

Correspondence.

For the Christian Messenger.

Mr. Editor,—

Being engaged at the time in a paper discussion on the subject of Baptism with a Pedobaptist minister, I did not reply to the letter of Elder John Davis, of December last, in which he refers to my Address on Baptism, and asks sundry questions relative to my views on the design of Baptism, the work of the Holy Spirit, a sinner's acceptance with God, &c. &c. That discussion has recently closed, and, with your permission, I will endeavour to treat Mr. Davis' questions in a fair and scriptural manner, in the hope that we may understand each other, come nearer together on the truth, and at least cherish feelings and exhibit conduct becoming the gospel of Christ.

I thank Mr. Davis for his friendly notice of my pamphlet, and hope it may be as useful as he predicts. Let us now consider his first question, "The efficacy of Baptism." He asks, "Is it saving, or is it not? &c." I cannot tell how much or how little efficacy the Lord may attach to his own positive institution. Although I might never be able to decide with certainty what efficacy there is in Baptism, I may believe in the Saviour, and love and obey him and enjoy his favor. I have nothing new to offer on this subject. I can neither receive myself, nor offer to another what is not as old as the New Testament. I fully agree with Mr. Davis that there is salvation only in the death of Jesus—that his blood cleanseth from all sin. Let this be distinctly understood by him and all who wish to know my sentiments on this point. He who thinks that water takes away sin, or would mingle it with the blood of Christ for this end, I regard as an idolater. The death of Jesus saves because he is the Son of the living God, and to be worshipped as such. Here then we agree. The question now comes up, Is baptism in any way connected with coming to the death of Christ, or receiving his salvation? We both agree that the death of Jesus and that alone has efficacy to save, but the question is now about coming to his death. Do we come to his death or receive his salvation by faith, or without faith? "By faith" Mr. D. replies—very good, we again agree. Faith does not merit salvation nor add any efficacy to the death of Jesus. It is only the channel through which salvations flows to us. I presume we do not differ in this. Jesus requires the man who would be saved to believe in him with all his heart. Does he require the same man to be baptized also for the same end,—i. e. to be saved? I believe he does. Must we part here? And if so, Why? Is it unreasonable? If Jesus requires a man to believe in him, can it be unreasonable to require an act of submission also? "But" says the objector, "a man is in danger or relying on an act of his own, instead of relying on the obedience of Christ." There certainly is a danger of this. But it is not an act of his own if Jesus positively commands it; God's positive commands originate with himself, and are entirely different from those which men would appoint. They are divinely adapted to lead the obedient away from every other object and fix the mind upon God. Who would have thought of the cure God appointed for the bitten Jews? Would those who looked at the brazen serpent and lived, think the power was in the brass to heal or in that God who appointed it? Would the man who washed in the pool of Siloam, think that the power that cured him was in any other than Jesus? And if Jesus commands the man who believes on him to be baptized, and promises that he that believeth and is baptized shall be saved, will that man who obeys Jesus think that the efficacy is in any but in Christ? No man who is a fit subject for baptism can so think. He believes with all his heart in the death, burial, and resurrection of Jesus, and submits with all his heart to the divine institution that points to this work of Christ.

But how does Mr. Davis practically view christian baptism? Does he treat persons as saved and entitled to christian privileges, without it? Suppose children of Baptists become deeply anxious about their salvation, and finally see in Jesus a Saviour that they can love, and one who is both able and willing to save them, and feel happy in trusting themselves wholly into his blessed hands. He and their parents rejoice to witness the manifest change in these young persons, and very justly ascribe it to the grace of God. Does he now treat these as christians, and invite them to the Lord's table and all the immunities of the children of God? They show that they are dead to sin and determined by the help of God to lead a new life, but they do not enjoy christian privileges. Why is this? Oh, they must be baptized first. We trust they are

dead to sin, but they must also be buried with Christ in baptism and rise too, before they walk in newness of life. They must put on Christ before they enjoy christian privileges. "For as many as have been baptized into Christ have put on Christ." (Gal. iii. 27.)

