

**CIHM
Microfiche
Series
(Monographs)**

**ICMH
Collection de
microfiches
(monographies)**



Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques

© 1994

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion
along interior margin/
La reliure serrée peut causer de l'ombre ou de la
distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear
within the text. Whenever possible, these have
been omitted from filming/
Il se peut que certaines pages blanches ajoutées
lors d'une restauration apparaissent dans le texte,
mais, lorsque cela était possible, ces pages n'ont
pas été filmées.

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index
- Title on header taken from: /
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

- Additional comments: /
Commentaires supplémentaires:

Wrinkled pages may film slightly out of focus.

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

The copy filmed here has been reproduced thanks to the generosity of:

Metropolitan Toronto Reference Library
Baldwin Room

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol \rightarrow (meaning "CONTINUED"), or the symbol ∇ (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'ex
géné

Les
plus
de la
cont
films

Les
papi
par l
dern
d'im
plat,
origi
pren
d'im
la de
emp

Un d
dern
cas:
sym

Les c
filme
Lors
repro
de l'a
et de
d'ima
illust

and thanks

Library

quality
ability
the

e filmed
g on
Impres-
: All
i of the
pre-
printed

he
CON-
ID"),

at
to be
ed
ft to
as
the

L'exemplaire filmé fut reproduit grâce à la
générosité de:

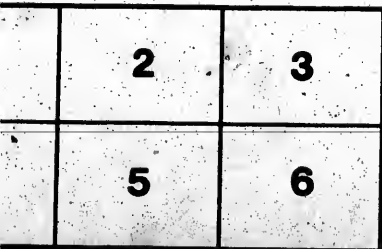
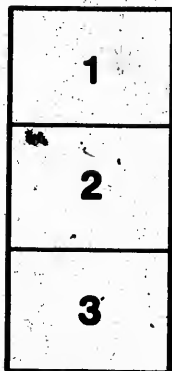
Metropolitan Toronto Reference Library
Baldwin Room

Les images suivantes ont été reproduites avec le
plus grand soin, compte tenu de la condition et
de la netteté de l'exemplaire filmé, et en
conformité avec les conditions du contrat de
filmage.

Les exemplaires originaux dont la couverture en
papier est imprimée sont filmés en commençant
par le premier plat et en terminant soit par la
dernière page qui comporte une empreinte
d'impression ou d'illustration, soit par le second
plat, selon le cas. Tous les autres exemplaires
originaux sont filmés en commençant par la
première page qui comporte une empreinte
d'impression ou d'illustration et en terminant par
la dernière page qui comporte une telle
empreinte.

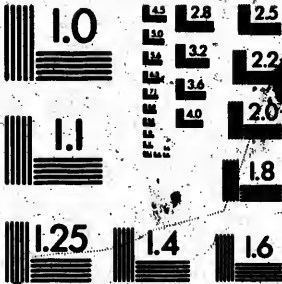
Un des symboles suivants apparaîtra sur la
dernière image de chaque microfiche, selon le
cas: le symbole \rightarrow signifie "A SUIVRE", le
symbole ∇ signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être
filmés à des taux de réduction différents.
Lorsque le document est trop grand pour être
reproduit en un seul cliché, il est filmé à partir
de l'angle supérieur gauche, de gauche à droite,
et de haut en bas, en prenant le nombre
d'images nécessaire. Les diagrammes suivants
illustrent la méthode.



MICROCOPY RESOLUTION TEST CHART

(ANSI and ISO TEST CHART No. 2)



APPLIED IMAGE Inc

1553 East Main Street
Rochester, New York 14609 USA
(716) 482-0300 - Phone
(716) 288-5669 - Fax

TH

286,
715

COLBY COLLEGE LIBRARY
Withdrawn

LETTER,

ADDRESSED TO

THE BAPTIST CHURCH,

IN THE

CITY OF SAINT JOHN,

NEW-BRUNSWICK,

BY THEIR PASTOR,

J. D. CASEWELL.

DECEMBER 23^d, 1835.

SAINT JOHN, N. B.

PRINTED BY HENRY CHUBB, MARKET SQUARE.

1836.

286,
715

"Every plant, which my heavenly Father hath not planted, shall
be rooted up."—MATTHEW, 15—18.

"Therefore, seeing we have this Ministry, as we have received
mercy, we faint not; but have renounced the hidden things of disho-
nesty, not walking in craftiness, nor handling the Word of God de-
ceitfully; but by manifestation of the truth commending ourselves
to every man's conscience, in the sight of God."—2 Cor. 4, 1-2.

BR 286
112

By ci
I am c
you.
you v
to be
dear t
I trust
to wri
Ye
the P
Comu
I ans
spirit,
misrep
sons,
benefi
flimsy
has tr
I
the c
City?
cide.
accou
with n
becom
of tru
form,
adorr
the p
ons, a
lar; c
not n

LETTER, &c.

DEAR BRETHREN,

By circumstances that have recently transpired, and in which I am deeply involved, I am induced, thus publicly, to address you. I do this the more readily, from the conviction that you value truth, and that no considerations will cause you to be indifferent when its interests are affected. Truth is dear to every virtuous man, to the Christian it is sacred, and, I trust, it is the veneration I have for it that now induces me to write. In the present case I pray that it may triumph!

You are aware that a Letter has been addressed to me from the Press, by Mr. JAMES HOLMAN, who was a member of our Communion. If you ask why I did not reply to its author, I answer, that I was so shocked with the malevolence of his spirit, the inaccuracy of his statements, and his evasion and misrepresentation, that I preferred making my appeal to persons, who can feel and appreciate the claims of truth. What benefit could possibly result from an appeal to one, whose flimsy production proves his indifference to truth, on which he has trampled as a *worthless* and *pernicious* thing.

