Religious Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

Rev. J. McLEOD,

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"THAT GOD IN ALL THINGS MAY BE CLORIFIED THROUGH JESUS CHRIST." Peter.

Editor and Proprietor.

Whole No. 969.

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SAINT JOHN, NEW BRUNSWICK, FRIDAY, AUGUST 16, 1872.

SUMMER GOODS!

THOMAS LOGAN

Has now opened his entire Stock of New and Fashionable

STAPLE AND FANCY

Goods,

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STRAW HATS, Carpetings and Oil Cloths,

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An inspection respectfully solicited.

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Fredericton, June 21, 1872.

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Parks' Cotton Warps.

The balance of stock to arrive per Steamers "Cambria" and "Olympia." Inspection solicited. MILLER & EDGECOMBE. Fredericton, May 3, 1872.

The Intelligencer.

TALK AFTER CHURCH-Continued

1. "How can your husband," asked Mrs. Roberts, with such a warm, liberal heart as we know he has, and peaking as he does of all who love Jesus as his brothers nd sisters, believe, that no one but a regular member of a Baptist Church has a right to the Lord's Supper, and that it is a sin, calling for the discipline of the church, for a baptized believer to sit down at the table with a company

2. "I asked him, one day;" said Mrs. Burden, "how he reconciled this:—'first,' said I, 'you say the Lord's Supper cannot be spread in a Pedo-baptist Church, and second, you discipline a member of your church for sitting at the Lord's table, in the Pedo-baptist Church. What has he done? It is either the Lord's table, or it is not. If it is, he has a right to it: for on your own ground, he is an obedient disciple, and the disobedience of another communicant does not invalidate the right of the obedient man, but his own. And if it is not the Lord's table, he breaks no law by sitting there!' Husband smiled and only said, 'you and I, my dear, will not talk doctrine. I have enough and too much of that, elsewhere. The battle of the saints,' he added, 'does not seem so much in fighting Satan, as in warring with themselves. It is a sad and cheap victory, for a soldier of an army arrayed against a common and mighty foe, to conquer a fellow-soldier under the same flag. There may and must be many rooms in Christ's house: in the earthly habitation, we do not all live in one apartment. No; like the heavenly house,

3. "Oh, Mary!" said Mrs. Roberts, "if he would only come out on this broad ground! Baptist papers would attack him of course; that is to be expected: but he never would fall by the paper balls of such a battery. Regular Baptist Churches, a few perhaps would be closed against him, but I am sure that those who would be for him would outnumber those against him.

4. "There must be a great multitude of liberty-loying men and women in the Baptist Church who, in this day of holy activity and Christian union, would stand by him. But these are minor questions. You and I believe that the bold step would advance the Gospel standard which he so nobly earries to the high vantage ground of true

"But we must go down," said she, "for they will won-As they entered the room, the zealous Deacon remarked: I was afraid that perhaps you felt a little hurt at what I aid, coloring up as you did and going out so suddenly. I meant nothing personal or unkind, you know. I was led along to these plain statements; and, while in conscience I have nothing to take back or soften in the great octrines declared, I am anxious for you to believe that I did not mean to hurt your feelings. It requires," said the Deacon, turning to the Pastor, "great firmness of purpose, great grace, to stand square up for these great truths. You, Elder, find that in the pulpit, as captain of the host; and so do we soldiers in the ranks. There are in our two homes natural ties, that are very strong;

makes me think of that hymn which says :--'Our dearest joys, and nearest friends-How they divide our wavering minds, And leave but half for God.

"But the right eyes must come out, and the right hands The pastor made no reply, and the Deacon continned: "now, in that matter of Deacon Saybrook this morning at the table, I say it to your face, that there ain't one man in a hundred in the Baptist pulpit to-day, who would have been brave enough to enforce the law. Yet they know there is no escape from the great doctrinal conclusion. Ours is the church of Christ—a company of

baptized believers. Only a baptized believer, and a member in regular standing, in a regular church, has a right to partake. It's the law of the Lord's house, which is a Baplist house; and in view of this law, a Pedo-baptist, as good a man as old Deacon Saybrook is, has no more right 'Why, Deacon Roberts!" exclaimed Mr. Hart, for the 6. "I don't say he is as bad at heart as a heathen;

replied the Deacon, "he may be called a disobedient dissiple of Christ-'disorderly member,' as some have it. But this I say, and you say-and all true, close communion Baptists, as they call us, must say, or deny our faith and be open communion at once-that in no case, under no circumstances, has an unbaptized believer, or even a paptized believer, not a member of the Baptist Church, a right to the Lord's table.

