The Christian Visitor.

"Hold fast the form of sound words."—2d Timothy, i. 13.

New Series, Vol. VIII., No. 33. { Whole No. 397.

SAINT JOHN, N. B., THURSDAY, AUGUST 18, 1870.

{ Old Series, Vol. XXIII., No. 33.

NORTH BRITISH AND MERCANTILE INSURANCE COMPANY.
OF EDINBURGH AND LONDON.
ESTABLISHED IN 1809.
CAPITAL, - - £2,000,000 Sterling.
Invested Funds (1864).....£2,304,512 7 10 Stg.
Annual Revenue.....564,468 16 2 Stg.

FIRE DEPARTMENT.

THIS COMPANY Insures against loss or damage by Fire—Dwellings, Household Furniture, Farm Property, Stores, Merchandise, Vessels on Stocks or in Harbour, and other Insurable Property, on the most favorable terms.
Claims settled promptly without reference to the Head Office.

LIFE DEPARTMENT.

Ninety per cent. of the Profits are allocated to those Assured on the Participating Scale.

INDISPUTABILITY.

After a Policy has been five years in existence it shall be held to be indisputable and free from extra premiums, even if the assured should remove to an unhealthy climate after that time.
For Rates and other information apply at the Office of the Company, on the corner of Princess and Canterbury streets. HENRY JACK, General Agent.
March 26.

DISSOLUTION OF CO-PARTNERSHIP.

NOTICE is hereby given that the Co-Partnership heretofore existing between the subscribers, under the name and style of J. R. CURREY & Co., St. John, is this day dissolved by mutual consent. All just claims against said firm will be paid by J. R Currey, to whom all debts due said firm must be paid within thirty days from this date. J. R. CURREY.
St. John, June 1, 1870. J. H. FENWICK.

NOTICE.

The subscriber in returning thanks to the public for the liberal patronage bestowed upon him during the three and a half years he has been in business in this City, would respectfully inform his friends and the public that he will continue the Flour Business at the Old Stand, under the name of J. R. CURREY & Co., and hopes by strict attention to business and low prices to secure a liberal share of public patronage. J. R. CURREY.
St. John, June 1, 1870. June 9

M. FRANCIS & SONS,
New Brunswick Boot and Shoe Manufactory,
88 *Prince William Street.*

WE have been manufacturing very extensively during the winter, and are now prepared to meet our Wholesale and Retail customers with an assortment not to be surpassed. We now offer THREE HUNDRED and FIFTY CASES of the usual assortment, embracing all qualities and styles made.
Ladies', Misses' and Childrens' Serge, Kid, Goat, Calf, Pebled Calf and Grain, in Balmoral, Congress, Imitation Balmoral, Imitation Button and all the newest styles made.
Men's, Boys' and Youths Welling on BOOTS; Balmoral, Congress, Oxford Ties and Brogans, suitable for Spring and Summer wear, made of the best English, French and Domestic manufacture.
The above Stock will be sold as low as any other establishment in this City.
Wholesale and retail buyers will please call and judge for themselves in regard to quality and prices.
The Goods recommended in this establishment can be relied on—strict orders being given to the salesmen not to misrepresent goods. Terms *CASH*.
April 18. M. FRANCIS & SONS.

NO. 23 SOUTH WHARF.

THE Subscribers have now landing and in store:
114 packages Superior Congou Tea;
25 caddies Extra do. do.;
25 brls. Crushed Sugar;
36 kegs Bi-Car. Soda;
5 cases Coleman's Mustard, in tins;
5 " " Ginger;
10 boxes " Starch;
5 casks Confectionary, assorted;
10 " Nuts;
5 " Morton's Pickles;
1 " Epsom Salts;
1 " Cream Tartar;
1 can Nutmegs; 25 boxes Soap;
25 bags Rice; 30 boxes Raisins;
500 Reams Wrapping Paper;
25 boxes Tobacco, 10's;
25 caddy boxes Natural Leaf do.;
30 casks Molasses;
10 hhds. Sugar;
20 boxes Extract Logwood;
1 ton Redwood.
Together with a general assortment of GROCERIES.
Also—600 brls. No. 1 Superfine FLOUR, good brands.
For sale at market rates. J. READ & CO.,
June 2 23 South Wharf.

NEW DRY GOODS STORE.
48 Prince Wm. Street.

