

For the Christian Messenger.

Campbellism.

MESSRS. EDITORS.

We are enjoined in Scripture to "be courteous," and to "give no offence." In accordance with these directions, I am disposed to avoid the use of any offensive designation. I cannot, however, employ any term in a way adapted to make a false impression. When I speak of Calvinists or Arminians, I intend no disrespect, but merely to designate those who favor the distinctive views of Calvin or Arminius. So, without any intentional discourtesy, I call the system introduced by Mr. Alexander Campbell *Campbellism*, and those who favor it *Campbellites*. Let them inform me what other terms to substitute, that are unexceptionable, and I will readily adopt them.

When Mr. C. began to decry the use of all Creeds, Articles of Faith, &c., one of my friends expressed gratification at the idea, that by the rejection of these, all Christians, taking the Bible alone as their guide, would become united in sentiment and practice, distinction of sects would cease, and all would be called simply *Christians*. I replied, that the measure proposed, instead of effecting this, would add another sect to the number into which the professed followers of Christ were unhappily divided already. That such has been the result is undeniable. The question has therefore naturally arisen, by what name shall this new sect be distinguished from others?

For a time they claimed to be called "Christians." This name, however, was obviously inadmissible. It distinctly implied that others were not Christians; and it furnished no distinction. In the Encyclopedia of Religious Knowledge an article prepared by Mr. Campbell introduces them as "Disciples of Christ, (sometimes called Campbellites, or Reformers.)" But the objections against calling them "Christians" lie equally against the designation "Disciples of Christ," as many people are liable to be misled by mere names in regard to religion as well as politics, it is not consistent to concede to any party a designation adopted to commend them, unjustly to the disparagement of others. Moreover, I cannot conscientiously call Mr. C. and his adherents "Reformers," because I do not believe them to be such.

What, then, it may be asked, is *Campbellism*? as these people refuse to publish any synopsis of their peculiar sentiments—enter into a covenant not to have either articles or covenant—and one will not hold himself at all responsible for sentiments advanced by others, this is a difficult question to answer. Some idea, however, may be formed on one leading point from the language of Mr. Campbell. Though strongly opposed to the publishing of any creed, confession, or system, yet he himself has published what he calls "The Christian System." There is evidently, in general, as among his adherents, a studied concealment of his peculiar views; but occasionally some of them become apparent to discerning minds.

On page 58th, (Bethany Ed. 1840.) he says, "Baptism is, then, designed to introduce the subjects of it into the participation of the blessings of the death and resurrection of Christ. To the believing penitent it is the means of receiving a formal, distinct, and specific absolution, or release from guilt. Therefore none but those who have first believed the testimony of God, and have repented of their sins, and that have been intelligently immersed into the death of Christ, have the full and explicit testimony of God, assuring them of pardon." He says, (p. 65,) "Christians need more aid to gain eternal life—than sinners do to become Christians—it is more easy to plant than to cultivate corn—to enter into life than to retain and sustain it for three score years and ten." He also asserts, (ib.) that "sanctification—so far as mere state or relation is concerned, is as instantaneous as baptism."

Surely the persons who maintain such sentiments as these, cannot, with any degree of consistency, be called *Baptists*. We do, indeed, attach importance to baptism, as a Divine command, and a significant ordinance of the gospel. It is, however, the distinctive principle of all real Baptists, that those persons, and those only, ought to be baptized who make a satisfactory profession of being "born of God," of having "repentance unto life" and "precious faith," and so being pardoned and justified, and consequently in a state of acceptance with God, and of having "received the Holy Spirit" as a witness of it. (John iv. 1. Mark xvi. 16. 1 John v. 1. Acts ii. 38, 41. 1 Pet. iii. 21. Acts viii. 37: x. 43: xiii. 39. Ezek. xxxvi. 27. Acts 47, 48.)

