

impunity. The government, although professing to deal out justice with impartiality, has afforded but little or no protection to Irish Protestants, and the extensive and affiliated ramifications of secret Romish societies has provided an easy instrumentality by which the objects of that aggressive and destructive system can be most effectually secured. But there is one class of persons, who, more than any other, is exposed to the malignity and cruelties of this persecuting power.—There are, and we are thankful for it, some in our land, whose mind has been opened to the unscriptural character and the dread enormities of the persecuting Church of Rome; and who feeling the unsoundness of those tenets, which she imposes as articles of faith, under the penalty of loss of salvation, have abandoned her schismatical communion and joined themselves to the Established Church. For such, no hatred is too bitter, no persecuting malice too severe, no cruelties too enormous. The unfortunate convert, for conscience sake, (and in this land of trial and suffering for the faith, it can seldom be from any other motive) is hunted by his maddened pursuers with all the hateful hostility which their relentless system, in other days, and in this and other countries practised, and oft times the forfeiture of his life is demanded, as the penalty of his profession of a purer creed. The Inquisition has not yet, as in Rome, been set up, with all the authority of its Pope and Cardinals, and the cruelty of its torments; but a system, near akin to it, the offspring of a prolific parent, extensively pervades this island, and seems to be permitted to exercise its violence without the check of authoritative interposition. The Irish Church is censured by men in power, for the small measures of its success in bringing within its pale the majority of the natives of the soil; but when the hand of persecuting bigotry is raised against her, when cruelty and bloodshed mar her efforts at conversion, and when the executive power of the country calmly stands by and looks on, or, if called to interpose, rather assumes the attitude of the apologist than of the defender of the faith, we can expect but little assistance from human help, in the work of evangelizing Ireland.—The late doings in the Westport Union Workhouse sufficiently exhibit the truth of these remarks. The letter of the Rev. Edward Nangle to the Lord Lieutenant, clearly exposes the system of persecution to which the Protestant paupers have been subject. Men who would not repeat at night the rosary to the Virgin, nor go to mass, have been seized, stripped and scourged, and told that their religion was the cause of them receiving this treatment. The Chaplain appealed to the Poor Law Commissioners, and a Captain Farren was sent to invest the allegations set forward in the complaint; but it appears from Mr. Nangle's letter, that this official acted with such gross partiality—in some cases suppressing evidence, and in others refusing to receive it, and, moreover, forbidding any publication of the proceedings he was then carrying on—that an appeal has been made to the Lord Lieutenant against such palpable injustice. If the Government be really in earnest in doing justice, and not in raising a cry about it, let fairness and impartiality characterise their investigations; but if these dark doings of Romish intolerance cannot bear the light of a free press, the voice of public opinion in England, which the Whig administration has more than once invoked, will see justice done to the persecuted and oppressed.—*Londonderry Sentinel.*

teachers, has many promises and hopes of a spiritual blessing. It is important, therefore, to magnify God's method of salvation in all our plans of doing good to children. The Sabbath School is particularly designed to unfold these precious truths; and not a child among the millions who enjoy Sabbath School instruction, ought to be unable to repeat such passages as this, "Believe on the Lord Jesus Christ, and thou shalt be saved."

CHRISTIAN VISITOR.

SAINT JOHN, FRIDAY, OCTOBER 26, 1849.

THE CO-OPERATION OF THE CHURCH WITH THE MINISTRY.

Where there is no organization like the Christian Church, the preaching of the word is the only means through which success can be expected—"it is made the power of God unto salvation to every one that believeth." In reliance on the potency of the truth of the gospel the Apostles went forth single-handed to establish christianity in the world. Every faithful Evangelist has been in our own day blessed with similar instances of success. But where a church has been planted, its instrumentality in the conversion of sinners is indispensable. But the Gospel is more likely to accomplish the object whereunto it was sent in the absence of a carnal, worldly, and inactive Church, than with it; for their moral character, and attachment to their own principles are, viewed as comments on the correctness of their religious sentiments. Viewed in this light, a church is a powerful engine for good or evil. The counteracting influences of a church that will not work, nor honour Christ, is one of the most active agents that are now at work in neutralizing the preaching of the Gospel.

Many members think that all they have to do is to attend preaching on the Sabbath day and to pay their portion of church expenses. If their children and neighbours remain unconverted, and the church without the exercise of the discipline of the Lord, they never feel that it is any concern of theirs, for they have employed a minister for the performance of that work; forgetting that the Pastor is only a superintendent to oversee and give instruction to the church. To attend on his preaching is only listening to the word of command. The work which has been appointed by God for the church cannot be accomplished by the Pastor. To throw all the labour and anxiety of a revival, and the conversion of sinners on his shoulders is, like sending the captain of a regiment to the field of battle alone, unsustained and uncared for.