His avowed object in writing is to "explain to the world the cause of his exclusion from the Baptist Church in this City." How far he has kept this object in view you can decide. He then informs me what objects he has no *desire* to accomplish by this effusion of his pen. He does not write with a view to render himself *conspicuous*, or *popular*. Some become conspicuous by their love, and others by their dislike of truth; some by the foul blots of vice which obscure and deform, and others by the shining virtues which brighten and adorn their character. Some are *popular* with the licentious, the profane, and the cruel; others with the chaste, the virtuous, and the merciful. With which class this writer is *popular*; or by what qualities he has made himself *conspicuous*, it is not necessary for me to inform you.

In the next paragraph he renounces the least claim to even the *commonest* acquaintance with literature, and on this account would not have me to expect so *flowery and elegant a composition as would appear, if he were to extract from Hall, Jay, James, and others.* This information was unnecessary, for I could not, either by the felicity and elegance of his diction, or the harmony and beauty of his periods, be induced to think that he had even so much as read the invaluable works of these eminent and accomplished Divines. But how does this *humiliating confession* agree with what follows. This gentleman would have me believe that his religious and literary advantages, and his acquired superiority over his late Brethren, gave you such an impression of the soundness of his judgment, that he was the only one of your number whom you could employ, and on whom you could depend, to obtain for you a suitable minister. I know from your own statement, that it was not because you regarded him either as your *superior* in religion, judgment, or learning, that you assigned to him this duty; but *merely* because he happened to be going to England, on business, at the very time you wanted a Minister, and you gave him letters to the Baptist Ministers there, under whose direction and advice he was to bring out a suitable person, to exercise the ministry in the particular Baptist Church of this City. Probably, this gentleman might use much personal effort, in the prosecution of his trust, and, without determining whether he was governed by secular and selfish motives, or by pure and unmingled love to Christ and his Church, I can affirm, that he received ample compensation, in the sincere and warm expressions of gratitude which you awarded him on the evening after our arrival.

I cannot but pity this vindictive and unhappy man, (and my Brethren I invite you to pity and pray for him too) who, by his invidious remarks, would insinuate something unfavorable to my character. I know but of one circumstance which led to his choice of me. After he had been in England a considerable time, and, as he states, "corresponded with many influential Ministers," and, after applying to one or more of our Colleges, and, after informing himself of my character and attainments by proper inquiries, and of my humble abilities, by hearing me preach, he concluded that I was more eligible to the situation than any other person to whom he had been introduced. I know of no other *particular* circumstance that determined his choice. Neither do I know that three other persons stood ready to come if *he spoke* the word.

I under
tist Min
impartin
that I lo
Certific
with me

"The
particul
1835; or
of our h

Liver

"It n
well, w
sessed o
God.

"Mr.
and sin
Pastor t
several

"We
you will
may ma

"W
ter of o
to conti
them a

Signed
wh

A.
W

It is
Ministe
testimo
the bea
have en
view w
with e

I understood that he was to abide by the decision of the Baptist Ministers. And that you, and a discriminating, and an impartial public, may know that it was under their auspices that I left my native shores for this Country, I here annex the Certificate of my ordination, with Testimonials that I brought with me.

" THIS IS TO CERTIFY that JOHN D. CASEWELL, Member of the particular Baptist Church, Byrom street, Liverpool, was on March 31, 1835, ordained to the work of the Christian Ministry, with laying on of our hands.

(Signed)

SAMUEL SAUNDERS,
JAMES LISTER,
MOSES FISHER,
WILLIAM DALLISON,
JAMES PATERSON.

Liverpool, Byrom street Chapel, March 31, 1835.

" Liverpool, March 31, 1835.

" DEAR BROTHERS,

" It affords us pleasure to commend to you our dear Brother Casewell, whom we regard as a sincere and upright Christian, and as possessed of abilities calculated to promote the interests of the Church of God.

" Mr. C. has been accustomed to preaching for a considerable time, and since his regular call to the ministry, he has preached for our Pastor at Byrom street, and at the other Baptist Chapels, as well as several places in the neighbourhood, with great acceptance.

" We are happy that one has been found among us whom we hope you will approve, and earnestly pray that the great Head of the Church may make him a blessing to you, and you to him.

" We also unite in giving our testimonials to the christian character of our sister, Mrs. Casewell, and should it be the Divine pleasure to continue them both with you, we shall on your application, send them a regular dismission.

We are, dear Brethren,

With Christian esteem,

Your's in the bonds of the Gospel,

SAMUEL SAUNDERS, PASTOR.

JOSEPH ROBINSON,

JOHN PHILLIPS,

AARON WEDGEWOOD,

WILLIAM VAUGHAN,

JOSIAH JONES.

DEACONS.

Signed on behalf of the whole Church by

A. PALETHORPE.

W. W. EVANS.

" LIVERPOOL, March 31, 1835.

It is with unfeigned pleasure and satisfaction, that I unite with the Ministers of Christ in Liverpool, in bearing my personal and official testimony to the moral excellence, and Ministerial qualifications of the bearer, the Rev. JOHN D. CASEWELL. During the last year, I have enjoyed frequent opportunities of brotherly and Christian interview with him; and he has often preached to the people of my charge with very great acceptance. I do also most cordially commend him to

the Christian confidencē, and intercourse and Communion, of the Ministers of the Gospel, and the Churches and friends of the Redeemer in the distant part of the world to which the Great Head of the Church is now directing his footsteps. My heart's desire and prayer to God for him is, that he may have a prosperous journey to the people among whom he is to labour,—that he may be replenished with all the gifts and graces of his Holy Calling, and, that his course may be *brighter and brighter till it shall issue in the splendour of an Eternal Reward.*

(Signed) **WILLIAM DALLISON,**
*Minister of Newington (Independent) Chapel,
Renshaw street, Liverpool."*

"I feel great pleasure in bearing my testimony to the excellent moral character, decided piety, amiable deportment, and highly acceptable pulpit talents of the Rev. JOHN D. CASEWELL. I consider him a young man of a superior mind, of studious habits, and diligent in the pursuit of theological knowledge and general literature. I trust he will prove a blessing to the Church of Jesus Christ. He possesses my sincere esteem, and most cordial good wishes for his prosperity.