ENTIRE STOCK, New and Fashionable, now being offered at unusually low prices.
—GREAT BARGAINS IN—
DRESS GOODS; LINENS;
SILKS; COTTONS;
IRISH POPLINS; PRINTS;
SILK VELVETS; GLOVES;
VELVETEENS; HOSIERY;
SHAWLS; RIBBONS;
SACQUES; FLOWERS;
FLANNELS; LACES;
BLANKETS; DRESS TRIMMINGS.
An inspection respectfully solicited.
Nov. 4 M. C. BARBOUR.

THOMAS R. JONES,
10, King Street, - - St. John, N. B.
IMPORTER OF EVERY DESCRIPTION OF
DRY GOODS,
(Staple and Fancy,)
READY-MADE CLOTHING, HATS, CAPS
And every requisite for City and Country Trade, Lumberers, Mining Companies, and Ship Builders' use in the above line.
TWINES, FISHING THREADS, LINES, &c. &c.
For sale Wholesale, on Liberal Terms.
[June 11.—vly.]

DR. J. R. FITCH informs his friends that he has removed to Carleton, Saint John, where he intends to practice his profession, in its different branches. Office and residence:—King Street, opposite Saint George's Church, Carleton. Nov. 11

LIVERPOOL AND LONDON AND GLOBE
FIRE AND LIFE
INSURANCE COMPANY!

Fund paid up and invested....£3,212,348 5s. 1d. stg.
Premiums received in Fire Risks, 1864, £743,674 stg.
Losses paid in Fire Risks, 1864, 520,459 "
Premiums in Life Risks, in 1864, 225,248 "
Losses paid in Life Risks, in 1864, 143,197 "
In addition to the above large paid up capital, the Shareholders of the Company are personally responsible for all Policies issued. EDWARD ALLISON,
AGENT FOR NEW BRUNSWICK,
feb 7. (Commercial Bank Building.)

PHOTOGRAPHS!
SPECIAL NOTICE.
Right on the Corner King and Germain Streets.

MR. MARSTERS thanks the public for their very liberal patronage in the past, and begs to say that having just thoroughly Renovated, Enlarged and Improved his Establishment, and increased his facilities for producing First Class Work, he is determined to merit a largely increased patronage.
He has now the finest rooms and best skylights in the City, and is enabled, by long experience and practic, to proomise his patrons a style of work that is not surpassed anywhere, with perfect confidence.
Notwithstanding the present low prices, he will use only the Best Materials, having made ample arrangements to procure them.
A newly fitted up Ladies' Dressing Room, which is entirely private, has been added for the convenience of his Lady customers.
All kinds of work furnished at short notice.
Miniature, Magascopic and Stereoscopic in Photograph, Ambrotype or Oil.
N. B.—Having in possession the Negatives of his predecessor, Mr. J. N. Durland, copies can be furnished.
Remember, right on the Corner King and Germain Sts
May 30. J. D. MARSTERS.

L. W. WILLIAMS, teacher of Piano-Forte and Vocal Music, St. John, N. B. Orders left at J CHALONER'S, King Street, will be promptly attended to.
Oct. 20. L. W. W.

A. CHRISTIE & CO.,
MANUFACTURERS AND BUILDERS.

WE would intimate to our friends and the public that we have within the last three months fitted up the large Brick Building in the rear of the Workshop, in Waterloo Street, with a Powerful Engine and all the Machinery necessary for carrying on extensively the manufacture of
DOORS, SASHES, BLINDS, MOULDINGS, TURNING, JIG SAWING,
and all that may be required for BUILDING PURPOSES.
A large assortment of DOORS and SASHES, of various sizes, constantly on hand, or got up to order.
NEWEL POSTS and BALUSTERS on hand.
All kinds of TURNING done at the shortest notice.
Parties in want of the above-mentioned will find it to their advantage to give us a call.
Particular attention given to BUILDING and JOBBING.
Feb. 24

THE STREAM THAT HURRIES BY.

