

A PLEA FOR SCRIPTURAL METHODS IN CHRISTIAN WORK.

CIRCULAR LETTER TO THE N. S. WESTERN BAPTIST ASSOCIATION.

In addressing our present annual letter to the churches composing this Association, we desire to call the attention of our brethren to the necessity of following closely the precepts and methods of the New Testament in all our attempts to promote the Redeemer's kingdom on earth.

Recognizing with profound gratitude the cheering fact that the salvation of a lost world is the grand aim of christianity, we should labor with the utmost diligence and pray with increasing earnestness for the speedy and complete accomplishment of this glorious purpose. The marked success which has hitherto attended our efforts should encourage us to renewed exertions in executing the commission of our risen Lord.

Let us beware, however, of employing unscriptural methods in carrying on this great work. "If a man also strive for mastery, yet is he not crowned except he strive lawfully." Our divine Master has given us specific instructions regarding the doctrines, the ordinances, and even the methods in the use of which his kingdom is to be promoted among men. Not a few professedly religious workers seem to be unmindful of this fact, their policy being to exercise their ingenuity in the invention of new devices and ceremonies, and in formulating new doctrines and ordinances, for the purpose of attracting the masses. Their aim is to adapt their teachings and practices to the prejudices of men, rather than conform to the plain precepts of the gospel. With the Jesuits, they seem to think that "the end justifies the means," and they are foolish enough to regard the popularity of their innovations as an evidence of the favor of God. This is the deluding fallacy which forms the grand bulwark of Romanism, and which underlies the fantastical absurdities of the pagan world.

A recent religious organization, of mushroom growth, has become somewhat conspicuous for its apparent success in pursuing this line of policy, and some of our weaker brethren have been almost, if not altogether, captivated by its cheap and tawdry attractions. Noisy demonstrations and theatrical exhibitions are employed for the professed purpose of attracting men to a better life. How completely are these at variance with the quiet, orderly and beautiful example furnished in the methods pursued by our gracious Lord! Though humble and lowly in spirit, he could never descend to the use of unseemly buffoonery in the furtherance of his sacred work. He despised the petty artifice of attracting popular attention by peculiarities of dress or by fantastic processional displays. In scathing terms did he denounce the Pharisees for resorting to such arts as these. They made broad their phylacteries and enlarged the borders of their garments. They made long prayers in the corners of the streets. But the thoroughness with which the Saviour understood their motives is manifest in his declaration, "All their works they do to be seen of men." A system which revives, in modern times, the shallow and effete practices of ancient Phariseism has little to commend itself to our sympathy or respect.

The votaries of this new faith, moreover, perceiving that the ordinances of the gospel are distasteful to the popular mind, have unhesitatingly discarded them as being non-essential to salvation. On the same grounds they have reconstructed many of the fundamental doctrines of inspiration, repudiated an ordained ministry, overthrown, as far as they were able, the entire system of church organization and government, and have substituted a military travesty of religion in which an angel from heaven could scarcely discern a single feature of the New Testament pattern. Need we say that to encourage such methods as these is to aid in subverting evangelical truth and in demoralizing christianity?

There are other classes of religious workers who have not gone so far as intentionally to abandon the gospel ordinances, but they have made such modifications as practically to obliterate the original design of these sacred rites. Dean Stanley, the most distinguished ecclesiastical historian of the nineteenth century, has with great candor admitted that "the change from immersion to sprinkling has set aside the larger part of the Apostolic language, and has altered the very meaning of the word." He affirms that "it is a greater change even than that which the Roman Catholic Church has made in administering the Lord's Supper in the bread without the wine." "It shows," adds the same writer, "how the spirit which lives and moves in human society can override the most sacred ordinances." Against this spirit, in the sacred name of the eternal God, we enter our most solemn and emphatic protest. These innovations were adopted originally in deference to popular convenience and caprice, and their defenders are chiefly responsible for the more recent and complete rejection of New Testament ordinances. It is, we believe, the peculiar mission of the Baptist denomination to point out faithfully these inexcusable departures from inspired instructions, and to maintain in their primitive simplicity and integrity, the doctrines and ordinances enjoined upon us by our Lord Jesus Christ.

