For the Christian Messenger.

## Anti-Bigoted and Double-closecommunion Baptists.

the subject.

(1) Not very long since, on a Lord'stime of attending to the Lord's Supper,- degree of propriety. "when the season comes round." This had their season once in three months; pose of communion, and not any divinely while others had theirs only once in one, appointed "season." two or three years, or whenever an ordained means of ascertaining.

wolves out of the sheepfold.

muning, if they had wished to do so.

known, that they are Double-close-com- mode agreed upon by them, munionists. They refuse to receive unker Denominations, and I have listened to of baptism as the mode of making a prothem too. How they manage at one time fession of religion. sound explanation.

certainly, when Paul says that the dis- upon by all partaking. ciples came together to break bread, there can be no impropriety now in using these "breaking of bread," we think not a matter

tive custom.

and commemorating the Lord's death.

weekly worship.

WE might leave our good friend, X.Y. Z's. communication to make its own impression without further remark, but as he has so pleasantly referred to two or three That, Messrs. Editors, is my text, but, particulars which he supposes we know perhaps, in imitation of better folks, I may, "all about," we have no objection to let before I get through, ramble somewhat from him have the benefit of as much as we do know on the subject.

We have no objection to the first term day morning, I attended worship in a meet- in his heading, "Antibigoted," as it is ing-house, belonging to what are called surely a desirable quality to cultivate; but "Regular, or Association Baptists." The "double close," or even "close communion," preacher expatiated upon the theme, "This we do not think belongs fairly to Baptists do in remembrance of me," and with some more than to any other organized body of few exceptional remarks, discoursed ably Christians, as all churches require baptism upon the subject, and gave a variety of rea- to precede communion. Indeed we think sons, why we ought to attend to this ordi- Pedobaptist churches are more deserving of nance, and shewed the happiness and com- the title than Baptist churches, as they defort which would result from its due obser- mand profession in some cases subsequent vance. One of his remarks, however, to that of baptism, their closeness may puzzled me. He said, in allusion to the therefore be called "double" with some

(1) We apprehend in using the term caused me to ponder upon the "season." "season coming round," the preacher re-I knew that his season occured once in ferred to, simply intended the periods which four or five weeks,-that some Baptists that church had agreed upon for the pur-

(2) If we thought it would satisfy X minister happened to make his appearance Y. Z., we might reply to his remark conin their midst. Why the preacher settled cerning "the wolves," that he would not upon once a month, or why the others surely have the gate opened so wide as to agree upon a longer interval, I have no admit them, or even the goats into the fold. As to the "Free-will Baptists" and the (2) Before commencing his sermon, he "Disciples" being precluded by the notice invited all who were of the same faith and of which he speaks, we do not think that order, to sit down with them, and also af- the doctrine of election includes that of ter the sermon, renewed the invitation- condemnation or reprobation. We are not again using a similar form of words- aware that either of the bodies alluded to quite sufficient, to say the least, to keep the are desirous of intercommunion with what are termed "Regular or Association Bap-It so happened that among the congre- tists." The discipline of a church would gation, there were present Baptists, be- be seriously compromised by admitting longing to what are called "Free-will-Bap- others besides members of sister churches tists" and "Disciples." These of course, to its communion. A person having been by the notice, were precluded from com- immersed is no guarantee of his being a follower of Christ or even a believer in (3) Every body knows that the "Re- him. There could be no real communion gular Baptists" hold to and practice strict except those partaking had been received communion, but it is not so generally either by a vote of the body or some other

To make a rule for the admission of al immersed believers—but they go farther, baptized (immersed) persons would be found and shut out those who have been im- | we think, somewhat too latitudinarian even mersed. Still they are not bigoted. Far for X. Y. Z., as he would then have to adfrom it. In that same pulpit have ap- mit Mormons, Unitarians, Arians, and those peared preachers of the Methodist, Free holding any other of the various forms of Church, Antiburgher, Morisonian and Qua- error who have adopted the primitive form

to be so straight-laced, while at other times (3) We find no difficulty in reconciling they travel off to the other extreme, is the admission of a Methodist, &c. &c., to somewhat mysterious, but I suppose, Messrs. pulpits of Baptists on special occasions, with Editors, you know all about it, and could that of demanding baptism as a pre-requisite if you thought proper, give a good and to church fellowship and communion. In one case the preacher is received on account (4) In the notice to which allusion has of his Christian character and ability to been already made, the term "Lord's Sup- address a mixed assembly, and is expected per" did not strike me as being quite con- to preach on such subjects as are held gruous, for the Ordinance was attended to in common by the two bodies; on the before dinner. It may be that this is only other hand we consider the Communion to one of my old-fashioned notions, derived be a church ordinance, the terms of union from and fostered by early education, but being understood and previously agreed