So I say, Deacon Saybrook has no right, for one reason; and a heathen has no right, for another reason. And therefore, both are in a common condemnation as to the elaim to a place at the Lord's table. There you have it! Now, don't you say I called my good neighbor Saybrook a heathen. I believe he is a Christian with a thousand virtues, and could wish and pray that he might have light, and take his place in the church of Christ.

a duty you could not shirk, and be a true Baptist minister. And I will say further, that this modern growth of Bapist ministers is getting contaminated by a mock liberlidn't go away when told to by the notice, which must be and if not, let them come out of the pulpit. There you Have great pleasure in intimating that a large portion of told him as rough and talks the state of the state told him as much, and say that scarcely an ordinance Sunday occurs but there are Pedo-baptists at the table, in

> "What a fuss the Baptists are making all over the land about that Spurgeon! 'Our great preacher Spurgeon!' Open communion! He is doing the great American Baptist Church, with its membership of twelve hundred thou-sand, a sight of injury," continued the Deacon. "A few churches, would go far toward correcting this evil. Make the separation complete and thorough! Husbands go out, and wives stay; wives go out, and husbands stay!

'Husbands and wives there shall part !' "It sets the offender a thinking-'Why do I leave?' he

("No doubt he asks that," whispered Mr. Hart to Ellen).

things. "And you and I, Elder, in our own homes, in the dear partners of our lives, have daily sorrow."

"There husband," interrupted Mrs. Roberts, "there for the present to paragraphs 5 to 8, and the talk. Not right to express an anxiety, when it is for our families, with children out of Christ, and other children to day, yet they know it is the great destriped. out of the church, away from the Lord's table? Wives

disobedient to the law of the Lord! talking. But truth is, one thing brought on another. Gospel doctrines are just links of a chain, and one link draws another with it, as long as we pull, until we got the whole. But, Elder; I might better have waited for you." "Being a guest, too;" said Mrs. Roberts.

"Well," said the Deacon, "you know you have the whole time in the church; and as for us laymen our chance is outside the church."

anything can be. Paragraph 8 asserts the modern growth of a mock liberality which in nine cases out of ten would let the offender stay.

Let us see whether there is any authority

chance is outside the church. to get your views clearly set forth. It is in such later- paragraph 5, and for the pastor's interpretaviews that the minister comes to know more thoroughly his people. Your reasoning, I will say, was correct, touching the law of the Baptist Church. I can see it in no other light, than that in which you present it. 'All members of the same faith and order, in good and regular gation to guard its sanctity? If it were our own table standing '—that is the invitation, and this declaration is a saving, that any intelligent Pedo-baptist must understand, standing '—that is the invitation, and this decharation is a saying, that any intelligent Pedo-baptist must understand, forbidding him a place at the table. And, as in the case of the venerable Deacon Saybrook, if he does not happen to notice the rule, it is the duty of the church kindly to of his supper. ** * * * all who enjoy it must be baptized, (immersed. c.)—C. G., Visitor, June 6. would have no right to proceed with the Supper, for we have no authority to commune with an unbaptized believer, or even with a baptized believer not in good and regular standing in a church of the same faith and order. So, it is just here: the offensive person must leave, or the Suppermust be suspended. While I am in the Baptist pulpit, at the head of a church, I have no alternative, but, sustained by the church, to enforce the law. I am the executive Collars, Gloves, Hosiery, Laces, Ribbons, Neck Ties, &c. &c. Warren is correct, in supposing that the disaffection is very extensive in the Baptist pulpit. There is no doubt," he continued, "that the spirit and general tendency of the age is calculated to loosen the rigid doctrinal bands drawn, as the church is made to believe, from the word of God, and fastened so firmly by the fathers. I personal-

pulpit, I think there must be an equally prevailing sentiment in the pew. That there is, I may perhaps say, an alarming liberty of thought, quite regardless of the letter of creeds and the example of the fathers, is manifest to all.