Turning our attention more particularly to the course pursued by our own brethren in the important work of saving men, we fear there is not at all times that careful conformity to scriptural methods which is imperatively demanded. A desire to have the reputation of being conspicuously successful in winning large accessions to the church, may sometimes tempt pastors, and especially evangelists, to exercise very little discrimination in receiving candidates for baptism and fellowship. Unwarrantable compromises are sometimes made with persons of eminence or wealth who hold ungodly doctrines, rather than that the church should suffer the loss of their patronage and support. Others are hurried into the church before they have given satisfactory evidence either to their friends or to themselves that they have experienced a real change of heart: Baptized unbelievers are not generally a very happy or a very helpful class of church members. They are a cause of weakness rather than of strength to the church, and are a tremendous stumbling-block in the way of conscientious seekers. Of a certain evangelist it was recently remarked that "as a fisher of men he does not use bait and hook, but simply scoops them in." The almost invariable results of this scooping process are best known to those pastors who have the painful experience of caring subsequently for the churches which have been subjected to this operation. It is a grand mistake to suppose that Christ, in comparing the kingdom of heaven to a net, intends to convey the impression that the gospel net, full of all kinds of material, is to be drawn into the church before the process of discriminating between the good and the bad is commenced. The parable is designed to show that the wicked must be separated from the righteous before the latter shall enter into heaven, and it implies with no less clearness the necessity of distinguishing as carefully as possible, between the genuine and the doubtful a plicants who seek admission into the visible church. Large results should certainly be sought after, but we should see to it most judiciously that these results possess the characteristics of gold and of precious stones, rather than of hay, wood and stubble.

The abnormal tendencies to which we have adverted may have their origin in a common and, we think, erroneous popular impression. It is imagined by many of our brethren that the pastor or the evangelist who reports the largest number of baptisms, and who dilates most largely through the press upon the results of his labors, is necessarily a more faithful and successful worker than the less demonstrative and perhaps more judicious brother who is anxious to gather gems and not empty shells for his Master's crown. The honest-hearted Paul disclaimed any credit on the grounds of baptizing large numbers of converts. "I thank God that I baptized none of you but by water with the word," he says, "lest by any means I should have been like unto them, who are baptized for the sake of man's sake." We rejoice, indeed, when our faithful brethren in the ministry are blessed of God in the large ingathering of precious souls; but none the less do we rejoice in the quiet and noble work which is being accomplished, under the Divine blessing, by the brethren whose trophies, though not numerous, are genuine gold.

We have reason to fear that the most prominent feature in the gospel commission is too often overlooked. "Teach all nations" was given as the initial duty of the Christian worker, and his subsequent duty is to continue "teaching them to observe all things whatsoever I have commanded you." In addition to the general proclamation of gospel truth from the pulpit, there is needed a special and personal effort to instruct converts in relation to the duties which their connection with the church will involve. This instruction should be thorough. Young members sometimes sadly complain that they were urged to make a profession of religion whilst almost entire ignorance of the responsibilities they were expected to assume. In this fact will be found a sufficient explanation of their subsequent irregularities. The early churches took great pains in giving catechetical instruction to those seeking admission to their fellowship; and our strong intelligent Presbyterian friends afford an excellent example of the great value and importance of such training.

After uniting with the church young believers will need still further and more advanced instruction in all that pertains to their spiritual welfare. Their growth in grace, their happiness and usefulness in the church, depend very greatly upon faithful pastoral attention to these particulars. It is humiliating to observe what a small proportion of the multitudes annually received into the church of Christ prove to be active, earnest workers in the great spiritual vineyard. And we fear the evil is increasing, simply as a result of our defective methods of working.

The necessity of maintaining a system of judicious and faithful discipline in the church cannot be too strongly urged. As the curriculum, if left unheeded, ultimately destroys the fruit tree, so the back of discipline in the church leads speedily to the declension, if not the complete extinction, of spirituality among the brethren. For this reason not a few churches, like that at Sardis, have "a name that they live, but are dead." Many influences combine, it is true, to render difficult the proper treatment of unworthy members. But nothing is gained by permitting serious evils and offences to continue their course in the church, without any effort being put forth in the way of averting or rebuking the same. Church lists of members abound with names

of persons who have long since ceased to have any fellowship with us. We do justice neither to them nor to ourselves by continuing the empty pretense implied by having their names on our records. After all proper efforts for their restoration to fellowship have failed, their names should be removed entirely from the membership lists. This work should be done, indeed, in the spirit of forbearance and brotherly love, and after prolonged, earnest and prayerful labor for the reclamation of those who have gone astray.

