

THE CHRISTIAN VISITOR.
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SAINT JOHN, N. B.
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J. E. HOPPER, Principal,
Fredericton, Aug. 1, 1867.—vly.—chris. mos. copy, 41

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COMMISSION MERCHANTS,
SAINT JOHN, N. B.
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FIRE AND LIFE
INSURANCE COMPANY
Fund paid up and invested \$3,242,343 5s. 1d. stg.
Premiums received in Fire Risks, 1864, \$2,787,714 stg.
Losses paid in Fire Risks, 1864, 253,243 5s. 1d. stg.
Losses paid in Life Risks, 1864, 144,147
In addition to the above large paid up capital, the Share-
holders of the Company are personally responsible for all
Policies issued.
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(Commercial Bank Building.)

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TOTAL CAPITAL,
TWENTY-SIX MILLION DOLLARS.
Risks taken at the lowest rates.
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These Companies are distinguished by extreme caution
and prudence in their management. They have large surplus
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Abchurch Lane, London, and Royal Insurance build-
ings, Liverpool.
Chairman of the London Board—SAMUEL BAKER, Esq.
Chairman in Liverpool—CHARLES TRENKLE, Esq.
The Royal Insurance Company is one of the largest
Offices in the Kingdom.
At the Annual Meeting held in August 1865, the following
highly satisfactory results were shown:
FIRE DEPARTMENT.
The most gratifying proof of the expansion of the busi-
ness is exhibited in the one following fact—that the increase
alone of the last three years exceeds the entire business of
the existing and most successful of the recently de-
scribed fire insurance companies of this Kingdom.
The Premiums for the year 1865 being \$1,310,000
While the Premiums for the year 1863 are \$1,145,000
Showing an increase of 14% per cent. and the premium
averages of 50 per cent. in three years.
The recent returns of duty made by Government for this
year (1865) show the "Royal" to be more than
double of the existing and most successful of the recently de-
scribed fire insurance companies of this Kingdom.
Only one among the London insurance offices exhibits an
advance to the extent of one-half the increase of the Com-
pany, while all the others respectively fall far short of the
majority of the advance.

LIFE DEPARTMENT.
The amount of new Life Premiums received this year
is by far the largest received in any similar period since the
commencement of the business, and must far exceed the
average of amount received by the most successful offices
in the Kingdom. The number of policies issued in the year
was 823, the sum assured \$2,723,723 5s. 1d., and the premium
received \$44,444. These figures show a very rapid exten-
sion of business during the last ten years. Thus—
Years. No. of Policies. Sums Assured. New Premiums.
1850 .. 190 .. 44,450 9 11 .. 5,267 5 1
1851 .. 423 .. 121,204 10 8 .. 5,285 10 0
1852 .. 432 .. 121,549 10 8 .. 5,294 15 9
1853 .. 433 .. 121,549 10 8 .. 5,294 15 9
1854 .. 433 .. 121,549 10 8 .. 5,294 15 9
1855 .. 433 .. 121,549 10 8 .. 5,294 15 9
The remarkable increase in the business of the last four
years, is mainly dependent upon the fact that the business
declared in 1850, which amounted to less than 2% per cent. per
annum on the sums assured and averaged 32 per cent. upon
the premiums paid.

JOHN M. JOHNSON, Secretary to the London Board.
All descriptions of property taken at fair rates, and Fire
losses paid promptly, on reasonable proof of loss—without
reference to the usual clauses.
JAMES J. KAYE—Agent for New Brunswick,
Princess Street,
Fredericton, N. B.
THE PHOENIX FIRE OFFICE, LONDON.
ESTABLISHED IN 1732.
CAPITAL, \$5,000,000.
Surplus in hand, \$1,000,000.
G. W. WELDON,
Agent for New Brunswick,
58 Prince William Street,
St. John, N. B., 1864.

The Christian Visitor.

