We have commenced sending out the Visitor a

1st. We wish to let our subscribers know just how their accounts stands on the Visitor's book. 8rd. If any mistake has occurred in keeping the accounts, to give an opportunity for immediate cor-Address all Communications and incitors

One thing is certain; the money due the Vinitor must be collected. To collect by a travelling agent is a very expensive mode, and, in many respects, un. satisfactory. We trust, therefore, our subscribers will not put us to this unnecessary expense and trouble. When year receive your account, just enclose the amount due to our address; or, if more conve nient, when in the city call and arrange with our publishers, Barnes & Co., Prince William Street. To each and all we say, if any mistake appears in your account be so kind as to point it out, and me shall be most happy to correct it? on spar Sept. 18.

THE CHRISTIAN VISITOR

hick state of the standard before ting crassbopper and settled on the hom of hits

The Letter of Rev. John Davisas , edor in another column contains many valuable sugges tions; but the action of the new association on P. E Islands, to which he refers, appears to us to cast a grave reflection upon our denomination in both bemispheres and More than two hundred years ago, the Baptist churches of London drew uptabereed with great care, expressive of their views of Christian ductrine and practice as given in the word of God, and published it to the world. When Baptist churches were planted on this continent they adopted those articles of faith, and as churches and associations have multiplied in the American States and in the British Provinces they have gone on in the same path. The exceptions to this rule are few and far between. So wondrously has the denomination extended its borders on this continent since these articles of faith were first adopted that our churches now claim a membership of more than a million of souls, and still they mainly adhere to this same creed plan to which our brother Davis objects, Have they all sinned in this matter? Are they to be told by la few infant churches on P. E. Island that by their adtherence to as manamade creed they are not lovel to the inspired law book ?w Is it not a fundamental element in this rejected creed that the Scriptures of the Old and New Testament constitute the only rule of faith and practice for Baptist churches? . What are our articles of faith out a simple expression of our views of the teachings of these Scriptures? These very articles are careful to inscribe the noble sentiment of Chillingworth upon the banner of every church that adopts them, The Bible, and the Bible -only, is the religion of Protestants." at Inother bresence of this fact, is it either wise or fair to tellous that our articles of faith, as jused in our churches. take the place of God's Word Portier at Oliv

But the rejection of articles is not an original idea with either brother Davis or with the churches which he represents. The large number of churches that left our denomination, under the leadership of Alexander Campbell, and formed a new sect, shouted as they went, "down with all dinman creeds, we take the Bible for our guide."; there they grown wiser parated him from his Gentile neighbor, was now and purer, and stronger than the churches which broken down that the Lew and Gentile were one in they left ? If so, then we had better follow the wake of brother Davis. If not we should hause before do be looked upon, as the index of the lave of God to ing so. Not many years ago a great eny was got op ithe world of beye it needs scarcely the remarked, by a few Baptists in the City of St. John against shave no connexion with the hapothesis they are drag-This extra scriptural church coased to be at The old | whole world—adapted to the state of every sinner of a Germain Street Church; at one period of its history, the human family. But, with regard to intention, it they voted down the articles, and roted down the come, pose; of God respecting it is fully carried out in its to them too rigid rorgerting that the book which I report that God was given at the land only to

place in the old mother church bisar are to surploy bla With these facts, before us we do not think our jection of the articles of faith to which they adhered in their connection with the Nova Scotia Association. new platform? A letter appeared not long since in churches upon the Island to re-consider their action on this subject of articles. The letter breathed a most excellent spirit, and, in our humble opinion, offered advice too valuable to be, treated lightly.

ture was alm with them, ' vourselves.

ten persons were praying for themselves, without a diristian with them. In the course of an hour they all came out of the room with bright faces, rejoicing in the pardoning love of Jesus.

Horæ Biblicæ.