In brief, let it be the constant aim of our brethren to maintain in their unimpaired simplicity the teachings and practices of the gospel, and to preserve the purity, dignity and sincerity which are the distinguishing characteristics of the religion of Jesus Christ. To this end let us closely follow scriptural methods in all our efforts to win souls and to promote their spiritual growth and usefulness, "that both he that soweth and he that reapeth may rejoice together."

Notice of Quarterly Meeting.

We have just returned from Upper Queenbury, when the Quarterly Meeting of York and Sunbury counties, were holding their second session of this year. The weather being delightful, and the farmers exceedingly busy, our meetings were not as largely attended as usual. Rev. J. E. Fillingmore, who has been laboring upon the part of the mission field in York co. for the past two years, having removed to Albert co., was very much missed. But we had an interesting and profitable season. At our business meeting, after a lengthened discussion upon the needs of mission work in this county, Rev. P. O. Reese volunteered to explore the whole parish of Stanley, now almost destitute of Baptist preaching, and report to the H. M. Board.

The conference meeting on Saturday afternoon was thrilling and inspiring, and some of the members of this little mission church were very much cheered and took courage.

Our aged brethren, Rev. James Tupper and W. H. Beckwith, were present and each in turn occupied the pulpit, giving us sermons full of rich experience and wise counsel. These brethren, though about 80 years of age, are full of energy and of the Holy Spirit. The writer, in the absence of Rev. F. D. Crawley, who was appointed to preach the quarterly sermon, had to fill his place.

The sermon by Rev. B. N. Hughes, on Sabbath afternoon, was clear and incisive, and delivered with ease and earnestness. Adjourned to meet with the Baptist church at Cardigan, on Friday, Sept. 23rd, at 7 p.m. Rev. T. A. Blackadar is to preach the quarterly sermon; Rev. F. D. Crawley is to alternate. T. A. Blackadar, Sec'y-treas.

Keewick Ridge, June 13.

A Suggestion.

Probably fully half of the people who were gathered together in Assembly Hall, Wednesday evening, June 1st, failed to hear more than half of what the young ladies had to say. The young ladies were not to blame. The average lady, young or old, however rarely gifted with a voice "sweet and low," has not sufficient lung power to make herself well heard in a large hall. It would, therefore, seem not unwise, when exercises of this kind are arranged, to select from the class such young ladies as have been endowed with strong voices, and permit them to occupy the time assigned to this part of the programme which is laborious to the performer, and unsatisfactory, if not painful, to the spectator. If by this arrangement the programme were shortened there would be no occasion for regret. Too great brevity is rarely charged upon programmes, or even particular parts of programmes. O. C. S. WALLACE.

Religious Intelligence.

NEWS FROM THE CHURCHES.

OXFORD, N. S.—The brethren here have been repairing their house of worship and expected to occupy it last Sabbath. Bro. Munro reports a rising interest on his whole field. He hopes for a large ingathering at Linds before very long.

St. Mary's Bay, N. S.—Since you last heard from this field five have been added to the church by baptism. The work moves on quietly but upward.

LOWER AYLESFORD.—The religious interest in this church still continues. Six persons united with us last Lord's day; four by letter and two by baptism. Congregations large and prayer meetings full of spiritual power. E. H. HOWE.

CANTERBURY.—I have been called to labor in four churches, viz., First and Second Canterbury, Lower Woodstock, York Co., and Benton, Carleton Co. These churches are very weak every way. I shall have much hard work, but I hope the Lord will make me equal to it. Friends will please note change of address. JORIAN WESS.

SUMNER, N. B.—I entered upon the fifth year of my pastorate here May 1st. I am pleased to say that the utmost harmony prevails in the church and all the services are characterized by a large measure of earnestness, activity and Christian power. We administered the ordinance of baptism to-day in the presence of a large congregation. We trust good impressions were made thereby. The Sabbath school is in a most promising condition. It has gradually grown under the supervision of Bro. J. S. Trice until we have upwards of a hundred enrolled, and Bro. Trice has bidden us bring in the children until our present number is at least doubled. Our new and commodious parsonage is progressing rapidly. The contractor expects to have it ready for occupancy by August first. Just now we are mourning the death of a brother widely known and universally beloved. I refer to Gilbert White. He peacefully passed his reward yesterday afternoon as the sun was nearing the horizon. He was a good man, and his memory will continue precious. A. W.