Of the fathers is manifest to all.

If truth and obedience to God forbid the

11. On the way home, the Pastor's wife asked her husband how he liked Deacon Roberts' views, as to the presnt condition and future prospect of unbaptized believers. Drop the subject, my dear, for the present;" said Elder Burden. "It was a poor preparation for my evening service. I have learned for the hundredth time a lesson, love to man are not the motives which which, I trust, will henceforth need no repetition, and their conduct, upon what principles do Bap-

Deacon Roberts is a good man; but he is, to say the least, a man whose zeal for the truth leads him, oftentimes, to a man whose zeal for the truth leads him, oftentimes, to use intemperate language. Abuse is not argument. I often wonder, if he ever reads the twelfth Chapter of Corwhen such concession is a violation of their

should have replied to his wife in a way that tized into one body, the visit any sense follow from their belief."

go; he had not given it as Baptist belief, and the sin of such great disobedience to God. there was no need of his denying it to be such. Mr. Smith's representation is too mild! A confirmation of this as Baptist belief is most | It is plain from C. G. that the expulsion of conspicuously absent here, just where a few Deacon Saybroek fairly and mildly represents

against the idea that it is their belief. 10, contain direct statements of Baptist doc- their former practice. trine as such. What is wrong in them in that The charge that it is slanderous is therefore particular? The only point here not yet fully without foundation. Then respecting Deacon discussed in the articles on communion is that R.'s assertion, in paragraph 8, that this modnot "even a baptized believer, not a member ern growth of Baptist ministers "would let of a Baptist Church, has a right to the Lord's the offender stay." table." That is fully asserted, however, in If they force themselves in uninvited, notwithstanding the invitation, "All members of sister churches" &c., which Dea. R. and Elder B. both re-

The latter part of paragraphs 8 and 10 expose a state of things C. G. thought it best to repudiate, which is, that there is a widespread disaffection in Baptist ranks to the stern requisitions of strict communion. The passage he quotes, with his negative proof, is given inside. Mr. S. does not leave this doubtful "Yes;" he continued, addressing the Pastor, "it was he makes Elder B. say here "I personally know many strong men-who have told me with their own lips-that they feel a secret lity. In nine churches out of ten, if the Pedo-baptists and strong rebellion against our strict communion? In the Introduction he says "Thougiven before the communion, they wouldn't say a word, but let the offender stay. Now I say, this is dodging the question, and is open disobedience to law! If they believe close communion, they should act close communion: tism, have sought and found refuge and home have it! Elder Warren tells me-and he knows and talks | in the Pedo-baptist church " because they object to this belief.

C. G. brings the latter to the "test of truth," and declares Mr. S. mistaken, by asunite with the Freewill Baptists, because that such scenes as that this morning, in some of our city body has not increased within a certain time, therefore, no such numbers go over to Pedobaptist bodies! To which I reply, 1st. Pedobaptists are, with few exceptions, not close communionists; 2nd. He did not say they united with the Freewill Baptists; 3rd. Neither of the reasons has any relevancy as a denial

that the close communion theory requires its adherents to expel the "unqualified" "No huit, dear;" said the Deacon. "It's my plain former half of 10. Paragraph 5 states that to-day, yet they know it is the great doctrinal conclusion; then proceeds to develop that "Well," said the Deacon, "I have done the most of the conclusion. That is as direct to the point as

Let us see whether there is any authority 10. The Pastor smiled and said "I have been very glad | for accepting that "doctrinal conclusion " of tion of it in paragraph 10.

