THE CHRISTIAN VISITOR. Is Published every THURSDAY, by TERMS :-- Cash in Advance. nation a lo mailian old digoordi mill this refigured his connumance? If the original New Series, Vol. VI., No. 43. Whole No. 303. Advertisements inserted at the usual rates. THE CHRISTIAN VISITOR affords an excellent medium for advertising. For the Christian Visitor, Cooking, Office, Hall, and Parlour Stoves, The Good Shepherd. I was wandering and weary, I bu AGRICULTURAL IMPLEMENTS, AC. When my Saviour came unto me; Importer and Wholesale and Retail Dealer in For the ways of sin grew dreary, pile add a Block Tin and Japan Ware, Begister Grates, &c., And the world had ceased to woo me. PENCHYN MARBLE MANTLE PIECES. Agent for Moses Pond & Co.'s celebrated Cooking-Range, Stoves, &c. Stoves, &c. Stoves, &c. 28, 30, and 32 Water Street, March 5.—om. St. John, N. B. And I thought I heard him say, As he came along his way: "Oh, weary soul come near me; My sheep should never fear me; I am the shepherd true." LADIES' SEMINARY, Wolfville, N. S., Will Re-Open August 3rd, 1968. THE Managers of this School claim. for it a rank second to none, of like pretensions, in the Provinces. Care has been taken (not without success) to secure the best Teachers, and to make the School, in all respects, At first I would not hearken, But put off till the morrow And life began to darken, And I was sick with sorrow And I thought I heard him say, As he came along his way, &c. worthy of patrouage. Miss Emerson, whose past labours in the School have been eminently successful, and whose regard for their wel-fare has endeared her to all her pupils, continues as At length I stopped to listen, The voice could not deceive me; rincipal Mr. Frederick Crawley has charge of the Drawing de-artment, together with French. Air. Crawley's long rest-ence in Europe, and the attention given there, as also at natitutions in America, to those branches, are ample gua-I saw his kind eyes glisten-So anxious to relieve me. And I'm suro I huard him say, &c. antee of success. Miss Crasley has still charge of Instrumental Music nd Miss Morris, the assistant, gives instruction in Voca He laid me on his shoulder, And tenderly he kissed me; He bade my love be bolder. Circulars containing full information as to Terms, &c.-And said how he had missed me. And I often heard him say, &c. I. A. BLATR. LIVERPOOL AND LONDON AND GLOBE Strange gladness seemed to move him Whenever I did better : INSURANCE COMPANY I And he coaxed me so to love him, Fund paid up and invested £3,212,843 5s. 1d. stg As if he were my debtor. Premiums received in Fire Risks, 1864, £743,674 stg. Losses paid in Fire Risks, 1864, 520,459 " Premiums in Life Risks, in 1864, 235,248] " Losses paid in Life Risks, in 1864, 143,197 " And I ever heard him say, &c. I thought his love would weaken, As more and more he knew me : But it burneth like a beacon, up capital, the Share ble for al Iders of the Company are personally responsible to EDWARD ALLISON, And its light and heat go through me. And I ever bear him say, &c. Let us do, then, dearest brothers, RIRST PRIZE CABINET ORGANS 1 What will best and longest please as; PROVINCIAL EXPOSITION. Oct. 13, 1867. The first and only prizes for CABINET ORGANS WAS awarded to A. LAURILLIARD. READ THE JUDGES REPORT: Manual Content of the state of the Follow not the ways of others, But trust ourselves to Jesus. And we'll ever hear him save to ons I As he goes along his way toon a di FIRST PRIZE. Mr. L. also shows a Uabinet Organ in Rosewood Case, Double Reed, with Knee Stop and Automatic Swell, of great power and purity of tone, which is entitled to Honorable Mention. Also, an Organ in Native Wood, and one in Black Wal-but, without Stops. My sheep should never fear me; near 1 am the shepherd true." Introductory Sermon of the Western N. B. chi ada ni Baptist Association. Intel These instruments are equal in every respect to the best merican makers, and will be sold at 20 per cent. less than as be imported. Every Instrument fully warranted. An inspection re-pectfully solicited. PIANO WAREBOOM-Sheffield House, No. 5, Market Square. (Oct 17.) A. LAURILLIARD.

