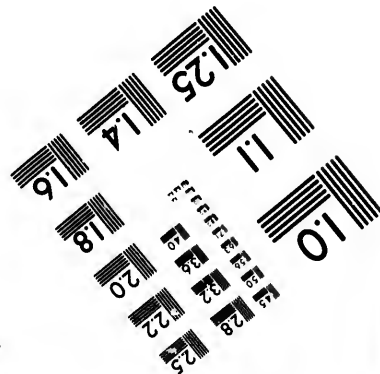
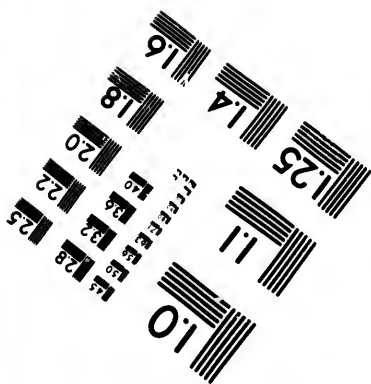
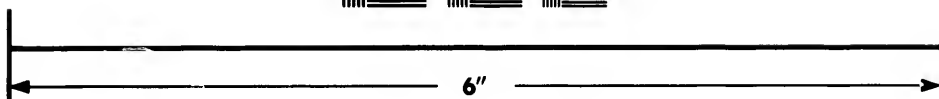
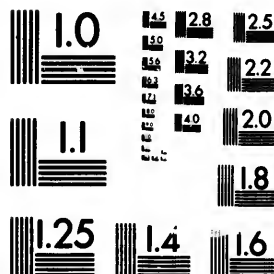


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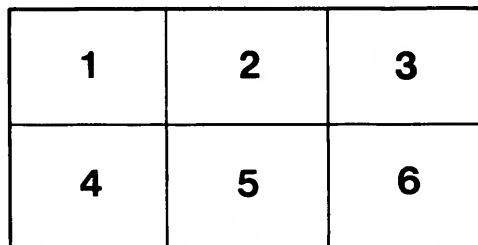
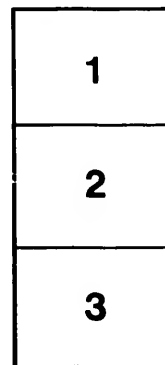
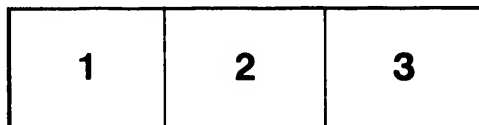
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OF A NECESSARY SEPARATION  
FROM THE  
CHURCH OF ENGLAND:  
AND THE ESTABLISHMENT OF A  
FREE CHURCH,  
1844, A.D. 1844.

T.P.L 4919 San Felipe 1828

W. P. L. S. L.



*Edward Probyn Esq.  
With respects of  
W. Hague*

ORIGIN AND FORMATION  
OF THE  
**BAPTIST CHURCH,**  
IN  
GRANVILLE-STREET, HALIFAX, NOVA-SCOTIA,  
CONSTITUTED ON THE 30th OF SEPTEMBER, A. D. 1827,  
IN WHICH SOME NOTICE IS TAKEN  
OF THE  
**INFLUENCE OF EVANGELICAL TRUTH,**  
AND OF THE  
MOTIVES WHICH INDUCED A RECENT SEPARATION  
FROM THE  
**CHURCH OF ENGLAND.**

---

*Prove all things ; hold fast that which is good.—1 Thess. v. 21.*

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## PART I.

*Influence of Evangelical Truth.—Prevalent Error in Religion.—Separation from the Establishment.—Church Discipline.—Baptism.—Correspondence to obtain a Minister.*

IF the histories of nations and the biography of distinguished individuals merit the place they occupy in the studious attention of mankind; the dealings of God in his Providence must, certainly, present a theme of no less interest and importance. This, perhaps, is generally felt to be true, with reference to the varied course of human events, as leading merely to temporary results; but how vastly magnified is the claim made on our earnest consideration, when the effects of these events are not limited to the narrow confines of time, but swell the spreading circles of their influence through the boundless extent of an infinite existence.

In this view the attention of the Public is invited to the following Sketch, the object of which is, briefly and with simplicity, to take a review of some of the most striking particulars connected with the recent establishment of a Baptist Church in Halifax. The friends of this little Society will not be unwilling to receive a more detailed and correct narrative of its formation than common rumour is likely to convey; and, if any important instruction should fail to be communicated, yet, as a portion of the Religious History of this rising Colony, and of the Community of Halifax, a memoir of this sort may be not altogether devoid of general interest.

Some years have now elapsed since several instances occurred, among the members of the Church of England in these Colonies, of the influence of those views of divine Truth which have, in modern times, been sometimes designated by the epithet "Evangelical." These views may be portrayed in a few words. They comprise a conviction of the mind and heart, that, as sinners in the sight of God, we, by nature, lie under a just sentence of eternal wrath; that salvation from this state is to be found only in the righteousness and death of Jesus Christ, by faith in him; that this faith is the "gift of God," who, by the influence of his Spirit,

produces it in the soul, and thereby regenerates the subject of this influence, and renews him in the spirit of his mind, excites in him an aversion from sin, and enables him to resist and overcome its power in proportion to the degree of his faith in the Word of God.

Such, briefly, may be received as the distinguishing features of these views; and, if no more were sought than an abstract statement of them, the present memoir might seem to demand no further enlargement on this subject; but when the minds of any who trust they have been, in however small a measure, made partakers of the "unspeakable gift" of God, are thus led to retrace a path of unutterable mercy, once more to meditate upon the steps of a deliverance which no mortal tongue can fully declare, and thus, as it were, to act over again scenes fraught with an interest and a significance which eternity alone can measure, it is difficult for such to confine their remarks to a bare and succinct specification of the doctrines which wrought in them that marvellous change at which angels rejoice (1); the memory of the past recalls many an affecting passage in their religious experience, when their hearts have yearned over those to whom the story of what they had heard, and seen, and felt, was, as it were, "a certain strange thing," or a "cunningly devised fable." Such feeling is naturally rekindled by the recollection; and it may plead their apology, if, through the means of this memoir, they beseech the attention of their friends, and of all under whose notice these humble pages may fall, to a plain and unaffected relation of that great thing which, they trust, the Lord has done for their souls.

There was a time when they were ignorant of the spirituality and extent, the length and breadth, of the divine law, which regards not merely outward actions, but takes cognizance of the thoughts, intents and motives of the heart—a time when they "drank iniquity like water;" (2) or, if education, or convenience, fear, or the love of reputation, preserved them in that course of moral conduct which is consistent with the good order of decent society; yet were they destitute of genuine religion; they lived, in reality, without God in the world; they sought not his glory; they delighted not in his service; prayer and praise, instead of being sweet privileges, were irksome and barren duties; they sought their own way, and were "lovers of pleasure more than lovers of God;" (3) and thus, (however specious their exter-

(1) Luke xv. 10.

(2) Job xv. 16.

(3) 2 Tim. iii. 4.

nal garb of morality or religion,) continuing in effect to hate the ways and the presence of him in whose favour alone is life and peace, they must finally have sunk down into the awful place whence his blissful presence shall be forever withdrawn, and where the fire of eternal wrath shall dry up every fountain of joy.

But the Gospel of Jesus Christ is well described in his word, as "the power of God unto salvation to every one that believeth;"(1) and this Gospel it was which aroused them from their slumber. It had long been neglected; or perused, either with a careless and listless inattention, or with utter ignorance of its spiritual import. But now its truths came "as arrows of the Almighty:" now its declarations shone forth as traced in characters of celestial brightness; the condemning law of God uttered its denunciations as with the trump of an archangel; and how should those who heard the accents of Eternal Truth pronouncing that the heart of man is "deceitful above all things, and desperately wicked;"(2) that "the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be;"(3)—how should they any longer cherish the delusive hope that any goodness or righteousness subsisted in them? or, how should those whose ears were opened to the divine denunciation, "The soul that sinneth it shall die,"(4) and "cursed is every one that continueth not in all the things which are written in the book of the law to do them,"(5) fail to perceive that the most entire corruption and inability or settled indisposition to do good, is accompanied with an awful sentence of just and eternal indignation?

Thus far, then, was the Word of Truth already experienced to be the power of God, producing a thorough conviction of sin, in its condemning and its polluting character, and tearing away that cloak of self righteousness which cleaves so closely to the human mind, unawakened by the Spirit of God.

A ruinous and wide spreading error on this subject is abroad in the world, coeval with the fall of Adam, and deeply rooted in the heart of every natural man; until taught by the Spirit of Truth, he will not admit his utter helplessness and depravity; but the Gospel is addressed to none other than the depraved and helpless, Jesus Christ came "to seek and to save that which was lost:"(6)

(1) Rom. i. 16.

(2) Jer. xvii. 9.

(3) Rom. viii. 7.

(4) Ezek. xviii. 20.

(5) Gal. iii. 10.

(6) Luke xix. 10.

