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sics, \$6.50; French, \$2.00 per term extra; Fuel, 50 cents per term.

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unt of new Life Premiums received this year is

by far the largest roots of the business, and must far exceed the commencement of the business, and must far exceed the average of amount received by the most successful office in the kingdom. The number of policies issued in the year was 332, the sum assured £837,752 6s. 8d., and the premium assured £837,752 for the commencement of the sum assured £837,752 for the commencement of th m the kingdom. The state of the kingdom was 832, the sum assured £387,752 6s. 8d., and the present £12,854 8s. 4d. These figures show a very rapid extens of business during the last ten years. Thus:—

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The above Stock will be sold as low as any other estab

hment in this City. Wholesale and retail buyers will please call and judge fo alied on—strict orders being given to the salesmen not a sisrepresent goods. Terms OASH.

April 18.

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ument fully warranted. An inspection re-OOM-Sheffield House, No. 5, Market (Oct 17.) A. LAURILLIARD.

## Christian Visitor.

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

New Series, Vol. VII., No. 4. Whole No. 316.

The Hidden Line. The following lines are now generally known to be from he pen of Dr. J. Addison Alexander. It is one of those

productions of genius which never die:] There is a time, we know not when, A point we know not where, That marks the destiny of men, To glory or despair.

There is a line by us unseen, That crosses every path; The hidden boundary between God's patience and his wrath.

To pass that line is to die, To die as if by stealth; It does not quench the beaming eye, Or pale the glow of health.

The conscience may be still at ease. The spirit high and gay-That which is pleasing still may please, And care be thrust away.

But on that forehead God has set Indelibly a mark, Unseen by man, for man as yet

Is blind and in the dark. And yet the doomed man's path below May bloom as Eden bloomed: He did not, does not, will not know, Or feel that he is doomed.

He knows, he feels that all is well, And every fear is calmed; He lives, he dies, he wakes in hell, Not only doomed, but damned.

O I where is this mysterious bourne By whom our path is crossed— Beyond which, God himself bath sworn That he who goes is lost ! How far may we go on in sin ?

How long will God forbear ? Where does hope end, and where begin The confines of despair?

An answer from the skies is sent-" Ye that from God depart, While it is called TO-DAY, repent, And harden not your hearts."

Saxon and Norman Periods of English Literature.

BY PROFESSOR J. DEMILL.

Who are they that face the untamed spirit of these Jutes, and Angles, and Saxons, and expel the warrior gods of a warrior race? The meekest but the most heroic of men. There is an invasion ot this island made by a little band whose only weapon is the Cross of Christ. With this, and their own stout hearts, they calmly throw themselves into the midst of the fiercest pagans that the world has ever known; they preach boly words of peace to men in whose thoughts peace is an abomination; rejoicing if they succeed; and if they fail, rejoicing with greater joy, for they gain the crown of martyrdom.

The mission of the monks over Europe in these ages stands among the sublimest things in all history. There is nothing like it in the latter times. In the primitive ages the mission work appears less heroic. It needed less devotion to preach to Greek and Roman, than to German, Saxon, and

So the monks civilize England. They sing their holy songs and awake the savage to a pore life. They go over the island, from place to place and they suffer, and they die, and others fill their places, and recruits come to their ranks from the converted natives of every district, and so they work their way to final success. Sometimes a Christian King iends the aid of carnal weapons, and the scene of a bloody fight becomes the place of baptism for heathen prisoners; and so by preaching and fighting the old gods are driven

The monk builds his monastery, a stronghold of civilization in that age, and as these increase the people become more humanized. All thought and collure find refuge here, and the literature that rises is born in the cloister. The monk studies and thinks. He accumulates books. He establishes schools, and teaches the people. He translates the Bible. Every monastery means a place of illumination in the darkness of the times, and the splendid name of Oxford refers to a time when Anglo-Saxon members taught schools in the place where now arises a city of Colleges.