(4) The use of the terms "supper," or words, rather than the word "Supper" - of moment. The time of day or night when churches think it correct to depart cannot materially affect the proper obserfrom (what I believe to have been) primi- vance of the institution. It was probably near midnight on the fifth day of the week The first churches were not altogether (Thursday) when the Saviour instituted the composed of the rich ones of the earth. It Supper. The circumstance to which X. Y. Z. may possibly have happened, and very pro- refers in the latter part of his communication, bably did happen, that the servants of Jew- may have made it necessary for the primitive ish and heathen masters, were members of churches to hold their meetings late at some of these churches. Would a Jew, night; that, however, we do not consider after having allowed his servant to rest an essential particular for universal adopfrom labor on the seventh day, give up to tion in the perpetuation of the institution, him as a Christian under his control, the especially as we cannot possibly determine first day also? Or, would a heathen mas- the exact hour at which our Lord at first, ter, who cared neither for God or man, give or his disciples afterwards, observed it. his servant any whole day for attendance The accounts we have in the New Testaupon Christian worship? If not-then ment of the primitive believers' observance must the churches necessarily have met on of the ordinance would certainly indicate the evenings of the Lord's day, for worship that it was done on "the Lord's-day," or "first day of the week." The precise ploy for several years, and I have never cared Although no direct command is found in time and frequency, however, is, we believe, for his soul, or invited him to come to the Sav- that these missions organized and conductthe New Testament for attending to the left like many other things in public wor- jour. Forgive me, my brethren, and help me to ed in the most conciliatory Christian spirit, Lord's Supper weekly, yet the whole scope ship, to be regulated by Christian love, of Scripture testimony is in its favor, -and and the opportunities which may present when this is departed from-the time is themselves. There is, doubtless, much to regulated only by the whim or caprice of favour the weekly observance, yet it would a few prominent individuals in a church. appear to have been even more frequent than to faith in an atoning Saviour. The vast assem-We find that Paul tarried at Troas for five that on some occasions. The Word of God days, that he might meet with the Church, leaves it open, and it is not for man to add to the depth of feeling pervading the entire body. to break bread on the first day of the week; to the laws there given, but attend to the Many were convicted of similar negligences, and its gentle co-worker, the Presbyterian Witand in his first letter to the Corinthiaus, in duty and privilege according to the Aposthe 11th Chapter, he tells them what they tle's direction, "this do ye, as oft as ye scene never to be forgotten by any one present." ought to do on the first day of the week, drink it, in remembrance of me. For as and what they ought not . . . The con- often as ye eat this bread and drink this clusion is irresistable to an unprejudiced cup ye do shew the Lord's death, till he mind, that the weekly observance of the come." How well suited are these pre-Lord's Supper, was the custom of the pri- cepts for universal adoption. The service religious movement as a matter of curious spe-X. Y. Z. forth the Lord's death."-ED. C. M.]

## Christian Messenger.

HALIFAX, APRIL 14, 1858.

## Progress of the Revival.

THE great work of revival, or reformation as a popular writer prefers calling it, is still progressing without abatement. The extracts from United States papers in our present number will give some of the more prominent features. The wide-spread influence which has appeared to flow from it without any apparent human agency, is, perhaps, one of its most remarkable characteristics. The press appears to be almost the only means of communicating the intelligence. Not only is the religious press enlisted in this service but unlike all preceding religious movements, the secular press has taken up the subject, and continues to devote large portions of its columns to details respecting prayer meetings, and the proceedings of the different religious bodies. The work does not appear confined to the towns and villages of the United States, but is advancing into Canada, and we trust to some extent in our own provinces. Whilst there are features in the proceedings which may strike the mind of some as liable to abuse, such as giving the names of persons, without their permission, on strips of paper, and desiring the prayers of the congregation on their behalf, yet there may be occasions and circumstances and doubtless have been, when such means of communicating desires for special prayer might be not only unobjectionable but highly desirable.

Another practice which we find has prespecial prayer presented on their behalf, to manifest that desire by standing up. This may at times have a very salutary influence, and indicate to the meeting the state of mind of those who have made no profession of religion but are under deep concern respecting their state, yet any trifling with such practice, either on the part of the person such request, would be subversive of good to those really anxious. Whilst we hold that every encouragement should be given to the expression of genuine religious feeling, and are of opinion that a social meeting cannot have too much freedom in this respect, yet great wisdom is necessary in making such requests, lest they tend rather to deter timid yet humble and sincere believers from a declaration of their convictions and desires. May the few drops which we have experienced in the capital and rural districts be only the precursor of a copious shower of divine influence, in which we shall see men by tens and hundreds brought to experience the influence of the Holy Spirit and welcomed into the churches of our Lord and Saviour Jesus

The following glance at one of the prayer meetings which are now become so frequent, will shew the intensity of feeling at times prevailing :-

"In a recent crowded meeting in one of our eastern cities, where at noon-day three thousand people had gathered for prayer, an invitation was extended to any who wished Christians to pray for them, to manifest that wish by rising. large number immediately arose, but as the hall was crowded, and persons were standing in all the aisles, the test was felt to be indefinite. The hands were lifted, some standing on tiptoe, lest they should escape unnoticed, and others raising both hands to denote their earnestness. Near the front of the platform, in full view of the immense assemblage, a young man lifted his hand. His hat, held in the other hand, covered his face, his whole frame quivered, and audible sobs indicated the intensity of his emotions.