(Signed) **MOSES FISHER,**
Baptist Minister, Liverpool."

March 31st, 1833.

"The Rev. Mr. CASEWELL is a Gentleman whom I esteem on the ground of his high character. His disinterested motives for devoting himself to the work of the Ministry and his anxiety to promote the spiritual welfare of his friends and acquaintance, cause me exceedingly to regret the circumstance of his leaving us.

(Signed) **RICHARD EVANES,**
Liverpool, April 1, 1835."

"I have had the honor of Mr. CASEWELL'S acquaintance for several years. In all his conduct, I have observed a rigid adherence to the principles of integrity and religion. I deeply regret the loss of his society, as it has frequently proved a source of moral and intellectual improvement to my mind. My best wishes attend him in the new sphere of his Ministerial operations, and I trust that God will bless the instrumentality of his labors, to the enlargement and prosperity of his Church.

(Signed) **SAMUEL P. WARD,**
Liverpool, April 1, 1835."

The letter of the Rev. JAMES LISTER, addressed to W. B. KINNEAR, Esquire, of this City, to which Mr. Holman refers on page 5, which was given me *unsealed*, as a Testimonial, I take the liberty here to publish.

"LIVERPOOL, 31st March, 1835.

MY DEAR SIR,

This sheet will be handed you by Mr. CASEWELL. He is a member of the Church here, under the care of my brother Mr. Saunders. He has been for some time engaged in preaching in this vicinity. He has preached for me lately; he was called out by his church to the Ministry, and, this evening, he is to be ordained by several Ministers to the important work of preaching the Gospel. *I willingly take a part in his Ordination*, because I think highly of his character from report,

and be
because
the gra
lu his
MAN to
ground
nistry.
it. No
Church
tainme
the sam
well's
done ac
might e
py to h
Holman
enquir
ful—a
Remem

I
not un
that he
piety i
true, t
Saund
has no
And w
I was
ature?
cal sch
Simply
Kinne
comm
respect
at least
tleman
does it
not cla
with w
Minist
would
boastin
owe to
to the
thought
my m

n, of the Mi-
ne Redeemer
Head of the
e and prayer
y to the peo-
enished with
s course may
r of an Eter-
SON,
ent) Chapel,
ol."

Excellent moth-
erly accepta-
consider him a
illigent in the
I trust he
possesses my
perity.
E. H.
iverpool."

esteem on the
for devoting
promote the
the exceeding-

EVANES.

ice for sever-
erence to the
oss of his so-
intellectual
in the new
nd will bless
prosperity of
WARD.

to W. B.
Holman re-
s a Testi-

b, 1835.

is a member
unders. He
ity. He has
o the Minis-
sisters to the
like a part in
from report,

and because I judge his preaching talents to be very respectable, and because I hope from my occasional intercourse with him that he has the grand prerequisites for the pastoral character. I therefore concur in his Ordination to the Ministry. But I have not advised Mr. HOLMAN to take him to your Country for your Church, *solely* on one ground, that he has not had any Academical preparation for the Ministry. He has entered here on a course of study, but only entered on it. Now your letter made on my mind the impression that your Church wished a pastor with at least a moderate share of Classical attainments. Mr. Saunders, Mr. Fisher, and others have not received the same impression as I, I have therefore left the matter of Mr. Caswell's going to New Brunswick in the hands of Mr. Holman. I have done so *exclusively* on the ground before mentioned, that your Church might expect a man of respectable classical learning. I shall be happy to hear from you during the season, per ships to this port. Mr. Holman has done the best he could, and has had much trouble in his enquiries. I do pray that my young friend may be acceptable and useful—a truly laborious and honorable servant of our exalted Lord.—Remember me most truly to all yours, and believe me yours sincerely,

(Signed) JAMES LISTER."

By this you perceive, that the Reverend Gentleman was not *unwilling* to take a part in the service of my ordination; that he does not write as though he had not confidence in my piety as a Christian, or in my abilities as a Minister. It is true, that he left the matter of my coming here with Messrs. Saunders, and Fisher, and Holman, (though in his letter he has not mentioned the names of the two former gentlemen.) And why did he do this? Was it because (as this writer states) I was not acquainted with even the *commonest elements of literature*? No: but *solely* on the ground of my not being a *classical scholar*. And why did he feel this to be an objection? Simply, because the letter that he had received from W. B. Kinnear, Esq. an intelligent and respectable member of our communion, stated that the Church wished a young man of *respectable attainments*, by which Mr. L. concluded, was meant, at least, a moderate share of classical learning. As this Gentleman observes, on *these* studies I had only entered. But, does it follow as a necessary consequence, that because I have not classical learning, that I must be ignorant of other things, with which it is of the *greatest importance* for the Christian Minister to be acquainted. I presume no rational person would make such an inference. I have no disposition to write boastingly of what I know; but I feel it to be a duty which I owe to myself, and to you, the Members of the Church, and to the Congregation among whom I labour, to state, that though I am not versed in Homer and Virgil, and have not my mind enriched with classical lore, yet, that I have for

years pursued studies of *equal importance* and which have a *more immediate bearing* on my holy calling. In early life I experienced an ineffable pleasure in studying the works of Edwards, Dwight, Bellamy, Owens, Paley, Butler, and others of equal reputation. I remember that the able and celebrated work of Edwards on the will furnished to me an intellectual repast, before I was sixteen years of age. Bishop Butler's analogy I read with equal advantage. I should not have mentioned these things, had they not been extorted from me, by the calumnies and misrepresentations of a man, whose bosom, I fear, is the seat of the most deadly malice, and who has said, that before this winter closes, I shall be obliged to leave this City, I suppose to weep in solitude over a blasted reputation.

