# Christian Messenger.

HALIFAX, JULY 23, 1862.

## The Communion Question.

Efforts are sometimes made to shew that Bapcommunities, because they regard-

church ordinance,

the church of Christ, and

3rd. Immersion as the only scriptural baptism. These three principles consistently carried out, demand that only members of those churches with which they are fraternally united should be invited to participate with them in the Lord's Supper. They are, however, no barrier to the observance of all the other courtesies of christian

It is known to our readers that Pædobaptists do not all agree to commune with each other, but it may not be known to all that those bearing the same name in many cases have no fellowship and refuse to commune together. Although baptism does not enter into the question of their devisions, yet the arguments by which they defend their policy, may apply with far greater weight to sustain the course pursued by regarded as the most sectarian. But the advo-Baptist churches. The United Presbyterians are cates of open communion, notwithstanding their strictly close-communion, and do not admit other Presbyterians to partake with them in the ordinance of the Lord's Supper. This, however, is not peculiar to that body, but others both theo- them apart. Their continued separation can, retically and practically are equally close.

The practise in some bodies of giving an indiscriminate invitation to become communicants and spiritual, and which brings them nearer towith them, to all-whether church-members or not is so disorderly and loose that any condemna- unite in the less holy bonds of a public profestion of it would be superfluous before intelligent

in defence of their restricted communion of the United Presbyterians, puts the subject in a very elear and satisfactory light.

apparent, but the other serious difficulties it involves are quite sufficient to induce consistent Baptists to follow the light they have on the If then the open communion system is unscripsubject, rather than make a law without Divine tural-if it is extending privileges to those over authority. The following is the greater portion of the article referred to:-

The practice of inviting all who are in good standing in other churches, to unite with us in the communion of the Supper, is wrong, because it is inviting those over whom we have no jurisdiction or control. We would not be allowed to institute any inquiry as to their conduct, nor would we have it in our bower to censure or correct anything wrong in their doctrines or practice, however manifest it might be. Is it possible that the laws of Christ's house make it obligatory on us, to bestow privileges on those who are so entirely beyond our jurisdiction and control, and who do not acknowledge our official authority? Such a principal is not recognized in any other relation.

When we admit persons to the privileges of our house, it is understood that they conform to its rules. Foreigners, coming into our country and claiming the rights and privileges of citizenship, acknowledge the obligation to obey our laws. In a word, privilege and obligation go together. And whenever any one has a right to confer privileges, he has also the right to enforce

obligations. The pratice named is wrong, because i practically takes the question of fitness for admission to this ordinance entirely out of the bands of all church officers, where it of right belongs, and leaves it wholly in the hands of persons thus invited. Let the minister extend the usual invitation, and each one hearing it decides for himself whether or not he is in good standing in his own branch of the church, and acts accordingly. The consequence is, sometimes persons who make no profession engage in this

Nor does it excuse the matter to say, that in such cases of profanation, the responsibility rests on the parties acting thus. Such is not the fact. It is true they are guilty, but the chief responsibility rests upon the officers of the church. It is their business to guard the house of God against unholy intrusion of this kind-to decide who have, and who have not a right to its privileges. But the open communion system places

officers a nullity. But in close connection with this, it may be observed, that such a system renders church discipline a mere tarce. To-day, for instance, the Session of any given congregation may find one fell in with a respectable man from St. Johns, Presbytery.

of their members guilty of something, in doctrine Newfoundland, a Wesleyan by religious profesor practice, which is inconsistent with his pro- sion, who gave me some interesting information on to-morrow come forward and commune ministry as warm and earnest; not too deeply sociation:

Nor is this an extreme case. Similar cases of great Gospel announcements. The hall in port-We believe that it would tend to secure would necessarily more frequently occur were which he preaches is well filled. There is the peace and union of the body to say nothit not that everything like discipline in the church plenty of room for him. He is favourably reling of the past in relation to our Periodicals. of God is in a great measure laid aside.

