

Religious Intelligence

SAINT JOHN, N. B., OCT. 21, 1859.

Removal

The Office of the Religious Intelligence is removed to No. 28 German Street, one door nearer King Street than formerly.

The words "RELIGIOUS INTELLIGENCE" may be seen in the window.

Letters, Memoranda, &c., for the Editors, may be put in the LITTEK BOX in the door, when no person is within.

Special Notice.

We have heretofore notified Subscribers of the time when their subscriptions expired by enclosing their last paper in a Blue Wrapper. We have found this not to be the best method, the notice being too short, and other causes render it objectionable. Hereafter the number to which each subscriber is paid will be written in figures on the wrapper enclosing his paper, EVERY WEEK, so that persons will at all times know when their papers will run out.

Churches and their Pastors.

It is the duty and office of the pastor of the church to "feed the flock of God" over which the Holy Ghost has made him overseer. To do so he must devote his time to his holy calling, not by fits and starts, three months in the vineyard of the Lord, and six in the lumber woods, or on his farm, but continually. Those whom God calls to labour for him, are called to give their whole time to his cause, and we do not believe any man who has ever felt the hand of God to be upon him, and the work unto him if he preach not the gospel of Christ, ever yet felt as though he was at liberty to again engage in the secular affairs of life, or spend one quarter, or one month or even one week of every year in worldly employments, if not necessitated by the wants of himself or his family, to do so. No preacher can give his time to the ministry, who does not receive from the churches with whom he labours ample support. They cannot live without means, and when doing their duty have no time to spend in providing for their temporal wants. Even reason and justice, apart from the word of God teach us that they should be supported by those for whom they labour and spend their time, and inspiration explicitly says "They who preach the gospel should live of the gospel."

The ministers of the gospel are the servants of the Most High, and the officers of the Kingdom of Christ, and are indispensable in carrying forward the great work of evangelizing the world. God gives to them a place in his church, and duties to perform that cannot be filled nor done by any others, and the church must suffer loss whenever they by any means are hindered from filling their places. In order then that their time can be given to their holy calling, the church must do its duty in giving them a competent salary. Preachers are not as some people seem to think they are, species of another race, who can "live on the wind and walk on the water," and clothe and educate their children with the same elements. Their living and education cost just as much as the other members of society, and there is scarcely a member in the church who does not feel mortified if the preacher's children do not look as well and know as much as the most of the children in the community. Yet it is surprisingly strange that these very members are unwilling to give their pastor a salary that will keep them above the starving point. The church of God will never do her duty till she keeps her ministers comfortably and in a position in which they can live freely. We do not plead wealth for them, but we do most certainly say, that ministers should be kept above want, and furthermore, that justice is done the cause of christianity when such is not the case, and in the eyes of God and the world is dishonest if not disgraceful.

As far as our knowledge extends, in our own and other denominations in this country, ministers salaries are too small. Of course there are exceptions. But even at that, if the promised amounts were promptly paid, the case of many devoted men of God should be far more easy. Often one-half of the salary remains unpaid at the end of the year, and nearly as often a part of it remains so forever. It is certainly, to speak mildly, dishonest for a congregation to promise their minister four, six, or twelve hundred dollars a year, more or less, and then only pay him about two-thirds or three quarters of it, as is so often the case. Individuals could not long do business in such a way without losing their characters. Neither can a church be justified in such conduct any more than one man would be in defrauding another, or in failing to meet a note in the Bank. The command "Thou shalt not muzzle the mouth of the ox that treadeth out the corn," cannot be violated with impunity. All connected, the minister, the church, and the world are wronged when an adequate worldly maintenance is not given to the pastor of the church. It is the duty of the church in the first place, to assure its pastor that he will get a stated salary, and in the second place, to see that he gets the whole of it when it is due. Payments should not be deferred longer than quarterly. And we very much prefer, in most cases, the monthly payments, but whatever the engagements are they should be promptly met.

The Rev. Nicholas Murray, D. D., of New York, in writing upon the laxness of churches in this duty, says:—

"Some congregations commence thinking about the collection of the salary on the day it should be paid, and pay part of it a few weeks afterward. A part of the salary of each quarter is permitted to run into the next, until the parish is hundreds of dollars in debt to the pastor. What now is to be done? To sue for it would seem hard; to insist on its payment would be unpopular; to permit it to increase would be adding to the evil; to cancel it, or to dissolve the pastoral relation, is the only alternative! States cannot repudiate without losing their character, but churches think nothing of it. And thus parishes will cheat their minister, who would not think of cheating the carpenter that built their church, or the sexton that takes care of it."