Preached by the REV. J. E. HOPPER, B. A., September 18th, 1868, and published by request of athat body all : ally bolgaoon alla in John i. 36 .- "Ecce Agnus Dei."-Behold the Lamb of God. NO. II. The Scriptures represent the condition of man Borrowing figures from his physical constitution he is blind, naked, deaf to mercy's call-weak, sick, languishing, Intellectually and spiritually every faculty is prostrated. Faint resemblances of primeval greatness there may be, but the temple is in rains, here and there a bit of broken olumn and statuary may remain, only to remind one of departed grandeur. The heart is deceitful, the understanding is darkened. Every imaguation is evil, continually, the conscience is defiled, man's memory is forgetful of his Maker, and his will is so vitiated that his heart's language is, " We will not have this man to reign over us." So thorough and far reaching is the fall, so deep is the guilt, so radical is the depravity, that man in this state must forever remain unless some divine influence is brought to bear apon him. We say divine, for the most profound investigations of natural reason have always proved themselves to be unequal to the task. Amidst the blaze of civilization, and the triumphs of philosophy, as well as amidst the barbarism of wandering tribes, evil has abounded. The one has reveiled in illuminated wickedness, while the other has enjoyed itself in the grossest iniquity. The invollity of man to raise himself

Gun hrist 15 lin 10 and "Hold fast the form of sound words."-2d Timothy, i. 13 SAINT JOHN, N. B., THURSDAY, OCTOBER 22, 1868.

GOMMOTIAN VISITOR

chal Lamb, and most certainly it beautifully pre- of atonement, we have the Spirit given to conof whom it was said, "He was holy, harmless, of the guilty. undefiled and separate from sinners," which char-He who becomes the subject of Christ's grace undefiled and separate from sinners," which char-acter was provided for by his miraculous concep-tion by the Holy Ghost. How meek and forbearing was he who "when he was reviled, he the one hand his awfally guilty state, and on the reviled not again." When the crisis of his sor-

are ready to retaliate, He robukes, saying, "Ye know not what manner of spirit ye are of." The offering of the Paschal Lamb was the means of achieving a great deliverance from a destruction otherwise inevitable. It was to be offered by the whole congregation of Israel, and when slain its blood was to be sprinkled. In this act not a bone was to be broken. Its flesh was to be prepared for food by fire. How beautifully is Jesns thus set forth. Did he not achieve for us a great deliverance when he bore the iniquities of us all and gave his life as a satisfaction to the entry of the deliverance of the how not with fire, was the claims of justice against us. As with fire, was not his body provided for us when in our stead he experienced that our God is a consuming fire—when in the climax of his agony he ex-claimed, "Eloi! Eloi! lama Sabacthani!" At this sad juncture, as the storms and billows of living wrath were beating against him and lash-ing into unutterable anguish his holy soul, the God man was bringing in for us the great deliv-crance, and opening up the way to the tree of life in the midst of the Paradise of Godition to a We must now, before leaving this drive us, deavor to gain a satisfactory answer to the ques-tion. Who is Christ, this Lamb of God, who mys-teriously takes away the sin of the world? Of teriously takes away the sin of the world? We and live," "believe and live." With Cowper, he We must now, before leaving this division, enlate many strange answers have been given. We are evidently living in an age of great mental ac-livity, and if there is but a reverent, searching investigation accorded to the foundations of the Christian Church, it will be for the advancement, of tinth. If, however, as has been the case in too many instances, man deities his understanding and thence proceeds to judge the Scriptures and also Christ, their author, disastrous results must follow. We may see in our own day those wearing the Christian name striking from the Bible many of its books, and then proceeding to Christ they exclaim, "Ecce Homo," and inveigh against the efficacies of the atonement. Humanitarian views of Christianity are rapidly gaining ground, while a party seeing their deadly error, escape and run into an opposite extreme, exclaiming, "Ecce Dens." Neither positions are absolutely tenable. The trnth generally lies between the