Every right reception of truth must, therefore, commence with the knowledge and conviction that we are lost sinners ; without it we cannot believe in Christ Jesus for salvation. Proud man rejects this humbling view of human nature ; he cannot consent to abandon the flattering idea that, amidst the moral ruin that his heart exhibits, still, there may remain some inherent goodness which only needs to be excited and improved, some worthy disposition which, if not altogether, yet in part may win his way to heaven ; and thus, if he do not venture so far as entirely to rob the Saviour of the glory of salvation, he at least will dare to divide it with him, and to claim a participation in the merits of him, concerning whom an apostle has said, " there is none other name under heaven, given among men, whereby we must be saved." (1) This is a most pernicious and destructive sentiment, utterly hostile to the whole tenor and spirit of the Word of God, who has revealed himself " a jealous God," and one that " will not give his glory to another." Here, it is conceived, consists the grand distinguishing peculiarity, at the present day, between the doctrine of those teachers who exhibit Jesus Christ as he is revealed in Scripture, and those who, with whatever plausibility of argument, with whatever eloquence of language, they may adorn their subject, and obscure their real meaning, are yet preaching altogether another Gospel than that preached by our Lord and his Apostles. In contending against this error it was that the martyrs and heroes of the Reformation laboured, and wrote, and died : and, for a time, the influence which survived them quelled this anti-Christian spirit in the Reformed Churches. But error is vigorous and buoyant. The same views against which their most strenuous efforts had been directed, gradually usurped the pulpits once filled with the brightest ornaments of Protestantism ; the sun of that Gospel Era again set in clouds ; and hence, there are at this day to be found, throughout the Protestant World, innumerable teachers who make no *clear* distinction in addressing their audiences, between believers and unbelievers—between the regenerate and the unregenerate—between the righteous and the wicked : they appear to regard it as a conceded point, that all who hear them, except open and avowed infidels, are, of course, believers in Christ. Hence it is, that men continue blind to the truth, that, if ever they come to participate in the blessings of re-

(1) Acts iv. 12.

demption, it must be through a conviction of their individual need of redemption, of their utter inability, either in whole or in part, to help or redeem their own souls; and thus, through this ignorance of the utterly depraved character of human nature in God's sight, a tempting bait is offered to the natural pride of man, and a league is formed with the willing traitor in his heart; he is seduced off the only ground where safety is to be obtained, and beguiled to certain ruin. Thus it is that men cry "Peace, peace, when there is no peace;"(1) that they remain pleased with themselves, and know not that they are "wretched, and miserable, and poor, and blind, and naked."(2) The plain meaning of the Scripture which testifies, "they that are whole need not a physician, but they that are sick,"(3) is disregarded; and while in their ignorance of the deep root of their spiritual disease, they are ready to conceive it possible, yea, secretly believe that there really may be righteous men who need not the Gospel remedy; and they fail to perceive that they place themselves on the same ground on which stood the proud Pharisees to whom those words of our Saviour are applied, and forget that he has declared that if our righteousness exceed not theirs, we cannot enter into the kingdom of God.(4)

This too prevalent ignorance of the awful evil of sin, and of its universal dominion over human nature, has naturally led to a proportionate neglect or perversion of the doctrine of regeneration. The necessity of an entire change of heart by the operation of God's Holy Spirit has been well nigh lost sight of. Pride appears to be, as it were, the groundwork of the whole character of man. Until, therefore, he is utterly separated from any refuge in himself, his pride will make him cling to the fond though faithless vision of his native righteousness. Hence the completeness of that change which is necessary, is marked in striking language in the Scriptures. "Verily, verily, I say unto thee, except a man be *born again* he cannot see the kingdom of God," was the declaration of Jesus Christ, solemnly announced to the amiable but ignorant Nicodemus. For "that which is born of the flesh is flesh, and that which is born of the spirit is spirit." Again, "Verily, I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven.(5) In conformity with their divine Mas-

(1) Jer. vi. 14.  
(4) Matt. v. 20.

(2) Rev. iii. 17.  
(5) Matt. xviii. 3.

(3) Luke v. 31.

ter, do we find the apostles testifying that "he that is in Christ is a new creature;"(1) that "if any man have not the spirit of Christ he is none of his;"(2) and designating the subjects of this divine transformation as "born not of blood, nor of the will of the flesh, nor of the will of man, but of God."(3)

Clearly as these truths are revealed in the Sacred Volume, the pride of human wisdom rejects them with derision, and thus exemplifies the apostolic declaration that "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, for they are spiritually discerned."(4) And yet these mysterious truths are by no means inconsistent with the soundest philosophy. Why should the doctrine of regeneration be regarded as absurd? We might with propriety adopt, in this case, the language of the apostle in another; "why should it seem strange to you that God should raise the dead? Why should it appear more extraordinary that he should raise the spiritually dead? Is it not, on the contrary, evident, that if men are dead in trespasses and sins, they must be thus raised to newness of life by a supernatural power?—that if they are entirely corrupt, they must have a new spirit given them, before they can have any sincere desire to do good?—that if their hearts are by nature "enmity against God," a *Creative Power* of sufficient energy must remodel them, before love can reign instead of hatred? He that is in Christ, as has been shewn, is a new creature, or new creation;(5) and what power is adequate to the task of renovating the whole constitution of a spiritual existence, but the mighty one "whose path is in the great waters, and whose footsteps are not known?" The truth respecting his state in the sight of God, is indeed unwelcome to blind man. He is wont to call those his enemies who declare it plainly. But how absurd and unreasonable, how awfully dangerous is this! Let reason exercise herself, unrestrained by prejudice, and we might appeal to the common sense of all: To whom, we would ask, is the gratitude of mankind most justly due; to those who deny the grand truths which have been stated; the entire depravity of the heart, in respect to holiness; the deep malignity and universal prevalence of sin; the necessity of regeneration by the power of

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(1) 2 Cor. v. 17. (2) Rom. viii. 9. (3) John i. 13. (4) 1 Cor. ii. 14.  
(5) 2 Cor. v. 17. *Καὶν κτίσις.*

God's Spirit; and justification by faith alone, that is, *gratuitous* salvation to the believer in Christ Jesus; and, denying these, effectually conceal from their own view, and from that of their perishing fellow mortals—the friend from his friend—the parent, perhaps, from his own child—the pastor from his flock—that disclosure of their real situation in the sight of God, which might lead them to seek deliverance?—To those who, by this means, become participators and accessaries in the universal ruin of mankind, and render the solemn and mysterious scene acted on Calvary a matter of comparatively small moment? Or ought not rather this tribute to be cheerfully rendered to those more faithful disciples of the cross, who, beholding in the sufferings of him that died “the Just for the unjust,” the most emphatic evidence of these important doctrines, are ready, with benevolent courage, to rush into the desolation that er or has diffused through the world, and though they meet with hatred, opposition, and contumely, yet, knowing truth to be the only means of overcoming this very hostility and reproach, the only remedy for the universal and ruinous disease, fearlessly proclaim to man his real state, and direct him to his only refuge?

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But that Gospel which is “the power of God” had yet to complete its office in the hearts of the Christian friends whose history we trace. While the Scriptures of Truth discover the carnal heart to be enmity against God, deceitful above all things and desperately wicked, the benevolent Saviour has also declared that he came “to proclaim liberty to the captives;” “to bind up the broken hearted;” “to seek and to save the lost.” What intelligence more joyous and suitable to those who, now, with brokenness of spirit, mourned over their depraved and captive state! With wonder they beheld the condescension of God; with joy they reflected, that this was the message not of feeble and erring man, but of Jehovah, “who cannot lie.” They heard!—They believed!—and thus, through faith, did the Gospel become to them “the power of God.” Now was sin for the first time perceived in somewhat of its real deformity, in some degree of its native malignity. On account of sin Jesus was crucified—on account of that accursed thing, he died, that they might live. Thus, with the eye of faith, perceiving the Son of God in his gospel character, they

realized in him that wonderful personage, of whom the brazen serpent in the wilderness was a feeble, indeed, but apt illustration; and, as the Israelites, bitten by the fiery serpents, looked on that mysterious image and were healed, by the simple operation of faith in the promise of God; so did these sinners, made sensible of the hatefulness and burthen of their sins, by faith in the Word of Truth, look to the crucified Saviour, and find him to be their only rest. And henceforward, knowing that they are not their own, but are "bought with a price," no less a price than the precious blood of Christ, they desire no longer to live to themselves, but to him that died for them, and rose again, and "ever liveth" to intercede for his believing and obedient people. Henceforward, has the world lost much of its captivating charms; that has ceased to be a grievous command which directs them, "Love not the world, nor the things of the world;"(1) and it no longer alarms them to know that "the lust of the flesh, the lust of the eyes, and the pride of life, are not of the Father, but of the world,"(2) and that he who loves the world loves not God;(3) for now they grieve at nothing more than the prevalence of worldly desires in their souls; they desire nothing more earnestly than that the love of God may reign in them without a rival. And henceforward, in proportion as faith dwells on that mysterious sight which first wrought this mighty change, in equal proportion sin is subdued, and holy dispositions are created. Some of the individuals alluded to might, perhaps, be ready to shrink from this description, as representing a measure far beyond their poor attainments in the divine life: but, however tremblingly faith may take hold on the promises of God, still, true faith, while it may differ much in the degree in which it is exercised, is in all real believers essentially the same. We believe the above description to contain, in substance, the experience of the children of God in every age and every clime. Thus are they carried on "from faith to faith" by the powerful operation of his Spirit; and beholding the Image of God in the person of Jesus Christ, they pursue the heavenly road from "glory to glory;" and though they sustain many a conflict with the remaining corruption of their own nature, the deceitfulness of the world, and the dévices of Satan; and, struggling in this conflict, often, with the Apostle, are compelled to "groan, being burthened," yet do they find that "greater

(1) 1 John ii. 15.

(2) 1 John ii. 15.

(3) 1 John ii. 15.



is he that is for them than he that is against them"—yet, from time to time, through faith in that mighty Conqueror, do they experience a glorious deliverance; and at last, made "more than conquerors" through "Him that loved them," they fall asleep in peaceful dependence on that beloved and Divine Character, to resemble whom in a perfect and sinless image, had been, in this world, the unfailling desire of their souls.

Of the individuals whose religious experience we have attempted briefly to recount, those who were first awakened to the reality and importance of these truths enjoyed, for a time, the opportunity of hearing the gospel proclaimed in the Church of England; and, when at length circumstances which they could not control, deprived them of a blessing so essential to the welfare of their souls, they could not withstand the necessity of seeking it elsewhere. They could not give their sanction, however insignificant, to doctrines which they conscientiously believed to be subversive of the Gospel of Jesus Christ—nor "bid God speed" to those who, however estimable in other respects, in their view, continued in that carnal state which is enmity against God, and naturally opposed to the only way whereby sinners can be saved. In this state of mind they were led to seek that food which the simple truth of God's Word is alone able to bestow, in the small Baptist Church which had been for a number of years established in Halifax.

The human mind in a state of quiet can form but a very inadequate conception of what will be its feelings when assailed by unknown temptation. Our readers may, therefore, not be prepared to learn that any degree of mental trial accompanied the step we are now relating. It was not, however, void of difficulty. A stated attendance on a Baptist ministration for religious instruction was a measure calculated to attract observation and censure; and our friends were, perhaps, for the first time in any forcible degree, awakened to a sense of the very small amount of public favour which this denomination enjoyed, especially in Halifax, and to perceive that they were regarded as occupying the lowest rank in religious estimation—were in fact despised as an ignorant and deluded sect. The incontrovertible evidence, however, which had been afforded to our religious friends, of the piety, good sense, and sound scriptural information, of several teachers of this persuasion, counterbalanced the prejudice which they had imbibed, in common with the public, and they soon came to be struck with the unaffected scriptural sim-

plicity which pervaded the whole system of worship adopted by this denomination, and which forcibly brought to view, as it were, the humble companies of Jewish shepherds, or Galilæan fishermen, who, in accordance with the Scripture narrative, may be supposed to have poured forth their artless but heartfelt devotion in the days immediately succeeding the time when the King of Heaven stood in human form upon the earth. Every sentiment of degradation, if such had at any time been perceived, in associating with these humble and despised followers of the Lamb, was soon obliterated, and was succeeded by a sweet tranquillity that seemed naturally to belong to a situation so remote from the glare and pomp of the world.