A Church of Christ understandingly united together on the foundation of the Apostles and Prophets, has an important work as such to perform. Every member sustains a relation to every other individual member. It is not enough that he is cordially attached to his pastor; he must also feel an interest in the church. Some members never attend any meetings except those at which the pastor is present. They drop their interest in the church and confine it all to the minister. The first concern of a church is its own welfare. This should take precedence of every other consideration. For it is only in proportion as it is thoroughly furnished in the knowledge of the truth, peaceable, and in good sound working condition, that it can possibly affect others for good.

Regular and punctual attendance on the pastor's instructions is necessary to church co-operation. The frivolous excuses which are offered in too many instances for non-attendance on the ordinances of religion is but an exponent of the feebleness of the hold which the love of divine ordinances has upon their minds. They may be seen when going to meet the solemn assembly of the church loitering with a dull and careless look as if they were going to the penitentiary in the place of engaging in the worship and service of the living God; dropping into the house of worship at a late hour to the great annoyance of those whose intellect and heart are engaged in the service of God. But how different the feelings which another class of members are likely to awaken in the bosom of the Pastor and the spectators. They flow to the house of God at the hour appointed—an earnestness and anxious expectation is stamped on every countenance, and while the eyes of all are fixed on the pulpit as if from it they expected to hear words whereby they might be saved—the understanding, the memory and affections are open to receive the word "which is able to build them up and to give them an inheri-

ance among all them who are sanctified."—The minister of such a people would feel that his message to them was not received as the words of man but as the gospel of God's Son; and the hearers would realize that God was among them of a truth.

By paying attention to the influence which the preaching of the word is exerting over the Congregation, a working church can serve the cause of Christ much. We fear that the affections of many attentive hearers have been alienated from the ordinances of religion in consequence of the indifference and unsociability of those whose very life should be presented as a living sacrifice to the service of Christ.

The Church can render efficient aid to the Pastor by assuming the responsibility of executing discipline in the Church. We would not be understood to mean, that a Church unknown to, or in the absence of the Minister should meet and pass judgment on a delinquent. This would be unconstitutional and disorderly. But if a brother is known to violate the King's laws, or has omitted a duty which involves his christian morality, in the place of throwing the burden of the arrest on the Pastor, let the brethren assume it, and see that the case goes through the proper stages as recorded in Matt. xviii., previous to its appearance before the Church. All that the Ministers should be allowed to do, is to state the transgression before the Church after the charge is sustained by those who examined the case, and see that the whole process is conducted according to the Scriptures. The multitude of the disciples should act as jurors on the case. In this way the Minister is saved from being brought in contact with the prejudices of the defaulter, and will be the more likely to do him, and his friends good.

The Pastor can be incalculably benefitted by having his preaching seconded by the church. But when Christians make their animadversions on their pastor's teaching and general conduct, before their unconverted children and other ungodly persons, his influence over them is immediately destroyed, and his preaching instead of quickening their hearts and consciences, as on former occasions, ceases to alarm. By such wicked disregard to propriety, professors may be the means of destroying a minister's influence. A wise and judicious church fearing God and living in full consciousness of their relations may be instrumental of both increasing the numbers of their congregation and the influence of the Pastor. Let no unkind remarks be made, either about his preaching, or character which would make you blush, if they were to come within his knowledge. If he is worthy of being the choice of the church, as a teacher and ruler, he is certainly deserving of your co-operation, love, and esteem. "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy and not with grief; for that is unprofitable for you." Heb. xiii. 17. A. McD.

THE RELIGIOUS STATE OF CANADA.

The Rev. Dr. Burns, of Toronto, delivered an excellent lecture on Monday evening to a large and attentive audience in St. Stephen's Hall, on the religious condition of Canada West. The address, which was nearly an hour long, was one of much value, and admirably well sustained throughout, in the Doctor's usual engaging manner.

There are about 13,000 Indians in Canada, in different stages of civilization. Episcopalians and Methodists, who have control of the rents arising from their land, have also most to do with their religious training.—Schools for manual labour have been recently established among them, which are attended with good results. Methodists, Presbyterians, and Episcopalians number about 150,000 each. Of the 80 Clergymen in the service of the Episcopal community in C. W., 68 are supposed to sympathise with Tractarian sentiments. The conflicts which the Mother Church is now experiencing will likely be felt in Canada. The Baptist and Congregational Churches only number together little over 20,000 members; not including however those who are only members of their Congregations. The Dr. concluded his interesting lecture by referring to the obstacles which oppose pure and undefiled religion, viz: Intemperance, Pettices, and the irreligious character of their Educational system.

