

Correspondence.

For the Christian Messenger. "Observer," again.

Dear Editor,— It is very evident that my Yarmouth "Opponent" knows nothing of the old saying which teaches "those who live in glass houses not to throw stones." Otherwise he would "never have taken up his pen to write," accusing others of "dishonesty," "dodging," "evasion," &c. My letter which appeared in your issue of July 11th did not claim to be a "satisfactory reply" to the "few questions" "Observer" asked "of the Baptists," and no one "supposed" so, but "Observer" himself and a few others equally giddy. But as he "wants his questions answered, not evaded," perhaps I shall be allowed to state my views upon the "point" which "Observer" maintains "is now at issue." (See Wesleyan July 28th, 1877.)

"Observer" earnestly desires answers to some half dozen questions. The first of which is as follows, viz., "Do the Baptist ministers of Nova Scotia endorse the action of the Baptist ministers in New York in re-baptizing and re-ordaining Mr. Haynes?" Our friend has committed an egregious blunder in the wording of his question. Re-baptism did not take place in Mr. Haynes' case. Re-baptism is a second baptism, and although Mr. Haynes may have been sprinkled upon, or poured upon, or even immersed, in infancy, yet he did not receive Christian baptism until, upon a profession of his faith, he was "buried with Christ." Some New York Baptist minister—not "ministers"—administered the ordinance, and Baptist ministers in Nova Scotia, and everywhere else, fully "endorse" this "action," as it is in perfect harmony with their only rule of faith and practice, viz., The Word of God.

Concerning the re-ordination of Mr. Haynes, much has already been written, but as "Observer" appears to be quite ignorant of Baptist usage, I will explain to him that Baptists believe that the authority to preach and administer the ordinances is not derived from Church nor State, nor from ministers, Councils, Synods, General Assemblies, District nor Quarterly Meetings, nor from any human source whatever, but from Christ, the Great Head, directly by the witness and endowments of the Holy Spirit.

Ordination, as practised in the Baptist Communion, does not pretend to confer any authority, ability or power on the candidate, but in a formal, solemn, and public manner to recognize him as one whom God has called, and the church over which he is ordained has chosen to the work of the ministry. In ordinations it is usual for the church of which the candidate is a member to invite a Council. Ministers are in the minority in this matter. Such Councils are composed for the most part of lay brethren. Baptist ministers do not ordain or appoint other ministers. Under God this is the business of the church or churches. The Council when convened examines the candidate as to his religious experience, call to the ministry and views of Christian doctrine, and, if satisfied, proceeds to the more public services. Should the Council so-called refuse to ordain, the church may call another, or in any case the church can have the candidate as their minister. Ministers, Councils, Associations nor Conventions can deprive the churches of their independence. Baptist churches now choose their own officers as they did eighteen centuries ago. (See Mosheim, Neander and others on Constitution of primitive churches.)

Now, Mr. Haynes had been ordained a Wesleyan minister, I presume in strict conformity to "Wesleyan Discipline," but subsequently "receiving light he arose and was baptized." A Baptist Church in New York called him to the Pastorate. He openly gave an account of his "Christian experience, call to the ministry and views of Christian doctrine," and was ordained—publicly recognized as a Baptist minister and pastor. Was there anything wrong in all this? Does "Observer" object to these proceedings? Let him then "scan" his own "Book of Discipline" and hereafter hold his peace.

Mr. Haynes, moreover, had an excellent opportunity of giving publicity to

his views of Christian doctrine, which opportunity he knew right well how to improve. So much then for Mr. Haynes' ordination as a New Testament minister of the Gospel. For one, and I speak only for myself, I see no reason why Baptist ministers here should not endorse this action of our New York lay and ministerial brethren.

"Observer" again inquires, "If they (Baptists) believe that Methodist ministers are not baptized, are not ordained, and are not members of a New Testament church?" To the first of these we briefly reply that sprinkling or pouring is not Christian baptism. Neither is the so-called "Infant Baptism" Christian baptism. The subject becoming or being a Methodist minister does not in any wise alter the case.

