

Correspondence.

For the Christian Messenger.

Limits to Communion at the Lord's Table.

Messrs. Editors.—

The cultivation of friendly and Christian intercourse among all real Christians is highly desirable. It is honourable to God, advantageous to themselves, and beneficial to their fellow-men. Hence our Lord prays, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." So likewise an inspired apostle admonishes believers to "follow after the things which make for peace, and things wherewith one may edify another."—(John xvii. 21; Rom. xiv. 19.)

All that are "taught of God" must necessarily be agreed in those things which are absolutely essential to salvation. There do, however, unquestionably exist diversities of sentiment among the children of the Most High. They are therefore obliged to separate on those wherein they conscientiously differ. But it is obviously their duty and their privilege to unite so far as their respective views admit of union.

No one can consistently require a Christian brother to sacrifice a principle conscientiously entertained, or to adopt a course which he sincerely believes to be contrary to Scripture. The propriety of this limitation must be apparent to every considerate person. It seems, however, to be overlooked by those who regard the Baptists as bigoted, or uncharitable, because they can not, in consistency with their view of the order of Scripture, commune at the Lord's table with such as have not been immersed on a profession of faith. As the removal of misapprehension, adapted to produce alienation of affection, is desirable, for the promotion of general Christian union, I am induced to offer a brief explanation of our view and practice.

It is well known that our Pedobaptist brethren generally adopt precisely the same principle that we do; that is, they require that persons should receive what they regard as baptism prior to coming with them to the Lord's Supper. As they deem the immersion of a believer Christian baptism, they can commune with us without any sacrifice of principle, or departure from what they believe to be the scriptural order. There are, however, some few of them who deny that immersion is baptism. Of course these can not consistently—I presume they would not—unite in commemorating the Saviour's death with such as have been only immersed. In like manner, since we do not regard any as baptized who have not been immersed on a profession of faith in Christ, and we believe, in common with others, that baptism should always precede the other ordinance, (Mat. xxviii. 19, 20; Acts ii. 41, 42; xviii. 8; 1 Cor. xi. 23-26,) we can not, with any degree of consistency, nor with a good conscience, violate that rule and order which, in our view, the word of God has established.

It always affords me sincere pleasure to unite with Christian brethren of different denominations, as I have been permitted to do of late, so far as it can be done with a due regard to duty toward God, and the preservation of scriptural practice. I want no man to go farther than this for the sake of accommodating me, or uniting with me. Where we differ in our views, let us separate in mutual kindness, and unite again when we come on ground common to us. I can truly say, that I do not decline to commune at the Lord's table with Pedobaptist brethren from any doubt of the piety of many of them, nor from any want of affection for them; but I am constrained to do so from a conscientious regard to the purity of gospel practice, as exhibited in sacred writ.

In illustration of this it may be remarked, that cases sometimes occur in which persons received for baptism, but not baptized, are present when I administer the Lord's Supper. Though we are, of course, satisfied as to their piety and religious sentiments, and they are beloved and esteemed by us, yet we never admit them to the table of the Lord. This can not be the result of either bigotry or uncharitableness. Neither is it in the other case.

It may be said, 'These people do not consider themselves baptized; but such as have been sprinkled, either as believing or in infancy, believe that duty has been performed.' This may, indeed, satisfy them; but we can not be reasonably expected to recognize that as baptism which we are fully persuaded is not.

Let me be convinced—I sincerely desire to be convinced if it be so—that in the days of the inspired apostles any were admitted to the Lord's table who had not been previously immersed, and will readily admit such persons

also. Until satisfactory proof of this be adduced, no one has any just cause for charging me with uncharitableness on account of my strict adherence to that course which I conscientiously believe to be marked out by Divine authority.

I am aware that some allege, with plausibility, 'It is the Lord's table, and therefore all His children should be freely admitted to it.' But, if I mistake not, most denominations receive to their communion individuals who do not even profess to be regenerate children of God, or to have "obtained precious faith." This presents an additional barrier to mixed communion; since we believe none should partake of this ordinance who can not "discern the Lord's body;" which assuredly can only be done by faith in Him.—(1 Cor. xi. 20-29.) To my own table I have a right to admit whom I please, and in such a manner, or order, as may be gratifying or accommodating to them; but, as a servant, I am bound to proceed in exact accordance with the directions of the great Master, as I understand them. Some may imagine that I misunderstand these directions; but undeniably that "charity" which "believeth all things" should induce them to believe me when I assure them, that I do not limit communion at the Lord's table to persons immersed on a profession of faith from any want of love to others, but from a conscientious deference to the requirements of God's word.

Yours in Gospel bonds,

CHARLES TUPPER.

Aylesford, April 27th, 1859.

For the Christian Messenger.

Newfoundland Correspondence.