ETERNAL PUNISHMENT OF SIN. tion. It is said, for instance, that Christ died for all the local the manner of the sins of the whole world—that he is the propitiation for the sins of the whole world—that he gave himself a ransom for all tand that he tasted death for every man. In septromay be observed that the term monda as used unthe New Bestament, risson varied a pplication of decicurs three timese in manetalieri are selended to fine is suppited to abdifferent thing, only restitures inco passage. bury xother along demonstrate benishing a result of the word white of the sacred writers. A The word whole appended to it the mound is several texts in not one of which can it be shewn, that the expression whole world means every human being. To assume without reason, that it does is fallacious. It s taking for granted what ought to be first proved admitsing however, ail that is claimed for it, in the text referred to, it fails to rander any assistance, in of moi faithgord addee the printle and anima and question, is only beneficial to thin, who in this life, believes the record that God has given of his son. It affects age the intagrant or Gellens in any way. miess it be to increase his condemnation, for his rere it to the world to be made to a state of a very section of it. Christ, it is true, gave himself a randro of state of the state of the section of the state of and to come to to the knowledge of the truth. But the all have and the all meny sefer is the context shows to all kinds of men. This stated by the Apos tle, iditishpiace, asi a vreaemowhy brayer should be made for all sorts and conditions of mede striscate molied in this important mortion of scripture that it is by the recormition of the truth along that are can be saved. In all this there is not the least allusion to the final restoration of the impention. With re-to the final restoration of the impention. With re-surface and the state of the st be observed that the worth for man in this text, as it stands in the authorised Version, is not in the originels The expression; as it is louthe Greek Testament, is for every and easy the words tokedery is in the singular number, without the acticle, it has the voice of cath Christ tasted death for cath of those given to him by the Pather, for that purpose, as it were the by one individually and personally. If is the indiis here intimated by the author of the Epistle to the Hebrews in the course of his argument. This, however, has nothing to do with the subject, under consideration. Reasons grave and cogent might be assigned for the use of such language, with respect to the atbueuentre Salvations was no donger stoode confined to Palestine. alt was from henceforth to be extended unto the ends of the earth and to be marked by no boundary but the globe itself. The Jew, too, whio received Jesus of Nazareth, as the Messian promised to his fathers, was to be taught. that the middle wall of partition, that heretolore seman-made creeds," and a church was formed upon | ged into support ! The work of Christs in the rethe no-articles plan - they had found "a more excel demption of his people, is perfect - nothing can be lent way," and intended to have a church that would "added to nor can anything be taken from it. Asito outshine all others, but division soon came in, and his intrinsic value, it is sufficient for the sins of the got so far in advance of their sister churches that its definite and particular, in its character. The parmant because they toposed other tions which seemed application, by, the Spirit, to those who believe the they professed to take for their guide calls for perfect them. No argument can be drawn from the nature tion in thought, word, and deed; but heart burnings and extent of the atonement in Javor of the final reand divisions were the legitimate result, and therefore storation of the impenitent and leven from the the rejected articles and covenant again resumed their wague and indefinite scheme of it, as held by many find in their churches those who walk disorders. since the fifth century, when first introduced by Cassian, in opposition to Augustine, and afterwards renechirches on the Island will gain anything by are Lived by Arminus, to the beginning of the agreeth

century, as a departure from the doctrine of nartice-vest with our orethren at home. I dare not say, largedemption, as held by Calvin and other Reforms 1910 over 1925 and 1925 over 1925 lar redemption, as held by Calvin and other Reform-When these churches were dismissed from the Bup-mers. At it substantially this in that the atomement is tist Association of Eastern Nova Scotta, was it not to pof universal extent belonging equally to the whole, form a sister association upon the same platform? If and to every individual of the human rack not reaso, does it not savor of a breach of trust to create a deving the sulvation of aby certain, but making the salvation of all possible, by bringing them into a state the Christian Messenger, from the pen of our esteemed brother, Rev. Dr. Tupper, recommending our are so far restored, that each may of himself, with action and obtain eternal savation. The commands of fail, is in such a manner incapable of complying and as if everything was to be sacrificed to numbers. knows, as we do, that there are some valuable breth- with the commands of God, as would render it unjust ren on the Island, trained in the Scotch Baptist sing God to require of hims critics abediences Arne school, who are opposed to the use of articles; but intenement of Christ according to it was a kind of the use of articles; but intenement of Christ according to it was a kind of the use of articles; but intenement of the sinner, and of course, due to the sinner, and du go their objections for the sake of union, than to Salvation, in this way, is not of grace, as the Bible. go their objections for the sake of union that it of the state of the form an association having at least the appearance or has it. The sinner is, indeed, his own savour. He, hostile attitude? May the good Spirit from above himself, is, in reality, the cause of his own salvation. I would now speak from another stand-point. Bro. do not remain for a longer period, or the full course. Bad and unscriptural as this dogma is, it allords now shadow of support to the restoration theory. As far ferred to, cites a passage from Robt. Hall, in which, of improvement in this respect. In respect, however, as it goes, it is even possible that not a human being the support to the appearance or has it. The sinner is, indeed, his own savour. He, mere at our call than it his and the support to the students, especially the female students, and on the students, especially the female students, and on the students of the students, and on the support to the restoration theory. As far, the support is the support to the restoration theory of the students, and the support is the support to the restoration theory. As far, the support is the support to the restoration theory of the students, and the support is the support in the support in the support is the support in the support in the support in the support is the support in t New Books, older to being as it goes, it is even possible that not a human being with his accustomed eloquence, he descants upon the would be saved at all:—still more even a believe himself may, and indeed often dees, fall short of finally and persevere in the pattern of the may fall away, and persevere in the pattern of the may fall away, and persevere in the capture of open communion, and the importance attached to it, it can stricter practice. Brother McKerzie has also given by denied that there are serious deficiencie of the numerous religious revivals in baye it, none are really and finally saved but those