The privations suffered by ministers because of the neglect of their prompt payment are very

great. We have known some to sell the best books from their library in order to meet current expenses, when the church owed them hundreds of dollars. We have known an excellent pastor and preacher compelled to borrow from his brother minister twenty-five cents to get his letters from the post-office, before the law of prepayment was enacted! Such things are a shame and a reproach to congregations bearing the name of Christian.

In speaking of what he calls the meanness of some persons toward their minister the Rev. Dr. relates the following circumstance as a matter of fact:—

"How much is your oats a bucket?" said a pastor to one of his wealthy farmers as he was riding along by his door. "Three shillings," was the reply. They were selling for 2s. 6d. in the store. "Send me six bushels," said the minister; and, as he rode on, he noted the bargain, with pencil, in his pocket-book. The pencil-mark was faint and the entry was overlooked. At the end of two years the collector said to him, "Mr. B. has not paid his pew-rent for now eight quarters; he says he has an account with you; that you owe him for oats." At once remembering the transaction, he rode to his house and paid him, he charging two years' interest on 18 shillings! After some more dunning he paid his back pew-rent, with some grumbling, but paid no interest on it! All such men should be expelled from the Church of God; they are too mean to be respectable sinners, much less to be Christians!"

As far behind duty as our own people in this Province are, in consequence of negligence, and want of conscientiousness on this subject, we do not believe a parallel circumstance of such meanness could be found among them, and hope at least that such men do not live beyond the limits of the acquaintance of Dr. Murray.

While writing upon this subject, we feel it our duty to say, that notwithstanding the many complaints against our own churches, there are some most worthy honourable exceptions, who never since their organization have allowed their minister to go without the whole of his salary, and who keep him paid up to time.

In connection with the duty that the Church as a body owes to its Minister, the individual members owe to each other the duty of each doing according to his or her ability. Too often a few willing, whole-hearted brethren bear the whole burden, while others do comparatively nothing. Equality according to possessions should be the rule, then one would not be burdened and another eased. Indeed this may be regarded as the key to the trouble of a part of the price being kept back. If each would pay what he promises the whole difficulty in most cases would be remedied. But remissness on the part of members toward the Church, never should excuse the Church from doing its duty toward the Pastor. He expects and should have his salary according to engagement from the Church. His engagement is with the Church and not with each member separately, hence his expectations are from the body, not the separate members. "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord and admonish you; and to esteem them very highly in love for their works' sake. And be at peace among yourselves."

"The Wrath of God."

God is said to "love the world." This doubtless means the world of mankind, and is certainly true. But it is very evident that the love that God bestows upon his people is different from that bestowed upon the wicked or sinners. He loves the first with complacency, the latter with pity.

So also it is said that God will not look upon sin with any allowance; God's displeasure against it must be manifested. But that displeasure is very different toward his children from what it is toward his enemies. Toward the former it is chastisement, accomplishing a double purpose; first, correction; and second, purity. Whom God loves he chastens, and although it seems severe, and is not at the time joyous, yet it afterwards yields the peaceable fruits of righteousness, and works for their good. No true believer would be without chastisement—it is a part of God's government necessary to "make him meet to be a partaker of the inheritance of the saints in light." And yet the experience of every soul under this chastisement is expressed by the Psalmist,—"My flesh trembleth for fear of thee, and I am afraid of thy judgments." It is God's hand, and is necessary to bring some hidden sin to light, that it may be repented of and forsaken; or to break some evil habit that keeps the soul in bondage, so that the erring child may enjoy more freedom and largeness of soul. But of all experience that of chastisement is the most severe—it enters into the depths of the soul—it searches the secret parts, it brings to light hidden things, and leads to self-loathing, and abhorrence. Under this experience the believer often fears that God has cast him off, and exclaims with the Psalmist,—"Thou hast beset me behind and before; and laid thine hand upon me." Terrible indeed is the hour of God's chastisement, succeeded however with sweet evidences of his love, and a greater knowledge of the depths of his mercy. In no place will the believer learn the wisdom and knowledge of God like when under the "rod" of his love. And "though sorrow endureth for a night, joy cometh in the morning," and he finds a friend hath done it—a father's hand hath dealt the blow—it is the chastisement of affection! Reader, these are no fancy ideas with us, we have felt it—we know what we testify.

