

## Correspondence.

For the Christian Messenger.

## Rejoinder to Rev. D. Crawford.

(Concluded.)

DEAR BROTHER,

3. I proceed to trace an analogy of my own; namely, between Mr. Crawford's baptismal theories, and those which obtained among the early fathers, as represented by the great church historian, Neander.

I begin, with Irenaeus, bishop of the church at Lyons towards the close of the second century. Neander is speaking of the confusion which so soon began to be introduced into the ancient church between the signs employed in the ordinances, and the things signified in them. "In the case of baptism," he says, "this is shewn in the prevailing notion of a divine power being imparted to the water and of its bringing about a sensible union with the whole nature of Christ for the deliverance of the spiritual and material nature of man." He then, in illustration, quotes the following from Irenaeus:—"As the dry wheat cannot become dough and a loaf without moisture, so neither can we all become one in Christ without the water which is from heaven. And as the parched earth cannot yield fruit unless it receive moisture, so neither can we, who are first and but sapless wood, ever produce living fruit without the rain which is freely poured out from above; for our bodies through baptism, but our souls through the Spirit, have obtained that communion with the imperishable essence."

I proceed to the celebrated Tertullian, for some time, at the close of the second century, and the opening of the third, presbyter of the church at Carthage. He remarks thus concerning baptism:—"When the soul attains to faith, and is transformed by the regeneration of water and the power from above, the veil of the old corruption being removed, she beholds her whole light. She is received into the fellowship of the Holy Spirit; and the soul which unites itself with the Holy Spirit is followed by the body, which is no longer the servant of the soul, but becomes the servant of the Spirit." Neander tells us too, that this same Tertullian, in another place, "in maintaining . . . the necessity of outward baptism, ascribes to water a supernatural, sanctifying power."

About the middle of the third century, we meet with Cyprian, bishop of Carthage. I transcribe from him the following sentence, overflowing with lamentable error:—"The forgiveness of sin having been once obtained at baptism, by constant exercise in well doing, which is as it were a repetition of baptism, we earn the divine forgiveness anew."

At the close of the fourth century we find Augustine,—venerable name!—flourishing as bishop of Hippo, in North Africa. He, alas! was a mighty champion of infant baptism, and of church power. His highly evangelical bent, however, led him to contend against certain superstitions which had come to be associated with baptism. And yet even he writes as follows:—"The faith of the church, which consecrates infants to God in the spirit of love, takes the place of their own faith; and albeit they possess as yet no faith of their own, yet there is nothing in their thoughts to hinder the divine efficacy."

"Divine efficacy" indeed! But upon this point Chrysostom, patriarch of Constantinople, Augustine's great contemporary, rushes into the wildest extravagance. Neander tells us, that "in a homily addressed to the neophytes he specifies ten different effects of grace, wrought in baptism; and then he complains of those who make the grace of baptism consist simply in the forgiveness of sin." He proceeds thus:—"It is for this reason we baptize also infants, though they are not, like others, stained with sin, that so holiness, justification, adoption, heirship, and brotherhood with Christ may be imparted to them through Christ, that so they may be members of Christ."

But enough in this way. For one moment let Mr. Crawford again speak. "I know how easy it is to ask," says he, "Will no one be saved but those who are baptized? and would answer: As God has constituted no man judge of those matters, it is our duty to believe what he has revealed, and leave secret things with himself." So, he does not retract his statements about salvation "by faith, repentance, and baptism." He has no revelation to tell him that any can now be saved without baptism. Let me try to help out his charity here. Some of the fathers thought, as Neander tells us, "that the apostles performed in Hades the rite of baptism on the pious souls of the Old Testament who had not been baptized." Why not

conceive of some such kind arrangement for all the good people in these later times who unhappily die without having received the right kind of baptism? But I wander. Your readers will compare the words of Mr. Crawford with the above extracts from the fathers, and deduce their own conclusions. I scarcely need say, that I do not mean to charge upon Mr. Crawford all the errors traceable in these extracts. Still I may ask, is there no resemblance between modern Campbellism, and ancient ritualism? In both cases there is the same clinging to the literal and carnal, even where the essential and spiritual is not overlooked; while, as Neander shews in the course of his history, with vast multitudes the outward was all, and the inward nothing. We all know the results which sprang from the ritualism of the fathers. We know how their doctrine of sacramental efficacy gave birth to infant baptism; how this, again produced a mere nominal Christianity; whence, in due time, and by fitting steps, there proceeded the whole system of the Papacy. In Campbellite baptism I recognize the germ of this abortion, so insulting to God, so destructive to man. Wherefore I must still brand it as heresy, and as such wage against it an un pitying warfare.