Here they had opportunities of hearing several of the teachers of this denomination, from whose lips they received a plain but forcible declaration of the truth, as it is in Jesus; and, it is but due to the modesty and liberality of these good men, to take this opportunity of entirely exonerating them from any charge of proselytism so frequently alleged against religious denominations. They appeared too deeply engaged in the sublime employment of preaching "Christ and him crucified," to descend to the less essential, though not unnecessary investigation of the scripture doctrine of baptism. The acquaintance thus formed had, however, a natural effect, without controversy on the subject, to lead the minds of our religious friends to an inquiry into the distinguishing peculiarity of the Baptist denomination. They knew, however, the necessity of resorting to the Scriptures as the only unerring guide. Human authority was of ever varying complexion—an inextricable maze of almost immeasurable extent; exhibiting a range that spread from the extravagancies of the wildest enthusiasm, on the one side—through all the absurdities of the grossest superstition—all the perplexities of scholastic ingenuity—until it reached the very verge of atheistical indifference on the other. On the Bible, they knew, the reformers had taken their strong and only impregnable position; and here these inquirers were convinced, and here only, was satisfactory evidence to be gathered, on any point of faith or practice.

These persons were sincere members of the Church of England. The earliest recollections of their infant years, the respectable antiquity of that church, the history of the brilliant piety which has so often adorned her members, and the nature of their whole religious connections—all had combined to attach them to her impos-

ing form of worship with an affection of no ordinary strength. A liberal mind will readily believe that sentiments thus generated, interwoven with the strongest ties of social love, and possessing so much to heighten and confirm them, are not to be abandoned without many a painful struggle; and the individuals now alluded to, experienced this mental conflict in all its force. In the course of their investigation, suspicions of the unsoundness of the system to which they were so warmly attached, flashed, from time to time, upon their minds, and it was with no common anxiety that they prospectively, as it were, beheld the destruction of the many soothing prejudices on this subject, which were nurtured in them by early education, and confirmed by the habits of riper years. At times indeed, the influence of those prejudices would resume its force and quiet their apprehensions. But this state of mind could not continue. When once a serious doubt has assailed received opinions, and an inquiry into religious truth has begun to be awakened, it is not easy, in such a case, to satisfy a sincere conscience without a full investigation.

A consideration, however, which first engaged their attention, was one with respect to which the sentiments of the Baptist denomination are not peculiar, being the same mainly as are held in common with them by a very numerous and respectable body of Protestants. This was the question of Church Discipline and Government.

These persons found that they had never, until now, sought to entertain a specific understanding of the nature of a Christian Church. The Scriptures, when examined on this subject, represent the Church as a society of real and practical believers associated for the worship and service of God in the use of his appointed ordinances, and carefully excluding from their communion those whose conduct should dishonor, or whose doctrines might endanger their faith. In the sacred page they found themselves commanded to "withdraw from every brother that walketh disorderly;" (1) to turn away from such as have "a form of godliness, but deny the power thereof;" (2) and not to "bid God speed" to those who "bring not this doctrine" of Christ; (3) while at the same time it was distinctly apparent that these precepts pointed at the discipline of the church, and not ordinary intercourse with the world. (4) They felt that

(1) 2 Thess. iii. 6. (2) 2 Tim. iii. 5. (3) 2 John x. (4) 1 Cor. v. 10.

with these plain scriptural directions they could not remain in church communion with such as virtually denied the gospel, nor by their countenance continue to sanction the error and swell the influence of those who, while they deny the necessity of regeneration by the operation of the Holy Spirit, and the important doctrine of justification by faith alone, subvert the foundation of a sinner's hope, and destroy the only pure fountain of acceptable obedience. Immoral conduct in nominal christians may ruin their own souls, and spread the baneful savour of evil example; but perverted and corrupt doctrine saps the vitals of true religion, and as it were intercepts and cuts off, as far as mortal arm can do it, the only way of communication between a lost world and an Almighty Saviour.

The sentiment now entertained by our friends on the subject of Church Discipline may be well illustrated by the following passage from the celebrated Hooker:—"There are wicked whom the Church may judge, and there are wicked whom God judgeth; wicked within and wicked without the walls of the Church. If within the Church, particular persons be apparently such as cannot otherwise be reformed, the rule of the apostolical judgment is this, separate them from among you; if whole assemblies, thus, separate yourselves from among them; for what society hath light with darkness." (1) To those who deny the spiritual and transforming life of that religion which we desire to honor by these humble pages, the justification here offered for separation from the Church of England, may seem insufficient; but from those whose hearts rejoice in its power, we do claim, with some confidence, christian forbearance, if not entire acquiescence. To their candor we appeal, when we assert the utter destitution of all Church Discipline in the Establishment, as a body; when we assert, that if it were possible to exert discipline when the great majority of its members are wholly opposed to its exercise, and to the principles that require it, it must necessarily result in the exclusion of that majority, or, as Hooker contemplates, in the separation of the few.

The mind, long habituated to idolize, in religion as in all other things, those usages and opinions which the lapse of ages has clothed with a sort of sanctity, may shrink with an involuntary terror from this thought: and the alarmed imagination may paint to itself a fearful vision of the threatened ruin. And yet the

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(1) Sermon on Justification.

principle was readily admitted when the necessity of carrying it into effect was deemed at a distance; and in fact the exercise of the principle has, in a limited measure, been repeatedly exemplified. It is not in Halifax first that the necessity of separation from the world, of discipline in the Church, of setting Zion as a city on a hill, that her light might not be hid, has compelled the disciples of the cross, with painful effort, to tear away from the prejudices of education and hereditary religion, and establish themselves alone as a church of Jesus Christ. Many in the earlier ages, perhaps, whose real history lies enveloped in the darkness of antiquity, thus stood aloof from the torrent of prevailing error and irreligion, and left their names to be transmitted to posterity, through the distorting representations of their opponents, as schismatics and heretics. The vallies of Piedmont long afforded a frail shelter to such separatists from Romish errors. And if *their* history, too, is clouded by the obscurity of time, at least the sixteenth century saw the seeds of Reformation which had long been preparing through the labors of a Wickliffe, a Jerome, or a Huss, burst forth with a splendor and a power which we trust no lapse of ages shall ever utterly obscure. But as, in the days of the Apostles themselves, error and confusion stalked boldly among the churches of Christ, so, in the very morning of the Reformation, the enemy of souls possessed the power of destroying many a promising flower in the bud. With what pain did Luther, Calvin, and other worthies, struggle to the attainment of the light they gained! Is it unreasonable, then, to suppose that there yet remained things to be understood, which, with the mighty aid of what their labors had effected, succeeding Christians, although vastly inferior to those great originals, might yet attain? Doubtless such has been the case; and that is a bigotted view of the subject which would regard any doctrine or practice inviolable, merely because thus the Reformers held. But the tyranny which hereditary religion often will exercise over the mind is, perhaps, fully known only by those who have escaped from its bondage: and this may account for the fact, that really good men, eminent for evangelical religion, have been, in many particulars, hemmed in and restricted in the exercise of gospel liberty. Such men have been seen in the national church who trembled at the prospect of the free enjoyment of Christian privileges, because they observed that there was danger of their abuse, and they wielded no arm of discipline strong enough to check it. Other churches, whose

internal discipline in other respects they would gladly have imitated, had long been free to obey the Apostolic precept that men should be ready always to pray, "every where lifting up holy hands without wrath or doubting;" and in the exercise of their privilege had often enjoyed a rich blessing in the increase of humility, of spirituality, and of numbers; and yet these good men, seeing not how to guard against the admission of extravagance and misguided enthusiasm, have almost resolved to abandon the privilege.

In like manner, while the prayers of all true Christians fervently seek the powerful presence of God, in the increase of the kingdom of Jesus Christ; there have been among them those, who were unprepared to receive the answer to their petitions; and who, when an abundant measure of grace has been poured out into the hearts of the people, have felt an unreasonable alarm at the exhibition of that work taking place in many souls at once, which they would rejoice to see in individuals; and this, also, because their minds had been fettered by the prejudices of early education; and perhaps, because they have felt *their* churches to be destitute of that power of gospel order, which would guard against a perversion of the grace of God.

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But we return to the progress of religious illumination as experienced by the subjects of this history. The question which next pressed itself upon their attention was that of Baptism. Nursed, as they had been, in unsuspecting confidence, that in so important a point as this, their mother Church could not be guilty of a mistake, it was with no inconsiderable surprise that they searched the Scriptures in vain for authority for the practice of sprinkling infants; that in the accounts given of the administration of the ordinance, they found them uniformly connecting with the reception of Baptism, faith, or some other exercise of the mind of a conscious moral agent that necessarily implies believing.

As an act of personal obedience to a divine command, and such the Scriptures represent Baptism to be, they could not but feel that it seemed fairly to claim a capability for obedience in the recipient of the ordinance. When they contemplated its objects and uses, there seemed a singular propriety in a believer, by this public act making "a good profession before many witnesses." And in the manner of it by immersion, there appeared to shine forth a beautiful significancy, emblematical of "the death unto sin," and "new

birth unto righteousness" experienced by all true believers in Christ. (1)

The covenant of circumcision seemed to be the strong hold to which some of the advocates of Pedobaptism, when driven from all direct evidence, endeavor to make good their retreat, although many among themselves rejected this method; and indeed the great discrepancy among the supporters of that system, in their way of maintaining it, seemed no small indication of its weakness. In vain, however, was any just argument attempted to be drawn from this source. It involved monstrous consequences. An analogy endeavored to be made between the two rites of Circumcision and Baptism *must* fail in almost every particular. As well might any other ceremony of the Mosaic Ritual be adopted into the practice of a Christian church. The worshippers of God are spiritual worshippers; and such only are suitable members of his church, as is well stated in the nineteenth Article of the Church of England: but infant Baptism, founded on the covenant of circumcision, strikes at the very root of the spirituality of Christ's kingdom, and ingrafts at once a nation into the church, without the smallest regard to religious qualifications.

