

as given above; as also in these further utterances, (in quoting which, again, the Italics are mine.) "While . . . I hold most firmly, that no man is fit to be baptized until his mind is so thoroughly changed by the Spirit of God, through the Gospel of Jesus, that he hates and turns from his sins with his whole heart, and loves God, and determines to serve him, I firmly believe also, that he must be baptized in order to put on Christ, and claim his Saviour's promise of salvation."

4. A FALSE ANALOGY.

It seems to me, further, that Mr. Crawford's baptismal fallacy lurks deeply in the analogy which he suggests between baptism and the marriage ceremony. In his "Conversations on Religion" published some years ago, he had taught, he informs us, "that in baptism the affections were not changed, but only the state, or position; it holding the same position in Christ's arrangements that the marriage ceremony holds in civil society."

I cannot conceive on what Scripture Mr. Crawford here reposes. But now, as to its analogy, what does it involve? The marriage ceremony creates the marriage relation. In the absence of some ceremony, recognized by law, or prescribed by it, none can establish their claims to the privileges of married life. What then would Mr. Crawford intend here? Does he mean to teach, that Christ and his people are never united in holy, happy fellowship, until the administration of the baptismal rite? Are we never in Christ, and is Christ never in us, no matter what the experiences through which we may have previously passed, until we have been baptized into him? Do regeneration and justification, and adoption, and sanctification, and glorification—all that makes a man a Christian, and keeps him one, and finally crowns him, wait upon baptism?—the work of the Triune Jehovah, Father, Son, and Holy Spirit, upon the work of man in bowing to the act of baptism? There is something here, as I view it, utterly revolting—palpably unscriptural—eminently anti-evangelical. And it all results from a fanciful and false analogy. There is, in fact, nothing in argument at once more seductive, or more dangerous, than this same analogy. Pseudobaptism finds here its main life and support. It betrays us, as Baptists, to be ever on our guard against it. We should never forget that, on the baptismal question, a question of positive law, we are tied and bound by law; and that therefore mere general reasonings, and vague analogies, apart from law, can afford us no guidance, no help. So that our motto here must be evermore and especially, "To the law and the testimony; if they speak not according to this word, it is because there is no light in them."

5. AN UNCHARITABLE COROLLARY.

This seems to be the place to notice, as heretofore, the miserable corollary involved in Mr. Crawford's theory of baptism. He teaches, in some of his words, as given above, that a man must be baptized in order to be saved. And again he says, that a man "must be baptized in order to put on Christ, and claim his Saviour's promise of salvation." What, then, I beg to ask, if Mr. Crawford really means what he here says, becomes of multitudes generally regarded as pious men and women, but who lived and died unbaptized? Upon Mr. Crawford's principles, the only logical answer to this question is, that he who has not baptism, whatever else he has, cannot be saved—HE MUST BE DAMNED. Which answer dooms to the pit all the Lutherans, and Calvinists, and Fenelons, and Pascals, and Guyons, and Wattses, and Doddridges, and Wesleyes, and Whitefields, and Cowpers, and Newtons, and such as they, being unbaptized, whom the world has known, and the church has honoured, and of whom most of us love to think as at this moment standing before the throne of God and the Lamb. I do not know that Mr. Crawford has ever dared to put this conclusion into naked words. But I have never heard that he has expressed himself in terms that look favorably towards the condition of unbaptized believers in another world; and certain it is that his theory inevitably condemns them. I would not, as I hope to be myself saved, be encumbered with the weight of a theory like this. And I wonder how any man who holds it can venture to face that most catholic aspiration,—"Grace be with ALL them that love our Lord Jesus Christ in sincerity!"

6. AN UNSUCCESSFUL ATTEMPT.

Mr. Crawford tries to involve me in an inconsistency, because of my views and practice as a strict Baptist. He seems to argue here, that if, as I maintain, baptism has no direct influence upon salvation, I ought not to insist upon it as a prerequisite to communion at the Lord's Table; as if our strict communion theory could have no consistent basis unless it were associated with the views held by him as to the saving efficacy of baptism. So, at least, I interpret the somewhat misty terms in which his meaning is here involved.

I might here content myself by replying that when Mr. Crawford has made his meaning here clearer, I will then endeavour to vindicate my consistency in the point in which he here seeks to impugn it. I just add, however, that if, as it appears to me, our Great Head himself has been pleased to make a distinction between the terms of church-fellowship—if he admits to the church above all who believe, baptized or unbaptized, while he makes it a law for his church below, that men must not only believe in his name, but be baptized in that name, before they can be admitted to that church,—it is not for me to question his will, but to obey it; and this notwithstanding any painful or disagreeable consequences which may arise out of my obedi-

ence. Christ's law is my warrant. Let those who would charge me with inconsistency here carry their accusation to his tribunal, and await his decision. That is to say, let them, if they can, establish the position, that the terms of salvation and terms of communion are identical, and then, but not before, will they be at liberty to urge against me the inconsistency which Mr. Crawford here seeks to fasten upon me.

