

Correspondence.

For the Christian Messenger.

DEAR BROTHER,—

In my simplicity I thought my answer to "Mnason" was quite sufficient for all practical purposes. I may now say, however, Mr. Muller needed not any justification of his course from my pen. Happily he commands the veneration and confidence of every scripturally constituted christian mind conversant with his work within the whole church of God—yea, "his praise is in all the churches."

I was not aware until after my communication was sent away, that the origin of "Mnason's" strictures was traceable to a very excellent letter on Mr. Muller and his christian operations from the pen of Mr. Rand, "Mic Mac Missionary"—whose second letter, in answer to "Mnason," is so admirable, and to the point, that I almost felt sorry that I had unwittingly engaged myself in the matter.

I have very little to offer now, to one, who could "smite" such a "servant" of God as Mr. Muller (pointlessly however) in the dark (!) "The Apostle Paul" would hardly judge, have sanctioned such "liberty,"—even should the writer be "fully persuaded in his own mind." He fails to perceive apparently, what a "wide door" he has thrown open for disputants *pro and con* on this *his chosen ground!* Entirely forgetful too, apparently so at least, of the Apostle's reasoning, wherein the above reference occurs, see Rom. xiv. 5, with the whole chapter inclusive.

I shall not enter *his door!* I love peace amongst brethren, without sacrificing any truth however. A beautiful remark of Mr. Muller's recently made at a "christian conference" is so much in point here that I will transcribe it. In his speech he said: "But it may be asked, *Is it possible that differing in this and that, brethren can be united together? They can.* In the three orphan houses and six schools under my direction, there are sixty teachers and other helpers. These are found belonging to the Church of England, Presbyterians, Independents, Baptists of Close Communion and Open Communion, Wesleyans of the Conference and of the Free Church parties, and of the so-called "Brethren." All these, though from different bodies of saints, are united together in this one object of labor for Christ. During the many years we have been thus engaged, I have never known a jar to take place because of such difference. This does not arise from a sort of latitudinarianism, but because while holding firmly my own convictions, I have not required uniformity in these laborers. In engaging my helpers, it is indispensable that they belong to the Head, that they hold fast the blessed Son of God. This settled, I never question as to what denomination they belong to. This is not brought forward boastfully, but to magnify the grace of God." As respects my misunderstanding of "Mnason's" statement, I may just remark:—We may well leave that matter to every reflecting mind who will take the trouble to compare his two letters—whether he has not himself forgotten what he wrote in his first epistle? (for I will not allow myself to charge him with an intentional sophism). I simply gave *his own words* in my communication. Therefore he alone is responsible for the change he now makes by saying, "I said," &c., and offers further explanation thereupon which we are quite willing to accept—excepting always however for ourselves at least, the opprobrious term "schismatics;" as we labor in love we trust, to show to all true christians who have the "opened ear" that they are really "one in Christ"—"Brethren beloved"—"Sons and daughters of the Lord God Almighty."

In this connection we cannot do better perhaps than refer our good brother "Mnason," to the *Christian Messenger* of April 18th, 1866. Wherein it speaks most admirably of the believers' union in Christ Jesus—viz.: "The name brethren—O, lovely distinction! when will it swallow up every other? When shall the religious world remember that all real christians, notwithstanding their differences are justified by the same blood, sanctified by the same grace, travelling the same way, heirs of the same glory, children of the same Father, of whom the whole family in heaven and earth is named." This we may observe is but the expressed breathings and longings of hundreds of thousands of devout souls found every where in the scattered fragments of the Redeemed Church of Christ at the present hour! With respect to "great names," they are of as little value to myself as they can be to "Mnason!" and are only valuable, as they reflect the Master's mind,

will, and spirit. The brethren to whom reference was made by me in my communication, reflected in an eminent degree, that mind, will, and spirit. It is greatly to be regretted that our *incognito* writer should have attempted to write about a people of whom he appears to know so little correctly,—especially so as a Baptist, for such I now find him to be. Many of my choicest christian friends on this Island are of that body, for whom I entertain the highest respect. These, however, feel with me, that many such letters would only be a weakness to the cause he seeks to promote. "Mnason" alludes to "infant baptism," in his second letter as an "early corruption," &c. With this we have nothing to do; and again he more than insinuates our laxity in church order, &c. We may refer him to my own published pamphlet in 1862. Wherein he may read thus: "Where there is a scripturally constituted Church of Christ, there must be godly oversight, and discipline in the fear of God." Hence it will be seen how utterly unfounded is the statement, that we "ignore church order and discipline." "It has also been said, and reiterated contrary to known facts, that we 'discard baptism.' Others again have said, that 'we baptize any one who desires it'?" Clearly both statements cannot be true—the fact is, both are utterly erroneous—Nay, we accept most fully the scriptural ordinance of "Believers' Baptism," by immersion, upon the individual confession of faith in our Lord Jesus Christ; and would invite and urge all true christians to a prayerful and faithful searching of the simple word of God on this subject.—can the English language be plainer upon any point or points of doctrine and practice?