It is from the cloister that we hear the first sound of the native poetry of Britain. Song has not died. It has passed on to new themes. The Anglo-Saxon gleeman is as welcome as ever. The harp still passes round at festive gatherings. The rhythm of the alliterative metres is still loved. But all poets and all songs are eclipsed by the

name and the song of Cædmon. In the old legend that has been handed down to as we learn the story of the vocation of the

oldest poet of our race.
In Cædman's youth he never could sing, and when they passed the harp around for each to sing in turn he could not perform his part. When he saw his turn coming he used to leave the room so as to avoid the shame of showing his ignorance and want of skill. One night after he had left the hall, he lay down in the stable and fell asleep. There he had a dream. A stranger came and asked him to sing something. "I know nothing to sing," he said; "I had to slip out of the hall." "No," said the stranger, "you have something to sing." "What must I sing?"—asked the other, in wonder. "Sing the Creation," replied the stranger. No sooner had he said this than the dreamer began to sing. Noble words flowed from his lips accompanied by fine melodies. In the midst of it he awoke and recalled the words that he had sung. He then went of of Whitby. They tested his powers, and founthem to be marvellous, and the young poet be came a monk there, and devoted his life to song

His poem is called the Paraphrase, because is a kind of paraphrase of Genesis. But it rather a poem made on that theme, than a mer versified rendering of holy writ. The imagination, and the invention of the poet have ampliscope. His theme is the highest conceivable, the creation, the temptation, the fall of man, and the acts of God toward him.

Now when we look at this old singer of our rac rising up to such themes as these, we may find i his poem something which is not altogether du to the influence of the cloister. Something is du to the stud of which the race had been formed,to its religious feeling, its aspiration, its modes of thought. In this old Anglo Saxon poem then are passages which are re-echoed in Paradise Lost. The soliloquy of Satan in the one is like the same soliloquy in the other. Milton has been accuse of plagiarism. The charge is untrue, but it is not absurd. There are other strange coincidences in these two in thought and expression. But why Not because Milton read Cædmon, but because they so shared the spirit of their common race. Here is an instance of the perpetration of ances. SAINT JOHN, N. B., THURSDAY, JANUARY 28, 1869.

tral influences, that the learned classical sholar and the poet of the Puritans should shar the feelings and thoughts of the Anglo-Saxon nonk. Do you believe that these men, many of whom What Beda says of the one may also apply to the other: "He sang the creation of the world, the origin of man, and all the history of Geesis, the incarnation, passion, resurrection of our Lord, and his ascension into heaven; by which he endeavored to turn away all men from the love of vice. . . Others after bim have attempted

in the English nation to compose religious piems, but none could ever compare with him." So by this great singer the language had a new stamp put upon it. The nation took Christianity to its heart as a national thing, and saw an intellectual monument reared in bonor of the new re-

thought. The learned languages were taught. "dear brother" who has died drank is buried in All who wished to advance in life had to know a "sure and certain hope of the resurrection to Latin. This became the universal language—the eternal life," and the prayer that "when we shall language of the church, the language of Courts depart this life we may rest in Christ, as our hope language of the church, the language of Courts and Embassies, and the language of police society. Men and women of high rank spoke it as that this our brother doth." Here is a regenetate brother, who having defiled the village by they now speak French. Specimens yet remain constant uncleanliness and bestial drunkenness, of letters written in that language during this period. Distinguished writers arose, known as professed minister of God solemnly accords his Anglo Latin authors, who wrote in a language not their own, but yet are types of the Anglo Saxon nocents, and puts the reprobate into the earth in

As we look back upon this early period, a number of figures appear before us, of men who might well adorn any age, and in this age confer a glory this, I do not read things aright; if it does not upon the country which England may rightfully appropriate to herself as her own.