"Methodist ministers," Bishops, presiding Elders, Local Preachers, Class Teachers, and all others who have not been immersed upon a profession of their faith in Christ, have not been baptized according to the teachings of God's Word and the practice of the Apostles. The second question I think has been "honestly answered," and as to the third "I am almost sorry for his own sake, that "Observer" so "earnestly desires" a reply. The New Testament teaches that the condition of membership in a Christian church is a personal faith in Christ. Now can that society which admits unregenerate, unconscious infants, giving to them the "sign and seal" of membership which they are to wear and bear in after years, that Society whose "only condition previously required of those who seek admission" is a desire to flee from the wrath to come and be saved from their sins—honestly claim to be a "New Testament Church," when every society making such a claim should realize the Apostle's statement, "Ye as lively stones are built up a spiritual house, a holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ." Such a spiritual house must be built up of lively stones—converted, regenerated persons—not unconverted infants, nor "seekers," nor "members on trial," but true disciples of the Lord Jesus—saved believers. Let "Observer" study the constitution of the "Methodist Church of Canada" before he presses this question farther.

Now, concerning Baptist "consistency" in inviting "Methodist ministers to their pulpits," I suppose a difference of opinion prevails among ourselves. Some believe that we should not admit any to our pulpits, who "teach and practice error." Others there are who think it expedient to do so, relying upon those who are thus invited, that they shall while in Baptist pulpits, preach what they know to be the truth as it is in Jesus.

Let all be fully persuaded in their own minds with regard to the propriety of either course and "act" accordingly. Baptists have to suffer much now on account of their "consistency;" if strict fidelity to the Word of God should separate them still farther from others who do not take the Book of Books as their only "Book of Discipline" and rule of Faith and Practice, then must the responsibility rest with those who "obey not the truth."

In conclusion, I ask pardon of "Observer" for keeping him waiting so long without a reply. Doubtless, with all his faults, he is a good man, and he must be something of a prophet. I cannot inform him as to the "old birds," but as regards myself, I have in truth "been off to my Jordan" more than once since his last letter appeared in the Wesleyan, and by the blessing of the God I am striving to serve and obey, I trust that I shall frequently "go down into the water" with those who are able to profess faith in Him, who "came from Nazareth of Galilee and was baptized by John in Jordan."

And now I trust that friend "Observer" will answer my "few questions,"

And oblige, "ANOTHER OBSERVER."

For the Christian Messenger.

Notes from the Third Baptist Church.

The record has been allowed to stand still of late, not from lack of material interesting to the reader, but rather on account of the writer having resolved to run during the summer months at a

speed adapted to the weather, and calculated to restore the working power of mind and body. Since we wrote last the Lord has added unto us by baptism. And by His continued presence otherwise encouraged our hearts to perseverance.

A week since the writer was enjoying his vacation, having determined to have a very quiet time, he resolved to stay near home and so escape the fatigue of travel. A ride of 32 miles brought us to the chosen spot, and it proved quite as pleasant as one could anticipate; the rooms engaged at the house of a good Baptist brother, Mr. Isnor, were pleasant for situation, and the table suited to a weary man, with a fastidious appetite. The surroundings were all conducive to relaxation of the mind, and a tonic to the body. We found Bro. Bishop, of Acadia College, spending a few weeks with the Indian Harbor and Bay churches, and it was soon apparent it was to be a time of harvest. Special meetings were appointed, and souls were won. During my stay of three weeks I baptized two Sabbath mornings. I am glad to state that our young brother gained the heart's love of the people, and great was their sorrow that he could not stay longer with them, to admonish and strengthen them in divine things.

On my return home my heart was cheered by finding all well, and although the warm weather and evangelistic meetings at the rink had somewhat decreased the congregations, our prayer-meetings intimate a coming blessing. The work at the new church is progressing favorably; the walls will in another week be ready for the roof. Below you will find our financial statement for the fifth half year, ending June 30th, and I trust you will aid us with our building at this hour of need. We want \$1,500 to enable us to put the roof on and prepare the main audience room for worshipping in this fall. Reader, render us some aid, either by sending a trifle in cash, or by preparing some article for our Industrial Sale to be held next month; of ourselves we cannot do this work, but we trust in the Lord, and that you will for His sake assist those who toil hard to obtain a place for work and worship. All donations are regularly acknowledged in Buds and Blossoms, in which over 1000 separate sums have been accounted for, and a statement by and bye will be given in the Christian Messenger. J. F. A.

For the Christian Messenger.

Valedictory Service at Milton, Queen's County.