But how different when God deals with the wicked—when he whets his glittering sword; and his hand takes hold on judgment, to render vengeance to his enemies, and to reward them that hate him. Then will he pour out his wrath without mixture, and who can stand before his fury. No mixture of love or mercy to sweeten the draught, and instantly the stroke. It is wrath, all wrath, and instead of softening or purifying it hardens, and increases the enmity of the soul against God. Oh! who can endure the wrath of Infinite Justice—who can bear "the wrath to come!" The stroke of God's hand when given in love is terrible indeed—but what must it be when unmingled with mercy it is poured out to the

full against the haters of his law. Men may expect to dispense God now, and slight his offered grace, but judgement will succeed mercy, and justice be awarded to every evil doer. "Woe unto the wicked, it shall be ill be him, the reward of his hands shall be given him." Reader, can you endure the wrath of God—for a short life time of sin, are you willing to bear forever the wrath and fury of offended Deity? Ponder well—the decision is with yourself.

Praying Mothers.

It has been with unusually deep interest that we have listened of late to some persons who, when in relating their christian experiences, stated that their earliest convictions were received while listening to a mother's prayers. A number of such circumstances have come under our notice during the few last weeks. We then felt as though we wanted to drop a word of encouragement to every christian mother within our reach, by which they might be encouraged to continue to pray with, and for their children. Many Mothers die and go to their long home without seeing the answer to their prayers in the conversion of their children, nevertheless the Lord heareth. One from whom we heard, had been the subject of very many maternal prayers, and for years stifled her convictions, and was not until the day of the burial of that parent, that the daughter resolved no longer to resist the convicting spirit of God, and gave herself unto prayer. On her knees, in the room where her sainted mother had so often prayed with her, she found peace for her soul. Mothers be faithful! God will hear prayer. "Get not weary in well doing." And even though you may not live to see your children converted, have faith in God. Your pious instructions and fervent prayers cannot fail to make lasting impression upon the minds of your little ones.

After you lie slumbering in the grave many of them may be converted and date their experiences from your prayers and instructions. A mother feels for her children as none other can, and has opportunities of improving their youthful minds, afforded to none but herself, and which, if neglected by her must forever remain unimproved. She has a place in the affections of her children that no other friend can hold, and exerts a power upon their minds that even the father and all the world beside cannot, which makes it of utmost importance that mother's should be faithful in the discharge of their duties. How prayerless and wicked mothers feel in reference to the spiritual and future well being of their offspring we cannot conceive. To us it is a saddening sight to see a family of children growing up in life without domestic religious trainings. But we fear that many mothers who profess christianity too seldom pray with their children. They shrink from the cross, even to the risk of the loss of their children's souls. Jesus requires all His disciples to bear crosses, and we really believe that the most important way in which he requires mothers to do so, is in their own families. We often hear the wife whose husband is unconverted, and whose children do not profess religion, say she hopes for the time when there will be a family altar erected in her house.

Let us ask such, if they do not feel that this is the very cross the Saviour requires them to bear for Him. Say, mothers, is it not? This may be the reason why your families remain unconverted. God may require you as the means to be employed in their salvation, to erect a family altar, and in their midst and hearing, to pray for their conversion. Will you not do it? Crossing indeed, as you will find it to be,—are you not willing to do so? If you were sure it would result in the conversion of any of your children, would you not bear it? It is more than probable that within one short year, many of you would have a husband, son or daughter, who would unite with you. We know a wife whose unconverted husband for some time read for her in the family, while she prayed. He has since been converted, and now takes the lead in the family worship. Other sisters we have known who have performed both reading and praying, until their husbands professed religion, and now they unite in worship at the family altar. A truly pious mother is an invaluable blessing. Children who have such examples and teachers are highly favored and under many obligations to God. How important that mothers should do for their children all they can while they have them under their care. In a few years at most they will scatter from the domestic roof, or death will remove them from their embrace. Christian mothers, if your children should now be taken from you, or you from them, have you discharged your duties? Are you clear in the sight of God? Would it be with pleasure or regret you would think of the manner in which you have trained them? Praying mothers, pray fervently and constantly with and for your children.

