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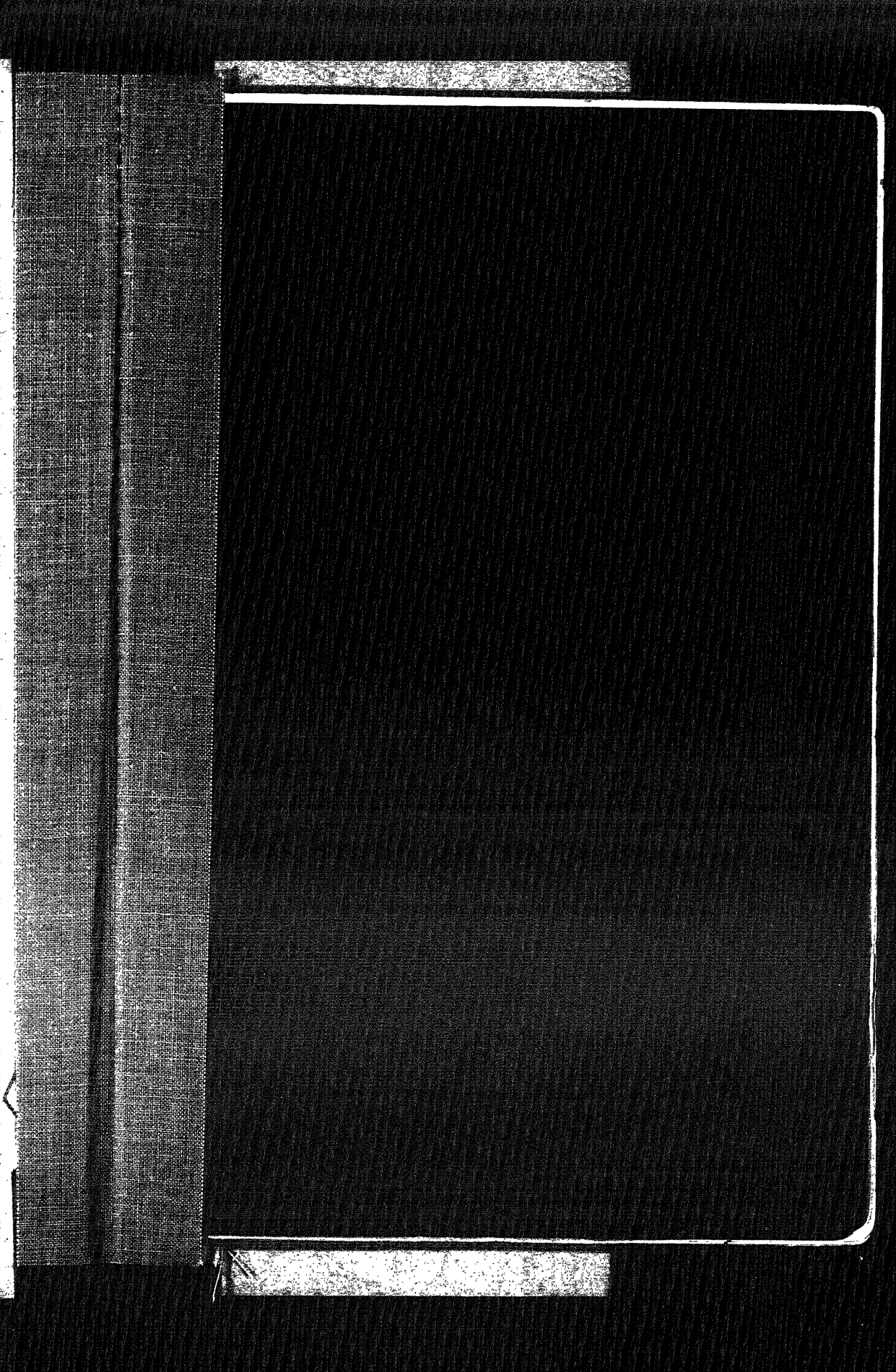
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A SHORT ACCOUNT
OF
THE LORD'S WORK

AMONG

THE MICMAC INDIANS.

BY S. T. RAND,
Hantsport, Nova Scotia.

WITH SOME REASONS

FOR

His Seceding from the Baptist Denomination.

HALIFAX, N. S.
PRINTED BY WILLIAM MACNAB.
1878.

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THE MICMAC MISSION.

ONE design of the following pamphlet is to give to Christian friends residing at a distance from Nova Scotia, a short account of the Lord's work among the Micmac Indians, and as it seems proper at the same time to present a brief historical sketch, we will commence with

THE PEOPLE.

The *Micmacs are a tribe of North-American Indians. They are a family of the Algonkins,—a name taken from one large tribe of the group, that has been applied to the Indians inhabiting a vast territory, extending, in its extreme points, from Cape Breton on the east, in longitude 67, to longitude 102, west, and from latitude 60 on the northern side to north latitude 35 on the southern side. At the present day the "Five Nations," whose dialects are essentially different from the Algonkins, have a territory within the limits of the latter, to which they migrated at the close of the American Revolution. Bordering upon the Algonkins on the north, and extending from the Atlantic to the Pacific, are the Esquimaux (*Escúmō*, "eaters of raw fish," from *Eskūmāgét*, he eats raw fish), who are of an entirely distinct race. The dialects of the various Algonkin tribes are so different that they cannot understand each other; but a comparison of these dialects shows that they are all connected, and proves, beyond question, that they were formerly one people. Plenty of words, too, occur so like to those of the Indo-European tongues as to settle the question that "we are all brothers."

