

THE CHRISTIAN VISITOR,
Is Published every THURSDAY, by
BARNES & Co.,
AT THEIR OFFICE,
58 Prince William Street,
SAINT JOHN, N. B.
TERMS:—Cash in Advance.
One Copy, for one year, \$5.00
Fifty Copies to one Address, \$2.50
Advertisements inserted at the usual rates.
THE CHRISTIAN VISITOR
affords an excellent medium for advertising.

Baptist Seminary!

FREDERICTON.
The first term of the Seminary will commence—
Senior Male and Female Departments, August 27th,
1885; Junior Male Department, July 23rd, 1885.
Male Department.
Rev. J. E. HODGSON, Principal, Tutor Classics and
Ancient and Modern Literature.
GEOFFREY T. TAYLOR, Tutor Mathematics and Natural
Science.
MRS. M. B. HODGSON, Professor Modern Languages.
EDWARD CADWALLADER, B. A., Professor Instrumental
Music.
Assistant English Teacher.
The year is divided into four terms of ten weeks each.
Tuition Fees:
Common English, \$3.00; Higher English, \$5.00; Class-
ics, \$5.00; French, \$3.00 per term extra; Fuel, 50 cents
per term.
The Boarding Establishment is under the superintend-
ence of Mrs. J. P. A. PHILLIPS. Board, Light, Fuel, and
Bed, \$1.50 per Academic year, payable quarterly in advance.
Female Department.
Miss ROSA A. BENTLEY, Graduate of Wolfville Seminary,
N. S., Preceptress, with competent Assistants.
The course of study embraces English, Mathematics,
Classics, Modern Languages, Music and Drawing.
Tuition Fees:
Common English, \$4; Higher English, \$5; Classics, \$6;
Modern Languages, \$2 per term extra; Music and Draw-
ing, usual rates.
Suitable Boarding Houses are provided for young ladies
in the town, at moderate rates.
Full information furnished on application to
J. E. HODGSON, Principal.

AGENCY.

HAVING recently, and at considerable expense, fitted
up the necessary machinery and appliances for the
successful carrying on of the manufacture of VENETIAN
BLINDS, parties who wish to purchase or who
desire to be supplied with the same, would do well to give us a call before purchasing
elsewhere.
Orders for any style of VENETIAN BLINDS received
at the Clock and Picture Frame Establishment, 5, 10,
11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28,
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997, 998, 999, 1000.

THE ROYAL INSURANCE COMPANY, 92
Lombard-street, London, and Royal Insurance build-
ings, Liverpool.
Chairman of the London Board.—SAMUEL RAKER, Esq.
Chairman in Liverpool.—CHARLES TURNER, Esq.
The Royal Insurance Company is one of the largest
Offices in the Kingdom.
The Annual Meeting held in August 1885, the following
highly satisfactory results were shown:—
FIRE DEPARTMENT.
The most gratifying proof of the expansion of the business
is exhibited in the one-fifth increase of the income
of the last three years exceeds the entire business of
some of the existing and of many of the recently defunct
fire insurance companies of this Kingdom.
The Premiums for the year 1885 were £1,350,000
while the Premiums for the year 1884 were £1,150,000
Showing an actual increase of £200,000
or upwards of 17 per cent. in three years.
The recent returns of the Government for this
last year (1885) again show the "Royal" as more than
maintaining the ratio of its increase as set in former years.
Only one among the London insurance offices exhibits an
increase to the extent of one-third, and that of the
Company, while all the others respectively fall far short of the
ratio of its advance.
LIFE DEPARTMENT.
The amount of new Life Policies issued this year is
by far the largest recorded in any similar period since the
commencement of the business, and must far exceed the
amount of amount received by the most successful offices
in the Kingdom. The number of policies issued in the year
1885, to the extent of £287,752 6s. 6d., and the premium
£1,350,000 0s. 0d. These figures show a very rapid extension
of business during the last ten years. Thus:—
Years. No. of Policies. Sum Assured. New Premiums.
1875 .. 100 .. £48,744 17 0 .. £1,800 0 0
1880 .. 190 .. 95,850 9 11 .. 3,627 4 7
1882 .. 423 .. 181,004 10 6 .. 5,223 10 0
1883 .. 408 .. 175,545 12 4 .. 4,684 15 0
1884 .. 708 .. 297,560 16 8 .. 8,530 3 11
1885 .. 832 .. 357,752 6 8 .. 12,554 3 4
The remarkable increase in the business of the last
years, is mainly consequent upon the large bonus declared
in 1885, which amounted to no less than 22 per cent.
per annum on the sums assured and averaged 80 per cent. upon
the premiums paid.
FELIX M. DOVE, Manager and Actuary.
JOHN M. JOHNSTON, Secretary of the London Board.
All descriptions of property taken at fair rates, and Fire
losses paid promptly, on reasonable proof of loss—without
reference to the local establishment.
JAMES J. KAYE, Agent for New Brunswick,
P.R.O.—St. John's Street,
Feb. 15. Opposite Judge Ritchie's Buildings.