As it is the Lord's table is it not all the more sacred? gation to guard its sanctity? If it were our own table

Baptists believe Pedo-baptists unbaptized and thus unqualified for the supper. If Baptists admit these to communion they disregard the truth and disobey God. Will any one say that the obligations of brotherly love are stronger than those of truth, and such as we are under to obey him? Neither do we thus show any want of love for these brethren; rather manifest this love; for we thus re-

thority, "there is no escape from the great doctrinal conclusion" that no Pedo baptist, however elevated his piety, has any more right at the Lord's table "than a heathen." Seek God's blessing and guidance in all the affairs of life. Engage in no business in which The Open Door is correct again,—nearly. you cannot look up and say, "Bless me in the various states of our land, and some even the ends of Prince Bismark and to render null y know many strong men-the boast of the Baptist pul- The conclusion arrived at by each is the same, this, O my Father."

And if this is the present condition of the is to "disregard the truth and disobey God."

of creeds and the example of the fathers, is manifest to all. Christians of all professed faiths seem to be growing to a belief, that, holding the great truths of the Divinity of Christ and the saving efficacy of His blood, they may attain unto a common fellowship of the saints. The great headlands of doctrine, such as once divided the Gospel territory, seem to be unnoticed by the multitude floating on the broad surface and with the strong-setting current of so-called Christian union."

If truth and obedience to God forbid the admission of Pedo-baptists to the Supper, what farther authority is required to expel them from it? So direct and emphatic a prohibition both imposes and justifies, one would think, the act which affects the intention of its provisions, especially when that act is a mean by which our latent love for the brethren is manifested, for to exhibit that is itself a duty. 12. "Knowing the peculiarities of good Deacon Roberts, I did not want to offend him by a refusal. But this ends it! Satan shall not again use a Deacon to dissipate tists act? How can they, so bound up in holy truth, permit what God has forbidden, the religious spirit begotten in my pulpit ministrations. Or concede, other than biggins are "terms," in

"It is easy to read the Scripture," replied Mrs. B.
Mr. Burden again repeated, "he is a good man. I have seen him as tender as a child. But he is possessed by a view of this, from C. G.'s standpoint. Suppose C. G. should represent dramatical-

Paragraph 2 is faulty it appears. C. G. ly the principles he propounds, wherein would his comedy differ from Mr. Smith's in the expulsion of Deacon Saybrook? If in anything, the mouth of Mrs. B., and asserts, in his usual would it not be in the piece having a more way, that, if the supper cannot be spread in a tragical cast? Besides his departure being Pedo-baptist Church, those who with this be- more urgently accelerated, the poor old Dealief partake of it there are guilty of blasphemy. con would not be let off with the last word. This may be taken, I presume, as his answer There would be a lecture administered to him to the quibble. Mr. Smith's seems natural that would make him understand he was a deenough, at least. Paragraph 11 also is defec- ceived man; that his visions and aspirations tive in the same way. Elder B., instead of were but phantoms issuing from his disobedisaying "Drop the subject for the present," ent heart; that "by one Spirit are we all bapwould make all understand that the eternal ble church," which every one allows is the perdition of the unbaptized, as the author Baptist Church, and therefore until he subwell knew, is "a belief rejected with abhor- mitted to immersion his hopes were delusive, rence by all true R. Baptists, and does not in | -he was out of Christ, out of the church, out of communion with saints (or about to be so),

Mr. S., differing from C. G., holds that such out of the reach of charity, out of palliative a belief does follow from the Baptist close excuse, out of reasonable hope, and, in fact, communion belief, and, however gratifying it out of his nead! That it was blasphemy for might be to the adherents of that belief, it him to touch the emblems of the Saviour's could hardly be expected he would deny in broken body and shed blood while he remained one simple paragraph so important a position, so unqualified. That the church could not and repudiate one chief argument, of his and would not lend itself to countenance his book. Paragraph 12 intimates that such ex- injurious and "damning error;" and that his pressions were extravagant on Dea. R.'s part, presumption was only equalled by his wickedand that was sufficient, and as far as he could ness in attempting to bring the church into

words would decide the case. What is said is Baptist doctrine. That it does so is sufficient to justify the character of the representation. Paragraphs 5, 6, 7, and the former part of It has been shown also that it is justified by

to be broken. As only moral forces are to be used in the government and discipline of believers, we are called upon to do no more .- C. G., Visitor, January 11. Right again: these modern men let the offender stay. How does such practice accord with the theory? The last sentence, following, as it does, "strongest disapprobation," nsinuates that physical force was used in the expulsion of Deacon Saybrook. As the narrative was not quoted, this construction appears calculated to deceive." It would baffle

the administering body from the letter of their | principles.