In adopting the open communion system opening before him. we must necessarily cease to maintain a consistent testimony for all the distinctive principles of our profession. For instance, where is the force of our testimony against any sin, so long as we unite knowingly with those guilty of sins tists are the most uncharitable of all religious in the solemn ordinance of the Supper? All those churches holding communion with each 1st. Communion at the Lord's Table as a other really occupy the same common ground, of the most erroneous has equal force with 2nd Baptism as the initiatory ordinance to that of the most orthodox. Where we knowingly and voluntarily commune with persons guilty of wrongs, we, by that act, become partakers with them in that wrong.

And one of the manifest tendencies of the open communion system is, to assimilate the churches thus practising in their doctrinal views. Hence how very common it is to find in churches professedly Calvinistic, every grade and shade of Arminianism. It not only assimilates in doctrine, but also in practice. The constant and irresistible tendency is for the more latitudinarian branches of the church to draw those communing with them, of the more orthodox stamp, down to a common level with themselves. And here the adage will apply, "A man is known

by the company he keeps."

But finally, the tendency of the open communion system is to develope the most inexcusable form of sectarianism. This, it is true, is the very contary of what is generally believed. Of al persons in the world, the close communionists are liberality in this respect, do what they can to maintain and build up their separate church organizations. By communing together, they clearly show that it is not principle that keeps therefore, only result from a purely party or sectarian spirit. If they can unite in the ordinance of the Supper, that which is more holy gether than any other, occasionally, why not sion, constantly? Is not the act of communing together in the ordinance of the Supper, the very essence of that unity included in church An article in the Cincinnatti Pres. Witness relationship? - Why, then, be one in essence professedly, and yet remain separate and distict in form? Any one but partially acquainted with the state of things existing in open communion churches, knows quite well that the sys-The inconsistency of open communion is very tem does not promote true Christian affectionthat the same watchful, suspicous, envious spiri can frequently be discovered among them, that is thought to distinguish close communionists whom we have no control, and who do not recognize or acknowledge our authority-if it makes every man the judge of his own state of preparation for a communion work-if to practice it is to lay aside all faithful testimony, for all the distinguishing truths of our profession, and render the exercise of church discipline a mere farce, and finally if it do not tend to promote true Christian love, but, on the contrary fosters a spirit of sectarianism, then surely should we be careful not to adopt the system, or in any way give it encouragement. That all these are true of the system and that the system is therefore wrong, we think is clearly, though briefly demonstrated, by the foregoing remarks.

### Newfoundland.

At our denominational gatherings reference has trequently been made to the absence of any are clearly traced to it. Baptist church in Newfoundland, and to the fact that Baptists in that country, in consequence Inst at New Glasgow, a case of Appeal was tried of being without any organization, are under ob- Mr. and Mrs. John Fraser had been "suspended ligation to other bodies, for the opportunities of from Church privileges for keeping a public joining in public worship. The subject has house where intoxicating liquors had been, for a several times been brought to the attention of time, sold contrary to law (without a license), the N. S. Home Missionary Board. As a result and in which when the sale was subsequently this, the 2nd article of the Constitution, was some legalized disorderly practices were alleged to time ago altered so as to include "Newfound- have been allowed." After the evidence on both

II. The object of this Society shall be the preaching of the Gospel throughout Nova der, and seconded by the Rev. P. G. McGregor, Scotia, Prince Edward Island, and Newfoundland, the assistance of feeble Churches, and the planting of new ones.

The want of funds and a suitable person have hitherto prevented a mission to that

We were glad to learn, a short time since, that a Baptist minister, we believe from England, had commenced preaching in St. Johns. A letthe power of thus deciding entirely beyond their ter received from Rev. J. Davis, a few days ago, reach and virtually makes the authority of church gives further information concerning this movement. The following paragraph will be read with interest by many of our brethren.