I deny having evinced the least *acrimony* towards Mr. H. While he was under my pastoral care, I gave him the best advice of which I was capable, not only with the other members of my flock, from the pulpit, but in private, and that in the spirit of tenderness and affection. Conscience, that *silent monitor*, will testify how kindly I warned him to avoid those inconsistencies, by which he might wound the cause of religion, make the interests of truth to bleed, and open the mouth of the scoffing infidel. Was this *acrimony*? was this *unkindness*?

This gentleman writes much about his personal kindness to me, and his warm and disinterested friendship; and accuses me of being ungrateful. Ingratitude I abhor, as one of the darkest features of fallen humanity, and my conscience acquits me of this base accusation. I am quite at a loss to know to what *noble* and *disinterested* act of personal kindness, this gentleman has reference. For my own part, I was never under any obligations to him, either of a pecuniary, or any other kind. And I know, that though he was *one* of the proprietors of the vessel in which I and Mrs. Casewell were brought here, that the Church has, long since, paid him for our passage.—What does he mean? I have no wish to speak of past kindness, or I might do so, and *justly* complain of *ingratitude*.

With a view, I presume, to lower me in public esteem, this Gentleman publishes to the world that I was formerly a *Mechanic*. This is *incorrect*: I was not a Mechanic—I was an *Artist*, and exercised my art in my own parlour, when the rays of his beneficence burst upon me. But had I been a mechanic, I should not consider myself disgraced by acknowledging it. There are many among this valuable portion of the

comm
and v
more
charg
had I
—sho
and a
less c

W
Provi
lfe, a
think
try w
and v

Whe
illust
Carey
more,
child

benig
moun
world
prove

chilli
obscu
chara
ty; th

cy; a
memo
and r

patie
have
lent a

Th
his fa
self, a
tors,
in th

in a n
ting
their
whos

respe

community whose friendship I deem it an honour to possess, and whose qualities, both moral and intellectual, make them more useful to society than I can imagine that he is, who has charged me with the *crime* of being one. But, I ask again, had I been a Mechanic—had I been a *Tailor* or a *Tin-man*—should I be worse on that account? With a sound mind and a good reputation, should I be thought less valuable, or less entitled to respect; by a discriminating public?

What! despise a man, because, by a wise and gracious Providence, he is appointed to move in the humble walks of life, and mingle with the poor and the obscure! I cannot think, that this was ever the lot of any virtuous man, in a country where the benefits of civilization and religion are enjoyed, and where mental ability and moral worth are appreciated. Whence have arisen some of the most virtuous and wise, and illustrious, that ever adorned this lower sphere? What were Carey, Gill, Booth, Bunyan, Drew, Tillotson, and many more, both of our own and other countries? They were the children of parents in the humblest walks of life; but, under a benign Providence, they emerged from their obscurity, surmounted the difficulties of their situation, and enlightened the world by their learning, adorned it by their virtues, and improved it by their piety. Many, that for years have felt the chilling blasts of adversity, and sustained the difficulties of an obscure situation, have risen to eminence and renown. Their characters have been adorned with the mild lustre of benignity; their genius has emitted a splendour of unequalled brilliancy; and smiling virtue has shed a sacred halo around their memory. Many of this class have thundered in the senate; and many, by a powerful and captivating eloquence, while expatiating on the themes of eternal mercy and redeeming love, have kept enraptured thousands hanging on their lips in silent and profound admiration.

This individual charges me with having persecuted him and his family. This I deny, and sling back the charge upon himself, and his wife, and his sister-in-law—they are the persecutors, not I. To prove this, I could, were it necessary, call in the testimony of disinterested persons, who were present, in a mixed company, and heard their mean sneers, their cutting sarcasm, and their bitter invective, and who witnessed their rude and insulting behaviour to one, whose character and whose relation to them as a pastor, ought to have commanded respect.

In the next paragraph he proceeds to interrogate me. "What have I done?" he gravely enquires. What has he done! let his rebukes and reproaches answer!—let his severe and unmeaning criticisms on my feeble efforts in the pulpit answer: Who, that is not lost to virtuous principle, but must feel indignant at such rank hypocrisy and fulsome cant? He may have been, by *profession*, a Baptist for many years, and have been known as a member of this denomination of Christians. And what of that? I need not inform you, my beloved brethren, that, though he was immersed on a profession of faith in Christ, and sat at the table of our blessed Lord, and read sermons in your assemblies, and made long prayers, and was a high and boasting professor—yet that *possibly*, he may never have been baptized with the Holy Ghost, that he may never have been subdued and softened by the tragic scenes of calvary, that he may never have possessed that faith which works by love and purifies the heart, and daily exercised a holy fellowship with the Father, and with his son Jesus Christ. How many professors are there, who, like Judas, betray their Master, and by the worldliness of their spirit, and the inconsistency of their life, impede the progress of truth and drag sinners to perdition!—What saith the Scripture, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. Without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away."

He then comes to the conversation in the Store. But alas! how garbled is his statement! It is true that I went to his store on the Monday morning. I might smile when addressing him in my usual friendly manner, and enquiring after his health. But to say that I solicited an opinion of my sermons is *false*: I never did so of him, or any other person. Soon after I came among you, I was heavily afflicted, during which time I have often retired from the scenes of my public labour with an aching heart. Sinking under nervous debility, and with a deep sense of my own inadequacy to the arduous duties that pressed upon me—in a foreign land—among strangers—and placed, as I was, in the most *exciting* circumstances, was it not natural for me to seek the alleviations of friendly

symp
our d
and n
misre
pleas
friend
pulpit
and s
tlem
not a
self-s

But
there
ed th
"her
"fro
ence
offen
being
spirit
prise
vice,
beco
With
same
form
ber,
"sw
"an
"wil
that
alter
in wh
gove
tual
shou
"go
"riv
"pr
"ou
"tic
"rit
"Lo
"fa

ogate me.
 at has he
 his severe
 the pulpit
 ciple, but
 ome cant?
 any years,
 mination of
 n you, my
 a profes-
 ur blessed
 made long
 t that pos-
 sly Ghost,
 ed by the
 possessed
 heart, and
 , and with
 here, who,
 idleness of
 s, impede
 rdition!—
 in the last
 ve lovers of
 asphemers,
 Without na-
 continent,
 ors, heady,
 s of God;
 er thereof.