It is easy enough to say, and comfortable to are all mental sculptors and moral painters: Of two antagonistic choices he has chosen the believe, that "all the responsibility" rests | the material is finer than marble and more one which renders his presence in the State as with the innocent disciple thus unconsciously delicate than canvas. Second hand models dangerous as the presence of a Catiline. Dedrawing the church into great sin; but it should be imitated only so far as they resem- liberately, and of his own free will, he prefers

fuse to countenance, and assist t operpetuate their injurious error.—C. G., Visitor, May 6.

sent Baptist doctrine is to misrepresent their practice misrepresent their practice misrepresent the practice misrepresent the practice misrepresent their practice misrepresent the practice, and to represent the practice misrepre- sunlight of earth may not be sufficiently strong | treachery and the isolation due to hostile citi-These words show that, if this writer is au- sents the doctrine. Even that he has met.

they feel a secret and strong rebellion against our strict edness of communing with Pedo-baptists,—it give an account of his stewardship.

Hampton, (N. H.) Reporter. It was read during the anniversary exercises at the close of the term of the New Hampton Educational to the friends of Bro. Minard.

ADDRESS TO THE SOCIAL FRATERNITY.

BY B. MINARD. MAN'S NECESSITY FOR MODELS.

The great Jehovah, provident of the wants of man, created him last but not least; depositing within a dusty casket of flesh and blood, the mind bearing the impress and seal of deity. The scrutinizing eye of research may enter those hallowed precincts, and seek in vain for the seed and germ of originality. Every principle and emotion is the embodiment of a latent power that awaits the sunshine and shower of surrounding circumstances to arouse it into activity; but had every gate been bolted, had

every avenue been closed, the various departments of the soul would have remained more dismal and dreary than sibyl's cave. To obviate this difficulty, God has placed a firm trellis of models on every hand; and by their influence, through the medium of the five senses, ennobling aspirations have been heart, and craggy cliff of the mind, may be He makes his visits in the cool of the day, "Lo seen tender vines entwining their pliant ten- I am with you alway, even unto the end of the drils around these supports, creeping heaven- world." ward. The garden, abounding with delights, the air, fragrant from a thousand hills, the ocean decked with pearls, the heavens, studded with stars, were for a higher and nobler gathering shower. Patience is exhibited in | England of all members of the Society of coral reefs and ocean deposits. Industry is Jesus."

ments of science, art, and literature. Every age has been ornamented with king. against the peace of the State. ly minds, whose latent powers have been arous-

upon the mind from without. The more ele- ferent Governments have thought it necessary vating and ennobling the object of contemp- forthe safety of their realms that these enemies lation, the more refining and exalting the ef- should be driven out. They were banished feet; the more rude and uncivilized the influ- from France in 1595; from England 1602; ence, the more debilitating and degrading the from Venice 1706; again from France 1716; result. A conscious moral necessity of a pat- from Portuagal in 1759; from Brazil in 1760; tern of worth has induced man to bow his again from France in 1764; from Spain 1767; proud form to gods the most heinous, having | suppressed by Clement XIV. in 1773; banisheven C. G.'s logic to show that "all the re- instead of virtues the most elevating, vices ed from Austria in 1773; from Russia 1820, sponsibility" above centered upon the church, the most polluting. As a standard of moral and from Switzerland in 1847. rests upon the head of the humble follower of excellence and true devotion God has granted | The London Record devoted an extended Christ who sits at his Lord's table uninvited in his Son. This world, which has been the grave- article to the subject, and we ask attention to a Baptist Church. That "strongest disappro- yard of every holy aspiration, for a time be- an extract from his powerful remarks: bation" is merely the invitation extended to come his home. Corruption touches him not "What do these expulsions mean? Simply