The stream that hurries by yon fixed shore
Returns no more;
The wind that dries at morn yon dewy lawn
Breathes, and is gone;
Those wither'd flow'rs to summer's ripening glow
No more shall blow;
Those fallen leaves that strew yon garden beds
For aye are dead.
Of laugh, of jest, of mirth, of pleasure past,
Nothing shall last;
On shore, on sea, on hill, on vale, on plain,
Naught shall remain;
Of all for which poor mortals vainly mourn,
Naught shall return;
Life hath its hour in heav'n and earth beneath,
And so hath death.
Not all the chains that clank in eastern clime
Can fetter Time;
For all the phials in the doctor's store
Youth comes no more;
No drug on Age's wrinkled cheek renews
Life's early hues;
Not all the tears by pious mourners shed
Can wake the dead.
For all spring gives, and winter takes again,
We grieve in vain;
Vainly for sunshine fled, and joys gone by,
We heave the sigh;
On, ever on, with unexhausted breath,
Time hastes to death;
Even with each word we speak, a moment flies,
Is born, and dies.
If thus, through lesser Nature's empire wide
Nothing abide,—
If wind, and wave, and leaf, and sun, and flow'r,
Have each their hour,—
He walks on ice whose dallying spirit clings
To earthly things;
And he alone is wise whose well-taught love
Is fixed above.
Truths firm as bright, but oft to mortal ear
Chilling and drear,
Harsh as the raven's croak the sounds that tell
Of pleasure's knell;
Pray, reader, that at least the minstrel's strain
Not all be vain;
And when thou bend'st to God the suppliant knee,
Remember me!

—*Cornhill Magazine.*

For the Christian Visitor.

DEMOSTHENES,

AND THE RHETORICAL PRINCIPLES ESTABLISHED BY HIS EXAMPLE.

We will now continue and close our synopsis of the article on the above topic, as commenced in the last issue of the *Visitor*, following the method of adopting the signs of quotation when *sentences* are extracted from the article under notice, and omitting them when only some of the *words* of the author are employed.

IV. The next oratorical doctrine, derived by the writer from the orations of Demosthenes, is, *that the most effective eloquence is not always that most weighty with matter and argument.* The orator, to be effective, need not have his discourse abounding in original views, profound researches, novel theories. An oration heavy and crowded with recondite material, may not do as much execution as one filled with common sentiments. So far from endeavoring to put foreign thoughts within his auditors, he should touch up, arouse, give life and productiveness to those sentiments already in the minds of his hearers. The great model of the ages is never close, concatenated in his argument; or rich, profound, or philosophical in his matter. This is true of all great and effective orators. Says our author, in his discussion under this head, "We do not undertake to say that the utmost solidity and depth of thought and sentiment may in no case go with the utmost oratorical force and effectiveness. We only state the fact, as it has notoriously occurred." Sheridan, who with Chatham and Fox have been pronounced the three most effective speakers that were ever in the British House of Commons, was once asked how he succeeded so well in the House? He replied, "that he had not been there very long before he found that three-fourths of the members were fools; and he resolved, therefore, not to shock them with too much severity of argument." But it will be asked, Is power of profound thought to be discouraged in the orator? By no means. Let the orator be a very master in thinking. Again it is asked, But what is the use of *sense*, and why labor to *acquire* it, if after all, the world allows itself to be swayed by *nonsense* in a public speaker? "We confess that we have sometimes been completely staggered by this question, as it has been forced upon us, in witnessing frequent instances of the magic and triumph of nonsense. Yet we must believe, after all, that *sense* is a good thing, and nothing but manliness and variety of *thought* will sustain the orator, and give him reputation and success, *in the long run.* The people will be satisfied, will think better of him, will more deeply feel him, when they know he *has* the power, even though he does not always *use it.*" But let him not be too lavish of the *mere product of the brain.*

V. *Practical power in oratory consists, often, in skilful* REPETITION. Imbed the points or arguments of discourse in the minds of the auditors by repeatedly holding them up, in order that they may do full execution. This position can be sustained by authorities additional to that of Demosthenes. The eloquent Chalmers might have been cited here. A humorous instance is given of a distinguished English advocate who acknowledged that he was prolix in a plea, but justified himself, thus: "Did you not observe the foreman—a heavy looking fellow in a yellow waistcoat. No more than one idea could ever stay in his thick head at a time; and I resolved that *mine* should be that *one.* So I hammered on, till I saw by his eyes that he had got it." It was the *hammering* on that got in the idea, and the getting in of this one idea gained the case. Repetition, however, is hazardous. Deeply convictive, if well done, but dull, burdensome, disgusting, if badly done. "It is one of the difficulties in the way of reaching the highest style of popular eloquence. Repetition, with variety and an augmenting interest and power—*this the difficulty.* Demosthenes mastered it; and his name has become the synonym for cogent and successful appeal."