But alas!
 went to his
 in address-
 ing after his
 ny sermons
 on. Soon
 rring which
 ublic labour
 bility, and
 rduous dan-
 g strangers
 umstances,
 of friendly

sympathy, among brethren, brought together, as we were, by our divine Christianity? This is what I did; and it is this, and nothing more, that this *elegant* writer, by a species of misrepresentation, in which he appears peculiarly happy, is pleased, on the eleventh page of his letter, to call "begging a friendly hint, &c. &c." when *he* heard any thing from the pulpit, that *he* might deem improper! Well might the pure and sanctifying doctrines of the Cross be offensive to this gentleman, when inflated with pride, he sat in the house of God, not as a poor sinner, seeking mercy, but as a vain, cold, and self-sufficient critic.

But to return to the conversation at the Store. I went there, and after the usual salutations, Mr. Holman commenced the conversation by saying, "I am surprised to see you here, after giving me such a lashing, last Thursday evening, from the pulpit." I calmly replied, that I made no reference to *you in particular*, neither had I an intention of giving offence to any one. He then commenced charging me with being "ungentlemanly and personal," &c. &c.—this, too, in a spirit of vindictiveness. I ought not to have had a feeling of surprise; for but about two Sabbaths before, after the morning service, this Gentleman was *kind* enough to inform me, that I was becoming as low in my preaching as the Reverend Mr. B—y. With *hints* of this kind, I had been often favoured by the same person. While in the store, he was so *kind* as to inform me of my *precarious* situation, as nearly as I can remember, in the following language—"Your preaching will not answer! it is alienating the affections of the people from you! and unless you alter your style, the *fat end* of the matter will be that you will have to leave the City!" I replied; that no such selfish and unworthy motives would induce me to alter the style of my preaching; that I had been conscientious in what I had said from the pulpit, and believed myself to be governed by a sincere and an affectionate regard to the spiritual interests of the people, and the glory of God, whom I should study to please, and not *man*. He then told me, "to go on, he did not like *such* preaching, neither could he derive benefit from it." I then enquired, "If my preaching is producing such *disastrous* effects, how comes it to pass that our meetings for prayer are so well attended, and the devotional exercises of our brethren characterised by such a spirit of holy fervour? why was I taken by the hand the other Lord's day, as I came out of the pulpit, and thanked for the *faithfulness* that I had used, by a member of our communion,

"who occupies a standing in society of great and commanding influence?" All this was treated with the utmost contempt. "The Gentleman that I have alluded to," he said, "was in a good state of mind just now, and that being the case he might receive *such* preaching; but even he would not like it "much longer." I very naturally replied, that if it was acceptable to persons in a good state of mind, the preaching itself must be good, and, of course, agreeable to the Word of God; and to justify myself, I believe I referred to the solemn and impressive charge, that I received at my ordination, from my late venerable and beloved pastor, the Reverend SAMUEL SAUNDERS, of Liverpool, in which the necessity of ministerial faithfulness was insisted upon with a pathos and energy, characteristic of that learned and eminent servant of Christ. And I went on to observe that he was surrounded by persons of intelligence and of high standing in society, but that he was never afraid of using faithfulness when reproving the sins and inconsistencies of professors, and those too, which persons in circumstances of affluence are more liable to than others. In reply, this Gentleman said "That reproof from an aged Minister like Mr. S. would be well received; when it would not from a young man." To this I replied, that I was well aware there was a degree of modesty and self diffidence becoming in every young Minister, but, that this might be preserved, and yet the greatest faithfulness be used. I then asked, am I to wait until my head is white with age, before I discharge with *fidelity*, the important office that I am now exercising? And then, after receiving some additional abuse, I left his Store with a mind deeply wounded, by this *very kind* and charitable man as he has been pleased to style himself.

With respect to the pecuniary compensation to which so much prominence is given, I affirm the statement to be totally false—I was told so much about the very kind manner in which the Church had treated me, and the unsuitable return I was making by preaching in *such a way as was acceptable to persons who were living in the enjoyment of religion, but offensive to ungodly professors*; that I was induced to say that I was not insensible to the kindness of the Church; but that I had not been treated more kindly, than I might expect, after leaving my native land to serve them in the Gospel; and, that I expected they would continue to treat me kindly so long as I conducted myself in a manner agreeable to my character as a Christian and a Minister. I also reminded Mr. H. that I had gratefully acknowledged this kindness in the letter that I ad-

dress
ral offi
here, i

" M
has aff
that ha
ubity o

" Fe
among
of my
not ce

" Th
much
pastor
lieve I

please
shall b
not an
me to

" M
that u
When
interes

vanta
Pr
your's

I n
by M

" S
being
receiv
It was
piest
out.

Th
shillin
He s
was in
their
him,
tist C
of kin
comp
crim
call

dressed to the Church, signifying my acceptance of the pastoral office, to which they had unanimously invited me, which I here, insert :—

“ September 15th, 1835.

“ To the Baptist Church of the City of Saint John.

“ MY DEAR FRIENDS AND BRETHREN.—Since my arrival here, it has afforded me peculiar pleasure to observe the union and affection that have prevailed among you. I trust you will continue to keep the unity of the Spirit in the bond of peace.