THE OFFICE OF THE
CHRISTIAN VISITOR,
58 PRINCE WILLIAM STREET,
SAINT JOHN, N. B.
REV. I. E. BFL.L.,
Editor and Proprietor.
Address all Communications and Business
Letters to the Editor, Box 194, St. John, N. P.

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

SAINT JOHN, N. B., THURSDAY, NOVEMBER 14, 1867.

Old Series,
Vol. XX., No. 46.

Is emphatically a Newspaper for the Family.
It furnishes its readers with the latest intelligence,
RELIGIOUS AND SECULAR.

New Series, Whole No. 254.
Vol. V., No. 46.

The Autumnal Session of the English Baptist
Union, at Cardiff, Wales.
ADDRESS OF THE CHAIRMAN—HON. AND REV.
BAPTIST NOEL.

Brethren—Allow me to offer you some practical
suggestions, which, containing nothing new, may be
only the more important, because they recall
old-established truths and duties.

There is a constant tendency in the world, to
lower the terms of discipleship to exist, and a
general propensity in ecclesiastics to cheat them-
selves. From these two evils combined has sprung
the doctrine that all those who are sprinkled with
a little water by a priest become members of
Christ, children of God, and heirs of heaven. No
language can exaggerate the value of these dis-
tinctions. A child of God is one whom God loves,
protects, teaches, guides, and keeps, who has ac-
cess to God at any moment, can obtain from him
all blessings by prayer, and will live in His house
above for ever. A member of Christ is one who
is connected with us, as the members of our bod-
ies are with us, one whom the Lord cares for,
nourishes, and protects, as we care for our limbs,
and from whom he never will be separated; and an
heir of heaven is one who will have a perfect
nature in a perfect home, among perfect friends,
and being, after the resurrection, at the return of
Jesus to judgment, made like Him in body and
in soul, will be pleased with His presence, and
share in His joy through eternity. All this, false-
ly said to be the result of priestly sprinkling, is
really obtained by faith in the Lord Jesus. Those
only who trust to Him as their Saviour, relying
upon His atoning sacrifice and His prevailing
mediation, upon His merit, power, and love, to
the exclusion of every other ground of confidence,
become His members, children of God, and heirs
of heaven. "If any man have not the spirit of
Christ, he is none of his" (Rom. viii. 9). "As
many as received him, to them gave he the power
to become sons of God, even to them that believe
on his name" (John i. 12). "Ye are all the
children of God by faith in Christ Jesus" (Gal.
iii. 26). And if children, then heirs; heirs of
God, and joint-heirs with Christ" (Rom. viii. 17).

Instead of persons becoming members of Christ,
children of God, and heirs of heaven, through
the sprinkling of a priest, the Apostle Paul has
said, "If any man love not the Lord Jesus
Christ, let him be an accursed thing which the
Lord comes, and John, who had a prophet's autho-
rity, has said, "He that believeth on the Son
bath everlasting life, and he that believeth not
the Son shall not see life, but the wrath of God
abideth in him."

Men become Christians by trusting to Christ
for their salvation from sin and hell, to the exclu-
sion of all other trust; and those who trust to the
sprinkling of priests are under a miserable delusion.

The Church of Christ, which is said by many to
be the whole body of Episcopalians compre-
hending the Church of Rome, the Greek Church,
and the Church of England, while all other de-
nominations are shut out, is, on the contrary, the
whole body of real believers who trust in Jesus
and who love God, while all those in the Churches
of Rome, Greece, and England, who do not so
trust and love, are shut out. The Church is the
body of Jesus, the fullness of Him that filleth all
in all. Christ has loved the Church, and given
Himself for it, that He might sanctify it and pre-
sent it to Himself in heaven absolutely perfect.—
It is the general assembly of the heirs of God,
whose names are written in the Lamb's book of
life. Multitudes of Roman Catholics and Angli-
cans are unconverted, sceptical, worldly, pro-
fligate, doing dishonour to Christ, and making the
world blaspheme His name; but the Church is
the fullness of His glory, and the fullness of His
joy, because every member of it is saved by His
atonement, and perfected by His Spirit. To this
Church no one is admitted, though a member of
any local Church, without faith in Jesus; and
from no one is excluded, to whatever Church he
belongs, who has faith.

