

Correspondence.

For the Christian Messenger.

NOTES BY THE WAY.

LETTER FROM ST. JOHN, N. B.

STUBBS' HOTEL.

Mr. Editor,—In my last letter I informed you of my safe arrival at Amherst, Nova Scotia. Here I spent several days, giving myself up entirely to the disposition of friends old and new, who, I can assure you filled up every hour with joy. The Revs. Brethren Miles and Steele acting as "Masters of Ceremonies," acquitted themselves, as those well accustomed to "take wayfarers in," and do for them.

One day was devoted to riding, and such scenery, such views, it has rarely been my pleasure to enjoy. I freely say "I yield, I yield, I can hold out no more." The beauty of God's world in nature, is not all to be found under the empire of the "Stars and Stripes." It would do our Yankee people real good to visit the Provinces;—I suppose I ought to say the "Dominion," but I somehow like the old style of expression,—even if I cannot have a preference for the Government. It does do a great deal of good for "folks" to go away from home occasionally;—from what I learn I am greatly mistaken if the exchange of visits between the people of the Provinces and the States, does not at length lead to the exchange of hearts, and so inspire mutual love and admiration, of common interests, social, commercial and pre-eminently natural.

The church at Amherst is doing finely. Bro. Steele is greatly beloved as "a good minister of Jesus Christ," and is well defending "the faith once delivered to the saints." The Rev. Mr. Miles the former pastor of Amherst church, is fully occupied on the Sabbath, having two preaching stations, where, he in all fidelity sets up "the banner of the Lord" and of whose success we heard on all sides. It was my privilege with our company to attend service at the Baptist church. Several persons participated in the exercises of the occasion, among whom was Rev. A. V. Dimock who, referring to precious memories and the regular "line of Succession" declared himself "the son of a minister, the grand son, and the great grand son of a minister." It was most gratifying at the close of the meeting to witness the reception given him by the aged people, and doubtless for his names sake, to us all. We shall not soon forget Amherst or its people, its churches, its clergy or its Court-room, judge—and councillors.

By the way, this Court-room presented to American eyes a queer aspect; on first entering we beheld "his Lordship on the bench" dressed in "gown and bands;" he looked pious enough to begin worship by reading a hymn, but we soon found it was the law they were after, rather than the Gospel. The Lawyers were in robes also; among the number, one by the name of Blanchard, from Halifax, whose dignity most favorably impressed us all, in contrast with the tongue and manner of the opposing Counsel. To the praise of judge Wilkins be it said, he had meekness and forbearance enough to commend him to any Baptist Council for ordination, if his piety would stand the test, of which of course, I knew nothing.

We next found ourselves in Sackville, N. B., where excellent accommodations were provided,—but, for the want of promptness on the part of the servants, in the morning, we nearly lost the train which would have detained us two days. A run on the "European and North American Railway" brought us to St. John, a city of fair proportions and no mean pretensions. We selected rooms at the "Stubbs Hotel" and after refreshing ablutions and a grand meal, we "took the city" on foot,—and then, the suburbs with carriage. It was the good fortune of my companion and myself to stumble on the political speech making of the five candidates for the two seats in the Provincial Assembly. I have heard some "tall talking" in my day in the United States, both by the Republican and Democratic leaders, but such pleading and begging for votes, I never did hear; one old man, who, for fifteen years had been favored with office, cried most lustily, and like "Oliver Twist" held out his hands "asking for more." We heard all sorts of talk about the government, but finally concluded that New Brunswick would gracefully "accept the situation."

Having performed full duty at Halifax, the conclusion was to keep the Sabbath in this city, by listening to the word preached. This was sacredly adhered to, broken only by the delivery of a short talk to the children of the Free Baptist Sunday School of Waterloo Street. Sab-

bath-morning we heard the Rev. Mr. McKenzie of the Leinster St., Baptist church, on the "danger of temptation and the method of escape." It was a sound practical discourse, delivered with much feeling to a large and very attentive audience. In the afternoon we heard the Rev. Mr. Alward of Kansas at the Pitts street Chapel on "Lord remember me." In the evening we went with the crowd to the Germain street church, Rev. Mr. Cary's. He preached from the text "Are there not twelve hours in the day." The sermon was full of thought and well put. I learned through a pious man, of the legal profession, who kindly became our guide, that all our churches were prospering in St. John. Success to the cause and harmony among the brethren.

