the Baptist denomination has been charged with putting up "bars" around the communion table, against their brethren of other denominatiotions; and close communion" is urged as a standing warning to all young converts against uniting with the Church.

But it is believed that these asper-

sions upon a Christian people, num-bering over one million of the United States, are unjust; and their position in regard to communion to be scrip-turnl and one which they cannot re-linquish without abandoning import-ant christian principles. The charge of placing obstacles in the way of "Free communion" lies elsewhere than to the ptist Church.

Baptist Church.

To make this subject more plain, we will suppose the case of four young converts, Peter, James, John and Andrew; and belonging to four different congregations. They are happy in each others society; they rejoice together in the conference and prayer meeting, and there would seem to be no reason why their happy union and fellowship should not continue.

At length from the study of God's word, they are all convinced of their duty to unite with the church, and

luty to unite with the church, and

duty to unite with the church, and partake of the Lord's Supper. And naturally enough they all desire to continue together.

They meet to consult on the subject and to see if they can be agreed. They are at once united in the conviction that they must first be Baptized; baptism being a prerequisite to church fellowship and communion. They have next to determine from the scriptures what baptism is. Peter says it tures what baptism is. Peter says it is an emersion of a believer in water in the name of the Father, Son and Holy Spirit; being "buried with Christ by baptism into death." James John and Andrew agree that this is gospel baptism; and that their consciences would be perfectly satisfied with it; in fact they have sometimes felt that nothing short of this would fully satisfy them.

fully satisfy them.
You see then that there is a way in which our young friends can continue united and happy, in the path of duty, and the conscience of each thoroughly no rest. Now mark you who it is that causes division:

Peter says that be understands, from the example of the Savior, His instructions to the disciples, and the practice of the apostles, that immersion is the only water baptism; so that he is rejoiced that they are all agreed as to what constitutes baptism.

But James says, that, as he belongs to a congregational society and can make sprinkling do, he is going, next Sunday, to unite with the church in that way; and he hopes Peter will not be so strait laced in matters which are not of saving efficacy, as to put any bar to their communing together. To this Peter objects, as he cannot accept of sprinkling, and as James is satisfied with immersion, there ought to be no break in the union; and, as to its not being of any saving efficiency, it is the command of the SAVIOUR, and that is sufficient. But James is fixed; he is sprinkled, and goes to the Lord's

Supper that way.

Johnacknowledges that immersion is
Gospel baptism, but as he belongs to
the Methodist congregation he intends to have water poured upon him, and make that answer for his baptism.

Peter plainly protests against pouring for baptism, as unscriptural; and, as immersion is equally good in John's opinion, Peter entreats him not to put up this bar to their communion. But John has water poured on him, in the name of the Trinity and unites with the Methodists.

Now Peter and Andrew remain; and as Andrew has Free Will Baptist proclivities, they are both agreed in that nothing but immersion will an- our inducements during the past few years have awer consciences. But Andrew says inasmuch as he believes James and Peter are honest, and sprinkling and pouring satisfies their consciences, he shall invite them to the Lord's table with him. To this Peter replies that these brethren could conscientiously have come with him, being all satisfied with immersion and acknowledging baptism a prerequisite to communion, but they turned about from him, and but they turned about from him, and puts up a bar which effectually shuts him out from the Lord's table with them. Furthermore Peter could just as well fellowship the sprinkling of James and the pouring of John, at the communion table of the Congregation. We have made many important additions to are white stocks, and have largely extend to meet the demands of our extensive patronage well fellowship the sprinkling of John, at the communion table of the Congregation. tionalists, or Methodists, as to fellow-ship the same at the Lord's Supper in the Free Will Baptist Church.

And as to their honesty, it cannot taken particle of difference, as a pos-

make a particle of difference, as a positive command or ordinance cannot be judged by the honesty of the parties, but by the terms of the command.

The inspired word and not the Christian's conscience, must be the guide in this matter; and the errors of Christians are errors still, however honest they may be. 'Sincerity can never make anything short of immersion valid baptism, any more than it can make the worship of "the virgin"

TOBACCO ANTIDOTE

TOBACCO ANTIDOTE

acceptable to God.

After all, Andrew says he shall invite them to come. They are both immersed; but Peter in this act unites with the Baptist Church, and there partakes of the Supper.

These young Christians are now divided, at the Lord's table—but who among them

vided, at the Lord's table—but who among them was the cause of separation? who put up the bar against the conscience of the others? Most assurted a Pater put no bar in the way of his brethren's consciences, as all acknowledge the validity of immmersion and it is equally plain that the others did put up a bar in the way of Pater's conscience that he could not overcome. CONCLUDED IN OUR NEXT.

Miscellaneous.

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I want to rouse each sleepy head, Who stand upon the brink, Where yawning guife disclose the dead, Who laight, builded not think.

I want to warn the living ones. Who blindly grope along, Ye fathers, daughters, mothers, sons, What perlis round you throng! Look out, my dear, are you free, Or do you wear the mark? Most all are blind and cannot see, Yea, groping in the dark.

Catarrh, a demon in the head, Consumption is its son; Kills heats, yes, countless millions, dead, Perhaps you may be one.

That hacking, hawking, setting, shows Catarrh affects your head, Matterand slime in throatfornose, Rans down your throat instead. Your lungs and liver soon will show, Consumption has its birth; Calarria, if a sire, will feed it too, "Fill you return to carth."

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