Again a pious Pedobaptist seeks admission with Mr. Davis at the Lord's table. Mr. D. does not consider this the Baptist table, but the Lord's table, for the Lord's saved people to commemorate his dying love. But he will not admit this man because he has not submitted to Christ in this institution. He has not "put on Christ." He can see no authority in the word of God for the un-baptized to commune, for the simple reason, that he can see no unbaptized person among the christians of the New Testament. This unbaptized person then, however sincere, cannot enjoy the privileges of a christian. Let Mr. Davis be consistent and we agree here.

He holds that true believers are buried with Christ in baptism, by which also they rise to walk in newness of life. We never, knowingly, bury a living man. Such cases do sometimes occur but it is through a sad mistake. The man is presumed to be dead before we bury him. Hence we would not knowingly bury a living sinner in water, which would only be a deceptive form, as he could have no union with Christ, nor be buried with him. A mistake may also occur here. The sinner must die to sin through divine influence, before he can be buried with Christ in Baptism. Neither is it proper to bury a living christian in Baptism. If a man has risen with Christ and is walking in newness of life, don't interrupt that godly walk by a burial. Let him live and walk on.

In a former pamphlet I spoke of Baptism as a change of state or position. I distinctly and elaborately showed that the heart, both in its affections and purposes, was changed by the Spirit of God, when the man believed with all his heart in Jesus, and determined in God's strength to forsake his sins, and love and obey the Lord; and that this must precede Baptism—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 still hold the same ground, viz. that a man is not in the same state or position after he has been buried with Christ in Baptism, and has risen with him to walk in newness of life as before. With me the grave always separates states. While therefore 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.

When Jesus instituted christian Baptism and gave his last commission to his Apostles, which was to hold good in all places, and till the end of time, he says, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." (Mark xvi. 10-16.) Jesus here locates both faith and baptism before salvation and I dare not alter it, though others should say, "He that believeth shall be saved and then be a fit subject for Baptism." I must believe Jesus and disbelieve those who may alter his commission. We go next to Acts ii., where the Apostles first preached the gospel Jesus gave them with the Holy Spirit. When the people heard the plain, pointed, heart searching preaching, they believed it so firmly, that they were pierced to the heart, but did not feel that they were. They felt deeply condemned and asked "what shall we do?" They were told to repent and be baptized in the name of Jesus, &c., and they should receive the gift of the Holy Spirit. They did so and were saved. They felt God's Spirit bearing witness with their spirit that they were born of God. They had then complied with Jesus' terms in the commission and could claim his salvation.

I will mention one other case, Saul of Tarsus met Jesus in the way to Damascus. He spoke to him, convinced him of his sins. Saul believed in him with all his heart. No repentance could be more thorough than his, still he did not feel that he was saved. He spent three dismal days in grief and blindness. At length Ananias came from Jesus to tell Saul what to do. He said "Arise and be baptized and wash away thy sins calling on the name of the Lord." Saul did so, and complied with the terms of Jesus' commission and enjoyed his salvation. He never imagined that water had efficacy to save, but the death of Christ, and he would glory in nothing but in the Cross of our Lord Jesus Christ. Christ had delivered him from the curse of the

law, &c. But he had done it through his own appointed institutions. Hence Paul could say, "The law of the spirit of life in Christ Jesus has made me free from the law of sin and death." I intend (D. V.) to reply to other questions in Mr. Davis's letter in my next.

Yours fraternally,

D. CRAWFORD.

New Glasgow, P. E. I., June 3rd, 1869.

For the Christian Messenger.

SISTER M. B. DEWOLFE.

Bro. Selden,—

A letter from Sister DeWolfe, dated "Calcutta, April 5th, 1869," conveys the painful intelligence, that the neuralgia complaint which assailed her some time after her arrival in Burmah, had returned with increased virulence. It seriously threatened the entire destruction of her health, and the consequent annihilation of her long-cherished hope of usefulness in that distant land of heathendom.