No figure is more impressive than that of Beda,

No figure is more impressive than that of Beda, as he stands out conspicuous in the age, laboring for learning and true religion, and leaving behind him a name dear to him and low, and to the scholar doubly venerable, since he is almost the solutely necessary to its validity—do we who only source of information concerning the early baptise in the name of the sacred Tripity as

ence, History and Biography, but his greatest wicked do we find regeneration wrought by bapwork is the "History of the Anglo-Saxon tism. We have never met with one believer, Church." Since the church connected itself in however instructed in divine things, who could timately with the people, the history of one is the trace his regeneration to his baptism; and, on history of the other. The style has that artless the other hand, we confess it with sorrow, but ness and fresh simplicity which we admire in still with no surprise, that we have seen those Herodotus and in Mandeville. He reports every whom we have ourselves baptised, according to legend, fable and miracle that he ever has heard, apostolic precedent, go back into the world and and believes all. Yet the record of facts is re- wander into the foulest sin, and their baptism has liable. He speaks about the natural resources of scarcely been so much as a restraint to them, bethe country; its iron, lead, copper, and other cause they have not believed in the Lord Jesus metals; the fertility of the soil; and the game Christ. Facts all show that whatever good there that abounds in the woods and waters. Accord- may be in baptism, it certainly does not make a ing to him the common people wear woollen man " a member of Christ, the child of God, and clothes, and ecclesiastics sometimes dress in silk. an inheritor of the kingdom of heaven," or else

John into the vernacular. Tradition gives to that things. great career a solemn termination.

On the last day of his life he worked at his and taking leave of his friends, the enemy came on, and there were yet a few sentences unfinished. With a presentiment of his approaching end, he continued his work. As the sun set, the last uttered a Psalm of thanksgiving, and died waile ret speaking.

After the great master there comes before us his great disciple—the pions, the learned, the courtly Alcuin, the light of the age, the friend of Charlemagne,—with whom the great Emperor associated on equal terms, seeking his adrice on important affairs of State. While at York he had charge of a great library there, containing all the writings of the Greek and Latin fathers, and all the classical works then extant, He persuaded Charlemagne to send scholars there to copy the books, so as to introduce into his kingdom the flowers of Britain.

[To be continued.]

Baptismal Regeneration. 4 Sermon delivered on Sunday morning, June 5, '64 BY THE REV. C. H. SPURGEON. DEDICATED TO THE BISHOP.

"And he said unto them, go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—MARK xvi. 15, 16.

[Continued.] We ourselves are not dubious on this point we protest that persons are not saved by being baptized. In such an audience as this I am al surely know better than to be misled. Neverthefor we think, first of all, that it seems out of cha racter with the spiritual religion which Christ came to teach, that he should make salvation depend upon mere ceremony. Judaism might possibly absorb the ceremony by way of type into her ordinances essential to eternal life; for it was a religion of types and shadows. The false religions of the heathen might inculcate salvation by a physical process, but Jesus Christ claims for his fauth that it is a purely spiritual, and how could he connect regeneration with a peculiar application of aqueous fluid? I cannot see how it would be a spiritual gospel, but I can see how it would be mechanical, if I were sent forth to teach that the mere dropping of so many drops upon the brow, or even the plunging a person in water could save the soul. This seems to me to the father Almighty? Might not angels weep as they hear the awful promise uttered? Then in the presence of high heaven they profess on behalf of this child that he steadfastly believes be the most mechanical religion now existing, and to be on a par with the praying windmills of Thibet, or the climbing up and down of Pilate's staircase to which Luther subjected himself in the days of his darkness. The operation of water baptism does not appear even to my faith to touch the point involved in the regeneration of the soul. What is the necessary connection between water and the overcoming of sin? I cannot see any connection which can exist between sprinkling, or immersion, and regeneration, so that the one shall necessarily be tied to the other, in the absence of faith. Used by faith, had God commanded it, miracles might be wrought; but without faith or even consciousness, as in the case of babes, how can spiritual benefits be connected necessarily with the sprinkling of water? If this be your teaching, that regeneration goes with baptism, I say it looks like the teaching of a spurious church, which has craftily invented a you who know what true religion means, can yo mechanical salvation to deceive ignorant, sensual and grovelling minds, rather than the teaching of Dare you make this day a vow on your own par

