

of the law which he has given to remove offences. I have known children of the same family living in love together until the death of their father, but as soon as he is dead and his will and testament is read, and they are about to act on it they disagree, and they cannot sit together any longer in love. So many seem to get along in love as the children of God, until Christ's will which is called the New Testament in his blood, is read, and they are called to act on its provisions, they at once manifest an unchristian feeling, in wanting to settle these difficulties, over the divinely appointed symbols of the sacrifice of Christ, the emblems of his body and blood. Go join thy brother, and remember it is written in James 5: 19, 20: "If any one err from the truth and one convert him, let him know that he that converteth a sinner from the error of his ways, shall save a soul from death, and shall hide a multitude of sins." "No!" you say, "he has done all the wrong, and he ought to have all the trouble. It is not my duty to go after him. It cannot be in the nature of the case. It is his duty to come to me, and when he gets here to make a very humble confession too!" Stop my brother, you are making a new law. The master has settled this matter. He has said if thy brother trespass against thee, go tell him his fault. That is the law.

The second step is "if he will not hear thee, take with thee one or two more." Here is the number, take no more, or take no less, but keep to the law; act with firmness, you must not change your ground nor your language. They, one or two brethren, and the offender and yourself having met, the evidence of his guilt must be again stated, that the one or two brethren may be witnesses in the whole. They have the matter in charge and they are to act as counsellors, mediators, witnesses and judges in the matter. They may discover that the blame is in the offender or accusing brother. They are to judge who is in the wrong, and where the wrong is. If the offender is found to be in the wrong, and he will not hear, then the Saviour has laid down the same principle that he acted on himself. He came to save you while in all your sins. Now he commands you to go and labour to save your erring brother, notwithstanding his sin.

"Tell his fault," state it fairly and fully. Convince him—for so the word "tell" means. The original word is employed in several passages, where it is translated "convince." For example, Titus 1 ch. 19 v., and in John 8 ch. 46 v. Tell him his faults and convince him of his wrong. Intreat him and lay before him all your proof. Do it privately "between thee and him alone." When we have business to do with men, we want to find them alone. So in this case—though the offence be public, yet it is personal our first step must be private. Who dare presume to alter Christ's Law on this subject? It is natural, it is admirable, it is safe, it is divine.

Let me here remark that the brethren called in as witnesses, should be persons "full of wisdom and the Holy Ghost." Their service is a highly spiritual one, "ye which are spiritual restore such an one in the spirit of meekness." They should be men who fear God supremely, and who will feel an equal sympathy for their differing brethren, and the suffering cause—men who will be candid and impartial to the trespassing brother.

Before leaving this point, we must add a word on the *heavenly wisdom* and the vast importance of this measure. A thorough trial had, in the second step of labour, will, in three cases out of four, settle the trouble privately. And if not settled will, when brought before the church, save the church much time and perplexity, and it may be reproach.

The third and last step of labour to be taken. "And if he shall neglect to hear them, tell it to the church." Now, mark the proper manner. In a regularly called church meeting, lay the whole before the church, through the pastor. State the charge, in the very same words, without addition or diminution, as you brought it first before your offending brother.

If the pastor is an "Elder that rules well," and understands his duty, he will make the following inquiries:

1. Brother, have you seen the offending brother in a right spirit, "between thee and him alone," and have you "told him his fault?"—You answer, "I have."

2. Have you taken the second step, by taking one or two more with you—brethren in the same church with yourself and the offender, and are they disinterested brethren. And are they present? I have, and they are here.

These brethren are to be asked to state to the church the sin committed, and the evidence of the offender's guilt, and that he refused to confess his fault.

3. Is the offending brother present, or has he been notified to attend? He has been notified to attend, and he is here. Thus, in the mouth of two or three witnesses is every word established.

The case thus before the church, the pastor calls on the offender for satisfaction, or to show cause why he does not render it. He refuses to confess his fault, or fails to establish his inno-

cence. The brethren next expostulate with him. But "he neglects to hear the church." His exclusion by vote of the church follows. "If he neglects to hear the church, let him be to thee as a heathen man and a publican." That is, as the worst of men with whom you will hold no christian communion, and as far as possible no worldly intercourse.

