

are agreed, was one strong point of the type which is fulfilled by each church, as a particular church, not part of several, eating 'one loaf' to symbolize its oneness,—its 'organic unity.' Many thoughtful Baptists have been convinced of the unscripturalness of denominational communion by the teachings of its type.

Richard Fuller says: "As the Passover was a meal for each family only, so the Supper is a family repast for the members of that particular family in which the table is spread. This is so plain to our minds, hearts, consciences, that there is never any discussion about it."

There is a wide difference between the persons to whom the law concerning the Passover was given practicing contrary to the divine rule, and the abrogation of the institution by the law maker! We should not seek for "broader principles" than the "Thus saith the Lord." The observation "Certainly he has broken down a narrow-minded exclusiveness," as applied to the divinely instituted law of the Passover, lacks the reverence that is due to divine authority.

Bro. M. asks, "How would you proceed, provided you were pastor of two or three churches, and the Lord's Supper was administered in each of them at regular intervals?"

There is no more difficulty in administering the Lord's Supper to a church, without exercising the rights of a member, than there is in receiving members into the church and administering baptism, without voting on the qualifications of the candidate. Has not a pastor the same right to vote that he has to eat with a church of which he is not a member? Administer the Supper to churches at their request, but participate only with your own.

"Christ made no exceptions to meet difficulties arising from departures from his order, and we have no right to do it."

But this, and much more of Bro. M.'s article is aside from the question under discussion, viz.: "Have the members of a Baptist church the scriptural right to commune in other Baptist churches of the same faith and order?" No questions however ingeniously propounded, can fill the place of a "Thus saith the Lord."

I have not claimed Acts xx. 7, &c., in favor of "church communion," as intimated by Bro. Munro, but I object to its being used as an argument in favor of intercommunion. My words are, "This passage does not state that Paul partook of the ordinance with them. All that can be claimed from it is a vague inference. Even if it could be shown that the apostle practiced intercommunion, we do not think that an argument could be based upon their practice. We do not sustain that relation to the churches that the apostles did to the churches of their own planting." I am satisfied that Bro. Munro has not "given this passage a due examination," or he would not have given such an interpretation.

The Bible Union version reads: "And there accompanied him into Asia Sopater, son of Pyrrhus, a Beroean; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derby, and Timothy; and of Asia, Tychicus and Trophimus. These having gone forward were waiting for us (Paul and Luke) at Troas. But we (Paul and Luke) sailed forth from Philippi after the days of unleavened bread, and came to them at Troas in five days, where we (Paul and his companions) abode seven days. And on the first day of the week, we (who but Paul and his fellow travellers?) leaving come together to break bread, Paul discoursed to them, (i. e., his fellow travellers only), (being about to separate on the morrow) and continued the discourse until midnight. \* \* \* And Paul—having come up again, and broken the bread, and eaten, he talked a long while, even till break of day, and so departed."

I submit the following exposition of these verses by an eminent Bible scholar: "The careful reader will see, 1. That the 'disciples' of our common version is discarded for 'we' in the latest and improved Greek texts; and 2. That the 'we' who came together that Sunday evening to break bread, grammatically refers to the same persons that the last 'we' refers to,—i. e., the companions of Paul, and not resident disciples of Troas. And the coming together was not of a resident church, assembling for Sunday worship, or the stated observance of the

Lord's Supper. However much any may wish to believe this, it is certain there is not the slightest ground given in the text for any such supposition." With this fact the argument of Bro. Munro, from this passage, falls to the ground.