Since Jesus has redeemed us by His own blood,
and now pleads for us in heaven, we are not our
own, but His, bearing our sins on His own body
on the tree. He died for us, that we should no
longer live unto ourselves, but unto Him.

Ministers who are called as evangelists to save
the unconverted, and as pastors, to perfect the
members of their churches, have a work so mo-
mentous, and so utterly beyond their unassisted
power upon their hands, that relinquishing as
much as possible all occupations, which would
distract them, they should give themselves con-
tinually to prayer, and to the ministry of the
Word; and since deacons and members of
churches have been bought at the same cost, and
are loved by the Lord with the same affection,—
they should all, no less than ministers, yield
themselves to God, presenting their bodies a liv-
ing sacrifice, which is their reasonable service.

This debt of affection and of obedience should
determine all our habits. No less than Paul
should we each say, "The life I live in the
flesh I live by the faith of the Son of God, who
loved me and gave himself for me." The life of
that apostle was a model, and its main principle
was faith in Jesus. By an equal exercise of the
same principle we may attain the same character.
Young men, especially if you act upon it during
the years which are before you, so that you re-
semble him, you will do much good, and deserve
much affection.

But I here wish to specify some duties laid
upon us as churches by our debt to Jesus.

1. Since we must obey his will, as contained
in the Scriptures, we must allow no one to inter-
fere with that obedience. We cannot belong to
the Establishment, because we cannot allow the
State to interfere with her laws, or to usurp her
function, by determining who shall or shall not
be pastors, or by preventing the church discipline
which He has prescribed.

We cannot be Episcopalians, because we can-
not find in Scripture no authority whatsoever for
Christ or His apostles for the office of a diocesan;
and are obliged to look upon the pretended apos-
tolic succession and the sacerdotalism of some
Anglican clergymen as priestly inventions which
are unscriptural.

Loyalty to Christ forbids us to say such
such reform in our church may be required by
His will; but the State or the bishop would not
allow them. His authority must be supreme
with us, and therefore we must be self-governing,
or independent churches, like the church of Ephe-
sus, or the church at Philippi; free to do all that
we see from Scripture to be our Master's will.

On this ground of obedience to His will we are
obliged to differ from our Congregational brethren
by baptizing believers alone. We can admit
to the ordinance of baptism none but those who
make a credible profession of faith in Jesus,—
because we can find no instances in Scripture of
the baptism of infants, and because infant baptism,
if it be not according to His law, subverts it, see-
ing that if all the infants of a country, or even
the infants of the churches, are baptized, the law
of believers' baptism is practically set aside.

And we immerse believers, instead of sprink-
ling them. 1st. Because by consent of all the

scholars the general meaning of the word which
Jesus used in his great order, was not to sprinkle,
but to dip; and 2nd, because, by the testimony
of all church historians, immersion not sprinkling,
was the universal practice of the churches during
the first three centuries of the Christian era.

And as Jesus when he was about to die under
the hatred of those whose doctrines he refuted,
or whose voices he condemned, said, "Therefore
do my Father love me, because I lay down my
life." So we, if we wish to obey our Saviour,
may remember His words, "He that hath my
commandments and keepeth them, he it is that
loveth me; and he that loveth me shall be loved
of my Father, and I will love him." His single
approbation outweighs all pretence of priestly en-
sure; and if He loves us we may be happy.

But, brethren, it is not separation from the
Church of Rome, or from the Church of England,
nor a scriptural organization, nor evangelical doc-
trine, which can alone secure our Saviour's ap-
probation. To the Church of Laodicea, which
like our own churches, was separated from the
State, Independent and Baptist, he said, "Be-
cause thou art lukewarm, and neither cold nor
hot, I will spue thee out of my mouth."

Churches with a sound organization and evan-
gelical creed may be exposed to our Lord's just
censure, because cold, dead, and worthless.