The Price of a Soul.

Jesus once asked the question, "What is a man profited, if he shall gain the whole world, and lose his own soul?" No man ever yet gained the whole world; and hence, if its possession could be an adequate price for the soul, no one individual has yet obtained the price. But the whole world compared with the soul is only a mere bubble. The world is transient—the soul is eternal. The world will cease—its honor, glory, pleasure, and wealth will fade away, but the soul never. It will have a conscious existence to all eternity, and if lost, the extent and depth of that loss can only be measured by the boundlessness of eternity! There could therefore be no profit by an exchange of the soul, for the world, even though the whole of it was obtained. But how startling and terrible is the fact, that many sell their soul for a mere trifle. Tender if you please to the first page of this paper, and peruse the cases there recorded under the head, "One taken and the other left." Nothing more terrible can be imagined, and yet thousands of similar cases are occurring almost daily. There is not an individual but has some point of decision in his life—some spot where, some moment of time when, he determines by his own choice his destiny for heaven or hell! Some barter their souls for money, some for honour, and some for pleasure. Such, how-

ever, consider not the value of the gem they basely barter for worthless toys. Ah! how much is involved in the loss of the soul! Not only heaven, with all its associations, glories and joys, but also the very things for which these were basely neglected. Even if the full price for which the soul is sold were obtained, it is only for a little while; it either takes wings and flies away, or the possessor is hurried away from it, leaving it to entice others, and become the price of another's soul.

What a terrible thought—TO BE LOST! What a moment must that be when the terrible truth of mercy past forever shall rush in upon the mind. When despair—BLACK, DISMAL and ETERNAL DESPAIR shall seize the guilty soul, and it enters upon the companionship of devils forever! Yet this is the result of a life of neglecting God—and we tremble when we reflect that hundred—may be thousands—within the reach of our own influence, are forming characters which will only make them fuel for the eternal burn. Let those cry out who may, we feel we must utter the voice of warning to sinners, to drunkards, to liars, to Sabbath breakers, to gamblers and pleasure seekers, to the unregenerate of every class, to consider the value of their souls, and the miserable, loathsome price for which they are bartering them. "Wickedness will overthrow the sinner" is the truth of God, and if prosperity be prolonged for a season, it is only that the overthrow may be more sudden and terrible. Slights of God and lovers of sin beware! A fearful and dreadful end awaits you, and no human sophistry, or "refuge of lies" can shelter the guilty soul from the just wrath of Almighty God!

"GIFT ENTERPRISES."—This system of fraud and deception is becoming quite common, and is initiating some young persons into the spirit of gambling. Of course, in such "enterprises" there are always some "lucky" ones, some whose success serve as inducements to themselves and others to repeat their chances. The plan of selecting a book from a catalogue and forwarding one dollar, for which the book is sent, with some trifling present, seems to be regarded by many persons as a good way to obtain a supply of trinkets. But few of these are of any real value, most of them utterly worthless. And yet we learn with regret that it is patronized and encouraged by some christians. This is wrong. The "Gift Enterprise" so called is only a new way of gambling, and is calculated to beget an immoral spirit in young persons and lead to the formation of evil and pernicious habits. The "Gifts" accompanying the books purchased are in nine cases out of ten nearly worthless; the whole thing is in fact a cheat, and we regret that christians and christian parents lend it any countenance, much less patronize it.

A Converted Catholic.

The following interesting case of conversion as related by the individual himself in Fulton St. Prayer Meeting, is reported in the N. Y. Observer:—

A young man arose and said he had never been in that meeting before, and he might never be again. But he felt that he was among christians and he wished to tell them something of his own religious experience. He seemed to be a German of good education and great intelligence, making good use of the English language. He said that before he came to this country, he had never seen a Protestant, and knew not what Protestantism was. All were Catholics in the country from which he came. "To show you," said he, "how little I knew, I need only say that I was actually afraid of Protestants, I trembled at the name. We came, a whole family, to this country, under just such delusion as that. I had heard that there was such a book as the Bible, though I had never seen one. I resolved to buy one. This I did secretly, and as I read, the more I saw how ignorant I had been of the way in which a sinner could be saved. I soon saw that all my religion was a delusion. It was not the religion of the soul. It was one only of outward forms and observances. I lost confidence in my former belief. I soon saw that all the gaudy trappings of the Roman Catholic church was not according to the simplicity of the Gospel. I lost confidence in my priest. I found that Christ must be my atoning High Priest, and that He alone could be my Mediator and Intercessor. I found I must believe and trust simply in him or I should be lost forever. I could not read in the New Testament without losing confidence in my own religion."