But let me not be misunderstood. This is no personal contest. Mr. Crawford indeed complains, as though I sought to inflict some personal harm upon himself and his friends—to "traduce" them, and "destroy" their reputation, and "influence." Strange fancy! Surely I am no persecutor. Yet I have a distinct right to attack error and heresy wherever I see to find them; and the interests of truth and souls demand that, on all fitting occasions, I should use that right. This is all that I have yet done in the present instance. I only call bad things by bad names, and try to abuse no one. Whence, then, Mr. Crawford's complaint? And why should he go about to substitute vituperation for argument?

And so I conclude. Most cheerfully do I accept Mr. Crawford's appeal to his Master, and mine. I am sure I shall not displease Him while I only apply to the requirements of the present controversy the great apostolic announcement, "other foundation can no man lay than that is laid, which is Jesus Christ." It is sad to think that any should cherish notions which tend to interfere with the claims of Christ as set forth in this announcement. Hereby they know not what they do. And so my hearty prayer for them is, Father! forgive them! Break their snares! And lead them in all things to see and own the truth as it is in Jesus!

I remain,

Your fellow labourer,

J. DAVIS.

Charlottetown, P. E. I., April 11, 1859.

For the Christian Messenger.

## Baptist Ministers in Prince Edward Island.

DEAR EDITOR,

The *Christian Messenger* of March 30th contained a letter from Bro. Alexander Scott, of East Point, P. E. I., presenting statements of the most cheering character, coming as they do from a member of the flock, in commendation of his pastor. Having of late so frequently intruded upon your readers, I would not notice this communication, if Bro. Scott had not referred to a statement made by me in a previous letter of Nov. 17th, and as silence on my part might be misconstrued. In saying that there were only two pastors giving themselves wholly to the work, on the Island, my meaning was, that only that number were so supported as to be able to labor exclusively in the gospel. No reflection was intended upon those who live mostly on their own resources and preach to the destitute.

Elder Shaw is indeed one of the most highly honored of that honored class of ministers who may be called farmer preachers, to whom the cause of the gospel is greatly indebted. Having a source of income, independent of the churches for a livelihood, receiving little or nothing for their labors, instant in season and out of season, they have been of great service in the gospel. Few will question the statement of Bro. Scott with reference to his pastor, "That he has borne the burden and heat of the day more than any other Baptist minister in P. E. Island." If I had mentioned him, however, I could not have refrained from speaking of others of the same class on the Island—for instance—Elder Malcom Ross, of Bedque, who, though supporting a large family, and dependant mostly upon his farm, is yet ready for every good word and work, and commands the cordial esteem of all who know him. Elder McLeod, of Uigg, also

deserves to be mentioned in this connection. He cultivates a farm and preaches to the little flock of Gaelic people around him. Qualified by his Christian graces to occupy a larger sphere, he has refused the generous offers of those who appreciate him, and prefers to labor on in comparative obscurity.

Without confining our thoughts to P. E. I., but considering the interests of our churches in general, some practical ideas have arisen in my mind as the result of observation, which may be of service to those who feel an interest in the cause of truth.

In the first place, it may be a matter of serious consideration, whether, after a Church has been organized, and has become sufficiently strong, that people ought not in all cases to afford an adequate support to a pastor, so that he may not be obliged to serve tables: but may devote himself wholly to the gospel. Observation accords with Scripture in shewing, that only by adopting this plan, can a Church expect to enjoy prosperity. Churches that do not pay for the preaching of the Gospel are dwindling, while those who do are thriving. This is the general rule. Though we may not be able to state the causes: yet such are the facts, that a Christian people who feel their responsibility to consecrate their purses as well as their hearts to God will be united, and thus exert a good influence on all around: while those who being able, are yet unwilling to support the ministry are prepared for disunion, and schism, and consequent annihilation.

My second remark has reference to those churches which are not able to sustain a minister, and which are so situated as to be beyond the reach of missionary labor. How can these enjoy the gospel except by lay preaching? The duty of our lay brethren to use their talents for the edification of the Church is, in my opinion, by far too much overlooked. It is with too much propriety that we are charged by the Scotch Baptists with what they call "the one man system." Where a Church sustains a pastor they should no more expect him to do all the labor, than to have all the religion, and all the happiness. While we can see no definite proof that every Church must have more than one Elder, we see abundance of proof that each body should have as many active laborers as it has members. Those who have gifts for edification should use those gifts as faithful stewards. Lay preaching occupied a prominent place in the time of our Saviour. So has it since wherever the gospel has been most successful. It is needful within the diocese of a stated pastor, it is more needful beyond the limits of that diocese. If it is needful to pray that the Master should send more laborers into the harvest field, it is also needful that those who have been called into the field should go to work. Scores of brethren throughout our churches have been endowed with a talent for public speaking who are hiding their Lord's talent in a napkin. Not that all these should seek to be ordained ministers; but all should use their gift on suitable occasions in inviting their fellow men to Christ. If this were done, how soon, by the divine blessing, would the moral wilderness rejoice and blossom as the rose. These thoughts I suggest for the treatment of wiser heads and abler pens than mine.