How may we avoid this blame? He walks in
the midst of the churches, and says to each church
connected with this Union what He said to each
church of the seven addressed by Him from the
isle of Patmos, "I know thy works." As He is
always present with us, to approve or blame us,
how shall we obtain His blessing? If, as pastors
and members of churches, we study and meditate
upon His Word, obey His orders, imitate His exam-
ple, depend on His care, seek His glory, grow in
grace, and consecrate ourselves to His service,
we may possibly live down opposition; but, be-
that as it may, we are certain to please Him.

Here let me suggest to you, my ministerial
brethren, frequently to remind the members of
your churches that, while they are called like
yourselves to "live to the Lord," they have a
power which you have not; because, being en-
gaged in all employments, and mingling with all
classes, they may make Christ known to many
whom your voices can never reach.

Circumstances are now aiding us. "There is a
tide in the affairs of men, which, taken at the
flood, leads on to fortune." Such a tide is now
set in. Never had the poorer classes, among
whom we chiefly labour, such facilities for self-
cultivation, or so much social influence. The uni-
versal diffusion of the Bible, the education of the
members of our churches in day and Sunday
schools, the liberty which enables them to profess
faith in Christ without suffering much of any per-
secution, and the opportunities which they have
of preaching Christ, give our members a social
importance which they never had before.

The recent Reform Bill, which many dread, may
make us thankful. On the one hand, every patriot
contemplates the descent of power into the hands
of the working classes may be thankful that there
are so many of our members who, both by their
word and their example, diffuse among them re-
spect for law and loyalty to Government; and,
on the other hand, we, their pastors, have the ad-
ditional satisfaction of knowing that their social
elevation will increase their Christian influence
with all who are associated with them. Our
churches are daily growing in numbers and in
knowledge, which, besides adding to their con-
fort, has a favourable influence upon the morals
and order of the whole community.

Still, brethren, the facilities for action we enjoy
or may obtain, cannot lessen our need of the con-
tinued supply of the Spirit of God. God has
said, "I will pour out my spirit upon all flesh."
That great promise, which began to be accom-
plished on the day of Pentecost will receive a
growing fulfillment till "All nations shall be
blessed in Christ." But as at the beginning, so now
the Holy Spirit works by believers. Three thou-
sand were converted to Christ on the day of Pen-
tecost, by a hundred and twenty poor, illiterate,
uninfluential Galileans, chiefly of the working
classes, who, full of the Spirit, and therefore full
of faith, hope, love, and joy, preached Christ to
them. We no less are commanded to be "filled
with the Spirit," and God gives His Spirit to His
children in proportion to their faith and prayers.
He is therefore as ready to work by us as He was
by the hundred and twenty. And if we and the
members of our churches are, through the Spirit,
so filled with faith, hope, love, and joy, that we
love and preach as the hundred and twenty did,
we may yet see a large accession to our numbers
and a great work of grace throughout our land.

Bound to obey our Master's orders, we must
further maintain the discipline which, by His
apostles, He has enjoined. By his express com-
mands, all unchristian or immoral members should
be put out of the church; from which it follows
that those such should be admitted. And if un-
christian or immoral members are to be rejected
or put out, the same things should be done re-
specting unchristian or immoral ministers. We
can therefore allow no officer of the crown, no
bishop, no patron, to put over us, as many church-
es within the Establishment do—pastors who are
unsound in doctrine or unchristian in life; but
we must see to it that our bishops or pastors have
the qualifications required by Christ. By His
law pastors must be blameless, sober, apt to
teach; not greedy of lucre, nor novices in Chris-
tian doctrine, men of good character in the world,
lovers of good men, just, holy, temperate, holding
fast the Word of God. No other ministers have
Christ's authority, or are appointed with His con-
sent. Being therefore required as churches to
see that our pastors are of the kind which He
sanctions, we cannot allow pastors to be thrust
upon us by patrons who may be ungodly men,
but must, as the servants of Christ, elect them for
ourselves; while each church is obliged, in loyalty
to Christ, to practice the discipline which he
has required, we are equally bound to maintain
the faith once for all delivered to the saints, not
as defined, and perhaps perverted, by fallible councils
or wrong articles, but as contained in the infallible
Word of God.