Men of enlightened piety and historic information are aware, that the regarding of baptism

as in any measure a "means" of regeneration, or a condition of pardon and justification, is one of the most pernicious and destructive errors that has ever been introduced. It subverts the fundamental and all-important doctrine of justification by faith, and saps the vitals of spiritual and experimental religion, which must in every case commence with regeneration by the Spirit of God. (Rom. iii. 21-28: v. 1: x. 3, 4. Eph. ii. 8, 9. Phil. iii. 8. John iii. 3-8. James i. 18. 1 Pet. i. 3. 1 John iv. 7.)

Many of the Jews fell into the same error with reference to circumcision. Hence the Judaizing teachers among the Christians insisted, that the gentile converts could not be saved unless they were circumcised. Paul, in opposing this error, and exhibiting its soul-destroying tendency, shews that justification was always distinct from, and independent of circumcision; and he illustrates this by the case of Abraham, who was justified prior to his receiving the rite of circumcision, (Acts xv. 1: Rom. ii. 28, 29. iv. 10, 11.) Evidently the case is precisely the same in relation to baptism. Not only are the candidates required to "believe with all the heart," and consequently to be in a state of justification, but we are also informed that they "gladly received the word"—enjoying the tokens of God's forgiving love—and that they "received the Holy Ghost," which proved them to be fit subjects for the ordinance, before they were baptized, (Acts viii. 37: xiii. 39: ii. 41: x. 46-48.)

All this is too evident to be reasonably controverted. It is equally manifest that Mr. Campbell's "system," which makes regeneration—the commencement of sanctification—pardon, and justification dependent on baptism, is at variance with the plain teaching of the Bible. According to his view, and that of his adherents, Pedobaptists, not having been "intelligently immersed," can in no case have explicit testimony of God assuring them of pardon; and all Baptists, believing that they had such "testimony" before they were baptized, are labouring under a most dangerous delusion. This is too serious a matter to be treated either evasively or obscurely. If men who are supposed to entertain a view of this kind do not, they ought in justice to themselves and others, to repudiate it distinctly; and any that do entertain it are bound, in all reason and consistency, to avow it unequivocally. If correct, it should be proclaimed upon the house-tops; if not, it ought to be rejected, as an error fraught with extreme danger to the souls of men.

Is not the idea that the *dead* (Eph. ii. 1, 5.) only require some "aid" to "enter into life," and that this aid is imparted by baptism, equally repugnant to both reason and Scripture?

In conclusion, I deem it my duty to avow my decided and firm conviction, that all such sentiments, however cautiously disguised, even if put in the form of a suggestion that a man is not "justified without the obedience of the gospel," are adapted to lead astray from the simplicity of the gospel of Christ, and to do incalculable harm. According to my view of the subject, every justified person is disposed to yield obedience to the gospel; but that obedience is no part of the ground of his justification before God.

As ever, yours in Christ,

CHARLES TUPPER.

Amherst, June 23, 1859.

For the Christian Messenger.

Education at Digby Neck.

It is a truism that the interests of education in this Province have been too much neglected. In this respect, however, there is a perceptible change for the better; and there are cheering indications that the public mind is being awakened in reference to the matter, and that the masses generally are beginning to appreciate and desire the blessings of mental culture. In many of our rural districts, where, not long ago, schools and school-masters were but little esteemed and inadequately supported, a spirit of laudable enthusiasm with regard to education is now exhibited.

This change and improvement in public sentiment may be attributed to several concurring causes: but the principal cause, no doubt, may be traced to the annual visits of the efficient and indefatigable Superintendent of Education. His visits in this locality have, it is certain, been productive of great good. In the spring of 1858 he delivered one of his most stirring lectures to the inhabitants of this place, the effect of which was almost magical. We were convinced that it was not enough to raise a school and employ a teacher, but that we should obtain a teacher of the right stamp. Too often had we been imposed upon by pretenders, who, in moral as well as scholastic attainments, were destitute of

the qualifications necessary for taking charge of a school; and we were determined to procure the services of some of the teachers whose capacity for the work had been authenticated by a diploma won at the Normal School.