On referring to the testimony respecting early practice, historical records were found to contain no mention of infant Baptism for a considerable period after the Apostles; which silence gave no small evidence that the practice had not then crept in; while at the same time the first notice of it was scanty, vague, and imperfect, and, on the whole, more favorable to believers' Baptism than to that of infants; and it was easy to perceive that in two centuries, upwards of which period had elapsed before the latter practice is found in general use, there was abundant time for the corruption of primitive usage in this particular, and accordingly the Christian world is found at that time to teem with errors both of doctrine and practice.

It may be well, however, here to notice that the most ample testimony is derived from the writings of the Fathers, that immersion was the primitive mode of Baptism. This, together with the primary meaning of the Greek word rendered "Baptize," which is undoubtedly to "immerse;" and the direct testimony of

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(1) 1 Pet. ii. 24. Rom. vi. 2, 8, 11.



a great majority of the most learned Pedobaptists, (1) both as to the meaning of the word, and as to the primitive practice, leaves it a matter of some surprise that, in the present day of light and knowledge, candor should not silence any further dispute as to those particulars. In the absence, then, of all adequate evidence or argument in favor of the practice, the example of Christ himself, as well as that presented by every instance of Baptism recorded in the New Testament, together with the various passages which represent faith as a prerequisite to its reception, remained the only source, at last, as it was indeed the only genuine source in the first instance, to which these inquirers could resort for instruction as to the nature of Christian Baptism.

After long and serious examination, united with earnest prayer, and, it must be confessed, not without much pain at the prospect of being compelled to differ from many beloved and highly esteemed followers of Jesus, and to wound the feelings of many of their relations and friends, this inquiry resulted in a belief that the immersion of those who profess faith in Jesus Christ, according to the pattern exhibited in the instance of Philip and the Eunuch,(2) is the only Baptism enjoined by Jesus Christ or practised by his Apostles.

In the quiet retirement which our friends now enjoyed in their religious worship, and with the unaffected simplicity of that ministration of the gospel of which they were partakers, they had probably remained contented to this day, had they limited their views solely to their own spiritual edification. But it is a characteristic of the religion of Jesus Christ, that it awakens in the soul a principle of benevolent concern for the everlasting welfare of our fellow-men. Of this, surely, no doubt can be entertained when the character of the Saviour is contemplated. He went about doing good, and preaching "the gospel of the grace of God." He mourned over the impenitence of sinners, and thus exemplified in himself the spirit of that solemn asseveration and pathetic remonstrance of the Holy Spirit, by the mouth of the Prophet, "As I live, saith the Lord, I have no pleasure in the death of the wicked; turn ye, turn ye; why will ye die, O house of Israel?"(3) If, then, the same

(1) Such as Luther, Beza, Calvin, Salmasius, Casaubon, Venema, Dr. Wall, in his History of Infant Baptism, Dr. Hammond, Bishop Taylor, Dr. Doddridge, Dr. Campbell, and many others.

(2) Acts viii. 26—40. (3) Ezek. xxxiii. 11.



mind was in any measure possessed by these individuals, "which was also in Christ Jesus," could they altogether fail in their resemblance to their divine Master in this particular? Could they have been made partakers of his grace, and not ardently desire that others should participate with them in that inestimable treasure? Could they have "freely received" without being solicitous also freely to bestow? Could they, in short, see many of their relations, their friends, their countrymen, "perishing for lack of knowledge," and not hold themselves in readiness to seize every providential means of giving them access to those truths, which, in their own case, they had found "able to save their souls?"

This language may, perhaps, to some appear to contain too bold a censure of all whose sentiments in religion differ from those here attempted to be described; and, if the difference merely rested on some of those minor points which distinguish the various denominations into which Christians are separated, such language were utterly inexcusable: but the ground on which we desire to stand is that of real, heartfelt religion. Here true charity demands the plainest speech; and if, therefore, in any part of this short memoir we find ourselves constrained to use language consistent with our own sentiments, and those of the individuals of whom we write; we now, once for all, beg to assure our friends and brethren of every denomination, and of whatever religious sentiments, that we intend no disrespect, and are influenced by no unkindly feelings, but are compelled by our view of the nature of true religion, to employ that form of expression which accords with our belief. We are heartily willing to be tried by the word of God; and sincerely should we rejoice in having received a correct understanding of the Sacred Volume, should it prove the means of leading any to search the Scriptures, to see if these things are so.

But to continue our narrative. An affectionate solicitude for their friends and neighbors had often filled the souls of these Christians, and it is believed frequently carried them to the footstool of that throne, where the voice of supplication is not poured forth in vain. The small Baptist meeting which they then frequented, afforded no accommodation equal to that proportion of the population of this town that appeared willing to listen to the word of God; still less to the number of those to whom our friends wished that word might find access. Their ardent desire was that the same message of mercy, which, they trusted, had been applied with

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some power to their own souls, might not be limited to themselves. Early in the spring of 1827, therefore, the commodious building now occupied by the Church in Granville-street was purchased. The engrossing object in their view at that time, was simply to establish in it the stated preaching of "the word of life." The denomination to which the preacher might belong appeared unimportant, provided he had indeed experienced in his own soul the efficacy of the truth he should teach.

In the course of the summer, however, several of the individuals whose progress we are tracing, arrived at so satisfactory a conviction of the necessity of Baptism by immersion, on a profession of faith in Jesus Christ, as a duty resting on the command of our Saviour, that they became earnestly solicitous that the Chapel should be completed, and that its opening might be accompanied with their admission into it, as a church of baptized believers in Christ, and thus advantage be taken of this opportunity to "let their light shine before men," to the glory of God the Father.

But the same concern for the spiritual welfare of their fellow-sinners which had influenced these friends in the purchase of the Chapel, soon brought to their notice another serious consideration. This was the general character, in point of information and understanding, of the congregation which it might be hoped would, from time to time, attend this place of worship; and the necessity of adapting, as far as was consistent with "the truth of God," the ministration that should be sought, so as to meet the state and character of this congregation. They had indeed witnessed the grace of God manifested in raising up useful and acceptable teachers, who had borrowed little aid from those sources of erudition on which the wisdom of man lavishes so profound a veneration; and had seen that in this manner it often pleases the great Head of the Church to testify his own sovereignty. But they also recollected that God had not omitted to inculcate the exercise of wisdom in its utmost extent. They were therefore led to perceive that their duty required them to mingle the utmost prudence, as men, with entire submission to the divine will and guidance, as Christians, and thus to attempt the selection of a minister for their Chapel whose attainments, in every point of view, might be adapted to the character and habits of the people whom he would have to address; and the means of what is generally termed a liberal education, within the compass of the best ministers of his country, being

very limited, they judged it proper to look abroad for a supply; and, consequently, sought a correspondence on this subject both in England and the United States.

Disappointment, however, seemed for a time about to be their portion. Their correspondence had been eagerly pursued in the quarters to which it had been directed, but it had been unsuccessful. They indeed found friends most kindly disposed to lend them every aid, but so great is the demand, especially in the United States, for ministerial exertions, that a dark cloud seemed to hang over the prospect of supplying the Granville-street Chapel.

But He who "leads the blind by a way which they have not known," was preparing a happy dawn to illuminate the darkened hopes of these friends of Zion; and providing, temporarily at least, such pastoral help as they sought, and such as they trust may become a means of salvation to many souls in Halifax.

In this stage of our narrative, it may not be improper, in reference especially to such of our readers as may have a particular knowledge of the parties interested in it, to take a parting notice of the mistakes and disappointments in estimating religious character which have accompanied them during various periods of their progress. Tenderness to private feelings has forbidden a particular mention of these. But without venturing to pass a judgment on any individual, we would wish to remark that such mistakes and disappointments can furnish no fair argument against the doctrines here held as the truth of God, but, if of any force, may tend rather to confirm them. At all periods of the history of the Church, there have been those who have, for a time, seemed to run well, but whom, at length, sin, and Satan, and the world, prevailed "to hinder that they should not obey the truth." At all periods has some seed fallen on stony ground; and there consequently have been those, who "anon with joy received the word," but who, "when persecution arose, by and by were offended." The Saviour himself was often surrounded by men, who, for a time, appeared zealous followers; but when brought up to the plain truth of God's word, deemed it "a hard saying," and thenceforth, walked no more with him. The great Apostle of the Gentiles also was tried by "perils among false brethren;" was called to mourn the defection of a Demas, who, though once high in the estimation even of the discerning Paul, as a fellow laborer in the Gospel, at length forsook him, "having loved this present world;" and to en-

dure the malignity of others who "preached Christ out of contention, supposing to add affliction to his bonds."

The melancholy recurrence of similar instances at the present day, much as they are to be deplored, tend nevertheless to the confirmation of the truth, when it is seen to be accompanied with the same striking and peculiar circumstances that characterized it in the very first rise of the Church. And if the individuals interested in this narrative have in any measure been subjected to the like trials, let not their jealousy for the truth pass unnoticed, nor unobserved the impartiality with which, at whatever sacrifice of their personal feelings, they have endeavored to clear themselves from the charge of sanctioning any aberration from rectitude, or covering any hollow or insincere profession.

To one other additional remark we crave indulgence in this place. The preceding statements of religious doctrine and experience, necessarily, in our judgments, involve that truth so hostile to the unrenewed heart, so often abused by unworthy professors of Christianity, and yet so effectual in producing holiness, so abounding in consolation to the humble disciple of the cross,—the electing love or distinguishing grace of God. And while in the declaration of "all the counsel of God" we should desire to see this doctrine, as well as all others, hold only that relation and that degree of promineney in the general picture, which it is found to occupy on a just examination of the Sacred Records, we at the same time, on the one hand, see it to contain the only power which can cleave asunder the sinner's hold on self-dependence, that quicksand where ruin certainly awaits him; on the other, we discover in it the glorious foundation on which alone has ever been built the assured confidence, the joyful hope, of saints and martyrs. Here is that anchor of the soul both sure and steadfast, and which entereth into that within the veil.(1) Here are the "two immutable things," the promise and oath of God, whereby they "might have a strong consolation who have fled for refuge to lay hold upon the hope set before them."(2) Here, to a sinner who has learned his own natural weakness and depravity, is the only pledge of hope, that amidst the trials and temptations of his future life—amidst the snar.s of the world, the deceitfulness of sin, the malignant power of the "roaring lion," he shall finally be made "more than a con-

(1) Heb. vi. 19.