7. POSITION OF BAPTISM IN THE NEW TESTAMENT.

Mr. Crawford again insists, in support of his baptismal theory, upon the terms of the Commission, and upon some expressions in the book of Acts. Here, no doubt, lies the strength of his case—here, if anywhere. But may we not account for the language here employed without accepting the conclusions which he would derive therefrom? Let us see. In the Commission our Lord says, "He that believeth and is baptized shall be saved," Mark xvi. 16. Again, in Acts ii. 38, and xxii. 16, we have these words,—"Be baptized every one of you . . . for the remission of sins—Be baptized, and wash away thy sins." That is, beyond all doubt,—"Be baptized, and be saved—be baptized for the remission of sins—be baptized, and wash away thy sins." Is not this plain? Ought not these passages to settle the whole controversy?—My answer is twofold.

1. We must not overlook the context here. We do read in the Commission, "He that believeth, and is baptized shall be saved;" but we do not read, "He that believeth not, and is not baptized, shall be damned." Does not the damnation here turn, therefore, not upon the absence of baptism, but upon the absence of faith, the proper prerequisite for baptism, and the grand instrument of salvation? Which conclusion would seem to be strengthened by that striking parallel passage,—"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him," John iii. 36. Again, if we read, "Be baptized for the remission of sins," do we not read, "Be baptized every one of you, in the name of Jesus Christ, for the remission of sins?" And again, if we read, "Be baptized, and wash away thy sins," is it not immediately added, "calling on the name of the Lord?"—And have we not, therefore, a right to infer, unless—WHICH WE ARE NOT—we were expressly taught to the contrary by some other passages—that the "remission of sins," and the "washing away of sins" are to be associated with "the name of Jesus Christ," and "the name of the Lord," and not with the waters of baptism?

2. We must recall the circumstances here.—On the one hand, they were such as are common to all ages. No one could ever, in any age, pretend to be a Christian without repentance toward God; and then faith in our Lord Jesus Christ; and then obedience to the commands of Christ. Such, for all who would be saved, were the requirements of the Gospel at first. Such they still are; and such they will be to the end of time. But, on the other hand, there was a peculiarity about the apostolic period, which, of course, has long since passed away. When Christ issued his precepts, and while the apostles lived to give their inspired exposition of them, the danger of mistake in regard to their meaning existed in the very smallest degree; while, as to the positive precepts of the Gospel, it should seem as if mistake was impossible. They might even then, be disobeyed, but they could scarcely be misunderstood. What follows? Plainly this,—that no man could then pretend to be a Christian until he had bowed to apostolic authority, and accepted apostolic baptism. It is in contemplation of this state of things that the celebrated Robert Hall, in his "Terms of Communion," thus writes:—"We are willing . . . to acknowledge, that he who, convinced of the Divine origin of Christianity by the ministry of the apostles, had refused to be baptized, would, at that period, have been justly debarred from receiving the sacramental elements. While the apostles were yet living, and daily exemplifying the import of their commission before the eyes of the people, it would have been impossible to pretend ignorance. Nor could that sincerity fail to be suspected which was not accompanied with an implicit submission to their authority."—Thus in those days the unbaptized Christian would be an anomaly unthought of, and unknown. And so,—I write here as a fanatic, as many may think; while even sympathizing brethren may find it hard to sympathize with me here,—so it will be in days yet to come, though from somewhat different causes. That is, the force of truth will effect hereafter, on behalf of the ordinances of the Gospel, the same results were wrought at first by the more immediate weight of apostolic authority. And when, as it some day will be; that force shall be brought into full play, as surely as our theory of baptism is the New Testament theory, so surely will it become the theory universally accepted among all the followers of the Lamb. Then, as in apostolic days, New Testament baptism will be the rule, and the unbaptized Christian will be as much of an anomaly as he would have been in the beginning. But such a time is not come yet; and it is ages since such a time was known. Clouds of error, on the subject of baptism, have for centuries dimmed and darkened our spiritual atmosphere;—They have quenched the vision of the masses on this subject, and obscured and perverted the view of multitudes of pious, and thoughtful, and conscientious believers. We may wonder how this should be, but the fact is unquestionable.

