

**How to Teach Baptist Principles.**

LEMUEL MOSS, D. D.

"Baptist principles"—the doctrines and practices which characterize us and distinguish us from others as a denomination of Christians—are not something which is over an above the teaching of the New Testament. They are constituent parts of that teaching, as much so as any other doctrines of the Gospel. What saving Faith is the New Testament alone can tell us; but the same divine authority also tells us how that Faith, where it exists, is to be professed in Baptism, and it tells us, still with sovereign authority, what Baptism is. So thro the entire list. The supremacy of Scripture, the spirituality of the Church, the sovereignty of God alone over the conscience these do not constitute an appendix of non-essential and expedient matters, which may be believed or not, obeyed or not, taught or not, as convenience and inclination move us. They and their related truths, as prescribed by the New Testament, are essential, vital, obligatory.

Hence it follows that the teaching of these Baptist principles naturally and easily falls into its proper place in the proclamation of the complete Gospel, "the whole counsel of God." They do not of themselves constitute the whole of the Gospel; they will not therefore occupy the whole of our preaching and teaching. On the other hand, they do constitute an essential part of the Gospel; they will therefore command their proportionate space and emphasis in our teaching and preaching. "Teaching them to observe all things whatsoever I have commanded you," says Christ in our commission as teachers. That is the royal and paramount law; we cannot be guiltless if we fail to fulfil it.

Undoubtedly there will be times and circumstances when these Baptist principles will receive special attention and special emphasis. Where they are manifestly misunderstood, or not understood at all; where they are ignored or lightly regarded; where they are assailed or contemptuously treated—in such cases our special views will be clearly explained, expounded, established by Scripture, vindicated, precisely as would be done with any other vital Gospel truths that should be ignorantly or otherwise wrongfully dealt with. Paul, in his Letter to the Galatians, for example, deals with certain important matters in a very earnest and impressive way. Not that they constituted the whole Gospel, and were just then in great danger of being mistaught and misapprehended. Hence he uses all the resources of his inspired knowledge and logic to set the assailed doctrines of grace in their true light and right position. A wise general sends his reinforcements to that part of his army which is exceptionally exposed or exceptionally assaulted. But even so, when the requirements of a proper controversy call upon us to "contend earnestly for the Faith once for all delivered to the saints," we will not forget to show that our denominational views, so far from being superfluous and unimportant, are inherent and integral parts of that Faith.

Many of our church members are "converted," as the phrase is, in connection with what are technically called "revivals," and under the preaching of men who are technically named "evangelists." (These are not always the kind of men to whom the New Testament gives the honored title of *Evangelists*.) These evangelists do not, as a rule, give any instruction concerning baptism, or touching the character, organization and functions of the Church, or respecting souliberty, and other such matters. It follows that many of our members know little or nothing of these things (except the act of baptism), for the pastor and the Sunday-school teacher, as well as the parents, often fail to supply the omissions of the evangelist. The evangelist ignores these "denominational views," inasmuch as he assumes that his exclusive duty is "to bring men to Christ," leaving them to find out as best they can what he fails to teach, but giving them at least the impression that what he omits cannot be of any great importance. He thus preaches a defective Gospel, and violates his own divine commission as an evangelist, if he has any. He does not teach men "to observe all things whatsoever Christ has commanded," but he does teach them by implication and inference, that some of these things, tho commanded by Christ,

may be safely neglected.

Therein is a great evil, and because of it very many of our people are ignorant and weak and ineffective. The obligation of pastors and others is thereby increased, and they must be diligent to supply what has been omitted. Our young people especially should know what Baptists believe, and why they believe it, that we may have a generation of intelligent, strong, efficient Christians, who shall be instructed in the complete and symmetrical Gospel, holding to all its truths and facts and practices, in due order and proportion, according to the whole New Testament—ready always for a defence to everyone that asks of them an account concerning the hope that is in them, with meekness and reverence." (1 Pet. iii. 15.)

Baptist Principles, then, in the large and comprehensive sense, are synonymous with Christianity—the whole of it,—nothing less, nothing more. They are to be taught, therefore, as Christianity is to be taught, completely, faithfully and in love. Strictly speaking they are not our principles. We did not originate them; they are not taught in our name; they derive no validity or authority or obligatoriness from us; they are binding upon all who accept the New Testament as of supreme religious authority, and, indeed are binding upon all men everywhere, whether they accept the New Testament or not. These principles are "the principles of the doctrine of Christ." In His name and in His Spirit let them be taught and proclaimed. "Until we all attain to the unity of the faith and of the knowledge of the Son of God, to a mature man, to the measure of the stature of the fullness of Christ."

**Religious News.**

**FAIRVILLE, N. B.** There were baptized into the Fairville church on the 3rd inst., and one on the 10th. Recently two have joined us, one on experience and one by letter. We are expecting others soon. A. T. DYKEMAN.