love that they be turned out by such a direct and in her left hand riches and honor." Thought, that agitates the mind, affects, in a pire of Germany. The Jesuit bill in Germany 9. "This must have been in the minds of those who went out this morning. Who knows but that Deadle will be struck under conviction by an unqualified person is such a violation of the system, so the influence of every day's occurrences, by ed by the Reichstag, it is still a severe and heaven-established conditions of the ministra- the influence of every day's occurrences, by ed by the Reichstag, it is still a severe and tion of this ordinance as C. G. affirms it is, the power of meditation, becomes part and wholesome measure. It abolishes all Jesuit that irregularity does not render the ceremony parcel of the mental capacity. What is advoid totally as a celebration of the Supper? mired fills the heart with animating joy, fres- soil connected with the Order, but it does not Every Baptist believes that an irregularity in coes the imagination with exquisite pictures, give the authorities of the State power to exthe administration of baptism renders the act and leads to corresponding action. The Spar- pel individual members from the country, but void in the case of sprinkling adults; while it tans loved symmetry of form and agility of only at present decrees that they must live in is not claimed either that the subject is unqua- movement, and they excelled in gracefulness, certain places. Some so-called lovers of liberty lined, or that there is disobedience to God, or hurling the javelin and throwing the discus. have objected to this bill, on the ground that a neglect of duty to man, but only a practical, The Grecians surpassed all others in the fine | it interferes with the freedom of the subject. though unintentional, disregard of truth, which arts and mental discipline, and their works are A German, though a Jesuit, it is said, is still is but one, and that not the most important, regarded as among the choicest specimens of a German, and why should be be deprived of of the errors committed in the other case. antiquity. But let us be actuated by the ex- his citizenship solely because his creed differs And although there is in one respect a lack of ample of the Persians, who took a step in ad- from that of his neighbor? In theory this is parallelism in these cases, yet the greater vance, and blended with the accomplishments all well enough, but in practice it becomes im-

> think, to constitute the former more complete- block of marble, but moss and ivy will grow sary. And the duty is all the more imperative ly a nonsuit, so that the whole ceremony is rank upon the most sublime productions of his where such personal freedom is only exercised rendered illegal, and nil in the purposes in- genius. Raphael stood unrivalled in the hall to the detriment of national interests. The tended, if not positively and highly sinful in of art, but he worked for time, and the dust of German Jesuit has alone himself to thank for ages will obliterate his finest pictures. We the penalty the law now makes him suffer. would be a vastly different thing to show that | ble the original. Nature is accessible to all, | to serve Rome to Germany, and to advocate and with many touches of the chisel and the interests of his Church to those of the State. Mr. Smith's task had difficulties. To repre- strokes of the brush we may successfully carve Acting as a traitor and an alien, can be wonto make our life work noticeable, but the noon- zenship? He has vowed death to German day rays of that unseen world will render unity, to German Protestantism, and to Gerin the court of heaven.

pit in this country—who have told me with their own lips, that their minds and hearts are in sympathy with the religious progress everywhere around them; and that good. Use your wealth as one who must myrtles, or placid seas sleeping on coral Emperor and Empire, and insidiously advostrands. Our national plumes are not pluck- cates the cause of France and alliance with

The following address we clip from the ed from the ostrich but from the wing of the eagle and frost works of Mount Washington. But as the best of all legacies, that more than compensates for our stormy seas, rocky coasts, and broken landscapes, our forefathers have Institution. It will be especially interesting | bequeathed us the blood of an ancient and royal ancestry, that endows us with no ordinary facilities for holding noble positions, and imposes upon us no common responsibilities. Lord Chatham, William Pitt, and Edmund Burke, in the British parliament, the Wesleys, George Whitefield and John Summerfield, in the sacred profession, Watt and Stephenson mechanism Hugh Miller and Professor Agassiz in silence, and a host of others, are lasting monuments of what men may become who bow at the shrine of nature. Let each of you select the models best adapted to your capacity, entwine around them the aspirations of your entire being, and be not content with green leaves and crimson blossoms, but strive or purple clusters ripe for the vintage. May your hearts be fortified with granite breastworks of truth, cemented with brotherly love; within the enclosure cultivate the Rose of Sharon and the Lily of the Valley, let the tree that yields twelve manner of fruits strike its roots and spread its branches there; supply each cistern and font with water from the evoked. And from each deep ravine of the resort for the King of kings, whispering, when

THE ENEMIES OF MAN.