and is embellished with all perfect likeness of thinself.

It numbers some 380 pages, on good paper, well printed, and very neatly bound in the cloth of \$1.50.7 in one cloth, gift edge, \$2 American currency. The expenses of importation and duties would make it about the same in N. 5. Corrency. James H. Edile, 96 Washington Street, Boston, Mass, is the Publisher.

Here is so extract from the chapter on New Bruns wick, which may serve as a specimen of the ground and other control of the ground and other control of the ground with its holowers, and the may serve as a specimen of the ground with its holowers, and the may serve as a specimen of the ground with its holowers, and the may serve as a specimen of the ground with its holowers, and the major of the ground with the holowers with you must be postported have present upon inc.

This There is no extract from the chapter on New Bruns with the most of the ground and interested in a migroon, the author says could be an account of the memory of any charters, and the proposition of the ground with the most of the ground and interested in a migroon, the author says could be an account of the memory of any charters, and the proposition of the ground and interested in a migroon, the author says could be an account of the memory of any charters.

At Grand Lake almost every person scheme to be an account of the memory of any charters and the proposition of the postport of the memory of any charters and the proposition of the first proposition. The community of mintered to the memory of any charters and the proposition of the first proposition. The community of the proposition of the first proposition of the first proposition. The community of the first proposition of the first proposition of the first proposition. The first proposition of the first p

As are out at mininght, near my hearting place.

There is a point connected with our newly formed while at Grant Lake, and could distinctly hear the period. It is this, that answered of the connected with our newly formed of the chores in the heaves in t

THE CHRISTIAN VISITOR. nd we have said no to rehearse our creed after him, nor any other refer to the name of mandments" of heaven. uninspired man; but evermore to remember, that, in

pose ourselves to censure. But we would respect- does Mr. Brown demonstrate, that the State Churches fully refer our censors to Him to whom both they for our orthodoxy because we refuse to adopt their tantism, while Romanism hopes through her to re-Shipholeth. We humbly think, that we are really as sound in the good old faith as they are, if not

sounder than some of them ; while we trust that our Great Head, will enable us bedeafter to walk in his footsteps rather than in theirs soo of it well has Besides which we are persuaded that the adoption seemforcement of forms of words embodied in creeds of numer engin is no security for uniformity of faith in regard to the matter of those creeds. Notorlously, as history and observation attest, it is not so. While, of the other hand we are sure that the devotions and he preaching of any age contribute, far more than nest other things, to give a character to the religion of that age, not in experience and practice alone, but also in belief. Let songs, and prayers, and pulpit announcements be Scriptural, and the people, by God's blessing, will be cast in a Scriptural mould, no matter what their written creeds may, or may not be. Whereas, let song and prayers, and sermons be otherwise than Scriptural, mere earthly papers and parchagents will not prevent the people from going ... 188 From our Ontario Correspondent. speak of Nova Scotia as behind the age, averter On which grounds we Island Baptists in our associational capacity; have ventured to differ from one brethren on the mandand in the matter explained as above. Let not those brethren be stambled on this account. Nay were it not rather well, that they hould carefully and prayerfully review their own