One month after I began to read the Bible, I was taken very sick. All my friends were Roman Catholics of the strictest kind. They knew that my faith in Roman Catholicism had been shaken. I had told them so, and that I must forsake the errors of the Roman Church and be a Protestant. They were greatly alarmed, my own mother came to me, and said with an imploring voice of great distress:—

"Will you not, my son, be a good Catholic?" "How can I be a good Catholic, mother, and believe in priestly absolution, when my Bible teaches me that there is no name given under heaven among men, whereby they can be saved, but the name of Jesus Christ; and unless I am born again I never can see the Kingdom of God? I must be a new creature in Christ Jesus. I must be renewed by the power of the Holy Spirit. And without all these, no power on earth can save me." "So anxious did my friends become about me, that my own wife locked me up in my sick chamber, so that no Protestants could come to visit me. But I cried to God for help and mercy all the more. And thanks be to God, he did show mercy. I cast myself upon him through Jesus Christ. I fled away from all human dependencies, and I relied, simply and alone, upon the saving merit of the Lord Jesus Christ. What a peace I found! What joy I experienced springing up in my heart! I found Christ—the way, the truth, and the life,—my wisdom, righteousness, sanctification and redemption. And I found all this out of the Bible alone."

I could not refrain from speaking of my new hopes. I have spoken of them everywhere and ever since. Now I have the satisfaction of believing that my wife, and my father and mother and one sister, are all christians. Wherever I go, I try to preach Christ and Him crucified, to

my poor deluded people; and not without success. With no unkindness in my heart, I go to them to tell them of their errors and superstitions, and lead them to Jesus."

There was an indescribable tenderness in his manner and spirit which cannot be represented in language, but which found its way to the hearts of the audience. Some Roman Catholics were present, whose sobs could be distinctly heard while he was speaking.

Lecture on Spain.

The following epitome of a Lecture on Spain, delivered a few evenings since in Boston, by George Sumner, and which we copy from the Boston Journal, is interesting and instructive:—

The lecturer said he proposed neither a history nor a political dissertation, but he hoped to give the hearer something of an idea of the country of Spain, illustrated by facts which he had gathered in his travels there. He desired to look into the causes of the decay of that ancient and once-powerful kingdom; for what had been might be again. He said that the stranger was in the habit of looking upon Spain as a panorama of pronouncements, and a place of chronic revolutions. "The traveller goes into Spain thro' the same pass in the Pyrenees once threaded by the armies of Charlemagne, and he will find the traditions of his victories fresh in the minds of the peasants who never read a book. The country has the appearance of a desert, where it should be fertile. Trees there are none; for the people harbor an idea that the trees harbor birds, who damage their grain. In the cities, in July, he will find grown, solemn men, walking the streets with thick brown cloaks closed to the throat. They have a stereotyped phrase for every such inconvenience of dress, 'that it is the custom of the country.' The country, larger than France, which contains thirty-six millions of inhabitants, half supports only twelve millions. The Spaniards have done nothing. The traveller will find roads and bridges built by the Romans; and temples and mosques built by the Moors. He will be pleased with these; but he will be surprised to find that nothing has been done, and that nothing is doing by the Spaniards. One sees a church, tower, or other edifice unfinished. If he asks why this is so, he will be answered in another stereotyped phrase, 'It remains to be finished.'"

There are few roads in the country, besides several branching out like the spokes of a wheel, from the centre to the sea coast. So that if one wished to send a letter from one seaport to another near by, it must go by centre by one spoke, and back to the destination by another. After giving a full description of the degradation of Spain, he asked: Is this the country of which we had so glowing a history? which, in the time of Philip the Second, had a greater extent of territory than the Roman Empire ever had, so that that monarch could boast that the sun never set on his kingdom? The country which collected libraries—that of Cordova alone having contained more than six hundred thousand volumes—had given invention to the world, and encouragement to the arts and sciences?

What, then, were the reasons of the change which had come over this country, once described by the Roman Conqueror as a land of plenty, where the beauty of the climate, the fertility of the soil, and the industry of the inhabitants combined to make their situation one of unparalleled advantages. The causes of this change claimed the attention of the lecturer.