Mr. Editor,

I see the steamer has just entered the harbour, bringing the mails from your city, and as the same vessel takes a mail back to Halifax, I sit down to let my many friends in Nova Scotia know how I am getting along. In going through eleven of the principle counties of your noble Province, as a Temperance lecturer, since September last, I made the acquaintance of hundreds of Christian families, many of whom were subscribers to the *Messenger*, and while I remember all their kindness and hospitality to me, and all their friendship to the cause I have at heart, I take a pleasure in speaking to them all now and then, with your permission, and I know well that many of them will rejoice with me in the faithfulness of that God whose providence and grace causes all things to work together for good to me, and to all who put their trust in Him.

There was a great time yesterday in this city in those churches that make a point of observing days, fasts, &c. It were well for those who take the Bible, the whole Bible, and nothing but the Bible for their guide to bear in mind that the Bible tells us 'God is a Spirit, and they who worship him must do so in spirit and in truth.' When I see people observing days and fasts, and follies of various kinds, it reminds me of what Isaiah tells us in his 58th chapter, and of what Paul says in his first Epistle to Timothy and 4th chapter and second Epistle 3rd and 4th chapters.

There is no Baptist Church in this city. Yesterday I attended the Presbyterian Church in the forenoon, and heard a good sermon by Rev. Mr. Harvey from Exodus xxviii. 36. In the evening went to the Wesleyan Church and heard the Rev. Mr. Daniels; a very powerful preacher gave another evangelical discourse. At the Bethel, I had the pleasure in the afternoon of hearing Rev. Mr. McCrae, of the Kirk of Scotland, show up the folly of those who had faith only without the corresponding fruits. So you see, brother, I was highly favored, and hope to have grace to practise the excellent teachings I received. We must learn to live and exemplify in our life what we hear.

To my brethren of Sons of Temperance I would say, the cause here has great need of a revival. The Division in the city, that some time ago was 600 strong, is reduced to a little more than a hundred, and how can we be astonished at this, when not one of the clergymen in the city are members of the Order? Let no one imagine, as silly people have imagined before now, that because I speak the plain truth, that I wish to convey any disrespect towards any who differ with me. God, who is my judge, knows that I love all mankind, and that my chief desire and the object of my life is the benefit of my fellow-creatures, and love worketh no ill to his neighbor, and I mean no ill, no slander, when I say that not one clergyman in this great city of 20,000 inhabitants is a member of the Order of Sons of Temperance!!! It may be, Sir, that some of them will look upon this as to their credit, instead of against them. But with what the Bible says in reference to the use and abuse and countenance of wine and strong

drink, and with the records of the Lunatic Asylums, the Jails, Penitentiaries, Poor-houses, and Work-houses, before us, and the voices from the gallows, and the suicides, and the coroner's inquests, and the records of the trials of church ministers and members for crimes and follies and vices, perpetrated under the maddening influence of wine and strong drink, and the reeling, staggering, blaspheming men, women and boys that may be seen in great numbers in all large cities where liquor is sold, for the life of me, I cannot comprehend that sort of christianity that stands off from an Order like the Sons of Temperance, that has been so instrumental under God of rescuing drunkards and preventing drunkenness! If the Christian is to come out from the world, and be separate from sinners by precept and example, surely the clergyman should set him the example whenever it is in his power to do so, with so much to stimulate and cheer, as is manifest in the warfare against alcohol and the liquor traffic. Some people who think more of what their minister says than of what God's Word says might be made teetotallers if nothing else, if their ministers were to set a correct example. At least, so I think, and for the right to an opinion I gave a great price—during 16 years as a confirmed drunkard! And to enable me to give such an opinion, in a spirit of love to God and man, a great price was paid by another.—See Paul to 1st Corinthians 6th chap. from 11th verse.

The brethren of Sons of Temperance have taken me by the hand here, just as they did in many parts of Nova Scotia. I gave six lectures on my own responsibility in their excellent Temperance Hall, when a deputation waited on me from the Order here, requesting me to give six more lectures in this city, which (D.V.) I intend to give. The Grand Division of the Island, as well as the subordinate Divisions of S. of T. of this city have passed most complimentary resolutions in reference to me, and have made the most liberal arrangements towards defraying all expenses. I hope the Lord has made me the instrument of good to some in this city already, and that more good may yet be done, in the name of the Lord Jesus.

I can never forget the kindness shown me by the Press of this city: the Editors of the *Express*, *Post*, *Courier*, *Telegraph*, and *Times* have treated me with as much respect as if I were the "Lord Bishop of Toronto," instead of a "Brand plucked from the burning," and I hope to show my gratitude by more faithfulness in the work that God has called me to. I ask the prayers of all.

I remain, Mr. Editor and Brother,

Yours truly,

JAMES A. DAVIDSON.

Knight's Hotel, St. John's, Nfld.,
April 25th, 1859.

For the Christian Messenger.

Religious Declension.

Mr. Editor,

I am not much used to writing for the press or standing out very conspicuously in any public capacity whatever, yet if you would grant me the indulgence I should like through your columns to throw out a few hints with regard to religious declension in our churches.