course in this matter? ... It would not be at all surprising strange as aid their conservatism it may now seem to some among them, of ultimately they multi bedet to adopt some such course herein as that which we have adopted which course, I may add, is that penerally taken by similar bodies in the bid country, whether Baptist of Congregational. 936 forget that their permanent occupation by the British race of the County occupation of the carrier, but the carrier of the carrie 1, Lpass to another matter, Xour issue of the 17th ult contains an important communication from the pen of our brother Spurgeon, prompted by some recent correspondence on the communion question as strong map ression; that Brush Baptists are really and of were haptized on profession of faith. more toleraft in Tregard to internat differences than wil The views of the Convention upon various subjects we American Baptists are. Certain it is that recent were expressed by resolutions One of these resoluaccounts represent our preturen at home as furnish-tions combodied a strongly worded protest against the obnoxious ecclesiastical distinctions in the *Order of

as are perject, be of this mind, and if in anything ye ham. Those distinctions are characterized as ofas are periegt, be of this mind, and it is any thing ye lensive to the spirit of civil and religious equality en selves in regard to quality and prices.

are otherwise minded this also God will give it to be spirit of civil and religious equality en selves in regard to quality and prices. same lettus walk." — Phil iii 15-46: "His went good store and for us if instead of the closely scanning the Calures of the State, and to revive invidious distinctions ARRHEA SYRUP. - A certain cure for Dysentery of our brethven, or their supposed failures, we were between religious bodies, contrary to the spirit of Christian charles, that we might copy the contrary to the resolutions is to be the contrary to the precious more for bythe according to the contrary to the spirit of Christian charles, that we might copy the contrary of the resolutions is to be directions, give immediate relief. Only 25 ceuts of the Colonies.

The report is, on the whole, encouraging, and ex.

The report is, on the whole, encouraging, and ex.

But farther. It were a grave error. - I do not say hat any one has fallen into it, - to suppose that beall respects to any personaled, for instance, acting poses during the past year the sum of \$1,483.40, prompt in obedience to Scripture precept, to withdraw themselves, from such. This, I cepeat, is the this the path in which, fir the most part, they tread, Can the like things be affirmed and to the afraid not we'we seem here to bid too much for adder . Any way lessen the ferrency or the faith of the petiand to be too much atraid of tosing thenique we tiens offered upen; minum and of in badicasant.

The Convention of Ontario will have assembled It were well here, again, if we were to take a leaf out of the brok of our brethren at home; preferring rathe thirty thousand who might flock to our standard the work have chiefly to regret that a larger propor-

experience in the numerous religious restrais in the part. He gives and chose only, who while in this life, perform their us obside life skatches of revival meetings held doy him in the Northern States, in the Province of New Brunswick, and on the shores of the Pacific. The book is rich in stirring narrative, and in suggestive book is rich in stirring narrative, and in suggestive book is rich in stirring narrative, and in suggestive book is rich in stirring narrative, and in suggestive book is rich in stirring narrative, and in suggestive book is rich in stirring narrative, and in suggestive book is rich in stirring narrative, and in suggestive book is rich in stirring narrative, and in suggestive book is rich in stirring narrative, and in suggestive book is rich in stirring narrative, and in suggestive book is rich in stirring narrative, and in suggestive book is rich in stirring narrative, and in suggestive book is rich in stirring narrative, and in suggestive book is rich in stirring narrative, and in suggestive book is rich in stirring narrative, and in suggestive shade of the shade of the stirring narrative, and in suggestive shade of the shade of the shade of the shade of the stirring narrative and in suggestive shade of the sh

fully," walking fearlessly in the paths ment opedience, and then to reap the use that "have respect to all the com-STOWELL BROWN'S CIRCULAR LETTER I have read with great satisfaction your reprint of

Stowell Brown's Circular Letter, as also given in your issue of the 17th ult. Well and vigorously of the British Empire may not be regarded as the special bulwarks of Protestantism; while, as for the Church of England, she is a very transprite Protesgain its lost power in the Empire. And with excellent practical effect does be seek to train British Nonconformists to its great work in repelling the engrowth ments of Romers He might However have goffe a step farther all He might have reminded bis Baptist brethren, to whom his circular was addressed, that the Baptist is the true antagonist of the Papist the antagonist in the last resort; and admonished hem, that upon them especially it must devolve to bear the final brunt of the contest with Rome, and drive the enemy back upon her ramparts; since they alone who have rid themselves of the last shred of tradition can successfully wage war with the advocases of tradition; and pull down the throne and the empire which are reared upon the sands of tradition. The theme is a tempting one. But I cannot pursue

it now. Perhaps I may revert to it hereafter. Your follow faborer, J. DAVIS. Charlottetown, P. E. L. Oct. 29, 1868.

lest dangeliter of the Heart Davis, of Charlott

The Baptist Missionary Convention East—Progress during stock, &c.