Sir Robert Peel rose in the British House of purpose than simply to supply physical wants | Commons, last week, and asked the Governor gratify idle curiosity. Prudence and fore- ment whether it was intended to enforce the thought are closeted in coal mines and oil wells. | section of the Roman Catholic Relief, Act of Economy is distilled in the falling dew and 1829, providing "for the banishment from

exemplified in flowing tides and changing Such an act, passed forty-three years ago seasons. Music is trilled in the song of birds and never acted upon, has faded from the reand sigh of tree tops, Painting is penciled collection of men, and it was probably quite on tinted leaves and floral petals. Statuary as new to the House as the discovery was in is carved in fossil remains and aqueous erosions. | the U. S. Senate that Mr. A. T. Stewart was Architecture is chiselled in crystal caverns and not eligible, under a law of Congress, to the sheltering forests. Mechanism is exemplified Treasury Department. But it proved to be in dashing cascades, rising vapor, flashing that such a statute does exist, and that its lightning, and in our bodies, so fearfully and failure has been owing simply to the forbearwonderfully made. Dates and facts are writ- ance of the Government. Mr. Gladstone reten upon the stony pages of geology. Wisdom plied to the question that the subject would and knowledge are dramatized in the laby- receive serious consideration. It is not likely rinths of philosophy. Sublimity and grandeur that a measure of expulsion could be carried are portrayed in the galleries of astronomy. out under a Government so free and liberal as It is evident that God alone has true orginality, that of England. There, as here, the principle and with an admirable system of object teach- is established that opinions do not justify leing instructs mankind in the various depart- gal interference, and a man may believe what he pleases, if he does not do or say anything

But the Jesuits have long since been marked by the influence of these lessons. They ed as public enemies by the political powers of have gone out in quest of hidden treasure and Europe. Their principles, their object, their returned laden with spoil. Like the mountain oaths, their past deeds are so we!l khown, that peaks they have caught the first rays of light what they will do, when they can, is not a in each morn of discovery and invention, and matter of uncertainty. As in times of war it reflected them into the dark vales of ignorance may be wise and right to remove suspected persons, that evil consequences may be pre-Thought is the reaction of impressions made vented and the public snfety assured, so dif-

members in good standing in sister churches with her tainted fingers. The sprites of this-that the Jesuit is of no country, but of of the same faith and order. Does the great | wickedness, on blackened wings, flew from his one older; of one race, but of one religion; importance of the case demand nothing strong- approach, and heaven received him, as he and for the elevation of that order, and for serting, 1st. Pedo-baptists are close commulivering to the doc. Does the "indirect" expression of even the upon his followers far exceeds the ancient in-hand with the direct enemy of his country, and plot at every scheme that treachery can strongest disapprobation" satisfy the con- theory of the philosopher's stone. Hearts, and plot at every scheme that treachery can science in permitting an uninformed stranger weird with perverted affections, and petrified suggest. We must have read history badly so grievously to sin, or cause to sin, or justify | with evil passions, have been transformed in- | if we fail to see how often during the last and the church before God? Has love for these to palaces for the angels of purity and holi- present century the wires of diplomacy and erring Pedo-baptist brethren ceased? or is it ness, where wisdom walks in robes of white, political intrigue have been pulled by the deno longer necessary to the manifesting of that | bearing "in her right hand length of days | signing, mischievous, smooth-tongued Jesuit. "For a time, happily, his career has been Statement of the conditions that they may not Brothers of the Social Fraternity: brought summarily to an end in the new Em-

> gravity of the error, in the great departure of of other nations the noble culture of moral possible. Where the safety of the State is concerned, all other considerations, even that instructions, more than suffices, one would | Michael Angelo saw an angel in every rude | of personal freedom, must succumb, if necesevery carving and pencilling clear and famous man policy. All the spiritual terrors of the altar, pulpit, and confessional, he so well