W. Clark, D. D.; "A Strange Omission," by W. H. Van Doren, D. D.; "The Dead Sea a Special Memento of the Doom that Awaits the Wicked," by Rev. T. Williston; "The Tearing of Forty and Two Children by Two She Bears—A Popular Exegesis," by Charles P. Deems, D. D.; &c., &c. This magazine is full of hints valuable to the clergy and all others interested in the study of the Bible. Religious Newspaper Agency, New York. Price, 25 cts.; \$2.50 per year.

A PAPER IN SCRIBNER for May, which bids fair to have much practical value as well as timeliness, is Mr. SAMUEL PARSONS' "Village-Lawn-Planting," in which is described an actual experiment with a lot 50x150 feet, with passing suggestions on form, color, varieties, grouping, and other details. Mr. PARSONS is well known as one of the leading horticulturists in the U. States, and his place at Flushing, L. I., is said to contain many rare shrubs and trees, some of them having no duplicates in the U. States or Europe.

It is as well for girls, or boys either, to know what they can do.—and a story, called "She could n't," to appear in the May number of ST. NICHOLAS, will contain, it is announced, some most excellent and entertaining hints on the subject of confining our energies within the limit of our abilities. Perhaps if certain grown people should read this story, it would not injure them.

Notices.

RECEIVED FROM WOMEN'S MISSION AID SOCIETIES.

- Great Village—Mrs. M. P. Free. man.....\$5 00
North Sydney—Mrs. C. Jefferson. 7 00
Cunard—Mrs. B. Kempton..... 6 16.
M. R. SELDEN, Sec'y.
Halifax, April 22th, 1879.

RECEIVED FOR FOREIGN MISSIONS.

- Mrs. Allwood, Treasurer W. M. A. Society.....\$185 00
A lover of the cause, per Mr. Jas. A. Estey..... 1 50
THOS. P. DAVIES, F. M. B.
St. John, N. B., April 14, 1878.

Letters Received.

- Mrs. F. McPhee, \$2. H. E. Payson, Esq., \$12.75. Rev. J. Murray \$2.00 R. Delap, \$4. W. A. Morse Esq., \$4. J. M. Parker, \$2. Rev. Dr. Tupper, \$3. Rev. L. B. Gates, \$2. W. F. Cutten, Esq., \$8.