FAIRVILLE, ST. JOHN.—The Lord continues to smile upon us and to own the preaching of the gospel to the salvation of souls. On Sunday, June 19th it was my privilege to baptize an aged brother and his granddaughter, and last Sunday evening to give them the right hand of fellowship into the church. W. J. S.

NOTICES.

ANNITY ASSOCIATION.—The special meeting of the Annuity Association announced to be held in Leicester street, St. John, July 7th, is postponed to July 14th, at the same place and at the same hour. I. E. BENT.

The next Albert County Baptist quarterly meeting will be held with the Alma Baptist church, commencing on Friday, the first of July, at 2 p.m. In conference each church has the privilege of sending four delegates, however small. Men of Israel, come up and help to sustain the quarterly. It pays. MICHAEL GROSS, Sec'y-Treas.

The meeting of the Woman's Missionary Aid Societies of P. E. I. will be held with the Cavendish Society, on Monday, July 4th, at 2.30 p.m. LAMILLA A. KING, Prov. Sec'y.

TO DELEGATES ATTENDING BAPTIST ANNIVERSARIES AT CAVENDISH, P. E. I.—The Railway Co. will issue return tickets at one first class fare from all stations to Hunter's River on Thursday, 30th of June, and on Friday, 1st of July, good until the following Wednesday. Ask for return tickets to Baptist Association.

Ministers and delegates who purpose attending the N. B. Eastern Association to be held with First Egin Church at Egin, commencing 16th July at 2 o'clock p.m., will please send in their names to the undersigned before the 10th July. LEONARD GODDARD.

TO MEMBERS OF N. B. EASTERN ASSOCIATION.—For reasons that can be given when the Association convenes, it has been thought advisable to change the place of meeting of the above Association. There fore, having received an invitation to do so from the 1st Egin church, the N. B. Eastern Association will meet at Egin, Albert Co. the third Saturday in July, at 2 o'clock, p.m. W. CAMP, Moderator, F. M. YOUNG, Secretary.

The P. E. I. Baptist S. S. Convention will meet with the Cavendish church on Friday, July 1st, at 10 a.m. The Brethren who have received cards assigning subjects to their respective schools will please answer at once so that the programme can be arranged. A. H. LAVERS, Chairman of Com.

Denominational Meetings for 1887.

PRINCE EDWARD ISLAND.—Rev. A. H. Lavers, Moderator; H. H. Hall, B. A. Clerk; meets at Cavendish on the first Saturday in July.

N. B. EASTERN.—Rev. W. Camp, Moderator; Rev. F. M. Young, Secretary; meets at Egin, Albert Co., the third Saturday in July, at 2 o'clock, p.m. CONVENTION OF THE MARITIME PROVINCES. B. E. BROWN, M. A. Q. C. President; Rev. E. M. Kirkland, Secretary; at Charlottetown, P. E. I., on Saturday following August 18th, at 10 a.m.

N. S. AFRICAN.—Rev. A. W. Jordan, Moderator; P. E. McKerron, Clerk; meets at Halifax on the first Saturday in Sept. N. S. EASTERN.—Rev. Joseph Murray, Moderator; Rev. T. B. Layton, Secretary; meets at Little River, on the second Friday in September, at 10 a.m.

Marriages.

HANSON-ROBSON.—At Sackville, N. B. May 18th, 1887, by the Rev. Wm. E. Hall, Capt. Peter Hanson, to Miss Linnie M. Robson, both of Sackville.

SEARS-ESTABROOKS.—At Sackville, N. B. May 18th, 1887, by the Rev. Wm. E. Hall, John W. Sears of Midgie, to Miss Lauretta Estabrooks, of Cookville.

GOLDREY-OUTHOUSE.—At Sackville, N. B. May 25th, by the Rev. Wm. E. Hall, Mr. Elmer E. Goldrey, of Boston, to Flora N. daughter of Simon Outhouse, Esq., of Wood Point, Sackville.

CROSBYMAN-TROOP.—At Sackville Parsonage, June 15th, by the Rev. Wm. E. Hall, Leander Crosbyman of Fairfield, to Annie L. Troop, of Point de Bute.

FILLMORE-CROSBYMAN.—At Sackville Parsonage, June 15th, by the Rev. Wm. E. Hall, Mr. Thomas Fillmore, to Miss Maud E. Crosbyman, both of Fairfield.