D. H. M.

For the Christian Messenger.

A PROTEST AGAINST CAMPBELLISM.

PART III.

IV. I protest against the manifest and deplorable tendencies of the Campbellite doctrine of baptism.

I have indicated,—these tendencies in one direction,—namely, to the puffing up with a false confidence of such as have been baptized. I would here remark upon these tendencies as they arise in another direction,—namely, the groundless and presumptuous condemnation of unbaptized believers. I have already had occasion to refer to Mr. Crawford's views in regard to this class. He has never explicitly denied the inferences fairly deducible here from his baptismal theories. He does indeed say, "Let his [that is, my] mind be at rest as touching the pious dead who were unbaptized. If it is Jesus' will that they are saved, what is that to him? Let him follow Christ." I say nothing here upon the unfitness and flippancy of Mr. Crawford's style of talk in this place. Yet one might well retort upon him in this fashion;—"If it is the will of the Master to save all who believe in his precious blood, unbaptized as well as baptized, what is that to thee? Be thou careful to find thine own way into the heavenly kingdom, without seeking to shut its doors in the face of any to whom the Lord thereof has been pleased to open them. Who art thou that judgest another's servant? To his own Master he staudeth, or falleth." Passing this, however, I observe, that in the expressions quoted as above, and in "many like words," Mr. Crawford reveals the uncharitable aspect of his baptismal theories, while at the same time he seeks to cast a veil over that aspect. Others, however, are less reserved here than he is, and speak out plainly where he hesitates, and hangs back. There is the "Gospel Preacher," for instance, a volume of sermons by Elder Benjamin Franklin, a Campbellite champion, who laboured on our Island last summer. I here subjoin two extracts from the above volume.

In a former communication I noticed an analogy suggested by Mr. Crawford between baptism and the marriage ceremony, and condemned it as being alike unscriptural and dangerous. Mr. Crawford replies here in these terms;—"When I spoke of baptism holding the same place as the marriage ceremony, I meant it as an illustration, and not a proposition to be proved by Scripture." Thus he all but gives up his point, and is at no pains to defend it. But now let us hear what Mr. Franklin has to say in regard to this same analogy. He discourses on "Conversion, or turning to God," from the text, Acts iii. 19. He states in regard to turning to God, that it involves certain changes; which will be found enumerated in the extract here given; and which reads thus:—

"No two persons can properly enter the marriage relation without three similar changes. 1. A change in heart. 2. A change in the life. 3. A change in the relation, or state. In the acquaintance the parties form, the faith or confidence in each other becomes such as to change their hearts or affections. Here there is a change in their feelings, and the desire to enter the marriage relation is established. This is followed by a visible change in their lives. A series of preparations for an anticipated new relation commences. They are still single, notwithstanding the change in heart and life. The time is appointed, and the marriage ceremony is performed. Before that ceremony they were each in a single state. Now they are married, the state is changed. When did they enter the marriage covenant? When did they enter the new state? When their hearts and feelings were changed? Certainly not. When their lives were changed, and a change was seen in their actions? By no means. But when the marriage ceremony was pronounced. This is the time when they entered the new relation. The whole relationship, throughout the entire train of connections on both sides, was changed

the moment that ceremony was pronounced. It did not change their hearts or lives, make them any better, or love any more ardently; but it changed the relation. The marriage is not dated from the time of the first change they experienced in their hearts, nor from the time of the first change in their lives, but from the time when the marriage ceremony was performed.