Let it be remembered that the same power of decision upon any case of discipline, is in the church. Not in a presbytery, or an association, or a council, or committee, or pastor. The church is the only proper judicatory ordained by Christ; from it we have no appeal. To it alone belongs the power of ultimate decision. This will appear plain from I Cor. v 4, "In the name of the Lord Jesus Christ, when ye are gathered together in my spirit with power of our Lord Jesus Christ. That exclusion took place by the members of the church, is also plain from II Cor. ii 5, "Sufficient to such a man is this punishment, which was inflicted of many." So in writing to the Thessalonian church, the Apostle recognizes his power and his duty in the discipline of disorderly walkers. II. Thes. iii 6, "Now I command you, brethren, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother who walketh disorderly." Hence, the whole is to be done in Christ's church, and by Christ's authority, and he will ratify and confirm in heaven what his church does on earth. Christ has said in Mat. xviii 18, "Verily I say unto you, whatsoever ye shall bind on earth, shall be bound in heaven, and whatsoever ye shall loose on earth, shall be loosed in heaven." The passage which has been perverted to give power to ministers to absolve sins, belongs to the church of God in its application, in dealing with its offending members. No act in this side of the Judgment Seat of Christ, then, is more solemn than the excluding a member from the church of Christ; it is not only cutting him off from the church on earth, but without repentance, it is cutting him off from the church in heaven.

I remain yours, truly,

SAMUEL ROBINSON.

St. John, May 10, 1848.

For the Christian Visitor.

FRAGMENTS OF BAPTIST HISTORY IN NEW-BRUNSWICK.

NORTON CHURCH.

DEAR BROTHER VERY.—The Baptist church of Christ in this place originated with Mr. James Innis, who had been a sergeant major in the British Army, and was discharged in 1783 in Nova Scotia, and afterwards settled in this Province. Mr. Innis was at that time an Episcopalian, but it pleased God the Holy Spirit to produce a saving change in his heart by means of truth, which had fallen into his mind from some unrecalled source.

After Mr. Innis had experienced the favour of God in his own soul, he felt it to be his duty to make known to others the love of the Saviour, which he did constantly in an earnest and affectionate manner; some time afterwards his attention was drawn to the subject of believer's Baptism, in conversation with a Mr. Medcalf, who was a member of a Baptist church, and one evening as Mr. Innis was returning home across the river near his own house, having been holding sweet conversation with brother Medcalf, he resolved that as his blessed Lord had been baptized in a river, he would embrace the first opportunity and follow his example. Not long afterwards Elder Joseph Crandell and Elder T. S. Harding passed through this place, and administered the ordinance of Baptism to Mr. and Mrs. Innis, who were the first to obey our blessed Lord's command in this part of the Province.

Mr. Innis's usefulness as a preacher of the gospel, became more and more apparent, by the Lord's blessing upon his labours, in the conversion of sinners, a number of whom were baptized, and a church was formed by Elders Joseph Crandell, and Theodore S. Harding, who, in accordance with the wishes of the church, invited Mr. Innis to accept of ordination, and become their pastor. Mr. Innis actuated by a spirit of humility, at first declined; but subsequently yielded to the judgment of his brethren, and after the necessary preliminaries he was ordained on the 22d day of September, in the year of our Lord 1800. The power of the Holy Ghost was felt on this occasion, and on the following days, when 18 believers were baptized and added to the church.

The following is a copy of the original certificate given to Elder Innis on the day of his ordination:

"This may certify all people and churches of Christ, whosoever they may come, that we, the subscribers, after satisfactory acquaintance with the ministerial gifts and qualifications, that our well beloved brother, James Innis, is endowed with, and after being examined and chosen by the church of Christ, consisting of Baptists, in the township of Norton, King's County, and Province of New Brunswick, for their Pastor and teacher, in the name and behalf of the churches to which we respectively belong, have proceeded to set apart this, our brother, by the imposition of hands, unto the work of the ministry, to which he was chosen, and hereby recommend him as an able minister of the New Testament, to

all churches of Christ and to all people where God, in his Providence, shall call him to improve those gifts he has given him.