figures the great sacrifice. What animal could vince the world of sin and righteousness. This have been selected that would so well symbolize He does before the blood of the Lamb slain from the guileness, nature and forbearance of Christ, the foundation of the world is applied to the soul

must, with more or less intensity of feeling, pass through an ordeal in which he is made to feel on revised not again. When the crisis of his sor-row came there alone appeared compassion for the guilty. He cries, 'Father forgive them, they know not what they do." When his disciples are ready to retaliate, He robukes, saying, "Ye know not what manner of spirit yo are of."

> intellect, he once boasted as a modern Stoic that to live agreeably with the dictates of nature and reason was the chief good, he, humbled to the earth, beholds nothing in himself but a putrid, seething mass of corruption, and, as one of old, he exclaims, " I abhor myself." I suid a short of When in this state, the sinner, convinced that

relief from the intolerable burden he bears is to be found not in himself and round about him on earth, the Spirit directs him to the Lamb of G d that takes away the sin of the world. Before being thus bidden, he has, doubtless, resorted to

"Oh, how unlike the complex works of man, Heaven's casy, artiess, unencumbered plan ! No meretricious graces to beguile, No clustering ormaments to clog the pile; From estentation as from weak ness free, From estentation as from weakness free. It stands like the cerulean arch we see Majestic in its own sumplicity Inscribed above the portal, from afar Conspicuous as the brightness of a star, Legible only by the light they give, Stand the soul-quickening words—' Believe and live.'

As the bitten Israelite in the wilderness looked at the brazen scrpent, and felt by that gaze the deadly poison in his veins vanish and life giving energy to be instilled, so the sinner experiences, by the look of faith at Christ, the deadly virus of sin to vanish, and a current of pure desires and holy affections to possess his soul. He is the Lamb slain for the sinner, and by faith made his extremes. We are not to view Christ simply as substitute : so that now the guilty one is no lon-

an interchange of pulpits, so that the ministers o different denominations shall mutual recognize one another, and admit the validity of ordinances as administered, in these various depominations. This part of the plan seems to have special refer ence to the Episcopal clergy, whose views o. Apostolic succession determine their theory and practice on some other points. Open communion, so called, is to be urged on Baptists with all the earnestness which the Church Union can command, and the Sunday school paper is to indoctrinate our children. This is the programme. serv ingeniously arranged, especially that part of it which contemplates the moulding of the rising generation. This preparation to attack the infantry under our denominational influence, indicates a sagacity more than human. It looks like the strategy of a notorions personage who, according to the teaching of an Apostle, is some-times ' transformed into an angel of light,'

Vol. XXL, No. 43.

"I do not question the sincerity of those who have in charge the periodicals referred to. Far from it. I believe they are as sincere as were those to whom Christ alladed, John 16:2. But sincerity cannot sanctify error, nor transmuto falsehood into truth." This has never been the province of sincerity.

It is well that we are even forced occasio to re-examine the foundation of our faith and practice. It will bear examination. It is an anvil which has worn out many hammers; and

destined, probably, to wear out many more.

ordinance. It certainly is not a personal ordi- had come in for the purpose of study. Two ma-nance, in the sense that a Christian in his indi- tive assistants are employed, besides which during nance, in the sense that a Christian in his indi-vidual capacity, without regard to a church rela- the rainy season Mr. S. devotes to the school his vidual capacity, without regard to a church rela-tion, may partake of it. In Acts 2:41,42, it is written, "Then they that gladly received his word were baptized: and the same day there were added unto them three thousand souls. And they continued steadfastly in the Apostles doc-trine and fellowship, and in breaking of bread, and in prayers." To whom were the three thou-sand added 1 Evidebtly to the hundred and twenty disciples mentioned in chapter 1: 15, and who constituted the church. Hence, in the last verse of chapter 2, it is said, "The Lord added to the church daily the saved," as the passage bould read. In the original the same verb is and pastors of the Henthada district. used in this verse which is employed in verse 41, and translated "were added"-that is to say, it higher, to exchange their cross for a crown. Pray is used in verse 4, in the passive, and in the last that their faith fail not.