On Monday evening, Aug. 13, a public farewell meeting was held in the Baptist church at Milton, Queens, to bid farewell to Rev. J. Brown. The other churches held no meetings so as to afford opportunity for all who wished to be present, consequently there was a very large attendance. The meeting was enlivened by singing and recitations, and addresses given by Revs. D. McGregor, I. Shenton and — Barker. At the close of the address to which was appended about eighty signatures, the Chairman, Dea. James Ford, stated that not having had sufficient time to canvass all the friends for their signatures he would request that those who agreed with the sentiments of the address would rise, when the whole congregation rose in a body. When the pastor rose he was much affected and it was some time before he could sufficiently recover himself so as to reply.

FAREWELL ADDRESS.

To Rev. John Brown and wife, on leaving Milton, Aug. 13, 1877.

We need not tell you that it is with feelings of the deepest regret we have assembled this evening to give you the parting hand. During the short two years you have been with us, you have become endeared to every class. We shall long miss your cheerful kindly words, which never failed to help when given, and when needed were never withheld.

The sick, whose lonely hours have been cheered by all that you could do, by way of gifts, kind words, and prayers, will long listen in vain for your well-known footsteps. The children, whose interest you have watched over with such care, will miss you sadly; but never, in the coming years that will bring them cares, of which in their freedom they know nothing, will your memory fade, or your words of counsel be forgotten. The fruit of your labour with them will be seen when the Master shall come "to make up his jewels."

In every work of hand, purse, or heart, you have been foremost.

But mostly shall we miss you in the ministerial relation. Our hearts are indeed sad when we know that you will go no more in and out before us; no more break unto us the bread of life. It is when deprived of a blessing we learn rightly to appreciate it. You have given us uncounted words of advice and kindly warning, which have ever aimed to make us better men and women, nobler, truer Christians. If some of your labours have seemed to be in vain; if some seed seem to have been lost, "Thou canst not toil in vain." If we cannot here see the fruit from the seed sown in tears, we shall, in truth, reap in joy when the reaping time shall come.

We trust you will continue to "Scatter seeds of kindness," ever making hearts better and happier by your influence. We regret our loss as a community and as a church, and with sorrowful hearts say, GOD-BYE; and although the blue waves may roll between us, while life shall last, we will kindly remember each other, and we pray that the God in whom we, though divided, are one, and whom we are trying to serve, will bless and prosper you and yours through the years that remain; and when we shall end our pilgrim journey, may we meet in that Heaven whose beauty and glory you have delighted to dwell upon, and upon which you have led our hearts to think more and more; that land of no more parting, and where "there shall be no more sea."—"The royal land of flowers, the realm and home of life." God bless you.

REPLY.

Beloved Brethren and Friends,—

I perceive that the address just read comes not only from this church, but from other friends in Milton. You will please accept my warmest thanks for the many kind expressions contained in it. I assure you I feel the address to be too flattering, and you will allow me to look upon it as a standard which I would fain strive to reach rather than a description of myself or what I have done. I do not know what to say to you; from my heart, however, I say, May God bless you all. I can assure you that no two years of my life have been more full of sunshine and joy than those I have spent with you. With sorrow I leave you and your beautiful village, the beauty of which will long remain deeply engraved on my memory. I leave this place and this country a much happier man than when I came, with more buoyancy of spirit, with more hope and joy of heart, and as surely as the sun arises day by day, shall my prayers arise to heaven for you and yours. May you be blest with temporal and spiritual prosperity. Still go on in the cause of temperance; be good teetotalers, but better Christians, and although the deep blue sea may roll between us, we will still pray one for another, and

"Though sundered far, by faith we'll meet.

Around the common mercy seat.

Brethren, let us have an intercommunication by way of Heaven. To you, dear friends, who do not belong to this church, I offer my sincere thanks for all your kindness, and particularly to the members of this church for their uniform and continued kindness since we came among you. I wish I could in some way repay you, I can only say, May God reward you. If in public or private I have said anything hurtful to the feelings of any, I ask to be forgiven. I feel too well in how many duties I have failed; I have not been as faithful in dealing with my unsaved friends as I should have been—forgive me, I pray you—and now from my heart, as if I held your hand in mine, I ask you to give yourselves to the Lord, repent, and believe the gospel. It is my heart's desire and prayer to God that those among whom I have lived so happily, and loved so well, should meet me in Heaven. If you come to this decision I hope you will let me know. I ask you here, (and it is the last time I shall have the opportunity) in the presence of God and His people, to enter into an agreement with me that by the help of God, we will meet one another in Heaven.