The Tenth Annual Meeting of the Canada Baptist Missionary Convention, East, was held in Muntreal in the latter part of September. The Secretary's Report to the Buptist farnishes two or three items of interest to those who are watching the progress of the bruth in that section of the Dominion.

During the year, \$1,942 was raised and expended bne, assistance for support of fourteen pastors and missionaries / These missionaries had collected in the field \$1,182,400 at least this was the amount reported, though as some whurches did not report, it. is probable that considerably more was actually ... dand, U.S. Yes. these sisters, trained to seifer

A new church was organized at Renfrew, on the Quawa, and several new meeting houses were crected. inserted in your columns. A would need by wardy of 1,830 hearers, each Lord's Day. Hopeful evidence following up Mr. Spargeon's atterance, that I have a was furnished of the saving conversion of 144 persons,

from the Union version The Let us therefore, as many Precedence, hattly issued by the Duke of Bucking. above Stock will be sold as low

trave omitted to notice above, as an example worthy JAMES S. MAY, the imitation of sister churches all over the Dominion, quee we. American Baptists, have the advantage of the praise worthy zeal of one small band of brethren. Trchant Tailor & Clothier. our British brethren in one point, a point of New The church at Smith's Falls, numbering 49 members, Testament citualows have the advantage of them it. all in humble circumstances, raised for religious pur-

there obtains in our churches at home, as a general-to This Convention recommends the observation of rule, a higher moral tone than is to be found among the fourth Sabbath in November as a day of special Baptists on this side of the Atlantic. To speak plain. prayer for the outpouring of the Spirit upon our ly, I fear that our discipling is not so thorough going churches and congregations, and requests the churchthat of our British brethren. Our New Testament es of the Western Convention to unite with them in law says, that that helieneth and is baptized its observance. I am not sure whether the Convenshall be saved," and our brothren are justly jealous tion of the Maritime Provinces appointed a day to be lest any should receive the baptismal rite without be similarly observed. If not, would it not be well and ing possessed of the grand-pre-requisite of faith and desirable to have the same day observed by Baptists take their measures accordingly: And when they throughout the Dominion? The remembrance that our brethren all over the Provinces were bowing at the Throne of Grace at the same time with ourselves. and asking the same blessings, could scarcely fail to have an effect in enlarging the sympathies and unithough widely sundered in space. Would it not be an appropriate and deligniful first step towards that "union" which is to be kept constantly in view? same extent of our dis Atlantic Beptists & It am And certainly, such a concert in prayer could not in

The Institute at Woodstock is now in session. The incrustations of early life and long prejudice are very copy and todosoft and The W

every description and for all purposes. marks temain to show where the fire had been. A number of fine buildings are in course of erection. such as the custom house, post office, and two large churches. One of these is to be occupied by the 1st Baptist church, of which Rev. Dr. Shailor is pastor. It will be a very fine building, when completed, soon after New Year. The basement is now finished.

At 8 o'clock we took the cars for Augusta, where we arrived at 11 o'clock. Wednesday forenoon we spent in visiting the State House, viewing the well worn and tattered battle flags there kept as relics of the late war, the likenesses of the Governors of the State, the Senate Chamber, Representatives' Hall, and other objects of interest. Augusta is a most beautiful city, of 9,000 inhabitants. It covers the valley and gently sloping banks of the Kennebec. spreading itself over a very large area for so small a place. The larger part is on the west bank of the riger. The dwelling houses are very neat, not generally very large, are separated from all others, surrounded by gardens, trees, and grass-plats, all enclosed by flowers. Each family seems to have a house and garden of their own, which is emphatically and truly their home. Even the poorer classes seem to have a house and home by themselves—a sacred spot any doubts as to the validity of their baptism. and enclosure, where even a small income may be lengthened out and enjoyed, which otherwise could hot be done. We reached 51961 . storks out out

its paine -- and trace with the increasing all at 3 o'clock, P. M., by taking a freight train from Augusta. We proceeded immediately to the Institute, where we found Mr. R. G. Pardee, of N. Y., lecturing on Sunday schools. The day had been devoted to

the contemplation of this important subject. Before speaking of the Institute, let me speak of my host. Bro. Dexter, of Culais, had kindly forwarded my name to the committee, and when it was known that I was from St. John, I was assigned to be the guest of Rev. Charles Miller, once the pastor of Germain street church. This brother was born to Sterling, Scotland, October, 1794, where he labored with great energy and success for four years. Assisted by Rev. Elijah Estabrooks, he organized the Northerk church in 1819. He settled in St. John in the sumner of 1823, where he remained until, by failure of health, be was compelled to leave, after three years, in 1826. L. A. MOREHOUSE, rin Grove,