"A gentleman standing near by arose, and with broken utterance said, 'I am rebuked to-day, and desire to acknowledge my sin before this assembly. That young man has been in my emprayer, and with a simplicity and pathos which touched every heart, implored God to pardon his unfaithfulness, and make him a consistent Christian in future life; and to lead his young friend bly was in tears, and sobs and groans bore witness their tears flowed with his, and their petitions were blended with his for forgiveness. It was a

The N. Y. Independent administers a timely caution and remarks, that "the Revival in New York is in danger of being impeded by too much mitive churches and formed a part of their should be held in public so as to "shew culation or the latest novelty, instead of a special overture of divine mercy to themselves.

The secular press makes the progress of the revival a matter of daily news; this is a new feature, and is greatly to be commended; but when prayers and exhortations called forth by the fervor of the prayer-meeting are imperfectly reproduced in the morning newspaper; when the conversion or the experience of individuals. spoken of in the freedom of a fraternal Christian conference, is spread before the world with the names of the parties, and with the comments of reporters; when the uncouth but sincere utterances of negroes, or sailors, or uneducated women, are made to enliven the sketches of the revival; when the leaders of prayer-meetings, in the midst of divine worship, draft telegraphic dispatches to prayer-meetings in other cities, which dispatches—containing not facts of moment, but mere sentiment-are paraded in next day's papers; when the "revival among Universalists" is chronicled as if it were of the same tone with the general religious interest—is it not to be feared that "too much notoriety may check

## Marriage with a deceased wife's sister.

THERE is now pending before the House of Commons, a Bill to enable a man to marry his deceased wife's sister. or a woman the brother of her deceased husband. The present inability to form such connection in England, arises from the late enactment of certain laws on the subject, and not from any \* moral impediment or scriptural prohibition. In regard to moral objections arising from near relationship, there is probably much greater in the inter-marriage of first cousins, which is matter of every day occurrence. The Scripture objection is wholly imaginary, and its origin can easily be traced to that fruitful source of a thousand other false impressions as regards Divine authority, the usages and decrees of the Romish Church, which for so long a period arrogated the vailed on some occasions, is requesting right and power of expounding and modithose persons who are desirous of having fying the Word of God to suit its own purposes and subserve its own interests. Such prohibitions in numerous cases proved a most fruitful source of revenue to the church, so called, as it is well known that dispensations from the Papal Chair for the marriage of uncles and neices, cousins and other relatives and connections, brought abundant supplies into the Coffers of the conducting the exercises or those answering | Church. Thus it will be found that the stout resistance made to the Bill referred to, which has been frequently of late brought before Parliament, has been chiefly confined to the High Church and Roman Catholic members of that body. Among the former, the prestige of church power, and of the glosses put upon numerous questions connected, or supposed to be connected, with Scripture interpretation, still largely prevails, while with the latter their implicit obedience to the dogmas of their church, excludes all reasoning on the subject. There is great probability, however, that the Bill will pass, and that parties in England will, hereafter, be left to act upon their own conscientious views in the matter, without the fear of acting in violation of a law, founded on a Scriptural sanction which is merely imagi-

OUR friend of the Christian Instructor, who seldom mirses the opportunity of indulging in a little bout at Christian polemics, in an article headed "the Christian Messenger and Missions to Romanists," tries hard to make it out that we have been playing fast and loose on this question. We can only answer that we have never yet disguised our opinions of the principles and practices of the Romish Church, which are request was repeated that all desiring prayer recorded in the pages of our Journal from should hold up their hands. In every direction its first issue to the present day. But that the Baptists have ever organized any society, proposing for its object an aggression on or even a mision to the Romanists, we again deny, not that we believe, if occasion required, they would have any hesitation in doing the latter. That our Mission to the French Acadians is, principally, and to some considerable extent our Gælic Mission, in operation among those who profess the Roman Catholic creed, we never pretended to deny. We, however, humbly conceive ask God for forgiveness. He then engaged in are wholly diverse from the politico-religious crusade, so disingenuously got up, and the effect if not the object of which, as far as we can judge, can only be to generate and prolong mutual dislike and strife among fellow-subjects. We may, once for all, candidly assure the Christian Instructor and ness, that in opposing the errors of the Church of Rome we shall take good care how we draw our arrows out of their quiver. It has ever been our firm conviction that the cases are exceedingly rare in which the Scripture announcement contained in James i. 20 is inapplicable.

> We of course feel much indebted for the honor intended us in the former number of

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1858

America 8 Her long lent wester had been ! sive blow Colin Can Ganges at Lucknow, men, and was said t of the m around 1 odds, but but that well-disc the need good acc been ma the retre fort of A was repu and skil advance by the u engagen party of place in small t

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