M. FRANCIS & SONS,

New Brunswick Boot and Shoe Manufacturing,
88 Prince William Street,
We have been manufacturing very extensively during
the winter, and are now prepared to meet our
Wholesale and Retail customers with an assortment not
to be surpassed. We now offer THREE HUNDRED and
THIRTY CASES of the usual assortment, embracing all
qualities and styles made.
Ladies' Misses' and Children's Serge, Kid, Goat, Calf,
Pebled Calf and Grain, in Balmoral, Congress, imitation
leopard, imitation lion and all the newest styles in
Men's, Boys' and Youths Wellington BOOTS; Balmoral,
Congress, Oxford Ties and Wollings, suitable for Spring
and Summer wear, made of the best English, French and
Domestic manufactures.
The above Stock will be sold as low as any other estab-
lishment in this city.
Wholesale and Retail buyers will please call and judge for
themselves in regard to quality and prices.
The Goods recommended in this establishment can be
relied on—strict orders being given to the salesmen not to
supply inferior goods. Terms CASH.
M. FRANCIS & SONS,
APRIL 15.

GEORGE THOMAS,

Commission Merchant and Ship Broker,
Water Street, St. John, N. B.
The Central Fire Insurance Company Agent at St. John,
Dec. 4.
NORTH BRITISH AND MERCANTILE
INSURANCE COMPANY,
OF EDINBURGH AND LONDON.
CAPITAL, ESTABLISHED 1820, £2,000,000.
Invested Funds (1884), £2,500,012 7 10 1/2.
Annual Revenue, £64,468 16 8 1/2.
FIRE DEPARTMENT.
THIS COMPANY insures against loss or damage by
Fire—Dwellings, Household Furniture, Farm Property,
Stores, Merchandise, Cattle, and all kinds of property
and other Insurable Property, on the most favorable terms.
Claims settled promptly without reference to the Head
Office.
LIFE DEPARTMENT.
Ninety per cent. of the Profits are allocated to those
Assured by the Participating Scale.
INDISPENSABILITY.
After a Policy has been five years in existence it shall
be held to be indisputable and free from every claim, even if
the insured should remove to an unhealthy climate after
that time.
For Rates and other information apply at the Office of
the Company, on the corner of Prince and Colborne
streets.
HENRY JACK,
General Agent.
LIVERPOOL AND LONDON AND GLOBE
FIRE AND LIFE
INSURANCE COMPANY
Fund paid up and invested, £2,312,545 5s. 1d. 1/2.
Premiums received in Fire Risks, 1884, £748,374 5s. 1d.
Losses paid in Fire Risks, 1884, £25,459 5s. 1d.
Premiums in Life Risks, 1884, £25,345 5s. 1d.
Losses paid in Life Risks, 1884, £14,197 5s. 1d.
In addition to the above funds paid up and invested, the Share-
holders of the Company are personally responsible for all
Policies issued.
EDWARD ALLISON,
Agent for New Brunswick,
109 St. (Commercial Bank Building).

FIRST PRIZE CABINET ORGANS!

PROVINCIAL EXPOSITION, Oct. 13, 1884
The first and only prizes for CABINET ORGANS was
awarded to A. LEBLANC.
READ THE JUDGES REPORT.
Mr. LEBLANC exhibited a double and large Cabinet
Organ, with two banks of Keys, Eight Stops,
FIRST PRIZE.
Mr. L. also shows a Cabinet Organ in Rosewood Case,
Double Bass with Knee Piece and Tremolo Pedal, of great
power and purity of tone, which is entitled to Honorable
Mention.
Also, an Organ in Native Wood, and one in Black Wal-
nut, without Stops.
FIRST PRIZE.
These instruments are equal in every respect to the best
American makes, and will be sold at 20 per cent. less than
the market price.
Every Instrument fully warranted. An inspection respec-
tfully solicited.
FRANCIS WARBURG—Wholesale House, 109 Market
Street, St. John, N. B. (Opposite the Commercial Bank Building).

The Hidden Line.

[The following lines are now generally known to be from
the 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 digs, he wakes in hell,
Not only doomed, but damned.
O! where is this mysterious bourn
By whom our path is crossed—
Beyond which, God himself hath 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.
No. III.
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
of 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 them-
selves into the midst of the fercest pagans that
the world has ever known; they preach bold
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 his-
tory. 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
Scandinavian.
So the monks civilize England. They sing
their holy songs and awake the savage to a purer
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 lends 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 out.
The monk builds his monastery, a stronghold
of civilization in that age, and as these increase
the people become more humanized. All thought
and culture find refuge here, and the literature
that rises in 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 Cedmon.
In the old legend that has been handed down
to us we learn the story of the vocation of the
oldest poet of our race.
In Cedmon'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,"
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 on
the following day and told his story to the monk
of Whitby. They tested his powers, and found
them 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 it
is a kind of paraphrase of Genesis. But it is
rather a poem made on that theme, than a mere
versified rendering of holy writ. The imagination,
and the invention of the poet have ample scope.
His theme is the highest conceivable, his
creation, the temptation, the fall of man, and the
acts of God toward him.
Now when we look at this old singer of our
race rising up to such themes as these, we may find
in his poem something which is not altogether due
to the influence of the cloister. Something is due
to the stuff of which the race had been formed,
to its religious feeling, its aspiration, its modes
of thought. In this old Anglo-Saxon poem there
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 accused
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?
Because Milton read Cedmon, but because they
so shared the spirit of their common race. Here
is an instance of the perpetration of ancient