The primal cause of the change in Spain was declared to be the loss of its liberty, by the bribery of representatives. It first became morally degraded, and its material degradation soon followed. Then there were unwise laws, which had a tendency to make labor disgraceful; and by this cause the industry of the people was checked and blighted.

The lecturer gave a brief history of the usurpation of the liberties of the people by Charles, who also drove out the Moors, and was assisted in his course by the Catholic Church; in short, that the Inquisition was called the principal machine of government. While the liberties of the country were taken from them, they were employed in foreign and border wars, to keep the people busy. They endeavored to make a show of having great resources from the Spanish colonies, whereas in truth the whole amount of gold and silver received from America in the course of twenty-five years was no more than about \$250,000! The government became short of funds, and a multitudinous nobility was created to fill up the exhausted treasury. They still exist, in all their pride and poverty, and it is nothing strange to see old men in Spain, clad in brown cloaks that scarcely hold together, salute each other as "My Lord Marquis," and then gravely inquire after the health of "My Lady Marchioness," and "My Lord the young Count," and then to see them put their heads together to get means to send the young Count to America on a matrimonial speculation!

The pride of the people of the Hidalgo blood shows itself in many curious ways, of which the following is an example: A Venetian traveler gave a cobbler a pair of boots to mend, and he was so much pleased with his work that he gave him another pair to mend; and then thinking to do him a service, asked him to make him a pair of boots. The indignant Spaniard said he had the blood of a Hidalgo in his veins; his business was to mend old boots, and he would never disgrace his blood by descending to measure a man's feet.

The lecturer then gave an outline of the modern history of the Spanish Government unto the present day. The stranger, he said, who looked upon the history of Spain, must be surprised that no more is thought of the frequent revolutions and pronouncements of that country. He gave a definition of the pronouncements and an amusing account of one which he happened to witness. While the whole thing was done in the town of Victoria, three men were actively engaged in it, and a barber shaved his customers across the way, while the most respectable looking person in the street, an old pavior, who was paying the street, only halted from his labors to swear an oath at the "lazy vagabonds" as he called them, who trod down his new laid work. Spain could hope for nothing from its Queen or from its nobles—the politicians or military officers. All that can give it hope is in its peasantry. The helpless peasants have been allowed to keep free from the inquisition, because it did not pay to trouble them. They had now an opening chance for education, started by the Regency of Christians. They were industrious, and in Spain labor was no longer a badge of disgrace. Spain also had something to hope from the character of its women. As the peasants were too poor to serve the purpose of the inquisition, so were the women, they not having the purse strings, and they were allowed to escape. He believed it was not possible to say too much in favor of the character of Spanish women—for the union of grace and dignity; of affection and constancy, which they exhibit. Travelers through the country had almost universally taken occasion to let fly a shaft of malice against the women. But his observation had shown him none who possess, in an equal degree, the higher and nobler qualities. The women generally escaped the inquisition; but the tyranny of Ferdinand VII. would not allow even them to escape. It was by this monarch declared necessary to make an example of one of the noblest of her sex—Anna Pineda. She bore her fate with heroism, and no threats could induce her to incite another person. She only asked that she might die in her own dress instead of that usually given to the criminal. This request was refused her. Four years afterwards her remains

were taken from their ignominious resting place, and given a burial more worthy. And the lecturer had seen in Grenada a statue inaugurated with prayers for liberty and for the pure martyr—Anna Pineda. Surely a people which has such women, and which remembered and honored them, should rise from their fallen condition.

Finally, the lessons to be drawn from this view of Spain were enforced. We should guard vigilantly free institutions and a free press, accepting the evils of occasional license in preference to the blighting license which would follow their fall. We should beware of everything which tends to depreciate labor; for labor and knowledge were the companions of liberty. We must beware of all those glittering plans of foreign conquest, which carried with them danger to chartered liberties, and raised in the nation a host of idle swaggers; and we must study those national virtues by which alone nations could be happy and prosperous, and liberty beautiful.

Mr. Spurgeon on Communion.