I must close. Letters for me may be directed to Yarmouth. The following have consented to act as Agents for Acadia College:—Brother Charles Sanford, in Pleasant Valley; William West, Esq., Upper Aylesford; Rev. C. Tupper, D. D., Lower Aylesford; S. L. Chipman, Esq., in connection with the Pastor, Nictaux; Bro. Asaph Marshall, Wilnot; Rev. Geo. Armstrong, Bridgetown; Reed Hall, Esq., Lower Granville; and James Potter, Esq., Clements.

D. FREEMAN.

Hillsburgh, April 20th, 1859.

For the Christian Messenger.

## Canada Correspondence.

[The view of Spring in Canada West given below by our correspondent shews that, in that Province, the season is somewhat in advance of Nova Scotia. Although it is now nearly a month since the letter was written, yet we can hardly yet speak of Spring as having come. On this eastern extremity of the Continent, we have had only a few "balmy" days, and our verdure has not even yet become "bright." The fields have not yet quite lost their serene wintery appearance. We hope, however, soon to enjoy more of our usual summer warmth without the extreme heats of those more central parts of British North America.—Ed. C. M.]

MR. EDITOR,

Spring came in unusually mild, with its balmy days and genial showers, causing vegetation to shoot forth, and make everything look gay with its bright verdure. A drive into the country is always agreeable at this season, but particularly

so now, when the prospect looks so encouraging, after the dull times of the past year. It is really cheering to see the farmers' faces brighten up when enquired of respecting their agricultural prospects. Their reply is that "The Spring wheat is more forward now than it has been so early in the season for many years," and, judging from present appearances, they will be able to make up their losses caused by the failure of the crops last year.

The accounts respecting the hard times out West have been very conflicting. Yet there can be no doubt but that there is much truth in the statements respecting the destitution, though they are often exaggerated. The County of Bruce, which is said to be the most destitute, was about ten years ago a vast wilderness of Government land, which was then offered to the public at a low rate, to induce people to settle upon it. It was soon settled by men from different parts of the country. Whole forests were by them leveled, and roads made through the land, in so short a space of time as to be almost incredible. The people being thus employed in improving the country, a failure of the crops, such as that of last year, must necessarily leave them without resource. They therefore applied to Government for assistance, and received their seed wheat, which, if their present hopes are realized, will place them in an independent position again.

The attention of the public has lately been called to one great cause of suffering in Canada, which is, that home manufacture is not sufficiently encouraged. Take, for instance, the article of wool, which is exported in immense quantities to the States, there made into cloth and sent back again, to be bought and worn in Canada, where the people are suffering for the employment which the manufacture of that article would have given them. A Canadian has lately written two books: one called "Simon Seek, or Canada in all shapes," the other "Canadian Homes," portraying, more particularly in the latter, the evils resulting from this cause, and showing the necessity of some action being taken to remove it. The new Tariff passed by the Government a few weeks ago, imposing heavy duties on imported articles, is one step towards reform in this particular.

Great quantities of maple-sugar are made in different parts of this country; and as this is a good season for making it, many people in the back-woods will be able to supply themselves with this necessary article, of which, for the want of means to obtain it, they would otherwise be deprived.

Great interest is manifested in the Temperance movement. The bill, having for its purpose the enactment of a Prohibitory Liquor Law, has been referred to a committee, whose report must soon come up for discussion. It is probable that it will be introduced into Parliament, and, we hope, will become law. Such a result is of the greatest importance to Canada. Surely no country can be expected truly to prosper while cursed by such an evil as intemperance.

Dr. King, of Brighton, was tried last week at the Cobourg assizes for poisoning his wife by administering arsenic to her as a medicine. He was found guilty of murder, and sentenced to be hung in June.

O. C.

Canada West, April 11th, 1859.

For the Christian Messenger.

## Profane Expressions in Preaching.

MESSRS. EDITORS—

It is obviously incumbent on Christian ministers to give the impenitent faithful warning of their danger. In doing this, they must necessarily employ such expressions as would be justly considered profane in common parlance. The names of Deity, and terms designating the future misery of the ungodly, should be used only in religious discourse, either public or private, or on some solemn occasion; and they should be invariably uttered with seriousness. The needless repetition of the former class of words savors of irreverence, and that of the latter evinces insensibility of their awful import. The frequent use of these tends to diminish their impressiveness.

In some instances pious men contract a habit of needlessly reiterating the names or titles of the Most High in prayer. This should be cautiously avoided. It probably arises in many cases from the erroneous idea, that one ought to pray a long time, and without any pause. Hence, when either words or ideas are wanting, these are employed to fill up the vacuum. It would be much better to pause till suitable thoughts and forms of expression occur to the mind, or else to close the exercise.

But, whatever excuse such persons may be thought to have for the unbecoming use of sacred