Since in our day there are two opposite classes
of theologians, both eager and active, the one
preaching sacerdotal errors, dishonourable to
Christ and fatal to souls, the other no less zealous
to introduce rationalistic notions still more deadly,
we must labour to publish the Gospel, which is
equally remote from both extremes. This is more
important to us because at this moment these
two opposite systems, the sacerdotal and the ra-
tionalistic, nestle together in the Establishment
and are alike tolerated by the ecclesiastical
courts, as compatible with clerical engagements,
by which means they are established as an active
poison in thousands of the parishes of our land.
Among the errors against which we have to strive,
we must keep in view those Roman Catholic doc-
trines, which give to Mary, the mother of Jesus,
to saints, to church laws, to popes, prelates and
priests, the authority and influence which belong
to the Lord Jesus alone. Loyalty to Him must

make us zealous against them; but happily it
this, as in every other case, truth is the best an-
tiseptic to error; and if we preach Christ to ever
creature within our reach, declaring to all that
there is through Him a free, full, immediate, and
eternal salvation, to those who by faith receive
Him as their Saviour, those who believe our doc-
trine will be delivered by a trust in Him from
trusting in anything beside.

Our success in opposing error must depend up-
on our use of the Word of God, which is the
sword of the Spirit. If that is shivered in our
hands by our denying or doubting its divine char-
acter, we can do little as the soldiers of Christ;
our strength lies in urging solemn truths upon
men's minds with the authority of God. These
truths are contained in Scripture. If we do not
know that Jesus our Lord, the prophets who pre-
dicted Him, and the Apostles who followed Him,
spoke or wrote inspired truth, we shall falter in
our preaching; but if we know, remember, and
feel that their words are the Word of God, then
we can wield them with a resistless power. A
complete belief in the Divine authority and ex-
actness of all that has been taught by prophets and
apostles, as well as by our Lord himself, is not
only essential to our success as evangelists, but
to a great extent secures it.

In upholding, however, the authority of the
Word of God, and in maintaining the truths and
principles which it contains, not according to any
exposition of priests, or prelates, or synods, or
churches, but according to the plain meaning of
the Word, we may probably expose ourselves to
the contempt or dislike which our brethren of
other days have had to bear.

If we are compelled to be Dissenters, Congrega-
tionalists, and Baptists by a regard to our Lord's
authority, it is very probable we may appear to
some, on that account, obstinate heretics and
schismatics. Indeed, we need not flatter our-
selves that we can escape that obloquy, for al-
ready all Roman Catholic Ritualists and Sacer-
dotalists regard us in that light.

Many clergymen so view us, and not only ex-
clude us from their pulpits and deny our claims
to be ministers of Christ; but also refuse all friend-
ly relations with us, and will not unite with us
in prayer to God, or in any object of simple benev-
olence. "Evangelical clergymen sometimes man-
ifest this feeling, and occasionally the dislike of
those who are not Evangelical takes a more active
form."

In all such instances we have one grand rule to
guide us. It is not without use to remember the
maxim of Solomon—"A soft answer turneth
away wrath." But there is a softer law of the
New Testament, "Love your enemies, bless them
that curse you, do good to them that hate you,
and pray for them that despitefully use you and
persecute you." "Be not overcome of evil, but
overcome evil with good." If we give ourselves
to convert the unconverted, by preaching Christ,
and then to perfect the saints, recommending by
blameless lives the truths which we teach in a
pacific spirit, we can obtain our Lord's approbation
if we cannot dissipate the prejudices of our op-
ponents.