This, however, we are free to confess. We believe we have the mind of the Master, as expressed in numberless passages in the New Testament, on the receiving of brethren whom the Master has already received into living union with himself—in whom the Holy Spirit dwells; and by whom they have already been baptized into the "one body of Christ." They are already in Him. He has received them into His family!—Can we reject with impunity those whom He has been pleased to set his own seal of approval upon? We say No! We cannot, without incurring a fearful responsibility which indeed we have no desire to do. This then is our real difference with our Baptist friends on the communion question—surely this ought not to alienate the hearts of brethren!—Nay—let us "love as brethren," and "if in any way anything we be otherwise minded"—let us wait and pray for light, and labour together for God, and for the good of precious souls everywhere.

And now finally, we would say to our good brother "Mnason;" we do indeed "presume" to the high appellation of "christians!"—in common, however, with all those who love our Lord Jesus Christ in sincerity and in truth—whether Baptist—Plymouth Brethren—or otherwise named, members of the ONE FAMILY OF GOD!

With this my last word to "Mnason"! I beg to subscribe.
Dear brother,
Yours in the gospel of Christ,
S. F. KENDALL.

[We have some doubts about the propriety of publishing portions of the above letter. As however, Mr. Kendall requests us to place it before our readers, and takes the responsibility upon himself, we assent; but feel that we should not be doing our duty, to ourselves or to him, except by expressing our dissent from a portion of its contents. Since receiving it we have given the letters of "Mnason" a reperusal and cannot see in them anything calling for the use of such language as that Mr. Kendall employs. Indeed we think he has gone a little out of his way, and has employed terms somewhat in the style of party politicians in his reference to the use of an anonymous signature. In matters of controversy we think it is often better to adopt the anonymous than the personal form in writing. There is however no reason why greater latitude should be taken in the use of terms, to intensify assertions, under one form than under the other. Differences of opinion will exist amongst men of intelligent, independent minds, and we see no objection to their giving expression to them, for the purpose of eliciting truth, without the addition of their names if they think proper. Indeed we think it highly desirable that important questions should be calmly examined, and earnestly investigated in all their phases, without regard to names or persons. Plans of operation and modes of christian usefulness must necessarily form a large part of religious controversy, but this surely might be done without using objectionable terms. Indeed we have the highest, even

Divine authority for this mode of writing. A person who writes over his own name should not suppose that another who chooses the other mode does so from any inferior motive to that by which he is himself actuated. The addition of a person's name does not always render his communication more valuable. We will take this opportunity of saying to our friend Mr. Kendall, that Baptists, as we understand their feelings and practice, do not limit the boundaries of their christian love, merely to the membership of their own church, as he seems to imply. It is ingenious and unfair, to endeavour to convey an impression, by writing or speaking, that those who call themselves "Brethren," or by any other name by way of distinction, are more abounding in christian charity, merely because they are more unrestricted in their church order. In some cases it is far otherwise. Under the profession of universal charity—not Universalism—they seek only to subvert the present order of things, that they may find an entrance to unstable souls, and lead them away from adherence to consistent Baptist principles.—Ed. C. M.]

For the Christian Messenger.

The following letter is, we believe, from a member holding official position in the Presbyterian Church.

ONSLow, April 16th, 1866.

MR EDITOR,—

I beg the privilege of you to insert a few lines in your paper with reference to the departure of the Rev. B. Scott, who is a worthy minister of the gospel of the Baptist denomination. He has resigned his charge at Onslow, and is leaving for another field of labour. During the time of his sojourn among us, he has labored faithfully in the discharge of the onerous duties devolving upon him, in his office. His congregations were spread over a wide field, demanding several preaching stations in Onslow, and vicinity.

I must honestly acknowledge in behalf of the Presbyterians, but more especially the Church of Scotland, that we shall feel his departure to be a loss to us. We have availed ourselves of the privilege of hearing him preach, at least once a fortnight, during eight successive years—and we must say in truth, it was the Gospel, according to our judgement of truth. He did not allow the fear of man to deter him from preaching, in the spirit of love to souls, what he understood to be required from the Word of God. His discourses were, generally speaking, brief and pointed—entering at once into the spirit of his subject—and while he firmly preached his distinctive views of doctrine, his manner was such as not unnecessarily to offend those who differed from him in opinion. We believe that he had the spirit of his mission, which enabled him to perform all his duties as a minister of Christ.