It is thought by Baptist and other Bible scholars that there is not a word that necessarily compels us to the conclusion that the Lord's Supper was intended in the statement that these travellers came together that night to break bread, since the phrase "klastia arbon" is nowhere used to designate the Lord's Supper, but is used to designate a common meal. Its obvious meaning here would be when Paul and his fellow travellers came together for their evening meal he commenced to discourse to them—the verb here is not the one used to denote "preaching" the gospel, but a familiar discourse, reasoning out of the Scriptures, dialoguing; and since they were to separate in the morning so interested did they become that the meal remained uneaten,—or, if partly partaken of, upon the table,—until after midnight, when the young man, who had entered the chamber with others of the inhabitants who desired to hear Paul discourse upon the Scriptures, as the Jews of the place naturally would, falling asleep, fell out of the window and was killed, and raised to life by Paul. The meal was then eaten by the company, at least by Paul, and this learned expositors agree, was a common meal."

As for Bro. Munro's question "What did Paul mean by saying, 'I commend unto you Phoebe, our sister, which is a servant of the church which is at Cenchrea. That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you?'" His assertion "Sit down with her at the table of the Lord, as a servant of the church of the same faith and order," is wholly gratuitous. Is it the "work of common sense" to take for granted the very thing that is to be proved? We neither know how long "Phoebe" was at Rome, nor what she did while there! The passage is so utterly irrelevant that it hardly is worthy of a passing notice.

As to the question with reference to discipline, I maintain that if Christ has nowhere commanded that all "godly persons" should be admitted to the Lord's Table in churches of which they are not members, then, in the absence of both precept and example, no church can, without disloyalty, grant such a privilege. If the opening of the Lord's Table to members of other churches is contrary to the apostolic practice, and also encourages a disrespect for church discipline, then no church can do so and be loyal to Christ.

Judas' case is not one in point here. He did not come from another church, neither did Christ ever invite or admit members of sister churches of the same faith and order. It is the unscriptural practice of inviting persons to do what they are not entitled to do, that in this case "encourages a disrespect for church discipline." Dr. Hovey says: "As the eucharist is a church ordinance, Baptists generally hold that none but members of the church observing it are strictly entitled to partake." Whether it is a fact that Judas "remained at the Supper" or not is a question altogether irrelevant, and like the rest of our good Bro. M.'s arguments, strong proof of want of evidence. A case in court with such evidence as Bro. M. has brought would go by default.

I submit my first article, and this rejoinder to the candid reader, still maintaining that my six reasons why the practice of intercommunion is unscriptural remain unshaken, and supported by Divine Truth. Will Bro. Munro attempt to prove, by Scripture, that Christ and the apostles practiced intercommunion?

Address to Pastor J. A. Gordon. Dear Brother,—We have learned with deep regret that you think of leaving the Island to enter upon a field of labor in a neighboring Province. We take this opportunity of conveying to you an expression of the esteem and Christian love which your brethren in the ministry, of this Island, entertain for you. It makes us sad to contemplate the prospect of your removal from our personal and Associational fellowship, and if the matter was left to a vote of the Baptist Pastors on the Island, be assured, dear brother, of our hearty vote to retain you among us. But we recognize the great truth that the Lord of the vineyard has a right to assign his laborers to any part of his great field where he needs them, and we bow to the direction of his Providence.

We cannot, however, permit you to depart without placing on record our testimony to your unflinching faithfulness and your untiring zeal in the Lord's work, your loyalty to Scripture truth and Bible principles, and after several years of intimate acquaintance, permit us to add, your purity of life and consecration to the Master.

We recognize with joy the fact that God has blessed your efforts for the salvation of souls and the upbuilding of Zion. We feel that we, as a denomination, on the Island, do sustain, a great loss in your removal from us. But be assured, dear brother, that our best wishes, our sympathies and prayers will accompany you to your new field of labor. May the Lord open to you great opportunities for usefulness, and give you physical strength and spiritual power to do great things, through Christ, for him.

We would also add our best wishes and sincere respect for your partner and fellow laborer, Mrs. Gordon. May the Great Shepherd make her a loved and ready help-meet in your new field as she has been in the old one, and surround you both with friends as kind and sympathetic as those you leave.