have been living by plunder, felony, burglary or forgery, are regenerate! If so, the Lord deliver us from such regeneration. Are these villains members of Christ? If so, Christ has sadly altered since the day when He was hely, harmless, undefiled, separate from sinners. Has he really taken baptised drunkards and barlots to the meinbers of his body? Do you not revolt at the supposition f It is a well-known fact that baptised persons have been hanged. Surely it can hardly be right to hang the inheritors of the kingdom of heaven! Our sheriffs have much to answer for when they officiate at the execution of the children of God, and suspend the members of Christ The monastery, which fostered the genius of on the gallows! What a detestable farce is that poetry, afforded development to all branches of which is transacted at the open grave, when a "sure and certain hope of the resurrection to eternal life." If old Rome in her worst days ever require a Luther to cry down this hypocrisy as much as Popery ever did, then I even do not He wrote thirty-eight works on Theology, Sci- We do not. Neither in the righteons nor the He speaks of the commerce of the country, and says that London is the mart of many nations, who resort to it by sea and land.

many thieves, whoremongers, drunkards, fornicators, and murderers, are members of Christ, the children of God, and inheritors of the kingdom of heaven. Facts, brethren, are dead against noblest works-a translation of the Gospel of this Popish doctrine; and facts are stubborn

now in our gaols? You can ascertain the fact if

you please, by application to prison authorities.

ance styled baptism by the Prayer Book is not at translation. After dictating to his amanuenss, all likely to regenerate and save. How is the thing done ! One is very surjous to know when one hears of an operation which makes men members of Christ, children of God, and inheriwords were completed, and the old man cried done. It must in itself be a holy thing, truth in ont—"It is finished!" He then knelt down, all its details, and edifying in every portion. Now, tors of the kingdom of heaven, how the thing is we will suppose we have a company gathered round the water, be it more or less, and the process of regeneration is about to be performed. We will suppore them all to be godly people. The elergyman officiating is a profound believer in the Lord Jesus, and the father and mother are exemplary Christians, and the godfathers and godmothers are all gracious persons. We will suppose this -it is a supposition fraught with charity. but it may be correct. What are the godly peo-ple supposed to say! Let us look to the Prayer Book. The clergy man is supposed to tell these people, "Ye have heard also that our Lord Jesus Christ hath promised in his gospel to grant all these things that ye have prayed for: which promise he, for his part, will most surely keep and perform. Wherefore, after this promise made by Christ, this infant must also faithfully, for his part promise by you that are his sureties (until he come of age to take it upon himself) that he will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep his commandments." This small child is to promise to do this, or more truly others are to take upon themselves to promise, and even vow that he shall do so. But we must not break the quotation, and therefore let us return to the Book. "I demand therefore, dost thou, in the name or most ashamed to go into the matter, bocause you this child, renounce the devil and all his works. the vam pomp and glory of the world, with all less, for the good of others, we will drive at it. covetous desires of the same, and the carnal de-We hold that persons are not saved by baptism, sires of the flesh, so that thou wilt not follow nor sires of the flesh, so that thou wilt not follow nor be led by them ?" Answer : " I renounce them all." That is to say, on the name and behalf or