verse in the active voice. The adding to the church was done daily, and, donbtiess, included phies of Divine grace in connection with the Mis-the three thousand. These were baptized before sion in Germany is a Christian sister, born with-

SAINT JOHN, N. B. REV. I. E. BIEL. Editor and Proprietor. Address all Communications and Business Letters to the Editor, Box 194, St. John, N. P. The Christian Bisitur Is emphatically a Newspaper for the Family. It furnishes its readers with the latest intelligence, RELIGIOUS AND SECURAR. DISCOURS of the

THE OFFICE OF THE

CHRISTIAN VISITOR

58 PRINCE WILLIAM STREET.

(From the Macedonian.) Missionary Intelligence.

FIJI ISLANDS.

The mission commenced in 1835, and we have ent from first to last about forty missionary agents. We have spent on that mission a nett sum, allow-ing a large amount for the contributions of the Fijian church of about £108,000. Now, what have we to show for that money? To begin with the top, there is the King of Fiji, a Methodist; his name is Ebenezer, and hitherto the Lord has helped him. Then there is his Queen, a Methodist too; her name is Lydia, for the Lord hath opened her heart. I There is the Word of God translated into the language understood by the people; there are the laws of civilization rising and taking due form in beautiful crystallization, if I might so speak-protecting human life in its sacredness where cannibalism formerly reigned without any interruption whatever. Then we have native missionaries and assistant missiona-ries, 45 in Fiji ; we have 653 Fijian local preachers we have 663 Fijian catechists we have 1,025 Fijian day school teachers : we have 22,000 in church fellowship, with 1.909 class leaders ; we have 36,000 in our schools; and we have 99, 600 listening to the Gospel of Christ. And all this for the expenditure of a sum that would build only a small section of a modern iron-clad ship of the line.

F.ENTHADA

anvil which has worn out many hammers, and destined, probably, to wear out many more. "Baptists and Pedobaptists, with very few ex-ceptions, consider the Lord's Supper a church nine were girls from the neighboring jungles, who

turn with longing eyes to more incrative employments. I love and honor the native preachers will be their reward, twhen they are called ap

they were added, and they were added before out the power to use either her hands or feet. they were engaged in breaking bread—that is, observing the Lord's Supper. This shows church she is laid. With almost incredible labor, she membership to be the chief pre-requisite to the has learned to sew with ber month. She is 33 Lord's Supper, while baptism is an indispensable vears of age, and otherwise in sound health. Her pitiable condition would not be suspected from her countenance, which is constantly highted up with peace and joy. She seeks no enjoyment in this world, but is as happy in the Lotd as if she had the riches and splendor of Solomon. In Calcutta, India, about three hundred hon containing some 1,200 females are open to Christian teachers. At the commencement of the ze-nana work, only one or two here and there would brave the national prejudice and admit a teacher. In other portions of India a similar movement is begun. China is now but fourteen days' journey from the borders of Europe. A year hence the churches of Christendom will be separated only twentyfive days' journey from the heathen China. Since the arrival of Bro: Gutsche, the German Baptist missionary from Hamburg, at Capetown, South Africa, almost all the Lutherans are said to have joined the Baptists. Baptist principles are advancing in many parts of the colony, not only among the German population, but also among the Dutch and English. French Protestantism in its various branche can show a population of at least 1,200,000, with

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from this state of wretchedness is as great as that of the coffined corpse to arise and perform the work of every day life. God must breathe upon the slain if they ever live. Such is the difficulty