VI. CLEARNESS *of meaning is found in connection with the highest oratorical power, and is indispensable to it.* Demosthenes was often concise, but always clear. All genuine eloquence ever has had, and ever must have, this quality of *lucidness.* In order to an effect, the meaning must stand out; must be obtrusive, not to be searched for, not dug out of darkness, but flashing and forcing itself upon the people." A discourse to be *impressive* must be *intelligible.* "According to the new-fangled doctrine, the way to be peculiarly searching is to be utterly unsearchable; the way to sink truth deep into terrestrial breasts, is to aim the shaft at the zenith." This is often said to be very fine and very forcible. This will raise admiration on the part of some in the community, who are always most rapturously taken with what they cannot comprehend. "They behold a lofty figure and flourish before them—manifestly a great gathering and rolling up of the elements, and they are quite sure there is something remarkable going forth from the speaker; and, though they cannot see any meaning in particular, yet they have no doubt that there is a most *magnificent* meaning behind the cloud. All this may be very admirable; but that obtuse, probative class, who insist upon *knowing* what they *admire*, will not be much carried away with it."

VII. *The style which has great power is often the result of great labor.* The utmost finish and the utmost force of style are perfectly consistent. Our orator greatly elaborated his speeches. He labored to attain power in composition, expended a vast amount of strength and solicitude upon the several orations he produced. "The men who stir us by things put down a century ago, put down those things with a great deal of painstaking." He will be the finest extemporaneous speaker, when no time for preparation is allowed, who has prepared himself most sedulously when he had an opportunity of delivering a *premeditated* speech. The most effective eloquence of the world has been prepared for and produced in this way. "But the rage and clamor for mere off-hand, and the consequent practice of opening the mouth and slovenly pouring forth whatever happens to be uppermost, tends to reduce our speech to a compound of utter feebleness and offensiveness."

VIII. *When we have attained to good matter, it should be remembered that it will not do to trust in that alone.* MANNER *is essential, and should be cultivated.* "There is a decided tendency in *educated* men, men who think richly and strongly, to disregard and despise manner. What *they* have to say is so important and so good, that it needs the commendation of no mere outside trickery." Some men have done wonders by the simple, unaided power of THOUGHT. But these men are the exceptions. We learn from Demosthenes that a good manner is attainable in the face of serious defects. Let any other man, who has marked faults of manner, meet them as the Grecian did, and, with a like indomitable purpose, decree their correction and the bringing in of corresponding excellences, and he will, in a measure succeed." If we would approximate to the Demosthenic delivery, we must first forge the Demosthenic sentences. A marked feature in the composition of his speeches is the frequent, full, emphatic bringing up of his sentences at the period. "They often came out, ordnance-like, heavy and strong, slashing down all opposition." The tapering style, in which nearly every sentence has a flimsy, dragging tail to it, sets at defiance all the mouths that were ever fashioned. "Neither a Roscius nor a Garrick could pronounce it effectively."

The above article, covering twenty-seven pages of the *Bibliotheca Sacra*, and the substance of which we have endeavored to present in so short a compass, is deserving of the closest study by those engaged in public speaking from the sacred desk. In the pulpit is needed more *thinking*, more *fire*, more *force*, as well as more *Bible*, more *piety*, and more *faith.* Similies and metaphors, as ornamental figures, as combatants on a rhetorical parade, in the speech of an *ambassador of Christ*, are a shocking mockery. Let them be used, of course, but let them be *glittering, gleaming weapons* in the terrible contest with the forces of evil, and not a mere flourish of eloquence to win for the speaker the applause of men. "A judge and a master," says Rev. Robert Aris Willmott, "recommended Demosthenes to the village preacher." WENTWORTH.

MISSIONARY SUCCESS.

The *Watchman and Reflector* of the 28th ult., furnishes the following cheering intelligence from the Foreign field:—

BAPTIST MISSIONS.

In the year 1812 Adoniram Judson set sail from America as a missionary to the pagan world. Good and wise men—fathers in Israel—shook their heads, even while they blessed the youthful enthusiast, on the memorable day of his departure. Fifty-eight years have passed, and behold what God hath wrought! Judson is gone, but his faith stands vindicated. The last seventeen lines of the Fifty-sixth Annual Report of the American Baptist Missionary Union prove that his faith was no dream of an enthusiast but a Divine inspiration. The "General Summary" is brief but eloquent. It is as follows:

"The missions of the Union are 13. In the Asiatic Missions are 20 stations where American missionaries reside, 328 out stations, and 319 churches. The number baptized the last year is 1,504, and the whole number of members in the churches is 17,496. Including those churches in Burmah not immediately under the supervision of the Union, the number of members reaches more than 20,000. Number of American laborers connected with the Asiatic Missions, 100; of whom 48 are males and 52 females. Of native assistants there are 475, and of this number 80 are ordained ministers of the Gospel.