Yet further, I am persuaded that the perform-

this tender infant about to be baptised, these godly people, these enlightened Christian people, these who know better, who are not dupes, who know all the while that they are promising impossibilities—renounce on behalf this child what they find it very hard to renounce for themselves .- " all covetous desires of the world and the carnal desires of the flesh, so that they will not fol-low nor be led by them." How can they harden their faces to utter such a false promise, such a the creed, when they know, or they might pretty shrewedly judge, that the little creature is not yet a steadfast believer in anything, much less in Christ going down into hell. Mark, they do not say merely that the babe shall believe the creed, but they affirm that he does, for they answer in the child's name, "All this I steadfastly believe." Not we steadfastly believe, but I, the little baby there unconscious of all their professions and con-fessions of faith in answer to the question, "Wil thou be baptised in this faith ?" they reply or the infant, "That's my desire." Surely the infan has no desire in the matter, or at least, no one has been authorised to declare any desire in his belief But this is not all, for then these godly, intelligent people next promise on behalf of the infan that "he shall obediently keep all God's holy wi and commandments, and walk in the same all the days of his life." Now, I ask you, dear friends the most profoundly spiritual of all teachers, who rebuked Scribes and Pharisees for regarding outward rites as more important than inward grace.

But it strikes me that a more forcible argument is that the dogma is not supported by facts.

Are all persons who are baptized children of God? Well, let us look at the divine family. Let us mark their resemblance to their glorious Parent! Am I untruthful if I say that thousands of those who were baptized is their infancy are

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make such a promise for any other person? For the best-born infant on earth? Come, brethren, what say you? Is not your reply ready and plain There is not room for two opinions among men determined to observe truth in all their ways and words. I can understand a simple, ignorant rustic, who has never learned to read, doing all this at the command of a priest and under the eye of a squire. I can even understand this when the Reformation was in its dawn, and men had newly crept out of the darkness of Poperv; but I cannot understand gracious, godly people, standing at the font to insult the all-gracious Father with vows and promises framed upon a fiction, and iuvolving practical falsehood. How dare intelligent believers in Christ to utter words which they know in their conscience to be wickedly aside from truth? When I shall be able to understand the process by which gracions vien so accommodate their consciences, even then I shall have a confirmed belief that the God of truth never did and never will confirm a spiritual blessing of the highest order in connection with the atterance of such false promises and untruthful vows. My brethren does it not strike you that declarations so fictitions are not likely to be connected with a new birth wrought by the Spirit of truth !

I have not done with this point, I must take another case, and suppose the sponsors and others to be ungodly, and that is no hard supposition, for in many cases we know that godfathers and parents have no more thought of religion than that idolatrous hollowed stone around which they gather. When these sinners have taken their places, what are they about to say ? Why, they are about to make the solemn vows I have already reconnted in your hearing ! Totally irreligious they are, but they promise for the baby what they never did, and never thought of doing for themselves-they promise on behalf of this child, that he will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep his commandments." My brethren, do not think I speak severely here Really I think there is something here to make. mockery for devils. Let every honest man la ment that ever God's church should tolerate such thing as this, and that there should be found gracious people who will feel grieved because I. in all the kindness of heart, rebuke the atrocity. Unregenerate sinners, promising for a poor babe that he shall keep all God's holy commandments which they themselves wantenly break every day! How can anything but the long suffering of God endure this? What! not speak against it? The very stones in the streets might cry out against the infamy of wicked men and women promising that another should renounce the devil and all his works, while they themselves serve the devil and do his works with greediness! As a climax to ali this, I am asked to believe that God accepts that wicked promise, and as the result of it regeneration by this operation; whether saints or sinners are the performers. Take them to be godly, then they are wrong for doing what their conscience must condemn ; view them as ungodly, and they are wrong for promising what they know they cannot perform; and in neither case can God accept such worship, much less infallbily append regeneration to such a baptism as this.

> (To b) Continued.) The Ignored Ordinance.

It seems that the significance and relations of the great Christian ordinances are to be discussed anew from the foundation. Without directly calling up at present the main question involved, we wish to ask attention to an important point that is in danger of being overlooked. It appears to be taken for granted by many persons, without so much as an inquiry for the grounds of their opinion,—that the only New Testament of dinance of any moment or value is the Lord's Supper. The Supper, it is assumed, is the symbol of Christian union, the pledge of Christian love, the one universal and only sign of fellowship in a common hope and devotion to the same Saviour and Lord. Hence, to secure an "open communion" of all who profess and call themselves evangelical Christians, and of all who are willing to join with these, is affirmed to be the only him worthy of those who wish to promote Christian unity. On the other hand it is said, or seemed to be said, that Baptism may be treated in a very different manner. It may be performed after one mode or another, or it may be omitted altogether, and such indifference or deinquency must not be made a hindrance to full Christian fellowship, nor be allowed to suggest any want of loyalty to Christ.