-so far as it pertains to man, We must now note how God views man in this condition. The Apostle John informs as that "God is love"--not justice---not power. How grand is the personification, and how strikingly does it appear in every act of the Eternal Father. May having arrayed himself in opposi-tion to the laws of his Maker, God might have left him to suffer the penalties attached to broken law, but his great heart yearned for a way in which to manifest his ocean-filled soul of love to his creatures. Obstacles there were which banked it in and prevented its free flow. Law is in exorable. Effects must follow causes. Penaltics must follow crime. If the penalty in this case follows the crime, there will be no excreise for the love which wells up longing to encircle the dear object of its fund desire. God cannot lie. God cannot revoke laws, the great underlying principles of which are found in his own nature. Whatever is done must be done in harmony with eternal laws, and on an equitable basis. Nothing but the ardent longings of the eternal love of the eternal God could find out a basis for the honorable display of mercy to rebel man on the one band, without doing violence to law and justice in the satisfaction of their claims on the other, Love delights to give, and if gifts can satisfy, it withholds nothing. "God so loved the world as to give His only begotten Son." Love has solved he problem - love has unravelled the mystery lose has rushed forth to the rescue of the lost and saved the already dead. But how great is the gift given, how dear is the purchase price. The life of the only begotten Son. We don't nd to say that no other gift would do, for csources are unfathomable. All we know is, that love was so ardent, and intent apon its purpose, that it gave the greatest gift—the most precious jewel was handed over. It was ade-quate to meet every claim of justice, and that aim was one of world-wide extension, embracng a satisfaction for the sin of the world from the morning of creation till the evening of earth's

The gift of God was the atoner. His work was the atonement. God from the first taught man that he could be only worshipped acceptab by sacrifice, and if guilt was to be can

the sacrifice must be a slain animal. Natura would never have suggested it. Cain,

God. but the God man-(the ! He walks a sessor of the favor of the King of kings. thropos)-the Lamb of God, the Agnus Dei. The two natures were mysteriously and indissolu-bly blended, "God was manifest in the flesh." saved soul has now entered upon his ne life. In it he has the promise, " In this world ye shall have tribulation, but in me ye shall have

There was a unity of the personality in a dupeace." The Christian life has its joys and sor-rows. From Pisgab's top the child of God often peace." plexity of the nature. The Son of Man and the Son of God, was one person Jesus Christ. descends and walks through the valley of Baca; But however discordant the voice of man has been in reference to the person and work of his way is made difficult and his cup embittered Christ, the Scriptures give forth their utterances by severe discipline; the world assails; the prince by severe discipline ; the world assails ; the prince of this world, again and again vanquished, rein unmistakable terms. Many mistakes, and news his attacks with cunning craft ; the remainmuch of the wild speculation of the day, results ing corruption of a fallen nature rankles within, from an entire oversight or inadequate concepever and anon pouring its dark current into the pure stream of the new and holy life. Where is tion and belief of the doctrine of the divine incarnetion-the grand central doctrine of the whole plan of salvation. Here God and Man the refuge against such strong opposition 1blend, and those conditions are entered into, the

and to save him who rejects His Son in his true

character, would be to give sanction to such de-

oial, a thing lie cannot do. Christ is the only

connecting link between man and God. He is

gain the battlements of heaven and scan its glo-

ries who by repentance and faith steps upon it,

and step by step mounts aloft, " leaving the prin-

ciples of the doctrine of Christ, and going on un-

to maturity until faith shall be swallowed up in

Let us look at the Lamb of God in relation

We have already hinted at the fact that man

CHRISTIAN EXPERIENCE, Concerning Long better

ladder which Jacob saw; and only he can

working out of which enhuinated on the cross, flight the adversary and introduced us to the faalso the wonderful counsellor, mighty God, Ev-erlasting Father, Prince of Peace-the divine vocate with the Father.

his answer is, "Before Abraham was I am." "I soul is bowed down either in view of the deparand my Father are One." If his disciples be ture of loved friends or of its own approach unto asked their opinion, John replies "the Word was the borders of the unseen world, then comfort, in made flesh and dwelt among us, and we beheld his glory, the glory of the only begotten of the Father, full of grace and truth." If his enemies be questioned, we find that they regard him en shall any pluck them out of my Father's hand." " I tircly as a unique character, ""Never man spake go to prepare a place for you ; and if I go and prepare a place for you, I will come again and reike this man." Demons, too, ever recognized in the man the God, exclaiming at the sight, "Jesus, Son of God Most High, torment as not." He goes through the dark valley and shadow of death with his servants, and makes