(2) Heb. vi. 18.

queror" over all these "through him that loved him." He is "the workmanship of God, created in Christ Jesus *unto good works, which God hath before ordained that he should walk in them.*"(1) His confidence is in him who is "the same yesterday, and to-day, and forever." And when enjoying an humble assurance that he has indeed been enabled to take refuge in Christ, he is able to join with the Apostle in his eloquent and sublime climax, and say, "We know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate *to be conformed to the image of his Son*, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified:"(2) and with the Apostle, too, he joyfully unites in crying, "What shall we then say to these things? If God be for us, who can be against us?"(3)

We cannot but commiserate the case of those tempted souls, that fear the eternal counsel and purpose of God to be a bar to their approach to Christ; deeming, as we do, the want of a cordial assent to the Divine will to be the only bar. We would fain ask them, helpless, and sinful, and corrupt, as they have found themselves to be, whether their salvation would appear safer in their own hands than in those of the everlasting Jehovah! Would it afford them more comfort to resort to some hidden, unknown, imaginary resource in themselves, than to approach the Most High God, and commit their cause to him? Or can they conceive the supposed ability of their own hearts to will their own regeneration a better foundation for the hope of heaven, a greater encouragement to them in their pursuit of eternal life, than the invitation of the benevolent Saviour, "Come unto me, all ye that labor and are heavy laden, and I will give you rest,"(4) and "him that cometh unto me I will in no wise cast out?"(5)

Having now conducted our readers through the first part of this sketch, and exhibited to them a brief view of the somewhat remarkable progress, which a number of persons, without any premeditated plan, were led gradually to make, in the investigation of truth, and towards the establishment among them of the stated

(1) Eph. ii. 10.      (2) Rom. viii. 28, 29, 30.      (3) Rom. viii. 31.

(4) Matt. xi. 28.

(5) John vi. 37.

preaching of the pure "gospel of the grace of God;" we introduce them with pleasure to the second part of this Memoir, where will be found a statement of the interesting facts more directly connected with the formation of the Church in Granville-street.



## PART II.

*Arrival of Professor Chase—The first Baptism—Dedication of the Chapel, and Recognition of the Church—Articles—Covenant—Ordination of the Rev. A. Caswell—of two Deacons—Second Baptism, and the Lord's Supper—Conclusion.*

ON Thursday, the 27th of September, the Rev. Irah Chase, Professor of Biblical Theology in the Newton Theological Institution, near Boston, (Mass.) arrived at Halifax, with a friend who will hereafter be more particularly mentioned. They were cordially received; and they entered immediately on the work of promoting the spiritual interests of the people, and of taking the requisite steps previous to the anticipated Baptism, and the constitution of a Church. Six believers who had not truly been baptized, were in readiness before the Lord's-day; and much attention was excited in expectation of their baptism.

### THE BAPTISM.

The place selected for the administration of the ordinance, was a quiet and delightful spot on that inlet of the sea above Halifax called Bedford Basin. A convenient house was near, and the proprietor kindly opened it for the accommodation of the candidates and others.

The Lord's-day morning came. The weather was fine, and a large assembly stood on the bank. Professor Chase addressed them thus:

You are aware, my friends, of the purpose for which we are here assembled. We have come to obey one of the commands of our Lord and Saviour Jesus Christ. Your countenances tell me that you have not come hither to interrupt nor to mock. I rejoice in

the confidence that you have come to listen, and to behold with respectful attention. I need not detain you with preliminary remarks. Let us, with becoming reverence, enter upon the devotional services that are before us.

HYMN 314, c. M. (*Winchell's Selection.*)

How great, how solemn is the work  
Which we attend to-day!

Now for a holy, solemn frame,  
O God, to thee we pray.

O may we feel as once we felt,  
When mourning, grieved, and faint,  
Thy kind, forgiving, melting look,  
Relieved our sad complaint.

Awake, our love, our fear, our hope,  
Wake, fortitude and joy;  
Vain world, begone; let things above  
Our happy thoughts employ.

Whilst thee, our Saviour and our God,  
To all around we own,  
Drive each rebellious, rival lust,  
Each traitor from the throne.

Instruct our minds, our wills subdue,  
To heaven our passions raise,  
That hence our lives, our all may be  
Devoted to thy praise.

After the singing of this hymn, a prayer adapted to the occasion was offered. A solemn impression seemed to be on the minds of all; and the heart-felt Amen was responded by many at the close. The administrator then addressed a few words to the assembly:

On this occasion, my respected hearers, it may be supposed that I should vindicate the ordinance we have come to observe. But there is a subject which ought to be previously settled. When I cast my eye over this multitude, my mind is borne onward to that day, when, amidst the innumerable multitude of all nations, we shall meet before the bar of God. I fear, I greatly fear, that many of you are unprepared for that meeting. O let me speak freely to

your consciences. Are you prepared to meet your God? Have you repented of your sins? Have you, with all the heart, believed on the Lord Jesus Christ, and become his willing and devoted disciples, each saying, "Lord, what wilt thou have me to do?"

If you are not thus prepared, you are not prepared to enter profitably upon the discussion of the subject of Baptism. You are neglecting a previous subject, a subject of overwhelming importance. Your souls are in danger of everlasting perdition. And God forbid that I, or any of my brethren, should call away your attention from your first and immediate duty to any controversy respecting any external rite or observance which Christ has enjoined on his disciples. Let me entreat you in the fear and love of God, to settle the previous subject,—to become in heart and in deed disciples of Christ. Then you will be better prepared than you can be at present to consider the subject of Baptism; and then, while your bosoms are glowing with gratitude to him who loved us, and died for us, I would refer you for information concerning Baptism, and most confidently I would refer you, to the Holy Scriptures. Let them lead you; let them, with the love of God shed abroad in the heart, be your guide.

To you, my dear fellow disciples, who are about to be baptized in the name of the Father, and of the Son, and of the Holy Ghost, it becomes me to address a few words. I have spoken of the Holy Scriptures as our guide. Let me now call your attention to one passage. From the many that occur in that blessed volume, let me select a lesson for your present meditation:—

ROM. vi. 1—13.

1. *What shall we say, then? Shall we continue in sin that grace*
2. *may abound? God forbid: How shall we that are dead to sin*
3. *live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death?*

"Baptized into his death"—We, by our baptism, the Apostle would say to his Roman brethren, we, by our baptism, have expressed our view of the death of Christ, and the effect which that view has had on ourselves. We have viewed him dying for sin; and that view has made us dead to sin. "Our old man," our sinful propensities, have been slain: they have been, as it were, crucified with Christ. We have known and felt that we ought to be as



insensible to the allurements of sin as if we were really dead, and were become so many corpses ready to be laid in the grave. At the same time, we have, as we humbly trust, become alive to holiness.

We have then experienced a death, a deadness to sin, as Christ died to deliver from sin. And we have been made alive to holiness, by the divine Spirit, and been disposed to begin a new and never-ending life to God, as Christ rose from the dead.

By being "baptized into Jesus Christ," or as his disciples, the Apostle would say that we solemnly and most impressively intimated the death of Christ, and our deadness to sin; the resurrection of Christ, and our rising to a new life. As dead to sin we were buried by baptism; and as alive to holiness and to God, we rose again from the watery grave.

4. *Therefore we are buried with him, by baptism, into death, that, like as Christ was raised up from the dead by the glory of the*
5. *Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.*

In other words, if we have been made similar to him, or have been associated with him in the likeness of his death; if, in view of his death, we have come so to sympathize with him as to be dead to sin, we shall be associated with him also in the likeness of his resurrection. We shall be quickened and raised up as it were from the dead; we shall become alive to God; we shall enter on a new life, a life of holiness, a life that shall never end.

6. *Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not*
7. *serve sin. For he that is dead is freed from sin. Now if we*
8. *be dead with Christ, we believe that we shall also live with him:*
9. *Knowing that Christ being raised from the dead, dieth no more;*
10. *death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God.*
11. *Likewise reckon ye also yourselves to be dead indeed unto sin,*
12. *but alive unto God, through Jesus Christ our Lord. Let not sin, therefore, reign in your mortal body, that ye should obey*
13. *it in the lusts thereof: Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God.*

Dear brethren and sisters in Christ! you see the obligations that rest on the baptized. And, blessed be God, you do not wish them to be lighter nor weaker. If you have found the burden of sin to be intolerable, and if Christ has given you rest, you will find that his yoke is easy, and his burden is light. Think of the floods of sufferings that rolled over his righteous soul. Think of his death; think of his grave; think of his resurrection. And never, never forget that being "buried by baptism," and raised up as from the grave, you will be specially obligated henceforth to lead a new and holy life.

Think of the power of the Saviour who rose from the dead. He had power to lay down his life, and he had power to take it again. All power in heaven and in earth belongs to him. To him then commit yourselves without reserve. Obey his voice. Trust his grace. Here, in his strength, resolve anew to strive against every sinful propensity, till you pass through the waters of death; for he is "able to keep you from falling, and to present you faultless before the presence of his glory, with exceeding joy."

The candidates, after this address, were led successively down into the water, and baptized.

Silence and decorum pervaded the assembly, and some were affected to tears. In some of the intervals occupied in coming up out of the water, and in descending, a verse of an appropriate hymn was sung upon the shore. Then all was stillness, but the voice of the administrator, and the gentle moving of the water. The services were closed with a very brief and pertinent prayer, and a benediction.