THEODORE HARDING,

Pastor of the Church of Christ, in Horton, King's County, Nova Scotia.

JOSEPH CRANDELL,

Pastor of the Church of Christ, in Sackville, County of Westmorland, and Province of New Brunswick.

Norton, Sept. 22, and year of our Lord 1800.

The Church continued to prosper under Elder Innis's ministry, and the year following two acres of land were purchased and a place of worship commenced;

Elder Innis did not confine his labours to Norton exclusively, but preached the gospel in the region around about, amidst much opposition and persecution, and numbers were converted to God; among them was a Mrs. Bull, of Hampton, Little River, who desired baptism, although she was an invalid, and exceedingly weak in health. Elder Innis, in obedience to his Lord's command, administered the ordinance to her, upon which her husband with some others lodged a complaint against him, (with a view to his being prosecuted) before Judge Upham. The Judge advised them to wait thirty days in order to see if her health sustained any injury from her immersion. In the meantime, the Judge wrote the following letter to Mr. Innis:—

HAMPTON, July 13, 1801.

Sir—As a Justice of the Supreme Court, and a Civil Magistrate, bound by solemn oaths of office to support, as far as in me lies, the mild, liberal, and indulgent constitution and Government under which we live, and particularly to protect the established National Church, I feel it to be my indispensable duty to call upon you to answer and explain by what authority you assume the character of a *Dissenting Teacher*, preach sermons and lectures, and officiate in the celebration of divine service and administration of the sacraments, and to let me know whether you have been approved and licensed so to do by His Excellency the Lieutenant Governor, under his hand and seal, conformable to a law of this Province, entitled, "An Act for preserving the Church of England, as by law established in this Province, and for securing liberty of conscience in matters of religion."

It is indeed with great reluctance I interfere in a matter of such nice delicacy, and in doing which it is possible I may be supposed, by persons of weak and jealous minds, to bear hard upon the rights of private conscience, which I confess I hold sacred and unalienable, and "to the scriptures of which" (in the words of the late learned and eminently liberal Judge Blackstone) "our present laws have shewn a very just and christian indulgence, for undoubtedly all persecution and oppression of weak consciences, on the score of religious persuasions, are highly unjustifiable upon every principle of natural reason, civil liberty or sound religion. But (adds the same good man) care must be taken not to carry this indulgence into such extremes as may endanger the National Church, there is always a difference to be made between toleration and establishment."

That great law writer and law Judge adds further on the same subject, as follows, viz: "The sin of schism, as such, is by no means the subject of temporal coercion and punishment; if through weakness of intellect, through misdirected piety, through perverseness and acerbity of temper, or (which is often the case) through a prospect of secular advantage in herding with a party, men quarrel with the Ecclesiastical Establishment, the Civil Magistrate has nothing to do with it, unless their tenets and practice are such as threaten ruin or disturbance to the State, he is bound indeed to protect the Established Church."

These sentiments accord perfectly with my own. For your non-conformity to the worship of the Church, you are by no means answerable to me, as a Civil Magistrate, but for railing against the Church, for reviling and traducing the characters of reverend, grave, and respectable clergymen, duly authorized, and regularly approved and licensed; for dissuading persons from going to Church, and treating it with contempt and rudeness, which no Establishment can tolerate; for speaking in derogation of the Book of Common Prayer, and discouraging the use of it; and for acting in defiance of the law of this Province, in the character of a Dissenting Preacher, I conceive you to be unquestionably amenable to the Civil Magistrate, and particularly to the Supreme Court, or any Court of Oyer and Terminer or goal delivery in this Province. I do not wish you to be exposed to the heavy penalty of the law, which cannot be less than fifty pounds, nor more than a hundred—of which it is possible you may be ignorant.

When you have given this cautionary letter a candid and dispassionate perusal, I shall expect either to see you or hear from you, and that you will give some satisfactory account of yourself, as a Dissenting Preacher, particularly with respect to the above heavy charges against you, which, if true, are highly criminal and unwarrantable.

It will give me pleasure to find your conduct has been misunderstood, and that you have no criminal intention of opposing Church or State, or of violating the King's laws or Government.