The Rev. Mr. Wilks (Congregational) of Montreal, was then requested to address the meeting on the condition of Canada East.—

This gentleman's address was very entertaining, especially the portion of it which referred to England and the Continent; we were however somewhat surprised at Mr. Wilks total silence respecting the Swiss Baptist Mission at Grande Ligne, which is second to no other instrumentality brought to bear on the conversion of the Canadian French to the "Truth as it is in Jesus," while exceedingly minute in his details of other enterprises brought to bear on their spiritual improvement. Probably the reason was that it did not happen to be the offspring of the Montreal Evangelical Alliance. This Mission, though under the control of Baptists, is gathering around it the sympathies and support of the Lord's people, both in the United States and the British Provinces. It is now occupying seven different stations in Canada East. A. McD.

UNION AGENCY.

A letter has been recently received from Father CRANDAL, who is now engaged in the Agency for the Union Societies. He has already visited the Churches at Sackville, Point deBute, Bay Verte, and Salisbury. Bro. Crandal states that the object of his agency has met the general approval of the Churches. Money is scarce, but the friends are willing to give as the Lord has prospered them of other articles which will command the money in the Saint John market. In order to carry out this system of contribution to the cause of Christ, it will be necessary on the part of the contributors to forward such items of home manufacture to the brethren in Saint John before the close of the navigation; especially such articles as will be in demand during the winter season. "Dispatch is the life of business—procrastination is the thief of time."

Brother Crandal purposed to leave home this week for the North Shore; then cross from Miramichi River to the Saint John; after which he expects to visit this City and its environs, and thence proceed to Charlotte County.

The Rev. J. D. CASEWELL will preach on next Sabbath evening, at 6 o'clock, a Sermon for the Young in the Germain Street Baptist Chapel.

The Minutes of the Convention are now ready for distribution and can be obtained at the Store of Mr. N. S. DeMill of this City.

LETTERS RECEIVED.—From the Rev. D. Crandal, with remittance; from Mr. J. Blakney, do.; from Mr. Mark Young, do.

Correspondence.

[FOR THE CHRISTIAN VISITOR.]

Acadia College, October 3, 1849.

DEAR SIR,—At a meeting of the Students of Acadia College, held on Monday last, the following resolution passed unanimously.—Thinking that it would be some satisfaction to the friends of the deceased to know the sentiments of esteem and affection with which he is regarded by every member of this Institution, we trust you will give this resolution a place in your paper.

I remain yours truly, THOS. W. CRAWLEY.

Whereas we have heard with deep sorrow the loss of our beloved christian brother and friend, WILLIAM DEMILL, who is endeared to all our hearts as well by the sacred ties of religious fellowship as by his amiable and affectionate disposition,

Resolved, That we take this method of conveying to his bereaved family and friends our sentiments of sympathy for the affliction they are called to undergo. We mourn for our departed brother, in our Social Circle, in our Prayer and Conference Meeting, in that sweet communion of soul which renders Earth so like to Heaven. We shall hear his voice no more; but while we mourn we grieve not as those without hope. He has gone to join the angelic choir above, and while his death has cast a shadow over our hearts, we trust we can still rejoice in the hope of meeting him in a world where sickness and sorrow shall never enter; where the voice of grief is no longer heard, and where all tears shall be wiped away from our eyes,—and in view of this we trust we can exclaim "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

May He grant unto you that consolation which cometh down from Heaven, that you may be enabled to lay all your sorrow at His feet, and find in the Gospel of Peace that comfort which Earth alone cannot afford.

TEACH THEM HOW TO BE SAVED.

Salvation by works is the method of human nature. Even a child clings to this delusion with a pertinacity, emblematical of the carnal heart. We have known children brought up in pious families, and instructed in Sabbath Schools, who, in reply to the question "what must you do to be saved?" have answered, "I must pray"—"I must love every body"—"I must be good." These answers, though implying a knowledge of moral duties, make no reference to God's plan of Redemption.—Teachers should make it their aim to refer every Sabbath to "Jesus Christ and Him crucified." There are a few simple lessons which ought to be continually inculcated, and the most prominent among these is the necessity of a Redeemer. Few children who have been well drilled in evangelical doctrine, will become in after life sceptics, Socinians or moralists relying upon their self-righteousness. A true knowledge of Christ, developed in the human soul by the instruction of parents and