#### DEDICATION OF THE CHAPEL, AND RECOGNITION OF THE CHURCH.

In the afternoon, the stone Chapel was opened the first time for public worship; and appropriate praises and prayers were offered to God. Prof. Chase then read the articles of belief and covenant,<sup>(1)</sup> which had been adopted by the newly constituted Church as follows:

As God has been pleased to put it into the hearts of a number of persons to complete in this place a new house for his worship, and

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(1) The same in substance with those of the Nova-Scotia Baptist Association, but preferred for ordinary use, as being more brief and simple.

the work having thus far been accomplished in circumstances peculiarly interesting, and with evident tokens of the smiles of the great Head of the Church, we feel it an incumbent duty, with a view to the glory of the rich grace of our Lord and Saviour, which we trust we have experienced, and to the extension of his kingdom among men, to associate and covenant together in the bonds of fellowship as members of a church of Christ; and knowing that, as "with the heart man believeth unto righteousness," so "with the mouth confession is made unto salvation," and that it may be useful and gratifying to others to be correctly informed concerning our belief, we deem it suitable to make the following declaration of

*Our Views of Christian Doctrine.*

We believe that the Holy Bible was written by men divinely inspired; that it is a perfect rule of faith and practice; and that, among others, it teaches the following important truths:

I. That there is one only living and true God, infinite in every natural and moral excellence.

II. That he has revealed himself as the Father, and the Son, (or the Word,) and the Holy Ghost, the same in essence and equal in divine qualities.

III. That man was created holy; but that by wilfully violating the law of his Maker, he fell from that state; so that by nature there is in us no holiness; but we are all inclined to evil, and, "in that all have sinned," all are children of wrath, justly exposed to death, and other miseries temporal, spiritual, and eternal.

IV. That the only way of salvation from this state of guilt and condemnation is through the righteousness and atonement of Jesus Christ, the Word, who miraculously assumed our nature without sin, or became incarnate, for the suffering of death, and "whom God hath set forth to be a propitiation through faith in his blood;" having "so loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life."

V. That all who are brought to repentance and faith, were chosen in Christ before the foundation of the world; and that, in consequence, not of their own merit, but of God's own purpose and grace, the Holy Ghost, (without whose influence none would ever repent and believe,) performs the work of regeneration in their hearts.

VI. That nothing can separate true believers from the love of God, but they will be "kept by the power of God through faith unto salvation," the sure and final proof of their being true believers, consisting in the continuance of their attachment and obedience to Christ till the close of life.

VII. That the only proper subjects of the ordinance of Baptism and the Lord's Supper, are professed believers; and that baptism is properly administered only by immersion, and is, by scriptural example, a pre-requisite to communion at the Lord's table.

VIII. That according to the example of the Apostles, and earliest disciples, sanctioned by the repeated presence of Christ himself, after his resurrection, the first day of the week is to be observed as the Lord's-day, or Christian Sabbath.

IX. That there will be a resurrection of the just and the unjust, and that the Lord Jesus Christ will come to judge both the living and the dead; when those who have continued or died impenitent and unreconciled to God, will be sentenced to endless punishment, according to the desert of their sins; and those who have truly repented and turned to God, relying solely on the merits of him who died, the just for the unjust, will be completely delivered from the dominion of sin, and be admitted into the holy and heavenly Jerusalem with songs and everlasting joy: so shall they be ever with the Lord.

*Church Covenant.*

As we trust that we have been brought by divine grace to receive the Lord Jesus Christ, and by the influences of his Spirit to give ourselves up to him, so we do now solemnly covenant with each other, as God shall enable us, to walk together in brotherly love; that we will exercise a Christian care and watchfulness over each other, and faithfully admonish and entreat one another, as occasion may require; that we will not forsake the assembling of ourselves together, nor neglect the great duty of prayer for ourselves and for others, that we will endeavor to bring up such as may at any time be under our care, in the nurture and admonition of the Lord, and, by a pure and lovely example, to win our kindred and acquaintances to the Saviour, to holiness, and to eternal life; that we will participate in each other's joys, and endeavor with tenderness and sympathy to bear each other's burdens and sorrows; that we will seek divine aid to enable us to live circumspectly and watchfully in the world, "denying ungodliness and

worldly lusts," and remembering that, as we have voluntarily been buried by baptism, and have been raised up from the emblematical grave, so there is on us a special obligation henceforth to lead a new and holy life; that we will strive together for the support of a faithful, evangelical ministry among us; and, through life, amidst evil report and good report, seek to live to the glory of him who hath called us out of darkness into his marvellous light.

After the reading of this paper, he proceeded to the public recognition of the Church, by presenting the hand of fellowship to one of the members who had been appointed to receive it for the whole, saying :

My dear Brother,—I cannot express the emotions of my heart on this occasion. It is a day of holy joy; it is a day that *the Lord hath made*.

What though till within the last week, we were foreigners and strangers to each other? The spirit of the Christian religion regards not the lines that mark off the world into separate, and, alas! too often hostile empires. And what are all the worldly interests of the mightiest empires, compared with the interests of that kingdom which is not of this world?

We will be thankful for the blessings of civil government, so richly enjoyed in our respective countries. We will pray for all that are in authority. We will render to Cesar the things that are Cesar's, and to God the things that are God's. Yes, while we are attached respectively to our countries, and cheerfully perform our respective duties to them, it is the kingdom, the spiritual kingdom of Christ of which it is our highest joy and glory to be subjects. As such we here meet each other. The events of this day prove that the members of the Church whose articles of belief and covenant we have been reading, understand the nature of a Christian Church, and desire above all things to serve and please the Lord. You would receive his doctrine and obey his commands. You would help each other forward in all that is lovely and of good report. You would show forth his praise by your own lives; and you would use the means which he has appointed for promoting his glory in the prevalence of the truth as it is in Jesus, and the salvation of souls.

There is a general bond that unites the regenerate, of whatever name, and wherever they may be discovered. And from the na-

ture of the case, there is, there must be, and ought to be, a special tie binding together those whose views of religious doctrine and duties enable them to act in closer concert.

Receive then, my brother, the hand of fellowship. It is a token, not only of christian love, but also of our christian union in maintaining the truth and the commands of our Lord. It is the pledge of the deep and thrilling interest that shall continue to be felt in the welfare of this Church. When far away from you, I shall call to mind the events of this day, my heart shall not cease to pray for the welfare of this church, and for your being a blessing to all this people. We are one; we have one Lord, one faith, one baptism. In behalf of my brethren, and of all the churches in the bosom of which my lot has been cast, I give to you most heartily, this hand of fellowship, and through you to every member of this Church, and to all the churches and ministers of the same faith and order, throughout this Province, and throughout the whole British Empire.

An appropriate discourse was then delivered, evincing the tendency of Christian principles and experience to promote, in the professors of religion, Humility with regard to God, and to one another, and to the unregenerate; and the Church was urged by every moving consideration in the present posture of its affairs to continue to cherish this amiable temper, and thus to hope for the blessing of God.

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#### THE ORDINATION.

Professor Alexis Caswell, from the college near the city of Washington in the United States, being on a visit in Newton and Boston at the time of Professor Chase's embarking, yielded to his earnest solicitation to accompany him to Halifax. He was a licensed preacher, and he yielded to the solicitation with a view of assisting Prof. Chase, (whose health, impaired by a recent attack of fever, had not been completely restored,) and of returning soon after him to the States. But in consideration of the peculiarly interesting state of the people, and of the prospect of there being repeated calls for the administration of baptism and the Lord's supper, Prof. Chase, (to whom he had long been intimately known,) and the whole church were deeply impressed with the propriety and the importance of his being ordained to the ministry of the gospel, and of his

protracting his stay at Halifax. In this measure they had the cordial encouragement of the beloved and venerable Elder Boston, whose life has been almost worn out here in the service of the gospel. If the ordination was to occur, it was requisite to have it performed the succeeding Lord's-day.

The request was in a very impressive manner presented to Prof. Caswell, at a meeting held in the house of one of the brethren. He desired that special prayer be made in his behalf for divine direction.

A day or two after, the following note was received :

*Halifax, Oct. 3, 1827.*

To Prof. Chase.

Dear Sir, I have been revolving in my mind the subject which was proposed yesterday. I have endeavored to divest myself, as far as possible, of all selfish motives and feelings, and to say, *Lord, what wilt thou have me to do?*

I have not omitted to imagine myself in the presence of the Saviour, and to be asked, *What hast thou done?* I have feared to decline the invitation of the brethren, lest I should have hereafter deeply to feel that I have been unfaithful, have shrunk from the performance of obvious duty. I feel, as I have before told you, that my strength is perfect weakness; but at the same time I dare not doubt that God is able to make my weakness the instrument and occasion of infinite good. I put my trust in him.

You will make the arrangements, in concert with the brethren, for the services of Lord's-day; and God grant that his gracious presence may be with us.

I wish the subject of Deacons may not be omitted in your deliberations.

Yours sincerely,

A. CASWELL.

This subject was not omitted; and two of the brethren were accordingly appointed to the office of Deacons.

The preliminary steps having been taken, the public services of the ordination were performed in the chapel, on the Lord's-day morning, the 7th of October. Prof. Chase officiated as the presiding minister. The sermon by him, from Rom. xv. 29, was adapted to impress the mind with the unutterable worth of the gospel as the richest blessing that Heaven can bestow upon a people. The impressive circumstances of the occasion were adverted to;

and the following questions solemnly propounded to the candidate. The replies were given in effect as here annexed.

In times past, my brother, you have professed to repent, and believe on the Lord Jesus Christ with all your heart. You have professed to renounce all dependance on your own merits, and to rely for salvation solely on the merits and atonement of Christ and him crucified. And you have professed your willingness to receive as his disciple all that he has taught, and to obey all that he has commanded.—Do you desire this day to hold fast your profession?

*Ans.* I desire to lay aside every weight and sin, which doth so easily beset me, and to run with patience the race that is set before me.(1)

*Ques.* And to look still to Christ for your salvation?

*Ans.* For acceptance with God I can look to no other; "for he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him."(2) Salvation, as I esteem it, is all of grace; "not of works, lest any man should boast."

*Ques.* And do you desire to give all the glory of it to the Father, and the Son, and the Holy Ghost?

*Ans.* I do.

*Ques.* Do you trust that you have been inwardly moved and constrained by the Holy Spirit, according to the will of our Lord Jesus Christ, to enter on the ministry of the gospel?

*Ans.* I do.

*Ques.* What are some of the objects in view of which you have felt yourself thus constrained?

*Ans.* The object in view of which I first felt constrained to preach the gospel was the exceeding greatness of the love of God manifested in the gift of his Son to die for sinners.

When it pleased him, as I trust it did, to show me the sinfulness of my own heart, the just condemnation in which sin had involved myself and the whole human family, and the abundant riches of his grace in the new covenant, I felt an ardent desire to preach Christ and him crucified to every creature.