Ritualism and the Church Congress.
This is indeed a period of signs and wonders,
we see it stated that the Ritualistic, or Puseyite
party, were so well satisfied with their successes
at Wolverhampton (Eng.) lately, that they resolu-
ed to hold a public meeting in London, at an early
day, which prominent clergymen and laymen
from all parts of England will be invited to at-
tend. Should such anti-Ritualists as Lord Sandon
be able to gain admission, it would be a noisy
meeting. Hissing down a Viscount is entirely
contrary to the British Constitution, and it is one
of the privileges of a noble that he can speak
his mind. Lord Sandon on the "free platform"
at Wolverhampton told them in plain, and un-
mistakable words that one of the daggers of the
"High Church party was the growth of the priestly
idea, or feeling, that the clergy were seeking
to govern everything, even to taking the place of
the husband and father in the family. There
were prolonged interruptions, cheers, hisses, cries
of "Shame," but the noble lord had his say.
He leaped the lion in his den—so to speak—and
told them that unless they could satisfy the peo-
ple that the priestly rule is not aimed at, the
Church of England would cease to be established,
and lose its endowment.

When men leave the simplicity of the Gospel,
how soon are they lost in the endless mazes
of mere external rites, and human traditions.
The language of the Apostle was never more
needed than at the present day: "But I fear lest
by many means, as the serpent beguiled Eve through
his subtlety, so your minds should be corrupted
from the simplicity that is in Christ." 2 Cor. xi.
30. The danger of being corrupted is worthy of
consideration. We are to imitate the simplicity
of Christ; and there is no precept to be guard-
ed on the side of simplicity in presenting the
Gospel, in the application of the Gospel, in our
personal acceptance of its gracious invitations,
and our entire repose upon Christ, whose glory
alone should be his great object and end.

The Priesthood of the mass of believers is being
now better understood, by all sincere and honest
hearts, who really believe that Holy Scripture
containeth all things necessary to salvation; so
that whatsoever is not read therein, nor may be
proved thereby, is not to be required of any man
that he should believe as an article of the
Faith, it thought requisite or necessary to salva-
tion." (See VI. Article of the Church of Eng-
land, of the sufficiency of the Holy Scriptures for
salvation.) "The visible Church of Christ is a
congregation of faithful men, in the which the
pure Word of God is preached, and the sacra-
ments duly administered according to Christ's
ordinance in all those things that of necessity are
required to the same." (Ibid. Article IX.)

Ours is not a priestly office, but the office of
teachers. The mass of really converted and bap-
tized believers are indeed and truly priests unto
God, as each binding to do their portion in the
sphere where God has placed them, as their pas-
tor, to propagate the Kingdom of Christ in the
earth. "But ye are a chosen generation, a royal
priesthood, a holy nation, a peculiar people; that
ye should show forth the praises of Him who
hath called you out of darkness into His marvel-
ous light." 1 Peter, ii. 9.

The Bishop of Oxford made an eloquent speech
at the Congress, favoring unity with the Dissen-
ters, so called. If a Wesley were now to arise in
the Church of England, he hoped they would be
wise enough not to drive him into dissent. But
his can't be; and the great and insuperable
difficulty is a want of agreement both in doctrine
and discipline, in theory and practice. Thus the
Church Times says, that the result of the first
part of the Commission to put down Ritualism,
has been to induce thirty parish priests to wear
the vestments, as they believe the report admits
their legality.

It is a singular fact that while the Evangelical
portion of the clergy seem to advocate, and cling

to, the present union of Church and State, the
High Church, or Ritualists, would rather adopt
the voluntary principle than submit to a Low
Church, parliamentary Government. This was
evident, as they cheered Mr. Beresford Hope when
he said, "The Church was not one confined with-
in four seas, nor one merely by act of Parliam-
ent. They had learnt another lesson," he said,
"from the Congress. Time after time they had
seen God-fearing men, fresh and racy, inspired by
a deep sense of duty—Bishops of the Church of
the Commonwealth, who spoke our language
though they had not our government and policy,
of those great States on the other side of the At-
lantic, which for a few years had been disturbed
by the saddest agitation that States could
come to—at the Congress to reach the Church, at
home what the Bible and Common Prayer Book
might do in a church not national, without act
of Parliament, without endowment and without
State aid."