Through the agency of the Rev. Dr. Forrester, Miss Helen M. U. Layton, of Truro, was induced to take charge of our school; and the results have transcended our most sanguine expectations. The new system of teaching (for a new system it is) which she introduced into the school has wrought wonders, and compelled us to acknowledge the value of our Provincial Normal School.

It was announced, by advertisement, that Dr. Forrester would again lecture in this place on Saturday evening, 23rd April, and a multitude gathered, with eager desire, to hear another of his thrilling appeals in behalf of education. The day, however, was stormy—the wind was tempestuous—the lightning flashed—the thunder rolled—and the rain fell in torrents. Therefore, the Doctor, who had thirty miles to travel that day, could not fulfill his appointment. He reached our village on Sabbath morning, and preached three times during the day and evening. If any one had been apprehensive that his mind had become too much secularized by his constant labours in the educational department of usefulness to occupy the pulpit with efficiency, it was soon apparent that such a natural apprehension was entirely groundless. His devotional exercises as well as his sermons convinced his hearers that if he was at home on the platform he was no less so in the pulpit. His doctrine and the tendency of his discourses were entirely in harmony with those of our Baptist ministers.

The Doctor spent the ensuing Monday forenoon, accompanied with some friends, in visiting spots in this locality more than ordinarily rich in objects of geological interest. The Rev. David Freeman, A. M., was present on his College Agency at the same time; and these divines, prambulating the hills and shores together, possessed themselves of some magnificent specimens of "precious stones." In the afternoon the Doctor examined Miss Layton's school, and seemed quite pleased with its condition and the manifest progress of the pupils.

In the evening the Baptist Meeting-house was literally crowded, while the Doctor, in masterly style, expatiated upon the interests of Education. Could such an address, rich in thought, expressed in glowing words, and enforced by appropriate gesticulation, be delivered annually in every school district in Nova Scotia, the people would soon become impressed with a sense of the value of intellectual improvement. Next morning he left, and the same forenoon gave a lecture on the same subject to the inhabitants of Trout Cove, (five miles distant,) with corresponding results. In fact, it may be said that Dr. Forrester's official visits to Digby Neck have greatly tended to promote the interests of the cause to which his labours and energies are specially dedicated.

On the subsequent Friday, (April 29th,) Miss Layton's school underwent a public examination, greatly to her own credit and to the satisfaction of the community. At the close she was presented with the following address, signed by the parents of her pupils:

We cannot permit you to withdraw from the charge of the School in this District without assuring you of our high appreciation of your merits as a teacher.

During the period that our "little ones" have been committed to your care, your most strenuous efforts have been employed in striving to promote their best interests,—mentally and morally, and your superior scholastic qualifications, to say nothing of the excellent system of education you have pursued, have been productive of the most satisfactory results.

Under your teaching our children, and especially our daughters, influenced by your salutary example, have been beneficially impressed with a sense of the value of morality and virtue, without which the highest intellectual attainments are of comparatively trifling moment.

Not only in the active duties of the school-room have you elicited our esteem; but in our domestic, social and religious circles your amiable deportment has been such as to win our affections as well as to deserve our respect.

In bidding you adieu, we beg, with a whole-hearted sincerity, to assure you that you will have our prayers for your welfare and prosperity.

Fare thee well! and if forever,

Still forever fare thee well!"

Thus closed the term of Miss Layton's engagement at Sandy Cove: She has been succeeded by Mr. Alexander McKay of Earlton, another Teacher, bringing with him a first class diploma from the Normal School.

We have erected a school-house 34 feet by 24, which is rapidly progressing towards completion and which it is designed to finish and furnish in first-rate style. The reader will

readily apprehend, from the foregoing facts, what have been the effects of Doctor Forrester's two visits to Sandy Cove. The Normal School may be considered one of the most useful educational institutions in the Country. Its effects are beneficially felt even in this obscure nook of the Province.