If the gentleman is worth a million of money, and falls dead one minute before the ceremony would have been performed, the lady is not legally entitled to one dollar interest in his estate. If he falls dead one minute after the ceremony is pronounced, she has an interest in it. There is something in an 'external performance,' an 'outward act.' The changes in the heart and life were necessary, and they were not prepared to enter the new relation without those changes; but the act of entering was a separate thing.

So the changes in the heart and life of the sinner are necessary, and he would not be prepared to enter into the kingdom of God without these changes, or to enjoy the kingdom when in it; but they only prepare him to enter, and do not transfer him into the kingdom. And in like manner, immersion into the name of the Father, and of the Son, and of the Holy Spirit, of a penitent believer, has no tendency to change the heart, and is not designed for that purpose, but is solely to change the relation. In it the proper subject is transferred 'into the name of the Father, and of the Son, and of the Holy Spirit—into Christ—into one body—into the kingdom—into a state of justification, or pardon. The person, then; being turned to the Lord in heart by faith, in life by repentance, and in his relation by immersion, is, in heart, and life, and relation a new creature."

This surely is Campbellism outspoken, bold, and bald. The other extract from the same volume is conceived in the like spirit, and is perfectly terrific in the conclusions to which it points. It is taken from a sermon on the text, "By grace are ye saved, through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast." Eph. ii. 8. Mr. Franklin says, in the outset of this sermon, "This text is selected, because it contains the clear statement concerning our salvation, that it is by grace, and through faith. The theme for this discourse will be, the different things to which salvation is ascribed in the New Testament, or the different things by which we are said to be saved, or justified. We are said to be saved, or justified, by faith, by grace, by his blood, by his life, by the Spirit, by works, by baptism; and in one instance the apostle exhorted his audience, saying, 'Save yourselves from this untoward generation.' The leading purpose of this discourse will be, to explain, illustrate, and show in what sense all these expressions are used; that they are perfectly consistent with each other, and with all the other Scriptures, and at the same time each one strictly true in itself." Heaving passed over the ground thus marked out, the preacher thus proceeds:—

"In every case where a soul is lost, there must be a point beyond which there is no turning. By some means, the popular view has settled down in the conclusion, that death is that point. Hence some have been singing, and others are yet,—

'And while the lamp holds out to burn,
The vilest sinner may return.'

But no man can prove that this is true. That no sinner beyond death can return, is doubtless true. But that at any time this side of death the sinner can turn to God, and be saved, no man can prove. God can be vindicated—be shown to be as holy, just, and good, and refuse to receive the man who has sinned against him, rejected all his mercy, and despised all his grace, till he cannot obey the gospel, as if he would refuse to receive him when he desired to turn just after death. When a man refuses to obey the gospel till he cannot, refuses to come to the Lord till he cannot come according to the gospel, it is disloyal in the preacher of the gospel to promise him salvation without obeying the gospel, and preach at the funeral that the man who lived and died without obeying the Lord Jesus is saved. What if a man did express a desire to be saved just before he died? Did not the rich man in Hades express a desire to be saved just after he died? Neither obeyed God while he could. When his time was out, he could not. When he could not come according to the gospel, the door of the kingdom, body, or church was shut, no matter whether before death, or at death. If a man will not come to the Saviour while he has health and strength to obey the gospel—to come to God according to his law; if he will not become a christian, or a disciple of Christ, while he can, shall any man of God stand up and tell him that the Lord will receive him when he cannot become a christian according to the law of God? This is a case in which the enemy tries preachers of the gospel. Many times, by appeals to their sympathies, he overcomes their judgements, and induces them to forsake the gospel. . . . While persons can come according to the Scriptures, obey the gospel; be born of water and of the Spirit, they can become christians, and be saved. When the Lord puts his hand on them, cuts them down, so that they cannot obey the gospel, THE TIME IS PAST, THE HARVEST IS ENDED."