She states that, as there was no prospect of obtaining any effectual medical aid nearer than Calcutta, all the Missionaries, and particularly Rev. Dr. E. A. Stevens, to whom she had been specially referred by the Board for advice, unitedly advised and strongly urged her to proceed thither for that purpose. Being very reluctant to subject the Board to extra expense, she deferred till it became evident that this measure presented the only reasonable prospect of permanent relief, and future usefulness in the cause of Christ.

At the time of her writing she was so far restored as to entertain a strong hope of being able shortly to resume her studies in Burmah, and, by the Divine blessing, to labor successfully there.

Two kind and valued sisters and an esteemed brother in Newport, to whom these facts have been communicated, have expressed a readiness to contribute directly toward liquidating the expense incurred by reason of this heavy affliction endured by our beloved missionary sister. It is presumed that many of her personal friends, as well as friends of the Mission, will readily furnish special contributions for this benevolent object. This will undoubtedly be consoling to her in a time of sore trial, while it will aid the Foreign Missionary cause in general. Any sums remitted for this object will be gratefully acknowledged, as below.

Extra Contributions for Miss M. B. DeWolfe.
Mrs. Robert Ritchie, Newport, - - - \$1.25
Mrs. Mary, widow of the late Rev. G. Dimock, do. - - - - - 1.25
A Friend of the Mission, do. - - - - - 2.50

Yours as ever,

CHARLES TUPPER, Secretary.

Newport, June 6, 1869.

P. S.—Sums received for Foreign Missions will be acknowledged as soon as convenient after my return to Aylesford.

C. T.

For the Christian Messenger.

IN MEMORIAM.

MRS. MARY JANE SPINNEY,

Wife of Beriah Spinney, and daughter of Freeman Whitman, of New Albany, was led in early life to seek the Saviour. When about twelve years old she saw herself to be a lost sinner, but although she read the Bible much, and sought God in prayer, it was not till she was about eighteen years of age that she made a public profession of religion, which she adorned till her departure to a better world.

Six years ago last March she was united in marriage to Mr. B. Spinney and moved to Aylesford, where she has been beloved by all who knew her. Truly it may be said of her that she has lived the life of the righteous, and although her health has been failing nearly three years, and she has lost two loving children, she would neither murmur nor repine, but would say, "Whom he loves he chastens." During the winter past she has been gradually sinking under consumption. Rev. Dr. Tupper and other ministering brethren and friends, visited her from time to time and would find her calm and serene. On the morning of the third inst., as her friends were standing by her bedside expecting her to breathe her last, she looked up and rejoiced in the bright prospect before her, and then sang a few lines of "There is a happy land." At her request the writer and his companion were sent for, but in about twenty minutes after, her spirit took its flight to the world of glory and blessedness, where "Saints immortal reign."

On the Saturday following her remains were conveyed by kind friends and neighbours to Greenwood's square for interment, and as Rev. Dr. Tupper was away from home, the occasion was improved by Rev. Obad Parker, from Prov. xviii. 10.—Communicated by Mr. Gardener Tufts.

(Yarmouth papers please copy.)

Missionary Intelligence.

SOUTHERN CHINA MISSION.

LETTER FROM MR. PARTRIDGE.—Hongkong, Dec. 20, 1868.—I have just returned from an "upper room," and I cannot deny myself the pleasure of writing about it at once.

The Native Church in Hongkong.—Our party went up to Canton a week ago yesterday and spent nearly a week. As I was coming away, Mr. Graves gave me a letter to Mr. Lechler, (of the Basle mission in this place,) saying some of Dr. Dean's church members were remaining, and I would probably be interested to see them. I took the letter to Mr. Lechler yesterday, and he kindly offered to take me to their place of worship.