Be ever faithful to the truth, devoted to the cause, and look to God for victory, Believe us all to be,  
Yours sincerely in Christ,  
E. N. ARCHIBALD,  
J. B. WOODLAND,  
M. ROSS,  
C. C. BURGESS,  
E. B. COREY,  
D. W. CRANDALL,  
D. G. McDONALD.

October, 1880.

REPLY.  
Revs. E. N. Archibald, J. B. Woodland, M. Ross, C. C. Burgess, E. B. Corey, D. W. Crandall, and D. McDonald:  
Dear Brethren,—It was no ordinary trial for me to conclude to leave my Island home to which I have been bound by strong and tender social and religious ties, to labor in another Province.

The extent of my field, in common with almost all of your own, and a sense of failing health and declining strength, have compelled me to accept a more compact field, even at the expense of separation from a loyal and faithful church, as well as from the personal and assembled fellowship and trusted fellow laborers in the ministry.

Nothing save a consciousness of the Divine approbation, do I value more highly than your expression of esteem and approval.

Your desire to retain me on the Island can hardly be stronger than my own wish to remain, were it prudent to do so. In this instance, however, I believe that God, in his all-wise providence directed.

If in any way my labors have been owned and blessed by God for the regeneration of souls and the up building of Zion, my ambition is gratified. Your sympathies and prayers, dear brethren, I highly prize, and sincerely thank you for them.

Mrs. Gordon wishes to acknowledge with gratitude your kind wishes on her behalf. Truly you have wished us the greatest earthly happiness when you desired that we should be surrounded by friends as kind and sympathizing as those we left, (which is largely realized.)

I will endeavour the remaining part of my life to be faithful to the truth, devoted to the cause, and trust God for the victory. May the Great Head of the Church bless and prosper every one of you in your labours of love in the prayer of yours in Christ,  
J. A. GORDON,  
Milton, Yarmouth, April 7th, 1881.

In Memoriam.  
HANNAH DIMOCK.  
At Ashdale, Newport, March 30th, Hannah, beloved wife of the late Dea. Joseph Dimock, and daughter of the late Rev. Geo. Dimock, of Newport, passed away. She was 75 years of age. In early life her sister was seriously impressed in regard to the salvation of her soul, but did not make it known until later in life, when she was called to part with a loved sister, who when dying took her by the hand and solemnly warned her to forsake the vanities of life and seek her soul's salvation. In the year 1827 she was baptized by her father and became a member of the Newport Baptist Church. Thus for more than half a century she adorned her profession with a well ordered life and godly conversation. Sister Dimock was always ready to assist as far as she was able in everything that would contribute to the glory of the Master or the good of mankind. She will be missed by the sisters of the W. M. A. Society, of which she was a valuable member, and also in the prayer meetings which were frequently held at her house. During the last few weeks of her sickness she was a great sufferer; but was patient and resigned to the will of God. She leaves a large circle of relations and friends to mourn her departure.

They die in Jesus and are blest,  
How sweet their slumbers are.  
A. T. DYKEMAN.  
DEACON HICKS CHESLEY,  
Departed this life, March 31st, 1881, aged 73 years. His sickness was lingering and painful. For more than fifty years he enjoyed church membership, and for years filled the office of Deacon in the Wilmot Baptist Church, with much acceptance. He was a firm believer in experimental religion, and would often say, "Leave room for the Spirit of God to work, the gospel will be powerful if he apply it." At times he seemed to be