These ardent feelings, however, which are probably in a greater or less degree common to all christians, I did not regard as a criterion of duty. On more mature experience, and after the lapse of a few years, during which I had an opportunity to observe the

(1) Heb. xii. 1

(2) 2 Cor. v. 21.



progress of my exercises on this subject, as well as the pointings of Providence, I felt it my duty to devote the talents which God had given me to the gospel ministry.

Other walks of life were open before me ; but when I remembered the price of our redemption, the precious blood of Christ ; when I looked forward to death and to a future judgment ; when I saw sinners living and dying without God and without hope—the harvest plenteous, and the laborers few, I felt constrained to say, *Lord, here am I ; what wilt thou have me to do ?* I desire to glorify thee in my body and my spirit, which are thine, and to testify the gospel of the grace of God.

I have not been without many trials on this subject, trials which I need not now recount.

I tremble in view of the responsibilities of a minister of Christ. Consequences of eternal moment, I am convinced, hang upon his every act. And yet, awful as these responsibilities are, I cannot, without doing violence to my convictions of duty, say, I dare not turn my back upon them.

*Ques.* Do you receive the Holy Scriptures as your rule of faith and practice, and as the word of God which you are to expound and enforce ?

*Ans.* I do.

*Ques.* And do you receive as a summary statement of scriptural doctrine, the articles of belief which are received in this Church ?

*Ans.* I do.

*Ques.* On what do you rely for strength and for success in your labours as a minister of the gospel ?

*Ans.* I rely on the promise of Jesus Christ, after his resurrection from the dead, to his eleven disciples and to their successors in the ministerial office, *Lo, I am with you always, even unto the end of the world.*

It is the cause of God, and must prevail. The entire work of producing in the hearts of men, repentance, love, faith, and every gracious exercise, is of the operation of his Spirit. But in the production of these effects, he uses means ; and among them, as holding an eminent place, is the “ministry of reconciliation,” which is committed unto us. This treasure we have in earthen vessels, that the excellency of the power may be of God, and not of us. In him do I put my trust. If it shall please him to make use of one so utterly unworthy of his notice, as I feel myself to be, for the

advancement of his kingdom on the earth, to his great name will I forever ascribe the glory.

These replies having been made, the ordaining prayer was offered, with the laying on of hands, after which the ministers present gave the hand of fellowship with appropriate remarks. Prof. Chase observed :—

The solemn transactions of this day, my brother, cannot but remind you of similar services performed in the primitive church at Antioch, when Paul and Barnabas were separated to the work to which God had called them.(1) You see there a few ministers of our Lord engaged in fasting and prayer, and laying on of hands, and while they send forth their brethren, giving them the right hand of fellowship. What a faith, and what a fellowship, dear brother, must that little band of disciples have had! They stood almost alone in the world. Here and there only was to be found a Church of the Lord Jesus. They were surrounded with superstition and idolatry. Their sect was every where spoken against. They were persecuted, and driven from city to city. The powers of earth and hell, they knew would be arrayed against them. The strong holds of Satan yet remained, for the most part, in proud security. Not a single nation nor tribe could in *any* sense of the word, be called *Christian*. The whole world was sunk either in Jewish bigotry or in heathenism. And yet this little band was not appalled. They bound to their hearts the command of their ascended Lord. They relied on his promise. They moved directly forward in the prosecution of his plans of mercy. They meditated a work as great as the command of their Saviour,—the preaching of the gospel to every creature,—the watching for souls as they that must give account,—the beseeching of men to be reconciled to God,—and, in a word, the conversion of the world.

Embarking in this enterprise, so big with difficulties and dangers, they freely gave to each other the right hand of fellowship—a token of love and union—of fellowship in the Christian faith, of fellowship in the labors of the ministry, of fellowship in success, of fellowship in sufferings, and of fellowship in consolation.

By this, too, it was declared that while Paul and Barnabas were sent abroad, and others continued at home, the cause which they abored to promote was the same.

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(1) Acts xlii. 2, 3. Gal. ii. 9.

They acted their part nobly. They fell each at his post ; and our religious enjoyments this day, are, under God, some of the fruits of their victories. But the conflict is not yet over. Much remains to be done. And, as we are called in Divine Providence to the places of those who have gone before us in this service, we too will give the right hand of fellowship ; we too will welcome our brother to our trials, and labors, and joys.

Accept then, my brother, this right hand, the token of our Christian love, and of our confidence in you as a minister of the gospel. By this we declare our disposition to sympathize in your sorrows, and to rejoice in your joys. We welcome you to all the duties and privileges of the ministry, and to all its trials too ; for trials it still has. But through Christ who strengtheneth us, we can do all things.

The hand of Providence has been signally manifest in bringing us to stand on the high and holy ground where we do now. May the hand of Providence still be our guide and support. We have toiled together at a seat of science and literature, endeared to us by a thousand tender and interesting recollections. We have toiled together in circumstances peculiarly adapted to make lasting impressions on the mind ; and, thanks be to God ! we have toiled together in love. Here, in the presence of this assembly and of Heaven, we renew the pledges of continued attachment. Our grand object is still the same ; and while we live, let us live like brethren. What is our life ! " It is even a vapor that appeareth for a little time, and then vanisheth away." Ten years have just completed their course since the day of my own ordination. And the hand of that dear man of God,\* which was then extended in behalf of all his brethren, and which clasped my own in token of fellowship, has long since mouldered into dust ; and the voice which cheered me on that day, has long since been hushed in the silence of the grave. But the recollection is sweet to the soul ; and it endears the hope of heaven. By the love we bear to the cause of our Lord and to the souls of men, by the shortness of our lives, by the memory of departed brethren, while we live, let us live like brethren. At the same time, let us put our hope, not in each other, but in God. And wherever, or whatever, this frail hand may be when ten more

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\* Mr. Winchell, then Pastor of the First Baptist Church in Boston.

years shall have passed away, you will not be discouraged. There is an Almighty Hand that will not fail you.

After this part of the service was ended, passages from the Epistles of Paul, addressed to a junior minister of Christ were read, (1 Tim. vi. 1—14; 2 Tim. ii. 24, 25; iv. 1, 2, 5; Titus ii.; iii. 1, 2; 1 Tim. iv. 16,) and Prof. Chase proceeded in substance as follows :

“Take heed unto thyself,” my brother. You are surrounded with dangers and temptations, and you can be guarded against them only by being yourself deeply imbued with the spirit of your holy calling. If you wish to have unction and energy given to your preaching; if you wish to be a good minister of Jesus Christ, aim constantly at high attainments in personal piety, and let your daily life be your most eloquent sermon.

“Take heed unto thyself, and unto the doctrine.” See to it, in every case, that the doctrine which you preach is indeed the doctrine of the Scriptures, and that you present it in the same practical manner in which it is presented in the Scriptures.

Continue in these efforts, “for in doing this thou shalt both save thyself and them that hear thee.” You will be found at last to have been faithful; and on the day of final account, you will hear the voice of our Master, “Well done, good and faithful servant: enter thou into the joy of thy Lord.”

‘Thou shalt both save thyself *and them that hear thee.*’ What an endearing relation, my brother, in which to stand to them that hear us! What a motive to exertion! A due impression of this will awaken and direct all your energies. It will help you in the selection of your subjects for the pulpit. It will lead you to treat them in a proper manner, and to exhibit them in a proper style. You will employ such language as shall be intelligible to the plainest individual that hears you, and as shall at the same time not offend the taste, unless it be a vitiated one, of the most literary and cultivated. Your object will be to commend the gospel of the grace of God to the consciences of all—of the poor as well as of the rich, and of the wealthy and refined as well as of the poor and unlettered. For you know that they all alike need the gospel, and that without it they all alike must perish. Now as the gospel is adapted to the wants and the woes of men of every rank and condition, so it is the signal privilege of the minister of the gospel to be a man of all ranks and of no rank. You will then pass readily and cheerfully from one class of persons to another—from the mansions of the wealthy to the

cottages of the poor ; and wherever you go, you will let it be seen and felt that you watch for souls as they that must give account, and that the great object ever present to your mind is to win souls to Christ and eternal life. Thus you will, as far as possible, make your visits pastoral visits. And you will not forget the abodes of the mourning, nor the chambers of the sick and the dying. You will remember the grand commission given by our Lord : " 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." (1) " Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost ; teaching them to observe all things whatsoever I have commanded you : and lo, I am with you alway, even unto the end of the world." (2)

" Teach all nations : " teach all as far as possible that are capable of being taught, in whatever nation they may be found. Teach them the first lesson of Christianity, the lesson which if any one does not receive, he is not a disciple. Teach them that they are guilty before God, and utterly ruined in themselves : but that the blood of Jesus Christ his Son cleanseth from all sin. Point them to the Lamb of God as their only hope. Urge on their consciences repentance toward God, and faith toward our Lord Jesus Christ. And when, by the accompanying energy of the Holy Spirit, they have been effectually taught ; when, penitent and contrite, they look humbly to the cross of Christ, and cordially rely on him as presented in the gospel, and are disposed to sit as disciples at his feet, and learn of him, administer baptism to them ; " baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Then you are to lead them onward in the Christian course. " teaching them to observe all things whatsoever I have commanded you." One of the things which our Saviour has commanded for the observance of his disciples is to commemorate his death by partaking of certain significant emblems. To such, then, as have exhibited the first profession and the divinely appointed pledge of discipleship, by being baptized according to the command of Christ, and as have " continued steadfastly in the Apostles' doctrine and fellowship," (3) you are to administer the Lord's Supper. But your work is not yet done. You are still to lead them onward, " teach-

(1) Mark xvi. 15, 16. (2) Matt. xxviii. 19, 20. (3) Acts ii. 41, 42

ing them to observe *all* things whatsoever I have commanded." You will lead them with correct views of religious truth, to the whole circle of Christian duties, maintaining a pure and faithful discipline in the Church of Christ, and adorning the doctrine of God our Saviour in all things.

"Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."(1)

Give to every one, whether he be a believer or an unbeliever, a portion in due season. Beware of that kind of preaching which leaves a whole audience to imagine they are regenerated when they are not. Address them, dear brother, though it may sometimes be painful to you, address them in such a manner as shall discriminate their respective characters, and lay open their hearts to themselves. Then, by motives drawn from the cross of Christ, and from the judgment-seat of Christ; by motives drawn not only from the terrors of the Lord, but also from the love of God in Christ Jesus, urge on every one the duties which the Apostle urged; and, standing as it were in sight of the cross of Christ, and of the judgment-seat of Christ, warn every man, and beseech every man.