I AM frequently receiving letters containing this question—what is my opinion upon Communion? And once for all, to save all further loss of postage to my transatlantic brethren, let me say, I am pastor of a Baptist church into which none can be admitted unless they are believed to be obedient both to the doctrine and precept of the Lord Jesus. One Lord, one faith one baptism, is a brief epitome of our religious union. We altogether disapprove of churches which bear a divided testimony on so significant a point as Baptism. In this we are one, and hope ever to remain firm in our profession that the immersion of believers is the primitive Baptism of the church of Christ, and that none other is worthy of the name of Christian Baptism. We are therefore, strict in discipline, and thus enjoy the blessed consequences of union in sentiment and heart.

But as for Communion, it seems to us that this is no more at our disposal than the blood of the Redeemer which he has shed for all his people, whether immersed or no. We believe restricted fellowship to be impossible among the saints of God. With all the church we do and must commune. The Spirit of the living God has established an irrevocable Communion among all the regenerated, and no church can limit or restrain the divine impulse. Respecting the consciences of those who hold a limited fellowship, we do most solemnly protest against their error. Every member of the visible church of Christ is invited by us to show forth publicly his fellowship with Christ, with the whole blood-bought family, and with us who believe ourselves to be a part thereof. As often as we break bread we have the pleasure of seeing Europe, Asia, Africa, America and Australia, represented at the table, and members of all truly Christian communities are there also. This I mention, not as a matter of controversy, but simply in answer to inquiries. And I must add that a difference to make me cease to love and commune with the most stern of any Baptized Brethren.

May the day soon come when all Pseudo-Baptism shall cease, and then the much vexed question of Communion must end also.

May the grace of our Lord Jesus Christ, and the love of the Father, and the fellowship of the Spirit, be with all the people of God for ever. Amen.

Brethren, I am yours ever truly,  
C. H. SPURGEON.  
London, September, 1859.

Father Chiniquy and his People

A report having been put in circulation that Father Chiniquy and his people had joined the Protestant Episcopal Church, he has published a letter denying it. The name taken by this body of people who have forsaken Romanism, is *Christian Catholics*. The following is a portion of a letter written by Father Chiniquy to an American paper:—

In giving up the errors of the Church of Rome, we have gone directly to Jesus, and to his testimony, the Bible. We shake hands with all who put their trust in Jesus alone, and take the Word of God for the guide to their conscience. We are bound to Jesus only yesterday, and every Christian may feel that we understand very little about the technical differences of our elder brothers, who call themselves *Episcopalians, Methodists, Presbyterians, &c.*

With tears of humility, we pray our Merciful Redeemer to direct our ways through the difficulties which are before us; and we ask all those who believe in Jesus, and have washed their robes in his blood, to pray for us, that the Holy Ghost may direct us in the choice which we will have to make sooner or later. We humbly confess before the world that we are not learned enough in the theories of the different denominations to embrace one to the exclusion of the others. If we were making our choice now, ignorant as we are, it would be an act of hypocrisy, which we will not do for any consideration. We are not to Capharn, nor to Apollon—we are to Christ and to him only.

Pray for us more than ever, for if our joys are great, our corporal tribulations are great also. The cross of misery, starvation, and nakedness around me are breaking my heart. There is an awful want of clothing for these cold days.

"Haven't Been Benefited."

Jesus was not benefited by the ministry of Judas; nor Simon Magus by that of the apostles. Impenitent and incorrigible sinners are not benefited, but rather grow worse, under the most faithful preaching. Backsliders, too, are often anything but profited by the preacher. But that a living Christian can sit under the preaching of any ordinarily capable minister, with grace enough to be accepted anywhere as a minister, and not be benefited, we leave for others to maintain. There are faults in hearers as well as in preachers.—*Morning Star.*

REVIVAL IN SCOTLAND.—Our readers have for some time past perceived that the phrase, "the revival in Ulster," which has headed so many columns of religious intelligence, is no longer applicable to the full extent of that remarkable movement which commenced near the shores of Lough Neagh. It has been carried across the North Channel from Belfast to Glasgow, from Ulster to Lanark, Renfrew and the Western Highland. It has been welcomed, not only in the most populous cities, but in the capital of the most populous of the eastern coast of which it has spread past Montrose and Aberdeen. We heard of it first among University students; we find it now among multitudes of the common people. Then, fifteen, twenty thousand and upward are congregated at one time to hear exhortations from the ministers of the place, or laymen making proof of their new gifts in the open air, or from a plain Irish farmer, whose heart was so full of what he had felt and seen in his own