God forbid that we should atter a word which can intimate a defective regard for the Lord's Supper. It was established by our Lord himself and is of perpetual obligation. He first partook of it, with his disciples about him, in full view of his cross and of all it was to purchase, and by its constant repetition the succession of his disciples is thus publicly and unanimously to eclare his death until he comes. Our dependence upon him for life, and the infinite fullness of life in him for us, our trust in his love, and the abounding richness in which his love comes to us unasked and undeserved; our oneness with him and with all who are joined to him ;-this is in part the meaning and the precionsness of our sacred feast. But we cannot forget that Baptism stands beside it, equal in importance and divine dignity, equal in significance and value, and equal in the authority and perpetuity of its binding force upon all Christ's disciples. The two order nances are inseparable among the duties and privileges of the church. They are as closely interwoven as the warp and woof of our Saviour's seamless robe, and are as little capable of exaltation, the one above the other, as are the several offices which he sustains tawards the people.

Baptism is presented in Scripture as an unavoidable requisition upon all who believe in Jesus Christ, and as a high privilege which love to Christ will not permit them to avoid. It is the symbol of their regeneration, and of their of ignorance from the human mind, scares away entrance into an abiding fellowship with the sufferings, death, resurrection and glory of their Lord. If there be any Christian duty to be performed without questioning, or any Christian privilege to be enjoyed without modification, it is the believer's Baptism into Christ's death. "He that believeth and is baptized shall be is the believer's Baptism into Christ's death.
"He that believeth and is baptized shall be saved." "As many of you as have been baptized tury, Go forward! The uncounted millions that into Christ have put on Christ,"

are doctrines, -of the very essence and life of toward the mark; forgetting the things be christianity. That one ordinance should be seized upon and urged as the exclusive test of live to Christ and his disciples, while the other is spoken of as an irksome burden that may be safely evaded or ignored, indicates a strange contusion of ideas and motives. Love to Christ is measured by loyalty to him, and that love must come under suspicion which is willing to put asunder what Christ has joined together, or to put dishonor upon that which Christ has person-

Is emphatically a Newspaper for the Family.
It furnishes its readers with the latest intelligence,
RELIGIOUS AND SECULAR. ally honored and made of perpetual obligation. If Baptisme is not obligatory as a prerequisite to the Lord's Supper, it cannot be said to be obligatory at all. If a person may go once to the Supper before Baptism, he may go frequently. And if he may habitually exercise the prerogatives and privileges of Christian communion, esteeming himself and recognized by others as a disciple of Christ, when as yet he has never complied with the first profession of discipleship which Christ commands, it cannot be otherwise than that such profession should seem to be of little significance and of little value. But we will not now enter upon this discussion. We only wish to remind our brethren that we must not admit one of Christ's prescriptions and ordinances to an honor and excellence from which the other is excluded. Neither can be ignored on modified, but both must be fully obeyed, enjoyed, and commanded .- National Baptist. Working of the Leaven. - In 1854, the Span-

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The Christian Bisitar

Editor and Proprietor.