Thus, my dear brother, toiling in the name and in the strength of him whose we are, and whom we serve, you will, as you have already intimated, be cheered by his voice, *Lo, I am with you always.*

Connected with these services a hymn was sung; (247. In Watts, 119, B. I.)

CHRIST and his cross are all our theme.

After the ordination of Mr. Caswell, followed that of the Deacons. It was introduced with remarks like these:

In a Church of Christ, every member has a part to perform. Every member is to be active and useful in his place. And every one, whether male or female, may do much, and ought to do much to promote the cause of Christ.

At the same time, it is an obvious dictate of wisdom to have some particular individuals specially intrusted with the care of the Church. With this view, the Apostle Paul gave directions to Titus that Elders be ordained in every city.

(1) 2 Tim. ii. 14, 15.

The general term *Elders*, as used in the New Testament, often included the leading men or officers of a Christian Church, whatever might be the particular term by which they were severally designated, whether Bishop, or Overseer, or Pastor, or Minister of the word, or Deacon. Thus Paul sent for the Elders of Ephesus; and he proceeded to address them as Overseers or Bishops. And thus, too, there were Elders who preached, or labored in word and doctrine; and there were Elders who did not; as when the Apostle says, "Let the Elders that rule well be counted worthy of double honor, especially they who labor in word and doctrine."(1) From what immediately precedes this passage, it appears that the Elders who did not labor in word and doctrine were Deacons. They were associated with the Ministers of the word, as helpers in the care, and government, and service of the Church.

The same fact appears also from the account which, in the sixth chapter of the Acts of the Apostles, we have of the first appointment of Deacons. The Apostles were overburdened with the duties connected with the care of the Church. They sought and obtained help. They wished to give themselves to the higher and more public and difficult services; while the Deacons might aid them by attending to the more private and pecuniary affairs connected with the well-being of the Church.

From the object of their appointment, and from the character required of the men, as well as from subsequent allusions in the New Testament, it is obvious that the Deacons were to lighten the burden of the Ministers of the word by taking upon themselves, as occasion might require, the subordinate and less prominent duties connected with promoting the interests of a Church. They would of course attend to the pecuniary concerns, and see that the duty of the Church in regard to these concerns was performed. They would naturally become the counsellors of the widow, and the orphan, and the poor. Being men of honest report, full of the Holy Ghost and of wisdom, it would naturally devolve on them to help in arranging the business of the Church, and prepare it for being properly laid before the body; to assist the Pastor in adjusting difficulties that might occasionally arise; to encourage his heart and strengthen his hands in efforts to give religious instruction to the young, and especially to the poor; and, in a word, to counsel

(1) 1 Tim. v. 17.

and co-operate with him, and in their sphere be diligent and faithful servants of the Church for Christ's sake.

You perceive, my brethren, the nature of the office of Deacons; and corresponding with it is the character required. They must be "men of honest report, full of the Holy Ghost and wisdom. Likewise must the Deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. Let the Deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a Deacon well, purchase to themselves a good degree and great boldness in the faith which is in Christ Jesus."(1)

Let now the men be presented whom you have appointed to this office.

One of the members of the Church then presented to the Ministers of the word the brethren who had been appointed Deacons, expressing briefly, in the name of the Church, the motives which had led to the appointment, the confidence cherished in the brethren selected, and the hope of the blessing of God upon them and upon the whole body.

Prayer was then offered; and the ministers laid their hands upon them, thus publicly designating them to their office, and fervently commending them to the grace of God.

A hymn was sung, and the services were concluded by the pronouncing of a benediction.

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On the Lord's-day, Oct. 14th, Baptism was again administered. It was of the same impressive character as on the former occasion, and attended with similar circumstances. In the afternoon, eight persons, (those who were baptized in the morning, and others who had been exemplary members of a Baptist Church,) solemnly assenting, before a large assembly in the chapel, to the articles of belief and covenant, received the hand of fellowship that was presented in the name of the Church, and were affectionately welcomed to their places as members. The Lord's Supper was then administered. The congregation remained, witnessing the observ-

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(1) 1 Tim. iii. 8--13



ance with the most respectful attention. At the close the following hymn was sung: (521. In Watts, 13, B. III.)

How sweet and awful is the place,  
With Christ within the doors;  
While Everlasting Love displays  
The choicest of her stores!

Love mov'd the pity of our God—  
Downward his chariot rolls;  
Here peace and pardon bought with blood  
Is food for dying souls.

While all our hearts and all our songs  
Join to admire the feast,  
Each of us cries, with thankful tongues,  
"Lord, why was I a guest?"

Why was I made to hear thy voice,  
And enter while there's room,  
While thousands make a wretched choice,  
And rather starve than come?"

'Twas the same love that spread the feast,  
That sweetly forced us in;  
Else we had still refused to taste,  
And perish'd in our sin.

Pity the nations, O our God!  
Constrain the earth to come;  
Send thy victorious word abroad,  
And bring the strangers home.

We long to see thy churches full,  
That all the chosen race  
May, with one voice, and heart, and soul,  
Sing thy redeeming grace.

When the hymn was finished, Prof. Chase uttered, from a full heart, the Apostle's most ardent desire: *The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost be with you all. Amen.*

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Having now brought to a termination our narrative of the rise and formation of the Baptist Church in Granville-street, we have only in conclusion to offer a few brief remarks.

In the preceding pages are exhibited some views respecting the external matters of religion, not universally received. These though of minor consequence when compared with the work of religion in the heart, are nevertheless derived as we conceive from the purest source of truth. They are, therefore, not unimportant. And as light dawns, on patient inquiry, they will, we trust, spread through the Christian world, until the day shall arrive when there shall be universally among all the redeemed on earth, "one Lord, one faith, one baptism."

But if in external matters Christians have been suffered to fall into various practices, and to arrive at different judgments, there yet remains the gratifying reflection that in the more important and vital things of salvation, they are not left to differ. Wherever the standard of the cross has been raised, in the eastern or the western world,—in the frozen regions of the north, or the parched deserts of the torrid zone,—amidst the polished and scientific circles of civilized society, or the rude and wandering tribes of untaught savages,—every where, and in all ages, have the saving doctrines of the Gospel beamed on the awakened conscience with the same hallowed and unvarying light. Simple but powerful is the truth which finds its way equally into the hearts of men of the meanest as well as the highest order of mental power.

Christ dying for the ungodly, and the fruits of that death, "Repentance toward God and faith toward our Lord Jesus Christ," convey to the mind which the Holy Spirit illuminates no obscure or ambiguous idea, and in those simple expressions are contained the gospel of the grace of God.

In presenting, then, this narrative to the public we offer no new religion, but that which has received the sanction of the best and the wisest of every denomination among professing Christians. If, therefore, the preceding account of Divine truth and religious experience comes to the minds of any with the aspect of novelty, we would earnestly, as in the sight of God, and in view

of the value of their immortal souls, beseech them to examine whether the doctrines of the Bible are not still to them a novelty. We beseech them seriously to consider whether they have not hitherto been contented to pursue the easy course of the world, both in faith and practice, buried under the weight of custom, bewildered with the dreams of prejudice, and taking as their portion the perishable inheritance of earthly things.

The individuals whose experience of Divine truth has been here exhibited, stand before them as witnesses to testify with all godly sincerity, with all soberness of mind and judgment, that this experience is no fable—no wild dream—no hasty notion, rashly and inconsiderately adopted. But with all humility, and at the same time with all firmness, they declare that they speak that which they do know, and testify that which they have seen; that there is indeed a Divine and Holy Spirit, the promise of the Saviour, who still works powerfully in the hearts of believers, regenerating their souls, and leading them in the way of everlasting life. And while as faithful witnesses they affirm this truth, as affectionate friends they earnestly pray that all who hear their testimony, may, under the influence of the living God, learn experimentally the reality of this truth, and thus be brought to the knowledge and the love of Him who is “the way, and the truth, and the life.”



## APPENDIX.

We avail ourselves of the opportunity furnished by the unexpected delay in publishing the preceding account, to append a few remarks relative to the progress of the Granville Street Church to the present period, June, 1828. For this addition we deem no apology necessary. They who have watched over the vine in its incipient state, will rejoice to see it spreading with a healthful growth.

From the opening of our spacious chapel, large numbers, and especially on the evening of the Christian Sabbath, have attended the preaching of the gospel. The deep attention and solemnity which we have often witnessed, seem to be pledges that the messages of evangelical truth and grace will not have been delivered in vain. During the winter and spring, several persons from other Churches of the same faith and order united with us. Others who had obtained like precious faith, came forward at different times, and stated before the Church the reason of the hope that was in them, and were received as candidates for Baptism. The Lord's-day, June 1st, was appointed for the administration of the ordinance. The spot selected for the purpose was on Bedford Basin, near the place where it had before been administered. The day was cloudy, with occasional mists, but not uncomfortable. By the time appointed for the exercises to commence, notwithstanding the slight unpleasantness of the weather, a large concourse of respectable persons of both sexes had assembled at the water side to witness the ceremony. The attending circumstances—the water before us—the expanded heavens—the multitude on shore, and the vicinity of numerous boats, could scarce fail to remind one of ancient times, when the Author of our faith taught the listening multitudes on the shores of the sea of Galilee.

The Rev. Mr. Caswell, who still continues to labor among us, commenced the exercises by calling the attention of the audience

to the sacredness of the day, and of the occasion; and invited them to engage with becoming reverence in the worship of Him who "dwelleth not in temples made with hands." A hymn was then sung:—

Jesus, and shall it ever be—  
A mortal man asham'd of thee!

After prayer, the congregation were addressed at some length from Matt. xxviii. 19. "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

The candidates, fifteen in number, were then successively led "down into the water," and "were baptized, both men and women," according to the example of the first Christians, exhibited in the eighth chapter of the Acts of the Apostles.

During the whole service, it was pleasing to witness, on the part of the audience, that decorum and seriousness which all considerate persons will ever bring to the solemnities of divine worship. In the afternoon, when the persons baptized were received into the Church, (whose number of members has now increased from seven to forty,) the right hand of fellowship, accompanied with a suitable address, was given by the Pastor in the presence of a numerous and deeply interested assembly.

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