M. FRANCIS & SONS, Brunswick Boot and Shoe Manufactory,
88 Prince William Street.
E have been manufacturing very extensively during

The gospel was preached to an average attendance of the gospel was preached to an average attendance of 1.830 hearers, each Lord's Day. Hopeful evidence a was furnished of the saving conversion of 144 persons, a was furnished of the saving conversion of 144 persons, it were haptized on profession of faith.

The views of the Convention upon various subjects and Childrens' Serge, Kid, Goat, Calf, it Calf and Grain, in Balmoral, Congress, Imitation Button and all the newest styles made, its and the views of the Convention upon various subjects and childrens' Serge, Kid, Goat, Calf, it Calf and Grain, in Balmoral, Congress, Imitation Button and all the newest styles made and the views of the usual assortment of the views of the usu

ent in this City. olesale and retail buyers will please call and judge for

No. 46 King Street.

Naw York, Oct. 16, 1868. DEAR BRO. BILL - We arrived here all safe through he care of our Heavenly Father, and found all wellcannot write any particulars at present as I have ad little opportunity for observation. No doubt. you will be glad to see that the Republicans are like to gain the day, which, in my own opinion, will be exceedingly advantageous to this great nation. I trust I shall not forget my native Province, nor the interests of Christ's cause there, and hope that my Heavenly Father may have some little service for me to do here. We hope to have an interest in your prayers, and also that you may be divinely assisted in your arduous work. My wife, and children, and ting the hearts of brethren one in faith and practice, their families are well, and join me in love to you and your dear family a rome to need may

From your affectionate brother in Christ.

D. CRANDAL.

York County Quarterly Meeting.

MR. EDITOR, - Affow me to enquire what has come of the York County Quartely meeting? Has it been given up? If so, for what reason? It appears to me that it is exceedingly desirable for each County to have such a meeting. Questions are continually arising that pertain to the churches in a given section, and if those churches are united in an organization of this kind, it is easy to bring the matter before them. I have noticed that the Quarterly Meetings in different Counties have rendered efficient aid in the matter of liquidating the Seminary debt. For their assistance in this matter, they have our thanks. Hoping to hear from some interested in the questions proposed, and trusting that steps will be taken to have in active operation so valuable an aid as a Quarterly Meeting in this County, I remain to aw o

samed Yours truly, patrices with J. E. Hoppen. York County.

REV. I. E. Bill, -As the following account of mo nies received at the Convention during the last sessesion in this city has not been published in its Minutes, will you have the kindness to publish it in the Visitor. Christian Messenger will also please

Z. G. Gabel, Treasurer of the Convention for N. B

To collections in the Portland church church during session,
To collections in the Leinster church To collection at the Carleton church, To collection in the African School Ho To collection at Pitt street,

nong silt at Jader Joseph Oct. By paid for printing 2,000 copi Minutes.

By paid G. M.Steeves, Esq., Treasurer of Missionary Funds for N. B., to be by him paid over to Treasurer of Fureign Miss.
Funds of N. S. and N. B., 72.31

Z. G. GABRI, Pressurer.

Monsieur Bechard, of Montreal, have been added to list of tutors. They have proved to be valuable ac-

The attendance during the present term, especially in the French Department, has been very salisfactory. A large increase of students is expected next JOSTAR MALLEY CORPET JOE. HOPPER.

(From the Watchman and Reflector.)

Facts on Baptism and Communion. BY REV. J. C. FOSTER, BEVERLY, MASS, O VILLE 1. It is a fact that the most natural inference from

the accounts given of baptism in the New Testament is that the act was by immersion in water.

2. It is a fact that the figurative allusions to baptism, in the Bible, are inconsistent with any other idea than that of immersion.