"The tables of the missions in Europe and Africa furnish the following summary: 1,571 stations and out-stations, 311 churches, 382 preachers and colporters, and 3,096 baptisms, with a total membership of 26,964.

"Combining the statistics of the Missions in Asia, Europe and Africa, we have an aggregate of 1,919 stations and out-stations; 630 churches, 957 laborers of all classes, 4,600 baptisms, with 46,964 members,—showing a gain over the previous year, as reported, of 169 stations and out-stations, 12 churches, 110 laborers, 1,059 baptisms, and 1,345 members."

We commend the summary to those who regard missions to the heathen a failure. But these figures, impressive as they are, tell but a small part of the great story of missionary sacrifice and success. The thoughtful mind, as it dwells upon this meagre outline, can do much to fill in the interesting details, though eternity alone can do justice to the theme. We shall know more by-and-by of the labors of those faithful men and women, American and native, the missionary laborers, when Christ shall unfold the history of redemption. Our Burman and other missions will, we are sure, form a delightful chapter in that history. The report from the Teloogoo Mission, especially in contrast with early discouragements, is a sufficient reply to all cavillers and doubters. Read the following from Mr. Clough, at Ongole:

"When I look back over the year 1869 the blessings received appear so many and so marked, and we are so happy in our work, that it sometimes seems like a dream, too good to be true. Many times, especially during the month of December, when far away among the jungle villages, did these words come to me: 'Be still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us, the God of Jacob is our refuge.' Indeed, it seemed as though those words were written expressly for us; certainly no advice could be more appropriate.

"In the midst of harvest, in several villages, men and women turned out by hundreds to hear about Jesus; and not only to hear, but to believe also. Three hundred and twenty-four were baptized in one month, December, and hundreds of others sent away until we should know them better. We rejoice with trembling. We know to some extent our weakness, and the tremendous load heaped upon us. If Jesus helps sufficiently, we shall stand and do our work when and as we should. Without His aid we know that we shall all come to grief and shame. Please remember us in your prayers."

The boasted labors of Xavier furnish nothing to compare, in substantial success, with this brief and humble record of a single section of our missions. What an appeal does Christ make to the churches at home through such a proof of His living presence in the world, in fulfilment of His promise "Lo, I am with you always." He is bidding us, while urging forward our home work, to put new life into the foreign enterprise. The present year begins with a small debt, but how slight a burden will that appear if we estimate aright our debt of obligation to Christ in dying for us, and in these very successes which involve new sacrifices! The new openings at home and abroad are the result of the outgoing of the Spirit of Christ. What Christian can wish to limit the mercy of the Holy One of Israel? Let then the treasury of the Lord be replenished. Remember, we shall never have paid our missionary *debt* till we stand discharged of our debt to Christ and to those for whom He died. We urge no sensational appeal, but only that which moved the heart of Paul—"The love of Christ constraineth us." Is not that enough, brethren? Try yourselves by this test, and let us see what will be the result. "Tell my brethren, tell every body," said our missionary Douglass, on his death-bed, July, 1869, "*to look to Jesus, to labor for Him alone while life is given, and trust Him always.*" That devoted missionary has been a year "with Christ." With what exulting emphasis would he repeat this message were he to come back to us! Let us "live as seeing Him who is invisible." It is a remarkable fact, which ought to encourage us, that Protestant missions are not only steadily gaining upon the heathen world, but are doing so even in those regions which had long been occupied by Catholic missions. The future is bright with hope, and therefore solemn with responsibility.

BURMAN MISSION.—6 stations, 19 churches, 1,045 members, 97 baptized, 50 native preachers. Dr. Stevens represents the churches as being in a healthy condition, growing in stability and numbers. "I am sure," he says, "but one feeling prevailed among us, (during the annual association,) both missionaries and converts, that of encouragement, for good signs among the Burmese appear on every hand."

KAREN MISSION.—8 stations, 276 churches, 629 baptized, total number 14,403; preachers 335, pupils in schools, 2,763. The Theological Seminary, under Dr. Binney, is in a prosperous condition. The session for 1869–70 opened with a hundred pupils. Mrs. Binney has a school for Karen girls, which is full of promise. We wish that the women of our churches might give special attention to this very important means of elevating their Karen sisters. From the mission press 2,297,450 pages were issued in the form of books and tracts, from Oct. 1, 1868, to Sept. 30, 1869.