**FAIRFIELD, N. B.** Our work here is still pressed and are those who have recently manifested a desire to accept Christ and we confidently look for an ingathering in the near future. Monday the 11th inst. the church and congregation supplemented a salary that is now paid three months ahead with a donation of \$35. Cold winter and bad roads count not against such warm hearted and sympathetic workers as constitute Fairfield and Hillsdale churches. R. M. BYNON.

**MEDUCTIC, N. B.** The work on this field has been moving along with fair success. The attendance at the preaching services have been encouraging. We held some special meetings with the 1st Canterbury church. The church is strengthened and sinners were converted. Last Lord's Day seven young women and one young man followed their Lord in the ordinance of baptism. Owing to the breaking up of the river and roads we have closed our special work for a time. We have great reasons to thank God for such blessing. We expect to have special services with another church on the field. Pray for us brethren. C. N. BARTON, Pastor.

**CAMPBELLTON.** We are greatly in need of two additional men here, and I am sure the Board would make no mistake in sending us two. If we could get one who could stay summer and winter so much the better. The Lord has been blessing us in Campbellton. I have of late baptized twenty-one candidates, and there are five or six more yet to obey in the ordinance. Many of them had the mark of the beast put upon them in childhood. The Lord helps us, for we have to stand alone and fight our way. We want men here, good men, who are not afraid of the battle, and by the grace and help of God we shall make the plain commands of Christ known on both sides of the Bay Chaleur. J. W. K.

**CHIPMAN.** We learn that Rev. E. T. Miller is holding special meetings at Chipman Station and that several are inquiring the way. There

is here a large community, many floating people who have come in with the opening of the railway to Minto. We trust much blessing will follow Pastor Miller's labors in their behalf.

**NASONWORTH.** We have no special religious interest to report, during the winter months the greater part of the male members of the church and congregation were away to the woods, came home for a few weeks, and are off again to the drive. But while at home on the 25th of March, the members of the church and congregation gathered at the parsonage, spent a pleasant eve and left a donation behind them amounting to about twenty dollars (\$20) and on Friday afternoon, April 1st, about 20 men and three teams went to the woods, cut and hauled to the parsonage our summer supply of wood. We are looking forward to a season of special meetings, and trust much good may be accomplished. C. W. SABLES.

**MONCTON.** The Mission Band of the "First Baptist Church have a membership roll of about one hundred. The meetings are held weekly and are well attended. One week we have the lessons from the lesson slips, another a programme and another a talk on some one of the Missions. A short time ago prizes were offered for the best essay on "Grand Ligne," these were won by Master Percy Charters and Miss Nina O'Neil. We have already sent \$40 to Mrs. Crangall towards Miss F. Clarke's salary. On Friday, April 8th, we held a Tea and Apron sale a very pleasant time was spent and about \$30 was realized. WANDA SULLIVAN, Secy.

**ST. MARTINS, N. B.** On Friday evening, April 8th, a large number of friends met at the parsonage. A very pleasant evening was spent. After the serving of refreshments by the ladies of the church, Deacon A. W. Fownes on behalf of those present, and several unavowedly absent, an appropriate speech asked our acceptance of \$40.00. After we had done our best to acknowledge the kindly deed and words, other speeches were delivered by Deacon J. P. Mosher, Dr. Gilmour, Councillor Kelly, Mrs. Marsters, and Mr. Fred Black. Since that occasion some other sums have come in. For those tangible and acceptable tokens of good will we desire to express our heart felt gratitude. C. W. TOWNSEND.

**DOAKTOWN.** The Women's Missionary Aid Society of the Baptist church was organized July 28, 1896, with six members. Now we have a membership of twenty-one with a Mission Band in connection "Crusade Day" 1903, was observed by inviting all the sisters of the church to attend the weekly prayer meeting. The pastor spoke very encouraging on mission work followed by prayer and singing. Several of our sisters spoke of the progress of the work from the beginning to the present time. Offerings, which amounted to \$6.85 were brought in envelopes with a text of Scripture. The envelopes were opened and text read containing an expression of gratitude from the all wise giver." On Nov. 5th, a birthday social was given under the auspices of the Society. The congregation and other friends met at the parsonage and a very social and enjoyable evening was spent in games, music, etc. After refreshments had been served the birthday bags were opened and the offerings amounted to \$36.00 which was expended on the furnace for the parsonage. We have held our meetings quite regularly through the winter months. On April 5th, ten members were present. Easter Sabbath evening the Mission Band, assisted by the choir gave a very profitable and interesting concert. Collection amounting to 11.00 was received which will go to missions. SECRETARY.

**ST. STEPHEN, N. B.** While during the winter months the joy of reaping has been denied us, faithful service has been rendered by the working force of the church. From among the young people some are now confessing Christ, so that we hope before long to report additions by baptism. The Easter Mission Band Concert held on the 5th inst proved a splendid success in point of interest, attendance and finance. The Band has a mem-