The law of this Province above cited has been approved by His Majesty, our Gracious King and Sovereign, who is the Supreme Head both of Church and State. "Fear God and Honour the King."

Believe me with all due respect, Sir,

Your friend and humble servant,

JOSHUA UPHAM.

P. S. If you are not approved and licensed, as I strongly suspect you are not, I advise you, if you wish to approve yourself a good and faithful subject, either to relinquish the character of a Dissenting Preacher, or to apply decently to His Excellency the Lieutenant Governor for his approbation and license in due form, which, if you can be well recommended, and found properly qualified, will most undoubtedly be granted.

Submit yourself to every ordinance of man, for the Lord's sake, whether it be to the King, as Supreme, or unto Governors, &c.

Mr. JAMES INNIS.

Mr. Innis wrote an answer to this letter, which, I suppose, satisfied the judge, as no further proceedings took place in the matter; at the expiration of the thirty days Mrs. Bull's health instead of having declined from her immersion, was almost restored, and she subsequently recovered.

Yours respectfully,

JOHN FRANCIS.

(To be continued.)

For the Christian Visitor.

DEAR BROTHER VERY.—Enclosed is a letter which I have just received from Elder Joseph Crandell; the former part of which confirms the statements made in the communication on the History of the Baptist cause in Sussex; the latter part refers to the earliest days of the Baptist Church in Salisbury, which consisted (at the time when the circumstances to which Elder Crandell refers) of a number of members who branched off from the Church in Sackville in the year 1800. I have copied this part of the letter for the *Visitor*.—

JOHN FRANCIS.

"Perhaps it may not be amiss for me to note down one or two short anecdotes as you are gathering up fragments of Baptist History."

The first is respecting Wm. Sinton, Esq., (the Grandson of Mrs. Anne Stone, the wife of your friend Wm. Stone, Esq., of Salisbury,) when I came first to this place, he could not endure the Baptists, he having been brought up a Presbyterian; but after I had labored about a year, the Lord converted all his children, the change he saw in their conduct, both surprised and pleased him, so that he afterwards ventured to attend my preaching, and at the close of the service he kindly invited me to his house, and treated me with great urbanity, and ever afterwards was a kind friend. Yet he could not endure the thought of undervaluing infant baptism. He said he had given his children good advice, but should not compel them. Soon after his children were all immersed. He still continued friendly, but used many arguments to try to convince me of my error, until I had become weary of hearing the old threadbare story, and told him that I would talk no more with him upon the subject of Baptism, until he would show me a plain passage in the Bible where one person was baptized on the faith of another, and thus ended our discussion. But, previous to this, his wife, an amiable old christian lady, became much troubled in mind, and thought she was sinning against the Lord in not being baptized; she told me she had had a very remarkable dream which caused her to search the scriptures where she saw her duty plain, but should never enjoy the ordinance, because her husband would not suffer her to go down into the water, as she was bowed down with a rheumatic disease, and had not wet her feet for many years. I told her that the Lord, who had begun to lead her in the right way, would bring her safe through; that he had her husband's heart in his hand, and would bring him also in his own time. Shortly after he remarked to me, that "his wife wished to go into the water," and said "if she did it would cause her death." "You judge wrong," I replied, "it will do her good." "Well," said he, "you must excuse me, for I cannot come and see her go into the water." "Well, sir," I replied, "do as you think best, but you had better come."

The next Lord's day morning, the dear aged mother repaired to the water, left her crutches on the bank of the river, and we went both into the water and I immersed her, we did not see the "Holy Spirit," but many felt his convincing power, and the aged candidate seemed to be the happiest of all; and when she was come up out of the water, she went to her husband, who had come to witness the scene, notwithstanding his previous declaration, and she invited him to come and "obey the Lord's command," but it was nearly twelve months before he was baptized; and then it was wonderful to hear his public declaration of the truth, he said, that for "nearly twelve months past, he had been fully convinced in this important matter,"—but, said he, "strong tradition held me back, and if I could have found one passage in the Bible that in any way favored Infant Baptism, you would never have seen me going into the water." He was chosen deacon of the church, and continued a sound christian, a godly and exemplary member until the Lord called him to his eternal rest.

JOSEPH CRANDELL.