When we recognize Christ's double nature, his subsequent life embracing every act is explicable them fear no evil, for his red and staff comfort them.

on this basis, and ou no other. When it is lost sight cf, we do not wonder that the miracles, the preaching, the death, the resurrection, the The Lamb, their Saviour, Preserver, and unceasing Benefactor, is at the last the Lamb in the midst of the throne, to judge field on field of sheeted dead, who shall stand before him, and ascension, are, to some, foolishness, and to others, after diluting and sifting the facts, the mere exwelcome his followers into the many mansions hibitions of a man. But the reverent soul feels prepared for them. Nor does his work end here, He is throughout endless ages to lead them un-to the living fountains and beside the still waters. As the writer of the Epistle of the Hebrews urged in view of such an exhibition, to exclaim, " My Lord and My God." Infinite love, infinite justice, infinite mercy - depths, heigths, lengths, breadths-all passing knowledge, yet a glorious those he addressed to leave the elementary things of the doctrine of Christ, and go on anto matariadaptation to the wants, the andying longings of my sinful soul. Much that he said and did is enty, so in the world to come he, as teacher, leads shronded in mystery, but there is no absurdity. Much there is above reason, but nothing contrary hem unto that maturity. Then the circle of our knowledge, under his moulding hand, will be for-ever widening and approaching, an ever receding and illimitable bound. Here we know in part, To some his person and his work have a "stumbling stone and rock of offence; but whoseever believeth on him shall not be but then shall, we know even as we are known. med." Faith in Jesus Christ as the media-"What thou knowest not row, thou shalt know tor between God and man turns back the evil hereafter." With such promises, death is no ion-ger death, but the removal of mortal trammels, currents of the soul-purifics every proper pas-sion at its source, and introduces man into the hat, unshackled, we may soar in the full effulglorious liberty of the children of God. A nonrecognition or rejection of Christ as the God man, exposes one to the wrath of God and the perdi-tion of ungodly men. God cannot deny bimself. gence of the light of the throne. We have briefly noted that Jesus must be the

Messiah, the Lamb of God. We have noticed his relation to the grace that saves fallen man, and seen how each stands related to the other in blessed union unto the duties of the world to come. We have now but to say a word in reference to our duty, as Christians, to the Lamb of God, in view of the signs of the times.

The Communion Question.

If we may judge from what is weekly appear-ing from the Baptist press in the United States, they are likely to have the question of Sacramental Communion placed under examination as it has never been before in that country. The enters upon life with a bias toward evil, and as action of the old Warren Association, or rather the atterance of a few representative men in that faculties of his nature develope in a wrong direc-tion, so that instead of his members being yielded as instruments of righteousness auto God, they are yielded as instruments of unrighteousness unto sin. This sin reigns unto death, so that its subjects are described as dead in trespasses and and Chronicle the following, called for by the the atterance of a few representative men in that and Chronicle the following, called for by the

prerequisite to church membership. And here we see that Pedobaptists, according to Pentecostal precedent, have no right to the table of the Lord. They are not church members-I mean they are net members of churches organized according to the gospel-for they have not been baptized. They have been " added," of course to their own organizations, but not to churches formed after the Jernsalem model. The adding process, too, has been out of place, because it has occurred, not only before, but without Imptism. Here I may say, parenthetically, we see the inconsistency of communing at the Lord's table with the few among the Pedobaptists who have been baptized by Baptist ministers. Concede the baptism valid :- but what about the adding to the church ? Have they been added to the churches in the New Testament sense of the term I Manifestly not, and not having a gospel church membership, they cannot without a violation of gospel order, approach the table of the Lord