In connection with this subject, we notice that
the Rev. Dr. McCosh, one of the Professors of
Queen's College, Belfast, an influential member
of the Irish Presbyterian Church, has just made
some remarks at a place called Avonbiel, which
possess considerable significance at the present
moment, when the proposal has been mooted of
endowing the Roman Catholic Church in Ireland.
From what he has seen in continental countries,
and also in the United Kingdom, he is, he
says, convinced, it is not the strength of Roman
Catholicism which is the great obstacle to the
spread of Gospel truth, but the weakness of Pro-
testantism. In the professedly Protestant coun-
tries on the continent he found it in fetters to the
state, and until these were removed and the
Church entirely free from state interference, it
could never successfully contend with Romanism
on the one hand and Rationalism on the other.
Coming to the Irish Church question, he ex-
pressed it as his belief, from what he had learned in
conversation with eminent statesmen in London
on the condition of Ireland, that within the next
year or two the proposal would be made in the
House of Commons to endow the Roman Catho-
lic priesthood in Ireland. It was, he fur-
ther added, the duty of all to be prepared for
and to oppose that proposal; and he thought the
time had fully come when State endowments
should be withdrawn from the Church of Ireland
(Episcopal), and from Presbyterianism in that
country; as the solution of the Irish difficulty
was the abolition of all endowments, and the
setting free the Gospel of Christ from the tram-
pels of State interference and control.

Three Great Authors.
BULWER, CARLYLE, AND DICKENS.
In a late German work, "Wetter und Weiler,"
appears the following interesting gossip on several
literary celebrities of England:
"Bulwer lives in his beautiful villa in Fulham,
a quiet, lonely village above London. A tranqui-
lity disturbed by nothing reigns in the house.
Notwithstanding the warm spring day, Bulwer sits
near the fire-place, where a bright coal fire is
burning. Outside, the branches of a cherry tree,
covered with an exuberance of blossoms, hang
down on the window, and the low, chirping notes
of the birds penetrate into the room."
"The celebrated author—a tall, slender form,
wrapped in a sky-blue, soft-lined, silken morning
gown, which is fastened with a strong cord around
his waist—sits at his large empty table, and has
before him only a blank book, in which he writes
his new novels. His large, light-blue eyes cast
longing glances out of the window; his narrow
hair flows in ringlets down on his high, narrow
forehead; the large, slender nose hangs over his
small mouth, and his red whiskers fall from his
long and narrow chin to his breast. The whole
face looks decidedly too long. He has a sickly
appearance, and is abstracted. His family affairs
are at the bottom of his melancholy, which no
one can fail to perceive. His little daughter
died; his son, the heir of his baronetcy, is estranged
from him; and his wife, Lady Bulwer, has long
since been separated from him, and lives in the
city."
"Let us enter her room. She sits at her writ-
ing table, for she is likewise at work upon a novel.
Her corpulent form, her round face, her radiant,
deep blue eyes, her raven hair, everything forms
a striking contrast with the appearance of her
husband. She contemplates the portrait of her
son; she charges her husband with being another
Lovelace, and refusing to pay her debts. Her
large eyes look at us languidly; her full cheeks
contain a number of dimples, such as Kabens
liked to paint; her lips are still as swelling; fresh
and red as those of Titian's daughters, and yet
she is much over forty. On thinking of this our
suspicions are aroused; the crimson on her
cheeks is too fragrant; the heavy, braided sur-
rounding her forehead are too black; her man-
ners are decidedly too kind and polite, and can-
not be sincere. We escape from her bearing in
mind the bleeding heart of her melancholy hus-
band, and the mournful tone of his novels."
"But let us pass on. We reach another quiet
village, Chelsea. On the lawn, in one of the
small gardens, sits Scotland's celebrated author,
Thomas Carlyle. He has a book on his knees,
and gazes thoughtfully into vacancy. His is a
dry, gaunt form; he wears a morning-gown and
cap, and draws heavy clouds of smoke from his
short clay pipe; he is the Diogenes of Chelsea.
If you converse with him he is at first dry and
laconic. He conducts you then to the pretty
sitting room of his wife."
"Mrs. Carlyle is a lively, pleasant creature,
and a world of thought beams from her dark
eyes. She has learned a great deal; her father
gave her a most profound education, and she is
possessed of a keen yet mild judgment, of which
her husband himself is devoid. But there she sits
now, sewing with her handsome fingers, a new
cravat for her Diogenes. She wears an elegant
morning costume."
"In these surroundings we begin to feel at ease.
The portraits of Goethe, young and old, and Jean
Paul are looking down upon us. Carlyle becomes
talkative and witty, and displays his whole famous
eloquence. But he is decidedly one-sided. You
like to listen to him, but you must beware of in-
terrupting him, and above all of contradicting
him. He resembles a clear sounding bell; you
touch it and it resounds, but only to itself. Never-
theless, we Germans are always well at ease in
Carlyle's presence; for if there is an Englishman
who esteems and reveres our poets, it is Carlyle."
"Let us go now to Charles Dickens. There
are several aristocratic carriages and plain hacks
in front of his elegant residence, where a nume-
rous party is assembled. The celebrated roman-
cist has recently returned from an extensive trip
to Switzerland and Genoa, and gives to-night a
soiree, such as is the order of the day at his hos-
pitable house. He is blonde, his eyes are light-
blue, his face flushed with wine, neither meagre
nor round, but brimful of good humour and kind-
heartedness. He is conversing with two ladies,
who cannot refrain from bursting into loud laugh-