“ For your kindness to me, since I have been privileged to labour among you, and the Christian sympathy you manifested in the season of my affliction, accept my grateful acknowledgments. I trust I shall not cease to cherish towards you a corresponding affection.

“ Though I have been with you in weakness and in fear, and in much trembling, you have kindly and unanimously invited me to the pastoral office. In taking upon myself this important charge, I believe I am governed by a desire to be useful; and so long as it shall please the Father of mercies to give efficiency to my endeavours, I shall be willing to labour among you, when it shall appear that I cannot any longer be useful or acceptable, no consideration will induce me to remain.

“ My Brethren, I ask your prayers, and your sympathies. I feel that my happiness and success, under God, mainly depend on them. When I cease to have an interest in these, I am satisfied, that from the interesting relation in which we now stand to each other, no real advantage can arise.

“ Praying that the peace of God may dwell among you, believe me yours in the Lord.

J. D. CASEWELL.”

I now beg to add the remarks entered on the Church Book by Mr. H. in his official capacity as Clerk :—

“ September 17.—On Thursday evening after preaching, the Church being requested to tarry, the Clerk laid before the Members a letter received from the Rev. J. D. Casewell, accepting the pastoral work. It was couched in such language as could not fail to produce the happiest effect. It breathed a spirit of humility and tenderness throughout. May the union thus formed be productive of much good.”

The reason, then, of Mr. H. writing so much about pounds, shillings and pence, as the ‘criterion of friendship,’ is this :—He said so much to me of the kindness of the Church, that I was induced to inform him, that other Churches had treated their Pastors quite as kindly; and as an instance of this, told him, that after the Rev. S. Saunders took charge of the Baptist Church, in Byrom street, Liverpool, they, as an expression of kindness, presented him with a Bible and a copy of the complete works of the Rev. J. Howe. This is the great crime that I committed by speaking of what *he is pleased to call* “pecuniary compensation.”

It is scarcely necessary for me to notice what this writer, who appears to be enamoured of *falsehood*, says of my going round to you for the purpose of ascertaining your opinion of my own preaching. This, you know, is untrue. After hearing that I was alienating your affections from me, and losing your love and esteem, in my pastoral visits I made it my business to ascertain the correctness of this information. This you know I did not by eliciting from you an opinion of my preaching, as Mr. H. states. That this is true you can testify; and he who has so misrepresented this part of my conduct, knew when he was doing so, that I had acted in this manner, but he here spits out a little of the venom of the old serpent.

I returned to Mr. H. not as he states with an air of triumph, but with mingled emotions of joy and sorrow, and, indulging a hope that he would be willing to retract what he had said, I informed him of the result of my enquiries, when he with an imperious tone and evincing much bitterness, said,—"Then you have acted like a Child." Was this the manner in which a Christian Pastor should be treated, whom we are commanded to count worthy of double honour?

You, my Brethren, and many of the Congregation know what I said at the prayer meeting, and that I did not utter such *hackneyed* and unmeaning language as Mr. H. ascribes to me. I did, on that *interesting* occasion, address you from St. Paul's Epistle to Titus, and made such remarks as I conceived would be useful, and tend to elucidate that blessed portion of Holy Writ. What I said then has not occasioned me one moment's uneasiness, but on the contrary, "when passion is cool and thoughts collected," affords me the purest satisfaction.

The next morning I did not leave my home for the purpose of going to the house of one totally unconnected with the Church and Congregation, but to discharge my official duties; in doing which, I met with one of my Brethren, opposite to the house into which I afterwards entered. I was acquainted with the persons residing there, and had called upon them at two or three different times. They knew Mr. Holman, whose name was mentioned; and I, unhesitatingly, apprised them of his *rude* and *insulting* behaviour to me, and said, that unless he made suitable acknowledgments, either he or I must leave the Church: and I do not regret having said this.

With respect to telling him his fault, I did this on the Monday afternoon, in the spirit of humility and kindness; and

what d
I not w
—Bec
and his
with th
venera
compu
about a
same t
Churc
the nu
this, I
made
law, w
rit whi
address
circum
further
his con

He
"vain
ther th
was no
sume

It i
ther b
dictive
mean

Is i
years
nion,
about
of th
false;
comp
poor
gloom
infor
has c
it so.
the C
gentl
the f

what did I receive in return? *abuse and insult!* "Why did I not wait on him a second time, with some other brother?" — Because on the following Wednesday, when I met Mr. H. and his wife and his sister-in-law at the house of a friend, and with the oldest Deacon of the Church, whom I esteem and venerate as a Father in Christ, instead of evincing the least compunction for his past offences, he, by his invidious tales about a certain Clergyman who came from England about the same time as I did, to this City, (I believe a Minister of the Church of England) and other *vulgar* insinuations, added to the number and aggravation of his offences. In addition to this, I was compelled to listen to the vile attacks that were made on my reputation as a Minister by his wife and sister-in-law, who, without any regard to that modest and retiring spirit which imparts a lustre and beauty to the female character, addressed me in language too rude to repeat. Under these circumstances, I did not think it my duty to subject myself to further insult, by visiting him a third time, previous to laying his conduct before the Church.

He informs me on the ninth page of his letter, "that it is *vain for me to call his abusive treatment an offence.*" Whether this be the case or not, one thing I know, that to me it was not only offensive, but exceedingly *painful*; and I presume that in feeling it to be so, I am not singular.

It is almost unnecessary for me to say, that I did not, either by *talling* or *back-biting*, prejudice you against this vindictive man. I feel myself above such tricks of craft and meanness; and of this charge I know you will acquit me.