"O how sweet it will be in that beautiful land,
So free from all sorrow and pain,
With songs on our lips, and with harps in our hands,
To meet one another again."

And now I commend you all to God, and to the word of His grace which is able to build you up, and to give you an "inheritance among them which are sanctified." Live in love and peace, and may the God of love and peace be ever with you. On behalf of my beloved partner and myself I say, Fare ye well, may Heaven's best and richest blessings rest upon you and yours, and in parting from each other to-night we will comfort one another with the well-founded hope that after a little while we who know the Lord, shall see one another again where the pain of parting is never felt.

JOHN BROWN.

P. S.—Before leaving Milton I was presented with \$70 by way of donation, and private gifts, for which I beg hereby to tender my sincere thanks to the givers.

In Memoriam.

MR. JOHN MCGILL.

In South Wilmot, on the 20th day of August, 1877, of consumption, Mr. John McGill, aged 23 years, leaving a young widow, with whom he had been united in marriage only about a year. The deceased was deeply impressed for some time with a sense of his guilt and condemnation as a sinner; but subsequently obtained a cheering hope of eternal life through the gracious Redeemer. Aware of his approaching dissolution, he calmly gave directions respecting his funeral, selecting the under-bearers, &c., and, remarking that a sermon on such an occasion should be preached, not for the benefit of the dead, but for that of the living, he chose for the text the solemn admonition, "To-day if ye will hear His voice, harden not your hearts." Indeed, he expressed so ardent a desire that others might profit by his early death, that he said, in effect, "he was quite willing to die now, if it might be the means of the salvation of one soul."

In accordance with his request, at the time of his burial a solemn and impressive discourse was delivered to a very large assembly in Tremont, Aylesford, by Rev. E. O. Read, from the text chosen, namely, Hebrews iv. 7, last clause, "To-day," &c.

May this combined call from God's providence and word prove a lasting spiritual blessing to many!

HENRY S. REID.

Died suddenly at Lakeville, Cornwallis, May 4th, 1877.

"In an hour when ye think not the Son of Man cometh."

There was springing grass in the valley,
And flowers and budding leaves,
And the voice of Spring returning
Came to us in every breeze.

We heard the happy building birds,
They were alive and free;
We heard the rush of the swollen streams
As they journeyed to the sea.

There was joyous life around us,
And our hearts dreamed not of fear;
And there came no sign to warn us
That the Angel of Death was near.

Till his hand had stilled the pulses
Of a kindly, generous heart,
And one, from the friends who loved him,
Must suddenly depart.

His 'bosom friend' was by him
When he tendered the unknown shore;
But the tender strength of human love
Has power to do no more.

Swiftly his life barque sped across
Cold Jordan's shadowy tide,
And left her stretching out vain hands
Upon the nether side.

There by the peaceful river
Are pleasures sure and sweet;
There the cold can never reach them,
Nor the sun, nor any heat.

But O! The human heart wails out,
"The dreadful mystery,
The awful darkness of the veil
That hides my loved from me."

'Tis nature's voice that speaketh thus
When the waves of sorrow swell,
And soothingly God's voice replies,
"With the righteous all is well."

Horton, July, 1877.

RELIGIOUS INTELLIGENCE.

ITALY.—On the evening of the 19th of July on the banks of the beautiful River Magra, were assembled a number of Christian friends connected with the church in Arcola and La Spezia. After various addresses had been given, and prayers offered, Mr. Clarke, pastor of the Baptist Church in Spezia, immersed three persons on a profession of their faith in Christ. Also in the city of Pesteja, on the 25th, after addresses delivered and prayers had been offered, Mr. Clarke baptized three persons, among others a young man who had been awakened by the service connected with the late deacon's funeral. In both these baptisms there was a young man who declared himself openly for Christ. It will be a happy time for Italy when the young in numbers give themselves to Christ.

There are now 116 lady missionaries employed as agents of various societies in India. The Indian Female Normal School and Instruction Society has 33 agents, the American Presbyterian Mission 15, Society for the Promotion of Female Education in the East 13, the American Union Zenana Mission 10, the American Board 7, the Methodist Episcopal Church 7. Several missionary societies have respectively 5, 4, and 2 each.