ter. You can tell at once, on looking at his face,
which is by no means expressive in itself, when
Dickens describes, recites, or satirizes. Dickens
is precisely as he writes—lively, sanguine, a bon
vivant, now in a poetical mood, now observing,
all seemingly superficially, and yet with a deep
heart concealed under this restless surface."
"It is said that the currents of the world are
inflowing to genius. Dickens's example proves
the contrary; for his creations spring from the
observations of life; he would be nothing with-
out seeing, observing, and living with what he
believes."
"In former times his wife, a stately lady, was
to be seen on such occasions. Her black eyes,
her full form, her measured conduct, were in strik-
ing contrast with those of her husband, and we
regret to say that the quarrel which disturbed
their relations and their happiness after a blissful
wedded life of many years has not yet been set-
tled. They are not yet reconciled. The hus-
band downs his cares in his literary activity and
in the noisy bustle of the world."

Capt. Kidd, the Pirate.
The New York Evening Mail revives the fol-
lowing interesting scrap of history:
"Few of the vast crowds daily passing in front
of the post office imagine that near by once stood
the residence of the famed pirate, Capt. Kidd.
But such was the fact. One hundred and fifty
years ago he was a respectable shipmaster, the
captain of the packet Antigua, trading between
New York and London. In the year 1695, he
here married Sarah, the wife of John Colt, who
had been also a captain in the regular trade. Im-
mediately after his marriage, Capt. Kidd resided
in Hanover Square, then one of the most fashion-
able sections of the city. The furniture of the
house had been purchased by Capt. Colt from the
estate of William Cox, a leading flour merchant,
and the newly-married couple's establishment
would compare favorably with any in the city.
We have now the fifth avenue style and its mag-
nificent side streets, and from old records we
learn the fashion in that early day. Let us visit
Capt. Kidd's residence, and we find a dozen tur-
key-work chairs, a dozen double-headed, two
dozen single nailed leather foot, a three-worked
cane, an oval table, three chests of drawers, four
looking glasses, four feather beds, three suits of
curtains, a valance, four bedsteads, ten blankets,
a dozen drinking glasses, four tables, five carpets,
two stands, a desk, two dressing boxes, a warn-
ing pan, &c.; one clock, a coat of arms, four
brass candlesticks, two pewter and two tin do-
two and a half dozen pewter plates, thirteen
pewter dishes, five leather buckets, 1 pipe Madeira
wine, and half a dozen linen sheets, table cloths