

your beloved close communion is being put into the scales to test its scriptural weight, and many are being startled by the results. It is being cast, with other things, loudly puffed as gold, into the terrible crucible of free and independent research. This, the "*Tennessee Baptist*," and nearly every other Baptist Paper in the Union, has done its best to prevent, by keeping every column most rigidly locked against the admission of any kind of discussion on the subject, and by circulating all manner of warnings, and also the most hideous caricatures of the doctrine and practice of unrestricted Christian communion. But all in vain—time rolls on, and some how thousands of Baptists have been reading the Bible on this subject, and talking together so earnestly and effectually that the whole "Baptist Denomination in America" is likely to be "*open communionized*." Close communion seems toppling to its fall. And the Rev. J. R. Graves, able to restrain himself no longer, puts the trumpet to his mouth, and sounds it over the Union, that "a large body of the Northern Baptists are open communion." Very well, friend, your figure is a bounding one, which reminds us of vast fields of broken ice, rapidly nearing the falls of Niagara having broken loose from their frozen moorings. On they come! and in a long and glorious avalanche "plunge" over the Falls—thence, hurrying along, with the arrow-like speed of the impetuous Niagara, they quietly emerge from its open mouth, and spread themselves over the bosom of Ontario, "*The Beautiful Lake*." She gently bearing and warming them upon her bosom, they gradually yield up the last of their icy peculiarities, and lo! the immense fields of ice, broken, chafed and fretted by endless collisions, have all dissolved, and now mingle in a communion and fellowship so broad, deep, and intimate, as to make it a fit emblem of the unrestricted Christian communion, into which the Northern Baptists are seen ready to plunge. Truly, and with the whole heart, we can say, *May the Lord hasten it in His time.*

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From the *Christian Review*.

We insert, this week, in another column, the remarks of Brother Oliphant in reply to our remarks in a former number. It may be that some of our readers may think we should make some reply to his remarks, but we do not think any reply is demanded at our hand. For the present, we shall allow him, unmolested, to proceed till we can see