The capitals at the close of this last sentence are mine. Let the reader go over the above citation again; and then let him say how far

off is all this from the teachings of sheer Popery in regard to the indispensable necessity of baptism. Here they are, as given by Dr. Cramp, in his "Text-Book of Popery." "The law of baptism, as established by our Lord, extends to all; inasmuch that, unless they are regenerated by the grace of baptism, be their parents christian or infidels, they are born to eternal misery, and everlasting destruction."—*Romish Catechism.*

"Whoever shall affirm, that baptism is indifferent, that is, not necessary to salvation: let him be accursed." *Canons of Trent.* In the name of the great doctrine of salvation by grace, through faith, without works—that is in the name of the grand Pauline text which Mr. Franklin has dared to place at the head of the sermon in which he so flatly and unblushingly contradicts it,—I protest alike against the teachings of Campbellism and of Popery, with the frightful conclusions, as here indicated, in which they both land us.

I detain your readers no farther. Other things I might have noticed in the articles with which I here deal. I pass them by, however, as matters comparatively unimportant, or as having been already sufficiently handled. I do not propose to reply to anything which Mr. Crawford may forward to you by way of comment upon my present articles. Nor is it likely that I shall ever trouble you again in regard to his teachings. My purpose, in my first letter in this series, as inserted in your issue of Dec. 16, 1868, has been abundantly answered. Mr. Crawford's position in regard to the matters here discussed is abundantly defined. He can scarcely mask it again; especially in the face of his unhesitating fraternization with Mr. Franklin. The Lord save us all from vital error in regard to the way of salvation—lead us into all truth—and conduct us all at last to the world of truth, pure and unmingled; where the din of controversy is forever hushed, and the spirit of unhallowed strife never intrudes!

Your fellow-labourer,

J. DAVIS.

For the Christian Messenger.

IN MEMORIAM.

MR. ELISHA HOMES,

died at Hantsport, May 28th, in the 81st year of his age. Mr. Homes was born in Jebogue, Yarmouth, and removed to this place when a young man. Many years ago he united with the baptist church here, of which he was a worthy and esteemed member until he died.

While his relatives and friends mourn the loss they have sustained, they are comforted by a good hope that he has gained eternal life.

MR. LUPTON FAULKNER,

died May 30th, aged 76 years. He too came from Yarmouth and settled here about the time Mr. Homes did. He was a good man, and a consistent member of the baptist church. During the last two years of his life, he manifested more than his usual interest in religion, and had many seasons of sweet communion with God. Esteemed by his family, and respected in the community, he fell asleep in Jesus.

Hantsport, June 24th, 1870.

COM.

MISS ELIZA JANE WITHERS,

daughter of the late Wm. Withers, died in Granville, February 23rd, 1870, aged 55 years. Miss Withers was a worthy and much esteemed member of the Annapolis and Upper Granville Baptist church, into which she was baptized many years ago, and up to the time of her death she adorned the profession made in her youth. Her affliction, though severe, protracted, and overwhelming, was borne with well-sustained and exemplary patience. Always quiet, retiring, gentle and faithful, she ever when able to attend, filled her place in the house of God, and heard with earnest and devout attention the gospel she loved so well. Her end was peace; and confident hope is entertained that she is with the Lord. She is held in tender, loving remembrance by her friends and relatives, particularly by the mother and family who, during years of helplessness, waited on her so faithfully; and in the church she is remembered as one who inflicted no pain on Pastor or members. May we follow her as she followed Christ!

Christian Visitor, please copy.

COM.

MR. JOHN WEST.

This pious and amiable christian entered, on his rest May 19th, 1870, aged 76 years, leaving two daughters and three sons to mourn their loss. Being early blessed with the means of grace, he became impressed with the importance of personal piety as being needful for his present and future happiness. But it was not until some 30 years ago, under the faithful labor of Father Chipman that he obtained clear evidence that led him to feel he was one of Christ's chosen. He immediately, although in much weakness, followed his Saviour in the ordinance of baptism. From that time until his death he evinced strong faith in Christ, and an ardent love for his cause; he lived a godly and consis-