"On my way home from the Association I fession, and may as a consequence suspend him about the Baptist brother now at work in that from the privileges of the church, until he gives city. His name is Smith. He occupies at evidence of repentance and reformation. The present a Temperance Hall, capable of accomindividual thus suspended may make immediate modating some three hundred hearers. There application to some other branch of the church, he preaches twice on the Lord's Day; while, not holding the same views on that which was during the week he fills up two evenings with the ground of his suspension—may find admit-tance, and being now in "good standing," may had repeatedly heard him. He described his the subject, was adopted by the N. B. E. As-

with the persons who suspended him to-day. tinged with peculiarities of any kind, but full "The Committee on Periodicials beg to received, and prospects of great usefulness are The Proprietor of the N. B. Baptist and Chris-

We shall be glad to obtain further information of the progress and prospects of the work on that island.

#### Temperance.

At the late meeting of the Synod by the Presby terian Church, a report was adopted from a Committee of that body appointed for the purpose of considering the question and reporting thereon. This report contains some statements which will interest the friends of Temperance.

Your committee, after careful consideration and earnest prayer proceeded to issue to each pastor of a congregation in connexion with the Synod a circular, soliciting as much information as possible respecting the whole subject, and we are gratified to be able to report that our circulars, instead of being treated with disrespect or neglect, as has sometimes been the fate of such papers, have by nearly all our ministers been promptly and satisfactorily responded to. Some of the brethren have even exceeded our request in their liberality and readiness to furnish

The facts thus elicited respecting this matter we will now briefly state. The number of communicants connected with this church engaged in the manufacture er sale of intoxicating liquors as owners or responsible heads of establishments, is eleven. The number engaged in a subordinate capacity, and who cannot be regarded as responsible for the continuance of the businesss, is 19. The number of ordinary hearers and supporters of the church engaged in the manufacture or sale of these liquors, as responsible heads, is 25. And further, that during the last few years about fourteen have withdrawn their pecuniary support from the church in consequence of our advocacy of total abstinence. That in thirty congregations progress appears to have been made in the temperance cause: that in and around seven the cause seems to be losing ground, and that in six more it is extremely difficult to decide whether or not any progress is being made; that about one half of our communicants are total abstainers, while a large majority are temperate, if not total abstainers in practice, and that in the case of several congregations, while the cause of temperance is making progress in the church, in the surrounding community over on the increase.

of the following or similar resolutions :-

"Ist, That in view of the state of our Church and Community, in these Lower Provinces, as now brought under our notice, we regard ourselves as under special obligations to advocate by persuasion and example, the principles of Total Abstinence.

2nd, That the members of this Synod be earnestly recommended to co-operate with the friends of Temperance in their several fields of the cause,-to preach at least one sermon each year on temperance, and to refer to the subject ocasionally in their public discourses.

Sessions and Presbyteries, greater fidelity and diligence in carrying out the discipline of the Church against those who continue in the liquor traffic whereever evil consequences to morality

At the same Presbyterian Synod, on the 2nd land" in its field of labor, and stands as follows: sides had been heard the following resolution was moved by Charles Robson Esq., ruling El-

That the Synod sustain the Appeal on the ground that the proceedings of the Session have been vitiated by the want of any meeting of the parties with the Session, and of any citation of the parties to meet the Session; but in sustaining the Appeal, and in reversing the decision of Session and Presbytery, the Synod declare that in their opinion the keeping of a house in which liquors are illegally sold, or which is disorderly in its character, is a good ground of suspension, and if persevered in, exclusion from the membership of the church.

The Rev. H. Crawford moved and the Rev. direful evils more fully. A. Fraser seconded—

Whereas the late Synod of the Presbyterian Church of Nova Scotia declared that carrying on the liquor traffic by members of the church is inconsistent with the obligations of the christian profession, and as the Session proceeded in the premises in accordance with that declaration, the Synod dismiss the Appeal and sustain the decision of Session and

On the question being taken, the first motion passed by a large majority.