Is it not affecting to see a man, who for more than fifteen years has been known as a Baptist, so much under *His* dominion, who was never a friend to *truth*? What Mr. H. writes about the arrangements I had made previous to the *meeting* of the Church to *complete* his overthrow, you know to be false; he may therefore suppress the emotions of horror he complains of, and be quite calm and composed. For alas! poor man! if he will retire within the precincts of his own gloomy mind, his conscience, (if not seared with hot iron) will inform him that by his arrogant and insulting behaviour, *he* has completed his own overthrow, if he thinks proper to term it so. But that those of my brethren, who were not present at the Church Meeting, and others, may be informed of the ungentlemanly manner in which he demeaned himself, I annex the following letter:—

" *Saint John, N. B. December 31st, 1935.*

" **THE BAPTIST CHURCH in the City of Saint John,
British North America, to the Baptist Church in
Byrom Street, Liverpool—SEND GREETING:** }

" **DEAR BRETHREN,**

" The present communication, we regret to say, is not of that pleasing nature as our last. Aware as we are, of the deep interest felt by you in the welfare and happiness of the Rev. J. D. CAREWELL, and believing that any report reaching you prejudicial to his character, as a Christian, or a Christian Minister, would deeply affect your hearts, we feel it to be a duty incumbent upon us as a Church, to give you early information of an occurrence which has lately happened among us, in order that the reputation of our very dear brother and Pastor may be protected from the slander and calumny of evil minded persons.

" The Saviour has said, 'that offences will come, but woe unto that man by whom they come.' Strange and painful as it is, we are obliged to say that Mr. HOLMAN has behaved towards our brother C. in a manner that has called for the marked disapprobation of the whole Church; and that he is no longer a Member with us. To give all the particulars of a recent Church Meeting is unnecessary, and would not be interesting or profitable to you—suffice it to say that Mr. H. took offence at the faithfulness of brother C's preaching, in which the sins of professors, and their neglect of the means of grace were scripturally and affectionately reprov'd. This kind of preaching gave offence to Mr. Holman, and he charged our dear brother with being personal, and said that by such preaching he was alienating the affections of the Church from him;—this was painful to the feelings of our brother C., and anxious to know the truth, he enquired of several of the Members, whether this was the case. The result of the enquiry was, that he found that Mr. H. was the only person who entertained such an opinion. He returned to Mr. H. and informed him of the step which he had taken, when Mr. H. turned upon our Pastor, and scornfully said, "then you have acted like a child." Then again his conduct at the Church Meeting was most insulting; instead of evincing any desire of reconciliation and good feeling, he was abusive upon the person and character of our worthy Pastor, in language unbecoming a gentleman, much more a disciple of the blessed Lord; and the spirit which he manifested on that occasion was such as to satisfy the whole Church, that if he were a christian, he had drank deeply into the feelings and spirit of the world, and had lost all respect due to the christian character. The consequence was, from such a procedure, a total exclusion from the Church. We feel bound, therefore, as we love and respect the feelings and reputation of our very dear brother C., to protect him from the injuries with which he is threatened, and we hope that the Lord will enable him to go on in the diligent and faithful prosecution of his duties. He has our prayers, and we feel assured that you will not be unmindful of him at a Throne of Grace. If ever believing prayer was needed by a servant of Christ, our dear brother needs it at the present time, especially since Mr. Holman has threatened to insult him, and if possible, to destroy his usefulness and reputation, and to publish to the world, we cannot say what, but we suppose from the rancour of his feelings; a misrepresentation of facts as they really occurred. The Church have considered in this painful

affair, that brother C. has done no more than his duty—that the cause of God and the prosperity of his Church, made it imperative.

"We take this opportunity of adding, that since the residence of Mr. C. among us, his whole conduct; piety, and faithfulness as a Christian Minister, has been such as to endear him to the people of God—that his discourses are sound, profitable, and interesting,—and we trust, under the Divine blessing, will be as 'bread cast upon the waters, which is seen after many days.' Our congregations enlarge, and a spirit of hearing considerably excited.

"We are, dear Brethren,

"Yours in the best of bonds.

"Signed by request, and on behalf of the Church,

BENJAMIN GALE,

C. D. EVERITT,

Z. ESTEY,

G. A. GARRISON,

} COMMITTEE.

This very *discriminating* and *kind* man would have me believe that I am not in my right mind. I believe that my demeanour has been such, as not to justify this suspicion; therefore, I can regard what he writes on this subject only as the effects of malice, and the ebullition of a wicked heart.

With respect to the effect that his deserted pew produces; when I look down from the pulpit, I can say, that it does not originate *one reproachful* feeling. True, I would rather it were filled by its former occupants, and see them there, sincere and humble penitents, drinking in the waters of salvation, and receiving with *meekness*, the engrafted word of life, which is able to save their souls.

What he writes about my "priestly domination," "exalted enjoyments," "fine flourishes," "surprising elegance of composition," and "richness of thought," I feel disposed to treat with that *calm* contempt that it merits. Though, for your satisfaction, I beg to observe that I have not, *intentionally*, cited passages from Hall, or any other writer, without acknowledging them. Mr. Jay's sermons, I am sorry to say, I have not read; a few days since, I purchased them, and believe the perusal of them will be accompanied with pleasure and advantage.

You will remember, that on two or three occasions, I have, in my discourses, cited passages from "The Church Members Guide," written by that learned and pious Divine, the Rev. J. A. James, under whose ministrations I have sat with ineffable delight. These I have always acknowledged, and strongly recommended the book in which they are contained from the pulpit, as being in the *main*, a scriptural and instructive work. Is this "figuring in *borrowed plumes*, and likely to prove me a man of *very common education*." I would now ask, how this statement, that I am a man even of a common

education, which is evidently intended to degrade me, agrees with a former one, made on the 4th and 5th pages of his letter; where he kindly intimates that Mr. Lister informed him that I was not acquainted with the *commonest elements of literature*. You perceive how palpable this contradiction is! And is it to be imagined, even for a moment, that Mr. Lister, who himself studied in one of the Colleges in Scotland, for nine years, and who has exercised the ministry where he now is, for more than thirty years, and who has heard me preach from his own pulpit, and who informs his friend here, that he judges my preaching talents to be very respectable; and who is deservedly celebrated as one of the first of Scholars and Biblical critics of the present day, would willingly take a part in my ordination, and, according to Mr. Holman's own statement, in his own hand-writing, in the Church-book, advise and sanction my coming here, if I were ignorant of even the *commonest elements of Literature*? This speaks for itself!!

