

FRIDAY, JAN. 7th.—*The Christian Church*.—Prayer for all ministers of the Word, and that the Lord would send forth more laborers ; for all officers and members of Christian churches ; for the removal of false doctrine, and especially for the blessing of God upon all members of the Roman Catholic Church ; that He would overrule the Ecumenical Council in Rome, for the dissemination of His Gospel and the overthrow of hierarchal domination.

SATURDAY, JAN. 8TH.—*The World*.—Prayer for the spread of God's Word, and a pure literature in all lands ; for men of commerce and science, that our civilization may be Christianized, and its material resources consecrated ; for Christians in heathen and idolatrous countries ; for the Chinese and all immigrants in America ; for missionaries and missionary and religious societies, and for the conversion of the world to Christ.

SUNDAY, JAN. 9TH.—1 Cor. 13.

MORE ABOUT UNION WITH BAPTISTS.

The *Watchman and Reflector*, the able Baptist paper in Boston, says :—

“It will relieve many troubled consciences to learn from so high authority that neither the practice nor the belief of infant baptism is a necessary condition of membership in a Congregational church. It will also tend to relieve the denomination wholly of the unscriptural innovation, and to place it more squarely on the Protestant basis. It will thus hasten the time when the two great Congregational bodies of the United States shall be able to unite in ordinance and organization, as they are now united in doctrine and polity.”

We confess that we are surprised that a paper of the reputation of the *Watchman* should only now learn what has so long been the practice of Congregational Churches in regard to communion. To make both the *practice* and the *belief* of infant baptism essential to membership, would be worse than the usage of Baptists themselves, none of whom, so far as we know, require *belief* in immersion, if the candidate will only submit to the *practice* of it. Our one requirement in order to membership is credible evidence of faith in the Lord Jesus Christ, and our reason for the adoption of such a term of communion, that the entrance into the visible church should be no wider, and no narrower, than the entrance into the Kingdom of Heaven.

As to the tendency of our practice to unite “the two great Congregational bodies, in ordinance and organization,” we cordially agree with our contemporary, though we beg leave to doubt whether it will be in just the way he seems to anticipate. We think it will “tend to relieve the [Baptist] denomination of the unscriptural innovation” of close communion, and “place it more squarely on the Protestant basis” of every man's right, and specially every Christian man's right, of private judgment. We have no wish to speak uncharitably in regard to the usages of our brethren, but we cannot help thinking that for any denomination, and that, perhaps, not the most learned, to set up its opinion against nearly the whole of Christendom, and *unchurch* it, on the score of an honest difference respecting the mode of baptism, savours too strongly of the claims put forth by a certain old man in the chair of St. Peter, at