Such, then, being the circumstances in which we now find ourselves in regard to this baptismal question, I would ask, are they really such as to involve all Pseudobaptist believers in mortal sin? With the views which they hold on the question, would their immersion be a service accepted by heaven? Trained as most of them have been,—and it is hard to exaggerate the influence of early association and,—it were scarcely to

be expected that they should hold any other views. And is this,—I will not say their involuntary error, yet well nigh their inevitable one,—is this their error really to shut them out of heaven?—and that notwithstanding all the truly Christian graces, (the gift of God's own hand,) and character, and attainments, and usefulness by which it may be accompanied? If so,—the Lord have mercy upon us all! upon the best among us—upon the best and holiest, and best baptized men that ever lived!—since "there is not a just man upon earth, that doeth good, and sinneth not;"—and, "If thou, Lord, should'st mark iniquities, O Lord, who shall stand?" No! no! from the utmost depth of my soul,—I wish I could find words strong enough to express my sentiment here,—from the utmost depth of my soul I must reject and abhor the conclusion to which Mr. Crawford's baptismal theory here points; while I exultingly anticipate the time when I hope to meet all—all, not one left out—my own errors purged away as well as theirs,—all, baptized, or unbaptized, who, in the exercise of a living faith, "have washed their robes, and made them white in the blood of the Lamb."

Your fellow-laborer in the truth,
J. DAVIS.
Charlottetown, P. E. I., July 14, 1869.

Religious.

CHURCH BUILT IN FIVE DAYS.—Rev. F. B. Scherer, a Lutheran missionary in the West found a favorable field for his labors at Waterville, Kansas, one hundred miles west of Atchison, on the Pacific Railroad. The people were favorably inclined, but they had no house of worship.—Whereupon he, with others who were willing to assist, went to work, May 11th, hewed logs for sills, and by Saturday night put up a plain church twenty by thirty feet, enclosed it, laid loose boards for a floor, and on Sabbath, the 16th of May, dedicated it to the service of God. The cost was about \$350, of which only \$110 dollars remain as a debt, which must be paid soon.—Christian Intelligencer.

ROMISH BELL DEDICATION.—At St. Joseph's Cathedral in Buffalo, N. Y., July 1st, a carnival was "blessed." The bells, forty-three in number, were decorated with flowers, and hung in the aisle of the cathedral. Bishops Ryan, of Buffalo; McQuade, of Rochester; Farrel, of Hamilton, Ontario; and Lynch, of Toronto, participated in the exercises; and one hundred priests occupied the sanctuary. The ceremonies lasted from 10 a. m. till 2 p. m. Bishop Ryan sang the Pontifical high mass, and Bishop McQuade preached the sermon. The bells were first "baptized" with holy water, by the bishop, anointed inside and out with holy oil, essence poured under them, and each blessed, and at the conclusion, were sounded three times, by the bishops and spouses and christened.

Mr. George Peabody has added another million dollars to his gift for the promotion of education in the Southern States. His endowment for this cause, therefore, amounts to no less than two millions of dollars, the annual interest of which is now in excess of \$130,000,—a sum sufficient to carry on the work at present contemplated. In his letter to the Trustees, Mr. Peabody speaks of the precarious state of his health, of his confidence in those to whom he has entrusted the management of his gifts, of his pleasure in the cordiality with which his bounty has been accepted in the South, and of his gratification at the appointment of Rev. Dr. Barnas Sears as General Agent of the Fund. Mr. Peabody says:—"I have constantly watched, with great interest and careful attention the proceedings of your Board, and it is most gratifying to me now to be able to express my warmest thanks for the interest and zeal you have manifested in maturing and carrying out the designs of my letter of Trust, and to assure you of my cordial concurrence in all the steps you have taken."

Dominion and Foreign News.

TORONTO, July 15.—On invitation of the Oswego Board of Trade, a deputation of the Toronto Board of Trade will join the Canada Press in an excursion to Oswego on the 2nd prox. The subject of a new Reciprocity Treaty will be discussed.

THE GOVERNOR GENERAL AND THE QUEBEC SOCIETIES.—A Quebec despatch of the 13th contains the following unpleasant intelligence:—"An unseemly contention, like that which occurred at Montreal, took place to-day between the different national societies here, in the presentation of an address to the Governor General. The President of the St. Jean Society claimed the precedence. The others objected, but offered to draw lots. This was refused, and the Governor hearing of the dispute, refused to receive any of them."

New Brunswick.

FATAL ACCIDENT IN ST. JOHN.—On Thursday morning a man named Daniel Fadden, native of Halifax, a seaman on board the "M. & E. Cox," lying at Partridge Island, St. John harbor, fell from the topmast rigging and was killed.