My dear Brethren, I can assure you, that of all malignity and persecution, in this painful affair, I am guiltless. I have prayed for the offenders, the bitterest persecutors I ever had, and I have advised you to do so too; and it would give me peculiar pleasure to see them walking in the truth.

I trust that notwithstanding the efforts put forth to taint my name with calumny, the great Head of the Church will continue to sustain me, and replenish me with the gifts and graces of his Holy Spirit; that I may be diligent, humble, faithful and affectionate, in the discharge of my office—the manifold and fearful responsibilities of which, I deeply feel. Then shall I watch for your souls as one that must give account: and be allured to the discharge of every duty, however painful or arduous, not by the transient advantages of this passing scene, but by the sparkling jewels of immortal souls; not by the praises of man, but by the approbation of God, which will be expressed in those everlasting rewards, that he will confer on the humblest of his faithful servants—“That will be set as stars to gem the canopy which adorns the Throne of Redemption, and reflect forever its unfading beams.” “For they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever.”

“And now, Brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.”

Yours, in the Gospel,

J. D. CASEWELL.

ude me,
th pages
Lister in-
onest ele-
s contra-
ent, that
lleges in
ministry
who has
forms his
very res-
the first
y, would
g to Mr.
in the
if I were
? This

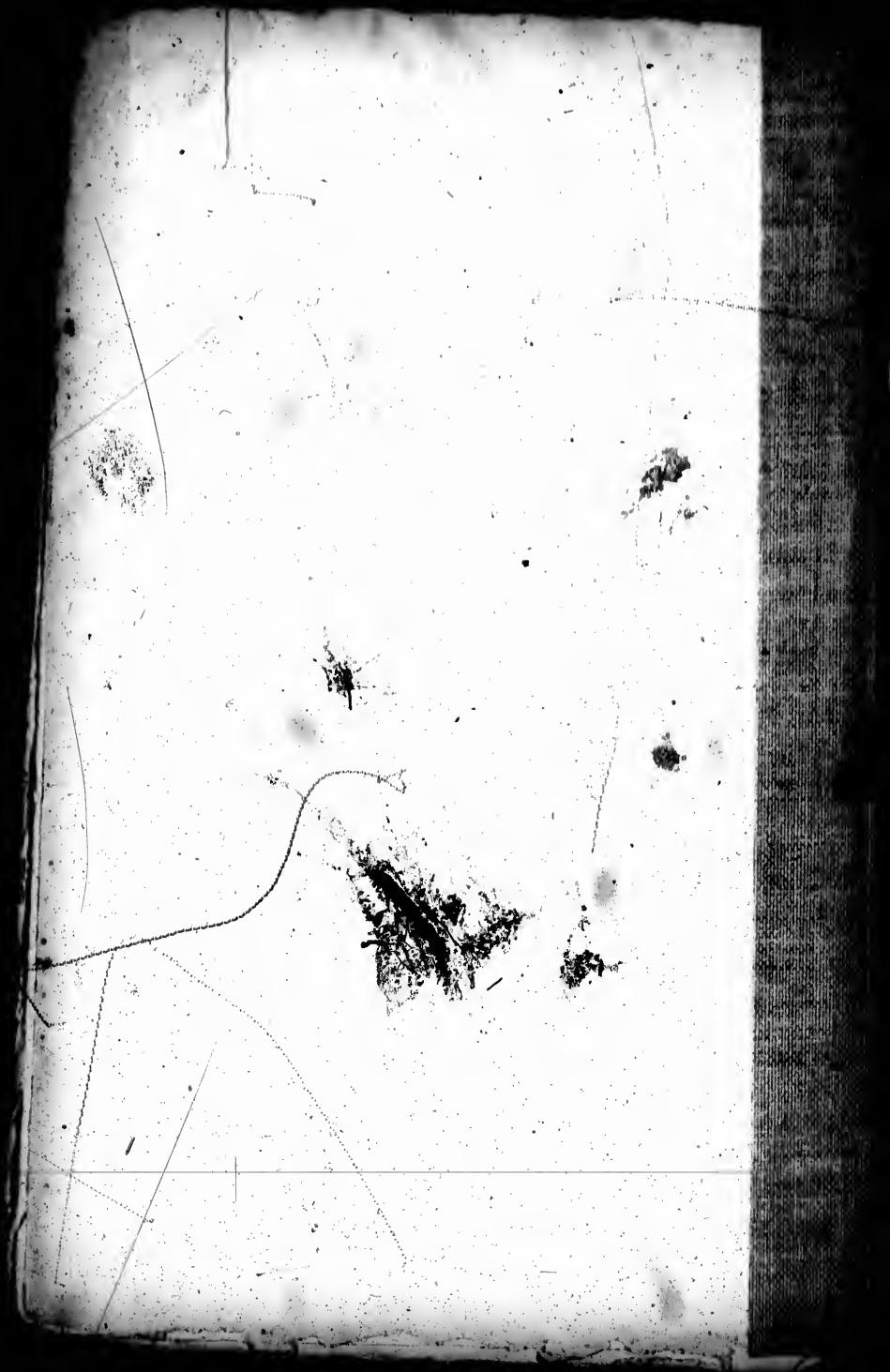
malignity
I have
ever had,
me pe-

taint my
ch will
ifts and
le, faith-
e mani-

Then
ccount:
er pain-
passing
not by
which
he will
hat will
Throne
reams."
the fir-
as the

d to the
to give
ied."

ELL.





7

1-10/11