3. It is a fact that any person who had for the first time read the scriptoral accounts of baptism, and witnessed an administration of the ordinance according to the practice of Baptist churches, could not fail to discover a correspondence between the record and theact

4. It is a fact that it is very common for young converts to read their Bibles in favor of immersion, even when all their previous instruction has been

5. It is a fact that much effort is necessary to in duce many who think of making a Christian profession to be satisfied with any thing but immersion.

7. It is a fact that none remain in Baptist church es in a state of uneasiness upon the subject of baptism as to whether they have been really baptized.

8. It is a fact that none ever leave Baptist church es because of their desatisfaction with the mode of

their baptism. 9. It is a fuct that no one who has been immersed has ever had a doubt as to having been properly baptized

10. It is a fact that no church in the world would refuse to receive an immersed person as a baptized

11. It is a fact that more than thirteen thousand churches in the United States would refuse to receive any but immersed persons as baptized persons. 12. It is a fact that very few, in all Christendon

deny that immersion is baptism.

18. It is a fact that more than one million of Christians in this country alone positively deny that any thing but immersion is baptism. but 14. It is a fact that no Presbyterian, Congregational or Methodist church would require an

sed person to be sprinkled in order to reception as a 15. It is a fuct that no Baptist ever yet became convinced that immersion was wrong, so as to ask to be sprinkled.

16, It is a fact that there is hardly a Baptist Impo church in the world in which there are not more or w less persons who have come from other churches ness I because of their dissatisfaction with anything but

TH 17. It is a fact that no Baptist church ever lost member from dissatisfaction with immersion. 18. It is a fact that Baptists never fear to have as Co: the subject of baptism investigated, nor do they ever Salt, dissuade young converts from examining the subject.

19. It is a fact that in great multitude of cases

JAS. immersion has been blessed in the religious awaken.

Majing of the beholder. 20. It is a fact that there are precepts, examples and commands in the Bible in lavor of believer's bap-

CHAL dism, and none in favor of infant baptism.

21. It is a fuct that the tendency of infant baptism is to supplant believer's baptism, and banish it from the world, since the universal baptism, of in-Frui fants would leave none to be baptized upon becor Det believers.

22. It is a fact that the charge of making too much of baptism does not lie at the door of Baptists, since do not make it a means of saving grace. 28. It is a fact that nothing but immersion as bantism, and nothing but believer's baptism was known

in the church for more than two hundred years after 24. It is a fact that a change in regard to the mode and subjects of baptism first begun in the third century, in connection with the idea of baptismal re-

25. It is a fact that infant baptism did not appear until baptism began to be regarded as essential to

20. It is a fuct that infant communion came at authority for one as the other. 27. It is a fact that Baptists require no more than

others in coming to the Lord's table, in requiring baptism according to their views of baptism, there being few, if any, who invite to that table those regarded by them as unbaptized.

28. It is a fact that Baptists are not responsible

for the separation of Christians at the Lord's table, since they could not unite there with the unimpersed without the violation of their conscience, while the unimmersed could unite without paying such a price,

by being immersed, holding as they do that immer-sion is baptism, while Baptists hold that sprinkling is not baptism.

29. A is a fact that all that is necessary for all Christians to be united at the Lord's table is for all to be baptized according to what all agree is baptism. 30. It is a fact that the advocates of what is called "open communion" demand of Baptists that they should solemnly sanction sprinkling as baptism when they most honestly and decidedly believe that it is

81. It is a fact that for Baptists to go to the table of other denominations would require a sacrifice of conscience, while for other denominations to come to them would require only the sacrifice of convenience.

32. It is a fact that Baptists can only be consistent with their views of baptism by maintaining their

views of communion, the latter necessarily resulting from the former, so that if they are right upon bap tism they are right upon communion.

83. It is a fact that those who clamor the loudest against" close communion" seldom, if ever, commune with any church but their own, there being no occasion, if dispositon, for it, and all their outery being

merely for effect.

84. It is a fact that the Lord's Supper was not instituted for the purpose of manifesting brotherly love or demonstrating liberality, and that its "open" observance does not enable those who might commune together if they would, to love each other any better for this questionable privilege.

35. It is a fact that Christian fellowship is not dependent upon church fellowship.

36. It is a fact that Christian union is not ted by open or mixed communion, and that there is, to say the least, as much union between Baptists and Gongregationalists as between Congregationalists and Methodists.

37. It is a fact that there is no longer any occa

The Baptist Quarterly for October is quite