A VIOLENT THUNDER STORM passed over Scotch town on Saturday, the 10th inst. The claps came with such majestic power that many of the houses trembled to their very foundation. The lightning flashed forth as if charged with heaven's fiery indignation. A cow that was grazing in her pasture was struck with a bolt from the opening cloud and instantly died. This, so far

as we know, is the only injury done; but the alarm was terrible.—Visitor.

Reports of the crops from all sections of the Province are highly encouraging. The up-river districts, especially, never looked more promising.—Id.

STRANGE ANIMAL.—The News hears that a strange four-footed creature has been caught recently in a bear-trap, in the County of Charlotte, fifteen feet in length. No animal of the kind has been seen before, in that locality at least, and it is their intention to have the skin stuffed and put on exhibition.

THE SCOVIL CASE.—The examination of Mr. S. J. Scovil on his application for discharge from custody in twelve different causes, in accordance with the terms of the Insolvent Confined Debtor's Act, took place before Judge Waters in the Kingston gaol on Monday. A. L. Palmer, Esq., Q. C., appeared for the applicant, and H. Crawford, Esq., of the firm of Crawford and Pugsley, for two of the creditors. The applications were successful in eleven of the cases. In one, that of Frith et al vs. Scovil, discharge was refused.—News.

LIGHTS ON THE RIVER.—The Marine Department have completed the erection of three Light Houses on the River St. John, and expect within a fortnight to have all of them up and ready for use.—Id.

The United States.

The Pennsylvania Democratic State Convention met at Harrisburg on Wednesday last, and nominated the Hon. Asa Packer for Governor, and the Hon. C. L. Peristing for Judge of the Supreme Court.

A collision occurred on Thursday night between an express and a freight train on the Erie Railroad, near Middletown, New York, by which several cars were smashed, and, taking fire, burned to death six wounded passengers.

PUBLIC GAMBLING.—The street railway companies of Cincinnati increase travel on their lines by a novel plan. All the tickets are numbered and are like theatre tickets, in having coupons. The passenger retains one part with a number upon it corresponding to that he gives up. All the tickets taken in a week are saved, placed in a wheel, and one is drawn out. The holder of the coupon whose number corresponds to that of the ticket draws a prize of fifty dollars. The plan induces all passengers to buy tickets, and diminishes the opportunities for stealing on the part of conductors.

Chicago has built twenty-five churches the past year, at a cost of two millions of dollars.

New York, July 19.—Sterling exchange 110. Gold 136½—steady.

CUBA.—New York, July 19.—A despatch from Havana says that sickness is increasing in the ranks of the Spanish and rebel armies and the mortality is frightful. It is estimated that the death amount of fifteen per cent. monthly of the men in field on both sides.

LATEST FROM EUROPE.

By Atlantic Telegraph.

GREAT BRITAIN AND RUSSIA.—The "Times," of Wednesday the 12th, in an article on the progress made by the Russian power in the East, regards the absorption of petty Musselman States by Russia as a benefit to the world, but says her presence in Asia must be consistent with the maintenance of British authority in India. With India prosperous and contented, continues the "Times," we are safe. When the security of our power in India is felt, and all fear of Russia is dissipated, both countries may unite to develop the vast regions committed to their care.

ENGLAND.—The Irish Church Bill was read a third time in the House of Lords on the 12th inst., and after the adoption of important amendments, and the incorporation of the principle of concurrent endowment, the bill was passed. The first amendment cancelled the clause permitting Bishops to retain their seats in the House of Lords; the second is in the form of a proviso for furnished residences and glebes for the Catholic and Presbyterian clergy.

On Wednesday the bill was taken up in the House of Commons, and all important amendments made in the House of Lords disagreed to, including changes in the preamble and date of disestablishment. The debate was opened by Mr. Gladstone, and continued by Disraeli, Bright, Sir Roundell Palmer, and others.

The Earl of Derby and forty-six other Peers have signed a protest against the Bill.

The London "Times" says that the bill will go back to the House of Lords very nearly in its original shape, and it counsels the Peers to limit their opposition to the measure to the Derby protest.

The Irish Church Bill was debated in the House of Commons until a late hour on Monday the 19th. Two important amendments in the bill made in the House of Lords were defeated: one by 347 to 240; the other 290 to 318. These results were hailed with cheering on the Ministerial side.

Meetings of the people in support of the Commons on the Irish Church question, still continue to be held in various parts of the Kingdom.

In the International Rifle Match on Wimbledon Common, the riflemen of Scotland were victorious, beating those of England and Ireland.

Right Hon. Henry Labouchere, Lord Taunton, died on Tuesday 13th inst., aged 71 years.