SHAN MISSION.—4 stations, 8 churches, 67 baptized, total 246. Since the death of her husband, Mrs. Scott has nobly sustained the cause at Nowgong. She says, "The year 1869 has been one of steady progress in the mission work. Five schools are in successful operation." Mr. Stoddard mentions a zealous native preacher, Kandura, whom he baptized over twenty years ago, when a lad of twelve years.

SOUTHERN INDIA.—*Teloogoos.*—Three stations, 2 churches, 628 baptized, total, 835. We have already spoken of this very interesting mission. The church at Ongole numbers 709, of whom 573 were baptized last year.

CHINESE MISSIONS.—*Bangkok.*—3 churches, 77 members, 12 baptized. *Southern China.*—2 churches, 142 members, 35 baptized. The internal condition of the churches is gratifying. *Eastern China.*—3 stations, 4 churches, 209 members, 34 baptized.

MISSIONS IN EUROPE.—In France, Germany, Switzerland, Denmark, Sweden, Finland, Holland, Poland and Russia there are signs of advancement. In October and November of last year, Mr. Oncken visited Russia, Turkey, Romania, Transylvania, Hungary and Austria, preached extensively to German emigrants and others, and organized churches. In one place he baptized twenty-eight Russians, formerly slaves. Three churches have been formed in the south of Russia, with 300 members, and one in Turkey with 111. In a village in Turkey, Baptist sentiments found such willing entrance among German colonists that the Lutheran pastor left, and the house of worship fell into the hands of the Baptists. In Poland 300 converts were baptized last year. From Finland very interesting accounts are brought of the work of grace there. Some twelve years ago a few Baptists were summoned to the town of Abo, to answer to the charge of Anabaptist heresy. The daughter of one of the examiners, Prof. Heikel, then a child, was much impressed by the conversation of one of the accused party, (bro. Valin,) whom her father had invited to his house. She has since become an earnest Baptist, and is doing much for the cause of Christ in Finland. She is evidently a lady of culture.

AFRICAN MISSION.—"The blessing of God on this mission has been great beyond all precedent." Providence evidently summons us to do more than ever for poor, afflicted Africa.

GENERAL FACTS.

At the beginning of this century there were not 100 native Protestants in all India and Burmah. Now there are not far from 80,000 church members. The whole number of missionaries in India is 600, and there are 2,000 native preachers. About $1,500,000 are expended in this field by 25 societies.

RESTRICTED COMMUNION.

A writer, in a recent issue of the *Christian Era*, thus discourses on the above topic. His reasoning is pertinent and forcible:

Now to make no restrictions is to go beyond other evangelical denominations. Christian churches generally believe that some ceremony, some application of water is prerequisite to admission to the communion table. In this nearly all evangelical Christians are agreed. The church, say they, Pedo-baptists as well as Baptists, is composed of baptized believers and communion is an ordinance of the church and the table is to be spread by the church, inside the church, and the baptism is the door into the church. Here is preferment among Christ's disciples. The disagreement commences with the inquiry, What is baptism? Some say immersion only; others say sprinkling, pouring and immersion. But what of baptism? Why have any restriction, says the above named church. Indeed and why is not this the better way? Why not let every class of persons, any society of worldlings have the communion table and fellowship them in it on the ground that it is the Lord's table and we have no control in regard to it? But most Christians believe that communion is restricted and they cannot well get rid of that belief. But to whom is it restricted,—where shall the line be drawn and by what authority? Read again the great commission found in the last chapter of Matthew. Says the Saviour, Go ye, therefore, and teach all nations, i. e., disciple all nations. The first thing there is to influence all as far as possible to believe in Christ, and the very next is, baptizing them, the disciples, in the name of the Father and of the Son and of the Holy Ghost. When that is done then the third thing is teaching them, the baptized disciples, not others, you are to say nothing to others about communion as they have nothing to do with it, but the baptized disciples are to be taught to observe all things, communion as well as other things, and then comes the promise. Is not the order here fixed by the Saviour himself? Surely it seems very plain and explicit. If it is not so it is not clear how it could be made so. Did not the apostles and primitive Christians always follow this order? So should we, and insist on baptism before communion. Who has a right to change the order of Christ's command and to put salvation before repentance or communion before baptism?