He never passed by us in the course of his pastoral visits—visiting us in sickness and health as often as we could have expected our own minister to have done. Through his instrumentality many have been added to the Baptist Church. His godly walk and preaching have been the means of building up all sincere christians who have been favoured with his ministry. During his stay in our community, we have received as much kindness from him and his people as could be expected to be reciprocated between two denominations differing on some points.

And in the order of providence as he is leaving us, we wish him and his beloved companion, whose christian example is not to be forgotten, that goodness and mercy from the Lord may follow them all the days of their life, and that they may be successful in doing much good where the Lord may direct them—which is the desire also of those in whose behalf these lines are penned.

Yours truly,
WILLIAM McLEOD, Elder.

Religious Intelligence.

For the Christian Messenger.

Revival in Greenwood Square, &c.

Dear Brother Selden,—

The state of vital religion had been quite low in the section of the Church named above, for some time past, owing especially to the existence of disaffection between some of its members. Deacon Tufts, who had long labored faithfully in keeping up prayer meetings, of late felt greatly distressed on account of the untoward state of things there. As it was not in my power to devote much extra time to that part of my field, in consequence of being en-

gaged elsewhere, at his suggestion, and in accordance with my wishes, Bro. R. S. Morton was requested to labor at Greenwood Square, with which Harmony is connected. After spending the Sabbath, Feb. 4th, and a few week days there, the prospect seemed so unfavorable that he went home. The renewed request, however, of Dea. T. and the exercises of his own mind, soon prompted him to return; and ere long the divine influence evidently descended. The meetings became very solemn, backsliders began to return, disagreements were either healed, or allowed to sink into oblivion, and numbers of the unregenerate evinced deep concern, and earnest desire that prayer should be offered on their behalf. So far as other engagements permitted, I endeavored to aid; but when no minister was present the meetings were kept up with interest, and evidently with beneficial results.

On Lord's day March 25th, while I administered baptism at Prince Albert Street, agreeably to my desire, Bro. Morton baptized 11 at Greenwood Square. The gracious work still continuing, on April 15th he baptized 14 more. Yesterday, 22nd, I led forward 3 more in this ordinance.

As intimated in my account of the Revival at Prince Albert Street, dated March, not 22nd but—26th, (C. M., April 4.) a series of meetings held in the new Methodist Chapel, Lower Aylesford, was evidently attended with a rich blessing from on high. Many have been added to that Society. Baptists readily united in the work: great harmony prevailed, and it happily appears to continue. At our regular conference held in Temperance Hall, Prince William Street, on Saturday, April 7th, 10 persons voluntarily came forward, and each deliberately and distinctly gave a satisfactory relation of a work of grace. On Lord's day, the 8th, 9 of these were, at my request, baptized by Bro. A. Stronach, who preaches steadily a portion of his time there. Bro. O. Parker, who had likewise assisted in the meetings, aided us in the exercises. It was a day of solemnity, interest, and delight.

Since the Lord graciously commenced this good work, about the middle of January last, there have been 70 added by baptism to the Church under my pastoral care. May all the glory be ascribed to Him to whom alone it is due! May all the converts prove faithful, and many more be brought in!

Ever yours in Christ,
CHARLES TUPPER.

Aylesford, April 23rd, 1866.

HILLSBOROUGH, DIGBY CO.—The Rev. A Martell writes from this place under date April 16th, 1866. "The Lord is graciously reviving his work in this place. We have been holding meetings for three weeks and much good has been done. Nine have been baptized and many more have been converted. The Church had been in a very cold and scattered state. But the brethren and sisters rallied nobly and came up to the help of the Lord against the mighty." The church has been quickened, many backsliders have been restored, and many sinners converted.

We have had no aid from any of our sister churches, as they are all engaged in the good work at home. It is glorious to hear of the cause of God reviving in the land. I hope all our churches will enjoy the reviving fire, and that, our next Association will be one of general thanksgiving and praise."

REVIVAL IN SHELBOURNE AND ORGANIZATION OF A BAPTIST CHURCH.—Dear Editor,—On the 19th March, I came to Shelburne and commenced protracted meetings which have continued up to the present time. God has wrought wonders in this town. Many have been hopefully converted and many more are anxiously enquiring for the way of salvation.

On the second day of the meetings Brother Walker came and continued with us near two weeks. His services were highly appreciated. Brother McKenne also came and spent a few days with us laboring with zeal and power. Brother Smith, Wesleyan Minister here, and many of his people also joined in the meetings, and helped to forward the good work. From the commencement the power of God was present to save. During the first week it was found necessary to organize a Church, and Wednesday the 28th March was appointed for that purpose. Three brethren and four sisters who had formerly been in fellowship with other Baptist Churches came forward, received and adopted our Articles and Covenant, and were duly organized by Brother Walker and myself. Brother John Hutchinson was elected and ordained Deacon, and Brother Allen Dagget ap-