in the wilderness; but when the Lord brought him up into the mountain of delight, he would joy and rejoice, till his utterance would move all who heard him. He did not doubt his own conversion, he would say "God is my refuge and strength. It is amazing grace that saves the sinner; Jesus loved me first." He frequently said, "I had a sight," and in making known with streaming eyes, what was disclosed to him he rejoiced the hearts of those who heard him, and left no doubt in the mind as to his having seen Jesus "the way, the truth and the life." In the prayer and conference meetings his exhortations were powerful and they will not soon be forgotten. To him it was a privilege to help others, and his warm grasp of the hand and pleasant word encouraged many weak and timid ones. His personal appeals will ring in the ears of many in the community till the day of their death. During his illness he manifested a spirit of resignation and patient endurance such as only the grace of God can impart. Many will remember his last words, and ponder them with profit. He valued the family altar and would maintain it when he could not leave his bed. When his suffering was most intense he was heard to say, "My Father take me to Thy rest." "I can wait, I see ahead, my home is over there." May God sanctify to the church her loss, and raise up many others who shall be strong in the faith, pillars in the church, and in very deed fellow-laborers to the truth. May the Lord sustain and comfort the surviving children and relatives, and say to them, "It shall be well with the righteous."—Com. by Rev. J. T. Eaton.

RELIGIOUS INTELLIGENCE.  
SCOTCH VILLAGE, NEWPORT, April 20th, 1881.—Dear Editor.—There has been quite a religious interest at Scotch Village of late. Special meetings have been held for a few weeks past, resulting in the awakening of the church to a sense of the important obligations incumbent upon them, a quickening to religious action in God's cause, and as a natural consequence souls have been born into the kingdom. Rev. Isaiah Wallace was with us a week, and rendered valuable assistance. We esteemed it a great privilege to have the co-operation of one so experienced in revival work. May he long be spared to thus labor for the Master.

I baptized three happy converts last Sabbath. More are awaiting baptism next Lord's day. We have indeed been strengthened and wish to thank God and take courage. Brethren pray for us.  
Yours in Christ,  
A. T. DYKEMAN.

Rev. W. E. Hall writes April 18th:—Glad to see by the Messenger that some of our churches are being blessed. Especially do I rejoice in the good work at Margaret's Bay. May God continue to bless that people and their pastor in my prayer.

I deeply sympathize with Brother and Sister Covey in the death of their dear daughter that is recorded in last Messenger.

God has granted us some tokens for good. We began some meetings on the Mountain the first of the year, and have been permitted to gather in some sheaves. On the 20th of March I baptized two. April 3, seven more followed Christ in baptism, and yesterday six more. Others we hope will yet come. The church has been much revived and wanderers have returned to their Father's house.

Bro. Vidito spent a few days with us and preached the gospel to good acceptance.

TRYON, P. E. I.—We are glad to learn that Rev. E. B. Corey has recovered from his recent illness, and that he is again proclaiming the word of truth, after five weeks of pain and fever. He came before his people on Lord's Day the 10th inst., though weak in body yet strong in the Lord. His text was Psalm xvii. 1, 2. A friend writing says:—We earnestly hope that he may long be spared to go in and out among us, and that the spirit of truth may own and bless his every effort.

DOMINION & FOREIGN NEWS.  
DOMINION OF CANADA.—The horses belonging to His Excellency the Governor General ran away on Sunday afternoon. The vehicle was badly broken. No one was injured.

ENGLAND.—A court circular published the following on the 19th, "The Queen has received with feelings of the deepest sorrow the news of the death of Lord Beaconsfield, in whom Her Majesty loses a most valued and devoted friend and counsellor, and the nation one of its most distinguished statesmen."

The Times said: "Since the close of Lord Palmerston's long and memorable career no more conspicuous gap has been made in the circle of English political life than by the death of Lord Beaconsfield."

The Times understands that Lord Rowton is left sole trustee of all the private papers of Beaconsfield, with full powers.

Lords Rowton and Barrington, and Drs. Quain and Kidd were with Lord Beaconsfield when he died, and hundreds were waiting in respectful silence in the street.

A special train, bearing Lord Beaconsfield's body, left Paddington station for Wycombe at 2.30 on Sunday, and on the arrival of the train at Wycombe the remains were transferred to Hughendon Manor and placed in a large drawing-room. Owing to the secrecy of the proceedings only about thirty persons witnessed the departure of the hearse from Curson Street, and nobody witnessed its arrival at Wycombe.