But say some it is the Lord's table and what have we to do in regard to it? As much certainly as we have in regard to admission into the Lord's church or exclusion from it. It is indeed the Lord's table, and just here is the difficulty relative to open communion so called. To illustrate. The Paschal Lamb was the Lord's Lamb. Now suppose that two small families had agreed to partake of it together, the one to furnish it this time and the other the next. The lamb is brought forward and the one furnishing it is asked why a bone is broken and how old it is. He replies, that is of no consequence. The lamb was the best of the flock. The other insists on having the questions answered definitely. The one furnishing the lamb, a little vexed, says, if you must know this lamb accidentally broke a limb, but then I killed it at once. It is also a very little over a year old, but it is a good one, and as you see there was convenience and saving in making it a paschal lamb. It is just as well, at least, God cares not for such trifling things as a few hours of age and little want of soundness, especially as it is less expensive and more convenient to me.

Now what would the questioner do? What would you have done? He would say, if you will present it as *your* lamb I will cheerfully unite with you in partaking of it. But if you present it as the *Lord's* lamb I must be excused, as that lamb is to be of the first year and without a blemish. And just here is the difficulty in regard to communing with unbaptized believers. It is the Lord's table, and has conditions by which he has limited it to baptized believers just as much as he limited circumcision to the descendants of Abraham and to the proselytes to his faith. If it were *our* table we would have all come to it who love the Saviour. But it is the Lord's table and is to be found only where he has placed it, and to be surrounded by his prepared people. What made a tabernacle the Lord's tabernacle but being composed of skins dyed red and made by his people according to the directions given? and any attempt to dedicate any other tabernacle to the Lord as *his* must have excited his displeasure; nor would any one have been justified in making the attempt or in fellowshipping others in doing it? The same is true in regard to the communion. Obedience to one divine command makes a man a Christian, and the obedience of a Christian to another divine command brings the communion table within his reach. Without such obedience he can have no communion table, cannot be divinely considered a communicant anywhere. Sincerity changes nothing. Sincerity would not have made a black heifer a red one, and influenced you to have received it as an offering to him when a red one was required. Indeed sincerity in wrong profiteth nothing, as Paul could testify, and as is evidenced from the whole tenor of the Scriptures.

But it is unpleasant not to commune with all who love Jesus. Surely it is, and it is unpleasant also not to have all unite in the one baptism. Who began the separation and who has caused it needlessly at the communion table? Pedo-baptists will not go with us in baptism. They will not be one with us in this ordinance. They separate from us where, without any sacrifice of principle, they might unite with us, and in consequence of their separating from us in baptism they render separation at the communion table unavoidable according to their creed, which requires not faith only, but baptism before communion, which according to our full persuasion they have not received. But it may be after all that the thirty wise men of Goshen who have recently signed a new declaration of faith have light to reflect upon their benighted brethren. But if that is a specimen of their light which has recently flared up at Westerly, R. I., they may rest assured that it comes from strange fire and is not of heavenly origin, and that the sooner it goes out the better for all concerned. Its shining can be of no possible use, and will, if it has any influence, lead to collisions, shipwrecks and ruin. There can be no doubt that regular Baptist churches will continue to be, believing and practicing with an unchanged creed as they always have done, and that they will conduct towards all open communionists as they always have conducted, whether these communionists be Pedo-baptists, Freewill-baptists or no restriction Baptists. Viewing themselves as standing in the line of regular succession from John the Baptist, the Saviour, his apostles, and the primitive Christians, they will refuse to consider those in this line who have severed from it and to hold them as of themselves. All attempts of those who have adopted a new creed relative to communion to be so considered fellowshipped and held as of the number of regular baptists will be as useless and disastrous in the end as it would be for a man to attempt to stand on two separate moving platforms. He would surely be jostled off both, would be bruised, laughed at for his pains and find himself alone, disappointed, mortified, if he should happen not to be killed. Verily, efforts to be fellowshipped in error and to be considered what we are not have too much of the wisdom of the serpent apparent in them to be relished by others, to be of any benefit to the cause of Christ, but must result in injury to all concerned and in the end excite contempt rather than approval outside of those interested. They had better never be made, and if made to be abandoned at once and forever.

VARIETIES.

Lust is a captivity of the reason, and an enraging of the passions. It hinders business and distracts counsel. It sins against the body and weakens the soul.