In reference to the last item in the report of our New Brunswick Correspondent, on another page,-the future of the Christian Visitor-we find that the following report on

tian Visitor having submitted to this body his design to give up the publication of our periodical on the 1st February next, and the Rev. I. E. Bill being unable by the failure of his voice to continue his labors as a preacher, and having long experience in publishing a Religious paper, we think the providence of God directs us in a certain course, -we would therefore recommend this Association to request the Rev. I. E. Bill to be the sole proprietor and publisher of our paper, and to be responsible for everything appearing in its columns, and we request that he should visit our churches to secure the co-operation and sympathy of our pastors and church members, and we recommend this Association to pledge to him their support if he should accept the paper on the foregoing conditions."

C. H. SPURGEON'S GRANDFATHER has been the minister of a church at Stambourne, Essex. from 1810 to the present time-a period of 52 years. In the London Baptist Magazine (June, 1962) is a Note from Mr. C. H. Spurgeon containing a few lines from his grandfather, which will be read with interest, as follows :---

The ancient chapel at Stambourne, Essex, in which my aged grandfather has preached so long, is certainly one standing contradiction to the statement, that "every one of the 331 meetinghouse built by the ejected, has since become a meeting for Socinians."

C. H. Spurgeon.

P. S .- I have just received a note from my venerated grandfather, which may interest our readers :-

" MINISTERS, WHO HAVE PREACHED AT STAMBOURNE. "The Rev. Henry Havers, ejected from Stam-

bourne Church in 1662. He, his grandson, and nephew, preached from 1662 to 1748 successively "The Rev. Messrs. Mayhew and Hallem, from

"The Rev. Mr. King, from 1774 to 1776. "The Rev. Mr. Beddow, from 1776 to 1810-

. The Rev. Mr. Spurgeon, from 1810 to 1862

" It is very observable the three Havers's were here 86 years; Mr. Beddow and I have been

the same-86 years,"

" A squad of Indiana volunteers, out scoutwhich the church has no control, drunkenness ing, came across a female in a log cabin in the and all its degrading concomitants are largely mountains. After the usual salutations, one of them asked her, 'Well, old lady, are you a We, as a committee, would humbly recom-mend to your Reverend Court the adoption Union?—'No.' was the answer. 'Are you What are you, then? 'A Baptist, an' always have been."-Home Jour.

### News Summary.

Late European News has been received by the R. M. Steamer Persia at New York, but nothing of much interest. War and commotion appears, for the present, to have forsaken the labor, in all judicious efforts for the success of old Continent for the New. The Southern States and Mexico, one on a large and the other on a small scale, seem now to be almost the only 3rd, That the Synod do strictly enjoin on battle fields of the world. Of the state of the belligerent parties in the former, not much has transpired since our last. Gen. McLellan's army by the latest accounts, was still in the same position in the bend of James's River, and the Contederates probably too much exhausted by their series of destructive battles, to follow up their victories. Accounts have also reached us of some Confederate successes upon a smaller scale in Tennessee. Vicksburg on the Western side of the Mississippi is still holding out against the bombardment of the Federal ships and Gunboats, and the high cliffs on the banks of the River, lined in many places with batteries, having more or less guns, are making it very hazardous for the Federal vessels to pass the river .-All accounts, however, are so vague and unreliable that little faith is to be put in them on their first reaching us. The call for 300,000 volunteers does not appear likely to be answered with so much readiness as some time since, it no doubt would have been. The truth is our good neighbours are only just now beginning to count the cost of war. We fear that every day will afford them too good cause to estimate its

The following are some of the more important European items by the Persia:

The recognition of Italy by Russia is telegraphed to Turin.

The King of Portugal has demanded of the King of Italy Princess Pia in marriage.

The Grand Duke Constantine was shot as as he was leaving the theatre at Warsaw. It is reported that he was slightly wounded. The assassin was arrested.

It is stated that the military staff of Canada will soon be brought down to what it was before the Trent affair.

Parliamentary proceedings had been unimportant. The propriety of opening communication between Canada and British Columbia had been debated. The government admitted that such a communication was desirable."

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