Mr. Gladstone wrote the following to Lord Rowton;—"I learn of the decease of Lord Beaconsfield with sad surprise. I shall be prepared to give directions for a public funeral."

Nathaniel Rothschild, on behalf of the executors, replied, thanking Gladstone, stating that Lord Beaconsfield's will directed that he be buried at Hughendon by the side of his wife.

The Duchess of Marlborough has completed arrangements for an entire outfit of fifteen Irish families, who are to be provided with free passage to Manitoba, and located there in neatly furnished farmsteads.

RUSSIA.—The Czar recently presided at a council of ministers, at which the proposition of General Melikoff, confirmed by the Czar, for convoking a committee of elected representatives for the consideration of State questions was discussed. The result was that nine members of the council favoured the proposal and five were against it. The Emperor then announced that he agreed with the majority, and the Minister of the Interior would draw up the necessary Ukase.

AUSTRIA.—A destructive fire has broken out among the petroleum wells at Sloboda, in Galicia.

GREECE.—The ministry has entirely lost the confidence of the public. The people are looking for the first opportunity of wreaking its vengeance on the Government.

Marriages.  
At Sandy Cove, on the 18th inst., by the Rev. J. C. Morse, Mr. John W. Cossaboom, to Miss Floretta Peters, all of Rossway, Digby Neck.  
April 21st, at the residence of the bride's father, St. John, by the Rev. Edwin Clay, M. D., father of the groom, assisted by the Rev. J. E. Hopper, Edwin Clay, Jr., of Pugwash, N. S., to Miss Sophia A., youngest daughter of Samuel Robinson, Esq., of the Customs Department, and grand-daughter of the late Rev. Samuel Robinson.

On the 20th April, by the Right Rev. the Lord Bishop of Nova Scotia, Alfred Edward Wrottesley, Lieut. R. E., only son of the Hon. Edward Bennet Wrottesley, to Ellen Mary Isabel (Ellen), eldest daughter of Colonel A. W. Drayson, R.A. at Freeport, Digby County, on the 19th inst., by Rev. J. F. Kempton, A. B., Mr. Eliphalet Mitchell, of Campbell, N. B., and Miss Chloe Bates, of Freeport.  
Also, by the same, at the same place, on the 21st inst., Capt. J. W. Moran, and Mrs. Lottie E. Spring, both of Freeport, Long Island.

Deaths.  
At Bridgewater, April 19th, Pearl, youngest son of Mr. B. Freeman, aged 2 years and 8 months. Of such is the kingdom of heaven. May the surviving parents be supported in this their third affliction and bereavement during the past few months.

At Scotch Village, April 7th, Emily, beloved wife of Pelissier Brightman, aged 25 years. She leaves a sorrowing husband, two children, a father, three brothers and a sister with other friends to mourn their loss.

At Chelsea, Lunenburg Co., on the 11th inst., in her 70th year, Rachel, widow of the late Robert Wharton, deeply lamented by a large circle of friends and acquaintances. Sister W. professed faith in Jesus in her youthful days, and maintained a steadfast hope to the end. Her funeral occasion was improved by a sermon from Psalm xc. 10, "The days of our years, &c." preached by Rev. S. March by special request of friends.

At Wilmot, on 16th inst., Mattie E., aged 20 years, daughter of Alban and Ruth Curry. She died in enjoyment of the hope she obtained five years ago, when with many others she professed religion.

At Glen Allen, Upper LaHave, the 14th inst., Joseph Pernette Miller, in the 72nd year of his age.  
On the 19th inst., Annie, wife of Alex. Lang, aged 29 years, leaving a husband and 6 children to mourn their loss.  
On Tuesday, April 19th, Catherine Sullivan, wife of Robert Foley, aged 69 years.  
On Tuesday 19th, Richard Bayland, aged 64 years.  
On April 18th, Mrs. Clarissa Smith, in the 82nd year of her age.  
On Monday, David J. Stride.  
On Wednesday, 20th inst., Jacob P. Miller, aged 81 years.