Procrastination is fatal to all plans for reformation. Whoever intends to repent and seek the Lord to-morrow, or next week, is in the broad road that leads to perdition.

No man can tell whether he is rich or poor by turning to his ledger. It is the heart that makes a man rich. He is rich or poor according to what he is, not according to what he has.

Instead of torturing yourself on account of your sins, throw yourself into the Redeemer's arms. Trust in him, in the righteousness of his life, in the atonement of his death.

He who truly loves God delights to meditate of him, and to discourse of him, and to hear the mention of His name, and is weary of the conversation where God is seldom, slightly, or never remembered.

Cooked meal is nearly double the bulk of uncooked, yet quart for quart it goes as far. The difference is, that much of the food is undigested unless cooked.

A Western writer says if as much attention was paid to improving corn as is given to grapes, 100,000,000 bushels might be added to the annual crop.

An old stable keeper in England says he has never had a bad foot on his horses since he commenced the practice of bedding on a thick layer of sawdust. Pine sawdust he finds the best, oak the worst.

To cure a dog of sheep killing, let him see the sheep he has killed; in his presence take the pelt, fasten it tightly around him, and make him wear it from one to three days. We think you will never be troubled again by his meddling with sheep.

An English farmer broke up thirty acres of water meadow which produced nothing but coarse edge grass and rushes. After it was thoroughly drained and laid down to grass, he was able to cut four crops of green fodder annually of the best quality.

A correspondent of the *Country Gentleman*, in an article on raising wheat, says: "If the farmers of this State would try one-half as hard to raise their own bread as some of them do to raise fast horses to spoil their children with, we should soon hear the last of importing wheat from the West."

It is certain that 16,000 bees in one hive will collect more honey and wax, than the same number lodged in two different hives could possibly do.

Professor S., of Hartford, said the other day that he felt uncomfortably stiff and sore,—caught cold, perhaps,—and he lay down on a lounge and requested his friend W. to knead and rub him after the movement cure style. W. gently beat him on the chest. "How hollow it sounds," said K., who was looking on. "That's nothing," said W.; "Wait till I get to his head."

"Mother," said a little girl who was engaged in making her doll an apron, "I believe I shall be a duchess when I grow up." "How do you ever expect to become a duchess, my daughter?" her mother asked. "Why, by marrying a Dutchman, to be sure," the girl replied.

A colored cook, expecting company of her own kind, was at a loss how to entertain her friends. Her mistress said: "Polly, you must make an apology."

"La, Missis, how can I make it? Got no apples, no eggs, no butter, no nuffin to make it wid."

"How many feet long was the snake?" asked a person of a traveller who had just related a story of the encounter with a boa killed by him. "One hundred and ninety-two inches," was the reply; "snakes have no feet."

"Miss," said a gentleman, proffering arm and umbrella to a lady in a shower, "permit me to be your beau." "Thank you for your politeness," was the reply, "and as I have plenty of fair weather beaux, I will call you my rain-beau."

"Mother, I am afraid a fever would go hard with me." "Why, my son?" "'Cause, you see, mother, I'm so small that there wouldn't be room for it to turn."

A Pennsylvania farmer states that he cured his daughter of the Grecian bend by pouring water on her, and holding her out in the sun until she warped back again.

Said a youngster, in high glee, displaying his purchases to a bosom friend on the sidewalk, "Two cocoanuts for ten cents! That will make me sick to-morrow, and I won't have to go to school."

Bridget to her mistress: "Would ye plase, mem, an' I'd like ye to lind me the loan of your white dress, to wear to a parthy. I hate to be askin' ye, for borred clothes never fit me like me own."

Over $100,000 has been subscribed in New York to celebrate the anniversary of Beethoven's birth on an immense scale. A great organ is building. The orchestra is to number 500 pieces, the chorus 3,500 voices. The Handel and Haydn Society of Boston and Gilmore's Band are expected to participate. The American Institute Building, on Third Avenue, is to be enlarged to accommodate 20,000 people.

Bismarck is a tall, elderly, awkward person, clad in military uniform, with the star of authority hung upon his breast, and a plain sword dangling ungracefully beside his long legs. His face is a certain mixture of humor and sadness; it is in perpetual unrest; the eyes sparkle and burn, and the lips are now compressed, now wide open, with an air of humorous satisfaction.

An army may as rationally leave the battle to be fought by the officers alone, as the Church leave the conversion of the world to the ministers of the Gospel.