ish Evangelical Society was formed at Edinburgh. which has adopted means to introduce tens of thousands of Bibles and hundreds of thousands of religious publications into the very heart of Spain, through missionaries and agents, among whom were hundreds of Spaniards. This circulation has effected a rapid spread of gospel truth. The new Provisional government has withdrawn he restriction to the introduction of the Bible, and large supplies have been sent by the British and Foreign Bible Society for sale and distribution in all the principal towns. The Bible has already been given to the people in the Plaza Mayor of Madrid, the spot where, a century ago, could be witnessed the favorite spectacle of the auto da fe, or the burning of Protestants and Jews. General Prim, while on a recent visit to Algeciras, had an interview with three refugees, exiled for their religious opinions. He told them that henceforth there would be religious liberty n Spain, and that they were at liberty to return to their native country with their Bibles under their arm, and to preach its doctrines. DANGEROUS EXAMPLE. -- Dr. Day, the superin-

tendent of the New York State Inchriste Asylum, in a recent lecture, said, " It is my firm belief that no family accustomed to the daily use of ardent spirits ever failed to plant the seeds of that fearful disease which sooner or later produced a harvest of griefs. It is here that the tender digestive organs of children are perverted and predisposed to babits of intemperance. From ong observation, I am convinced that one or more of the members of every wine drinking family became sooner or later drunkards."

A marked change was noticeable at the reception at Washington on New Year's day, at the President's and other officials,—there was no spirit of wine-tea, coffee and chocolate were substituted. As a consequence, all was unusually

The Moravian communicants in this country number "a few less than 15.000, and in Great Britain and Ireland there are a few more than 10.000." In their foreign mission work are employed 871 male and female European missionaries, and 1,052 native assistants, of whom over 100 are ordained ministers. THE INCREASE IS THE LORD'S .- The American

Bible Society recently received \$151,000, part of the avails of a legacy of Mr. William Devoe of New York, who died twelve years ago, making the Society the residuary legatee of his property. which being in real estate, has greatly advanced in value. On the death of his widow, the Society will perhaps receive \$75,000 more. The Roman Catholics have issued a paper to

aid in the collection of funds for foreign missions. which says: " It is the duty of every one who is not a beggar, to contribute to the support of foreign missions." In 1867 the Society De Propaganda realized \$900,000 from cent-a-week subscriptions. MRS. HARPER, a mulatto, and formerly a slave.

has written and delivered a poem, entitled " Moses," in Philadelphia, which produces the most enthusiastic applause; and whi h shows the intelectual capacity of her race. Ten years ago, a man named Jacques Constant

murdered from jealousy a young and beautiful talian girl, in New Orleans. He was convicted of the crime, but escaped punishment by some legal quibble, only to become insane shortly after. Last week he died, driven to death by the phantom of a fleshless skeleton, which he imagined always by his side, scated on his pillow.

THE PRODUCT OF DEATH .- The advocates of the use of spirituous liquors often defend their course by the apostolic assertion that "every creature of God is good." The highest scientific authority, however, denies that alcohol is a creature of God. Dr. Henry Munro, of Hull Medical College, England, says, "Alcohol is nowhere to be found in any product of nature, was never created by God, but is essentially an artificial thing prepared by man through the destructive process of fermentation. Prof. Youmans, speakng of alcohol as a product of dissolution, says, "It has the same origin as those malignant and fatal exhalations which constitute the genius of he pestilence—the death and putrefaction of orranic matter. Indeed, the same act which gives birth to alcohol, also brings into the world a twin compound, which is one of the promptest and subtlest of all poisons-carbonic acid gas."

Go forward is the watchword of progress for the world and of salvation for the soul. Obedience to that com. rand makes all the difference between success and failure triumph and defeat. salvation and perdition. It climbs the dangerous steep, bridges the mighty streams, opens fountains in the desert, and makes the wilderness to blossom as the rose. It discovers and tames the most terrible forces in nature and puts them into iron harness to work f r man. It lifts the cloud the horrid spectres of fear and superstition, stretches the iron nerve for the electric thrill o thought to pass with lightning speed over the mountains and across the continents, and under the ocean, and all around the globe. All the are soon to fill our places are pressing on from It is not permitted us to change the nature or relations of Christian ordinances, any more than of other Christian doctrines, for the ordinances, life and earnest cry, "Go forward! press to be a property of the mark; forgetting the things behind