It is high time it was understood by the paries to the communion controversy, that the battle has to be fought over the question of church mem bership, There is not church fellowship between them, whatever agreement there may be in other out counting the Protestants of Algeria. The matters, and the Lord's Supper is a church ordi- proportion of Catholicism is as one to 30. nance. If it can be proved that Pedobaptist organizatious are gospel churches, that will be the and of the controversy. There can be no reasonable objection to intercommunion between the members of gospel churches. Perhaps no man is more opposed to what is popularly called open communion than the writer; but I say, without nesitation, if Pedobaptists can prove that they have churches organized according to the gospel, my opposition will be at an end. But can they prove it Not till a camel can go through the thusiast then, and when I see eternal destruction eve of a needle. The truth is, those who can ready to fall upon poor sinners, and about to enfind a place for unconscious infants in their tomb them irrevocably in the eternal mass of churches (so called) have not the first adequate woe, and call alond for them to escape, shall I conception of a New Testament church. A discussion of church-membership will neces-

itate a discussion of baptism, because the former can have no existence without the latter. The anguage of the celebrated Dr. Griffin is, "Where there is no baptism there are no visible churches." This is so evident, reasoning cannot make it plainer. It is axiomatic. Can any Baptist, then, without stultifying himself, concede there are visible churches" among Pedobaptists ? Visible churches without baptism ! Absurdity. If any Baptist says there is baptism among Pedobaptists, he is unworthy of the name Baptist, and ought either to renounce it, or " tarry at Jericho

till his beard grows." If we have churches formed after the New Testament model, Pedobaptists have not; if they have, we have not. It is nonsensical to say that both they and we conform to the gospel pattern. If they are right, we are wrong, and have no claim to denominational existence-never bad; and the sooner we die, denominationally, the sooner we vacate the place we have been occupy-

ing, by usurpation, through the ages. But if—as every true Baptist believes—we are right, and Pedobaptists wrong, then there is a of which it is said that a train may be brought to great work for us to do. We must maintain the a dead-lock by a quarter turn of the brakeman's truth and protest against error. We must preserve the ordinances of the gospel in their original purity, in their unmutilated integrity, in their un-blemished glory. This is our business, this is our specific mission as Baptists. This is a work which all Pedobaptist denominations combined cannot perform; for they are not keeping the ordinances as they were originally appointed. For his next (a The object of the Brooklyn Church Union, so to get £8,000. far as Baptists are concerned, is to silence their By the explosion of a mine in the Fortress of

protest against the errors of Pedobaptists. Every Humaita, Paraguay, nearly all the allied one can see that our protest would lose its effective- in possession were anuibilated. Brazil

SUITABLE EARNESTNESS .- Because I am Con nest men call me an euthusiast ; but lam not ; mine are the words of truth and soberness. When I first went to Gloucester, and was walking on the hill, I saw a gravel pit fall in and bury three human beings alive. I lifted up my voice for help so loud that I was heard in the town below a distance of a mile. Help came, and rescued two of the sufferers. No one called me an en be called an enthusiast !-- Rowland Hill.

News Items. ou doces. upt h

The house wherein Beethoven was born, in Bonn, is to be sold. It is expensive to die in New York, as a first class funeral costs \$924. A fleet of twenty iron-clads watch Garibaldi's movements at Caprera di said usadiere saltas Timber impregnated with silicates is much used for fire proof floors in Germany. There is a preacher in New York who claims to have delivered eight thousand sermons. The new cable in the Persian Golf is to be in

ulated with rubber instead of gutta percha. A Boston lady thinks water injures her skin

she has not washed her face in fifteen years. The Harpers employ over a hundred women in their immense printing establishment in Franklin Square, New York. Life evolues anO

The Great Eastern is to lay the cable betwee France and America, and Sir James Anderson is to resume command of the leviathan.

A new car-brake has been invented, by mean wheel

An Englishman bas started a newspaper con troversy by asserting that Shakspeare served as a soldier under the Earl of Leicester, in Holland, in 1385.

Mr. Dickers is said by English papers to have cleared £560,000 by his visit to this country For his next (and last) readings in England, he i