1. It is a sign of declension in religious interest when church members are late to their stated meetings or when matters of small import hinder them from attending. It is a sure sign that Religion is suffering when the prayer-meetings are appointed at, say seven o'clock, and church members begin to come together at about 7½ o'clock, and sit and look at each other until nearly 8 o'clock, and then with apparent reluctance commence the worship of God, and engage in that service which should of all things on earth be the most delightful to the Christian, as though they were serving Egyptian task masters.

How often do we meet together and look around upon the congregation and see but here and there a church member visible. And to our utter astonishment not a deacon present to take the lead of the exercises, and thus the burden is often thrown upon some weak brother wholly incapacitated and utterly unqualified to bear it. These are sad signs of declension, certain omens of spiritual dearth and darkness. Yea, they cease to be signs, they become transparent realities. It then becomes a fixed fact that the cause of Christ is bleeding at every pore, whilst His blessed religion is made a by-word.

Says one 'I can't go to meeting to-night, business requires my attention.' Says a second, 'I am too tired,—I have worked hard all day in the mill or some other place.' And a third tells us that the men he has in his employ will be in to settle, and consequently he can't attend upon

the means of grace. Business must be attended to, and religion made subservient. And thus they seem to read the command, "Seek ye first the things of this world and the kingdom of heaven shall be added unto you."

Such signs, realities, and excuses are not rare. The writer has seen, and heard, and experienced such from time to time, and whilst he would condemn such a state of things and charge them home upon church members, he can only plead guilty himself.

O, when shall we see signs of improvement in our midst—when will the church of God throw off such restraints and stand out boldly and unmasked, showing by a godly walk and conversation that there is reality in religion. When, O when will the church of our blessed Redeemer arise in her majesty and convince the world by example that the religion of Jesus Christ is the first and great concern of mortals? O Lord hasten the day!

COMPLAINER.

For the Christian Messenger.

Jottings by the Way.

(No. 5.)

BOSTON, TREMONT TEMPLE AND ITS MINISTER,
J. S. KALLOCK.

This spacious edifice stands opposite Tremont House, Tremont Street, of a rich and warm brown tint produced by a coating of mastic, it presents a peculiarly substantial and elegant frontage. It is seventy-five feet in height, and, with the exception of ten feet by sixty-eight, which is left open on the north side for light, the building covers an area of thirteen thousand feet. Passing through the great central doorway we find ourselves in the spacious entrance hall: on the first floor we observe on our right and left hand two ticket offices, and a broad flight of stairs also on either hand, each of which at their summit terminates in a landing, from whence to right and left diverge two flights of similar staircases, one landing you in the centre of the main hall and the other to the rear part and the gallery. The main hall is a magnificent apartment. The utter absence of gilding and coloring on its walls renders it far more imposing and grand in appearance than if it had been elaborately ornamented with auriferous and chromatic splendors. It is one hundred and twenty-four feet long, seventy-two feet wide, and fifty feet high. Around the sides of it runs a gallery supported on trusses, so that no pillars intervene between the spectators and the platform to obstruct the view. The front of this gallery is balustraded, and by this means a very neat and uniform effect is secured. The side galleries project over the seats below about seven feet. They are fitted with rows of nicely-cushioned and comfortable seats, and are not so high as to render the ascent to them wearisome in the least degree. The front gallery, though it projects into the hall only ten feet, extends back far enough to give it more than three times that depth. Directly opposite this gallery is the platform, with its gracefully panelled semicircular front. This platform, covered with a neat oil cloth, communicates with the side galleries by a few steps, for the convenience of large choirs. There are also several avenues of communication from the platform to the apartments, dressing rooms, etc., behind, which are exceedingly convenient, and are far superior to the places of exit and entrance from and to any other place of the kind that we have ever seen. From the front of the platform the floor of the hall gradually rises, so as to afford every person in the hall a full and unobstructed view of the speakers or vocalists, as the case may be. The seats in the galleries rise, in like manner. The seats on the hall floor are admirably arranged on a semicircular form from the front of the platform so that every face is directed towards the speaker or singer. They are each one numbered, have iron ends—are capped with mahogany, and are completely cushioned with a drab colored material. Each slip is capable of entertaining ten or twelve persons with an aisle at each extremity and open from end to end.

The side walls of the hall are very beautifully ornamented in panels and decorated with circular ornaments which would be difficult properly to describe. As we intimated, there is no fancy coloring, it is a decorated and relieved surface of dead white and the effect, lighted as it is from above by large panes of rough plate glass is beautifully chaste. The ceiling is very finely designed in squares, at the intersections of which are twenty eight gas burners with strong reflectors, and a chandelier, over the orchestra shedding a mellow but ample light over the hall. By this arrangement the air heated by innumerable jets of gas is got rid of and the lights themselves act as most efficient ventilators. The eyes are likewise protected