So I called on him at ten o'clock this morning, and he went with me to the room where the Tieu chiu people assemble to worship the true God. As we passed along the streets, I could see nothing to indicate that this was the Sabbath; for the Chinese have no day of rest. Bricklayers were adding bricks to the walls on which they were at work yesterday. Carpenters were sawing and planing, merchants were buying and selling, fishermen were coming and going, and all seemed to say so sadly and yet so plainly, "We have no rest, because we have no God."

Down on the street near the water's edge, we passed through a room filled with merchandise, and ascended a dark stairway to the room where a few faithful ones strive to uphold the cross of Christ. The seats on the floor will accommodate about seventy-five persons, and the temporary gallery perhaps thirty more. In some way these people had heard that I was coming this way to join Dr. Dean, and had requested Mr. Lechler to let them know of my arrival. There were but few present at first, but very soon forty or more came together.

As I was like a dumb man among them, I could learn very little respecting individuals; but there were some who knew Dr. Dean, and they seemed interested to see me. They have occupied this room two years. Mr. Johnson paid the rent the first year; but not being able to pay it longer, they have in some way paid it themselves since. One of Mr. Johnson's former assistants seems to be the leader, and his son, a merchant here, assists materially in paying for the room, which costs them ten dollars per month. The services began with singing, after which one who seemed to be a leading man, offered prayer, all the congregation rising.

Then Mr. J's assistant read a passage of Scripture, after which the one who prayed, preached about fifteen minutes. The assistant then followed, preaching about the same length of time. The listeners were very attentive and apparently interested. O how I wished I could speak their language, that I might tell them of the boundless love of Christ. I hope I shall not be impatient; but the barrier between me and this people seems very formidable. After the preaching they sang a hymn, and the service was closed with prayer.

Chinese Hospitality.—As Mr. Lechler had returned to his own duties, these people took me to the house of the merchant, the son of the assistant, and through him expressed a wish to send a letter and a package or two to Dr. Dean. As soon as we had reached the house, a boy was ordered to prepare tea. He kindled a fire in a small portable furnace, and sat down beside it with a fan, and in a few minutes had ready a small kettle of boiling water. The water was poured into a diminutive tea-pot containing tea leaves, and quickly poured out into very diminutive cups. The first cup was given to me, as a mark of respect, I suppose; and though it would have caused no self-denial to refuse it, I drank it down, stoically enough I fancy, to suit even my tea-drinking companions. The merchant was going to send a boy to learn where I was staying; but three of the men wished to go, that they might know where to leave the articles for Dr. Dean.

This morning's experience is full of interest to me; for the dialect which the preachers used is that which I am to learn. I find much encouragement too, in the fact that these people are able to sustain preaching here. I feel now that, if I could have merely that one small room and the congregation I saw there, I would be willing and more than willing to spend my life here in giving to this feeble few the word of life.

The merchant of whom I spoke says the Tieu chiu people have greatly increased since Mr. Johnson left; and though I cannot speak authoritatively, it does seem as if it would be a great advantage to us to have a missionary here. While we were in Canton, my wife became much interested in the schools for girls.

Chinese Religious Services.—Hongkong, Jan. 3, 1869.—The two Tieu chiu brethren who officiated at the services of which I have spoken, came up a few days since with a letter for Dr. Dean and a present for him, and for my wife and myself a basket of oranges and bananas. On New Year's day they came again, bringing their cards, to offer us congratulations, and wishes for a happy New Year. We promised them that we would attend their services on Sunday, so we went down this morning. The room had evidently been newly swept and the table was covered with a figured cloth; company was very evidently expected.

The brethren greeted us very cordially and gave us chairs, which did not seem to be a part of the usual furniture of the room. The room was filled, there being more than a hundred present. Good order was observed throughout.

* Mr. and Mrs. Partridge were detained a short time in Hongkong and vicinity, while waiting for a vessel to take them to their station in Bangkok. They employed part of their time in visiting the Baptist brethren of the native churches in Hongkong and Canton.