influences, that the learned classical scholar
and the poet of the Puritans should share the
feelings and thoughts of the Anglo-Saxon monk.
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 Genesis,
the incarnation, passion, resurrection of our Lord,
and his ascension into heaven; by which he en-
deavored to turn away all men from the low of
vice. . . . Others after him have attempted
in the English-tongue to compose religious poems,
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 intel-
lectual monument reared in honor of the new reli-
gion.
The monastery, which fostered the genius of
poetry, afforded development to all branches of
thought. The learned languages were taught.
All who wished to advance in life had to know
Latin. This became the universal language—the
language of the church, the language of Counts
and Embassies, and the language of polite society.
Men and women of high rank spoke it as
they now speak French. Specimens yet remain
of letters written in that language during this
period. Distinguished writers arose, known as
Anglo-Latin authors, who wrote in a language not
their own, but yet are types of the Anglo-Saxon
mind.
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
upon the country which England may rightfully
appropriate to herself as her own.
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 high and low, and to the
scholar doubly venerable, since he is almost the
only source of information concerning the early
Saxon period.
He wrote thirty-eight works on Theology, Science,
History and Biography, but his greatest work
is the "History of the Anglo-Saxon Church."
Since the church connected itself intimately
with the people, the history of one is the history
of the other. The style is that of artlessness
and fresh simplicity which we admire in
Herodotus and in Mandeville. He reports every
legend, fable and miracle that he ever has heard,
and believes all. Yet the record of facts is re-
liable. He speaks of the natural resources of the
country; its iron, lead, copper, and other
metals; the fertility of the soil; and the game
that abounds in the woods and waters. Accord-
ing to him the common people wear woollen
clothes, and ecclesiastics sometimes dress in silk.
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.
He occupied the close of his life in one of
his noblest works—a translation of the Gospel of
John into the vernacular. Tradition gives to this
great career a solemn termination.
On the last day of his life he worked at his
translation. After dictating to his amanuensis,
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
words were completed, and the old man cried
out—"It is finished!" He then knelt down,
uttered a Psalm of thanksgiving, and died while
yet speaking.
After the great master there comes before us
his great disciple—the pious, the learned, the
courtly Alcuin, the light of the age, the friend
of Charlemagne, with whom the great Em-
peror associated on equal terms, seeking his
advice on important affairs of State. While at
York he had charge of a great library there, con-
taining 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.

A Sermon delivered on Sunday morning, June 5, '84,
BY THE REV. C. E. STURGEON,
DEDICATED TO THE BISHOP.
"And he said unto them, so ye go 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, 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-
most ashamed to go into the matter, because you
surely know better than to be misled. Neverthe-
less, for the good of others, we will drive at it.
We hold that persons are not saved by baptism,
for we think, first of all, that it seems out of char-
acter, with the spiritual religion which Christ
came to teach, that he should make salvation de-
pend upon mere ceremony. Judaism might pos-
sibly absorb the ceremony by way of type into
a religion of types and shadows. The false reli-
gions of the heathen, might inculcate salvation
by a physical process, but Jesus Christ claims for
his faith 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 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
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 be-
tween water and the overcooping 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 con-
nected 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
mechanical salvation to deceive ignorant, sensual
and grovelling sinners, rather than the teaching of
the most profoundly spiritual of all teachers, who
rebuked Scribes and Pharisees for regarding out-
ward rites as more important than inward grace.
But it strikes me that a more forcible argu-
ment 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 in their infancy are

now in our goal? You can ascertain the fact if
you please, by application to prison authorities.
Do you believe that these men, many of whom
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 al-
tered the day when He was holy, harmless,
undefiled, separate from sinners. Has he really
taken baptized drunkards and barlets to the mem-
bers of his body? Do you not revolt at the
suggestion? It is a well-known fact that baptized
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 chil-
dren of God, and suspend the members of Christ
on the gallows! What a detestable farce is that
which is transacted at the open grave, when a
"dear brother" who has died drunk is buried in
a "sure and certain hope of the resurrection to
eternal life," and the prayer that "when we shall
depart this life we may rest in Christ, as our hope
is in that our brother doth." Here is a regenerate
brother, who having defiled the village by
constant uncleanness and bestial drunkenness,
died without a sign of repentance, and yet the
professed minister of God solemnly accords his
funeral rites which are denied to unbaptized in-
nocents, and puts the reprobate into the earth in
"sure and certain hope of the resurrection to
eternal life." If old Rome in her worst days ever
perpetrated a grosser piece of imposture than
this, I do not read things aright; if it does not
require a Luther to cry down this hypocrisy as
much as Popery ever did, then I even do not
know that twice two makes four. Do we find—
we who baptize on profession of faith, and b