At Trout Cove, too, our sister settlement, a spacious School Room has been conveniently fitted up, and Mr. Angus Ross, another of the Normal School Teachers, is employed in imparting instruction to the rising generation there.

A VILLAGER.

Sandy Cove, June 21st, 1859.

Journal of Education please copy.

Religious Intelligence.

Extract of Letter from Mr. L. McDonald, Margaree, C. B., to the Home Missionary Board.

DEAR BRETHREN,

"Often have I been refreshed and encouraged by the cheering intelligence received through our valuable paper the *Christian Messenger* of the prosperity of the kingdom of heaven in various parts of this our sinful world. These are tidings that cause the very angels in heaven to rejoice, how much more sinners saved by the same grace. Three of our churches on this Island have been abundantly blessed. Their beloved Pastors are encouraged in beholding the work of the Lord prospering through their instrumentality.

The little church in Margaree has not shared in the refreshing showers with which our neighbouring churches on this Island have been blessed yet we are not without hope and some indications of prosperity. Our much esteemed Brother Shiels is labouring between here and Mabou for the last twelve months with much acceptance."

New Brunswick.

Rev. Wellington Troop informs us that a precious work of Grace is in progress in the 1st and 2nd Baptist Churches of the Parish of Johnston. He has been laboring with them as their Pastor since the first of March; during which time he has baptized 34 happy converts, and inducted them into the church. He solicits an interest in the prayers of the brethren that he may be more useful in the cause of his master.—Visitor.

THE CONFSSIONAL IN THE CHURCH OF ENGLAND.

—On the 31st of March four memorials to her Majesty the Queen, praying for the suppression of the confessional and other Romanising practices in the Established Church, were transmitted to the Home Secretary by Mr. Edward Harper, on behalf of the Ladies' Auxiliary to the National Protestant Society. The memorials, which contained 6,702 signatures, were from ladies and others resident in Belgravia, Chelsea, Cheltenham, Plymouth, and Clifton, and were duly laid before her Majesty. On the 14th of April six other memorials were forwarded, containing 7,263 signatures of persons resident in London, Weavenham, Bishop's Auckland, Birkenhead, Torquay, and the north of Ireland. On the 12th of May fifteen other memorials, containing 6,216 signatures, had been forwarded for presentation to her Majesty.

THE GOSPEL IN AFRICA.—The King of the territory of Bonny, Western Africa, accompanied by Mr. Richard Thwaites, has lately had an interview with the Bishop of London, with a view of providing for the introduction of Christianity into that country, which, with its dependencies, forms a very extensive area, and contains a large population, and which, since the abolition of the slave trade in 1841, must have increased to an enormous extent, as previously to that year twenty thousand slaves were annually exported from thence about a proportion of one sixth of the whole exportation from the Western Coast of Africa. Since the abolition of slavery the population have been employed principally in the production of palm oil. The King has been baptized in the Christian faith, and since confirmed according to the rites of the Established Church, and he is a regular attendant, at Sunday morning, at St. Paul's Cathedral.

European & Foreign News.**ARRIVAL OF THE ARABIA.****Fall of the Derby Ministry.**

LORD PALMERSTON SENT FOR BY THE QUEEN, AND TAKES OFFICE.

The No-confidence Debate ended at half-past two o'clock on Saturday morning, when Ministers were defeated by a majority of 13; the numbers being:—For Ministers, 310; against them, 323.

A Cabinet Council was held on Saturday, at the official residence of the Chancellor of the Exchequer, in Downing street. When it broke up, Lord Derby waited on her Majesty at Buckingham Palace, and tendered the resignation of the entire administration. The Queen then sent for Earl Granville, who had an audience of her Majesty in the course of the afternoon, and was invited by her Majesty to form a Government. For nearly twenty-four hours the impression was that his lordship was to be the new Premier.