ESTABROOKS-SEARS.—At Sackville, N. B. June 15th, by the Rev. Wm. E. Hall, Joseph Estabrooks of Port Egin, to Miss Mary E. Sears, daughter of Mr. Charles Sears of Sackville.

RAYNES-BOWLES.—At the residence of the mother of the bride, June 22nd, by Rev. S. B. Kennedy, assisted by Rev. Wm. E. Hall, Augusta Otter, daughter of the late Joseph Bowles, Esq., of Centerville, Cornwallis, to Newton Alfred, son of Leonard Eaton, Esq., of Lower Canada.

PIREY-BISHOP.—At the Baptist church, Windsor, on the 23rd of June, by Rev. H. P. Pirey, Mr. William S. Pirey, of Wolfville, to Miss Margaret J. Bishop, of the same place.

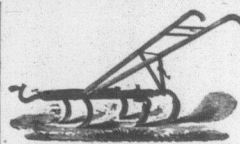
BAZE-GILLAN.—At the bride's own residence, Halifax, N. S., on the 19th of June (Sunday), by the Rev. A. W. Jordan, B. D. Mr. B. Baze, of Montserrat, West Indies, to Mrs. Isabella Gillan, of Halifax, formerly of Jamaica, West Indies.

CHARNALL-MAJOR.—On the 22nd of June, at the residence of the bride's father, by the Rev. J. E. Fillingmore, Mr. Joseph Charnall, of Egin, and Miss Martha J. Major, of Covesdale, all of Albert County.

MCFARLANE-KEITH.—At Springhill, on the 10th inst., by the Rev. W. F. Corey, Samuel McFarlane to Sarah, youngest daughter of Rev. O. Keith, of Havelock, N. S.

MILLAN-CUNNINGHAM.—At Frank's Villa, Antigonish, the residence of Don. F. S. Cunningham, Esq., the bride's father, on June 23rd, by the Rev. W. B. Bradshaw, M. A., Robert C. McMillan, Esq., of Iona's Harbor, to Miss Fannie L. Cunningham.

WHITE-CALHOUN.—At the Baptist church, Albert, Alb. Co., on 15th inst., by Rev. E. M. Kirkland, Mr. G. O. B. White, B. A., pastor of St. John's church, to Miss Minnie A. Calhoun, of the village of St. John's, leaving a most satisfac-



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Drugs, Groceries, Hosiery, Printed Calicoes (last colors), Table Linens, Towels, Napkins, Feather Bedding, Sheetings, Floor Oil, Cloths (beautiful designs), Lace Curtains, Lambrequins, Canadian Shirtings, English Shirtings, Gent's White and Regatta Shirts, Gent's Under-shirts and Drawers, Silk Handkerchiefs, Scarves, Collars, &c.

Park's Cotton Warp always in stock at Lowest Prices.

INSPECT IN RESPECTFULLY SOLICITED.

THOS. S. WEEKS, Portland Bridge.

17-42

PROGRESS

OF THE

ONTARIO MUTUAL LIFE COMPANY.

ORGANIZED 1866.

Total Cash Income, \$270,897.44; From Premiums, \$237,665.32; Interest, \$33,032.12; No. of Policies Issued, 1,355; Amt., \$1,867,500.00; No. of Policies in Force, 6,881; Amt., \$8,259,861.00; Total Assets, \$753,661.87; Reserve held, \$95,061.36; Surplus, \$38,892.69; Death Claims and Matured Endowments, \$83,086.00; 51,006.00; 32,086.00.

J. B. NEWCOMB, AVONPORT, General Agent for Nova Scotia, or E. M. SIPPRELL, ST. JOHN, General Agent for N. B. and P. E. I.

only daughter of D. H. Calhoun, Esq., of Albert.

KEITH-BONNELL.—On the 29th May, at the residence of the bride's father, A. Bonnell, Esq., by Rev. D. P. Harris, Jackson Keith, of Salisbury, to Eveline Bonnell, of Moncton.

Deaths.

FREEMAN.—At Sable River, May 4th, Mr. Snow Freeman, aged 33 years. Bro. Freeman never made a public profession of the religion of Jesus before the world, but had at one time requested the prayers of God's people in a revival, and on one occasion came to his father's house at midnight and requested him to get up and pray with him. From the communion of the church he was excluded,