The Micmacs are at present scattered over New Brunswick, Nova Scotia, Cape Breton, and Prince Edward Island. They have a tradition that their fathers came from the south-west. They say, too, that they expelled another tribe from the country. There seems a confirmation of this in the fact that it is impossible now to ascertain the signification of many of the Indian names of places as they are now pronounced. And sometimes where the sense is plain the name

This word is sometimes written as if it were a name and surname, *Mic Mac*. This is an error, a simple absurdity. It is one single word. Its meaning is not known.

differs slightly from the word as in common use. They have no particular name for Nova Scotia or New Brunswick, except as each of these places is distinguished as *Uk-tak-umook*. "The Mainland" when contrasted with an Island. Prince Edward Island and Cape Breton have each its Indian name, which would no doubt have been adopted by their white invaders and retained forever, had the Indians been supposed to be bona-fide human beings, with human feelings and rights. Prince Edward Island is called *Epāgwit*, which signifies "*Lying on the water*," and Cape Breton is called *Oonumahghee*, Land of the *Oonumacks*; *ghee* (the same as in Greek,) meaning land, but what the other part of the word means, is uncertain. Many of the Indian names of places in New Brunswick have been retained by the whites; but in Nova Scotia this has not been done except in a few cases. The Indians however, all of whom retain their own language, comparatively few speaking English with any fluency, are still tenacious of their own names of places, of which there are probably as many, as there of English names, if not more.

THE INDIAN CHARACTER.

The Indians are wonderfully like other human beings in all respects. The ethnologist or naturalist may find it interesting to trace resemblances and differences, and even to the christian such studies have their useful bearings; but beyond everything else in importance is the fact that they are a portion of that fallen race for whom Christ died; that they have souls to be saved or lost; that they are accessible to the Gospel of the grace of God; that they have, as a general rule, intellects of a superior kind, receiving instruction readily; that they are remarkably skilful in all kinds of handy work, and that they are as capable of improvement in their social condition as any other race.

THEIR NUMBERS.

There is everywhere an impression that all the Indian races are dying out, and the Micmacs are, of course, included. But, whatever may be the case in respect to other tribes, the Micmacs are not dying out, but increasing in numbers. There cannot, at the present day, be less than four thousand. One hundred years ago they were set down at three thousand. They are usually more scattered than formerly—fewer being found together in one place, and this leads

people to suppose that their numbers are decreasing. Many of them still retain their roving habits; but a wonderful improvement in this respect has taken place within the last ten years. Like the Jews (and I strongly incline to the theory that they have Abraham to their father) they do not like to till the ground. They are not "born" farmers, but they are "born" mechanics. The skill displayed by both sexes in all kinds of manufactures to which they apply themselves, is amazing. The workmanship, the artistic skill, the taste, they exhibit, and especially when it is remembered how imperfectly they are furnished with tools, prove, beyond question, that they are endowed with remarkable intellectual powers, as well as skilful hands.

THEIR CONVERSION TO POPERY.

The first Europeans who settled the country of the Micmacs were from France; they named the country *L'Acadie* (*Acadia*), an Indian word denoting "Abundance." They were Roman Catholics, and were accompanied by priests of that faith. Some of these labored as Missionaries among the Indians—learned their language, reduced it to writing, using for this purpose, however, not *letters* but *characters*, after the manner of the Chinese. The characters used were partly such as were found in use among the Indians, and partly invented at the time. In this manner a prayer book was constructed for their use, which has been about the whole of their literature for two hundred years, until very recently, the book not having been printed, but copied out with the pen with immense labor, and committed to memory; the characters, each one of which denotes a word, serving little more than as aids to the memory. Since we have been printing for their use portions of the Scriptures in their own tongue, in the English character, as an offset, this prayer book has been printed at immense labor and cost, as several thousand dies had to be cut, and types formed, to represent all the words used. It is the work of a clever German priest, and is a marvel of literary skill and perseverance. But so far as *use* is concerned, to say nothing of its theological errors, it is one of the grossest literary blunders that was ever perpetrated. To represent correctly by characters the Micmac language, which, for variety of inflection and grammatical changes, very far surpasses the Greek, is simply an impossibility. The priests

till lately, with few exceptions, if any, have used their influence to prevent the Indians of these Provinces from learning to read. Every conceivable obstacle has been thrown in their way. One cannot but recall our Saviour's words—"Woe unto you lawyers," ye professed ministers of religion, "for ye have taken away the key of knowledge; ye entered not in yourselves, and them that were entering in ye hindered." Until very lately the Indians did not know there was such a book as the Bible, and had they known of the book there was no possible means of their knowing its contents.

COMMENCEMENT OF THE MICMAC MISSION.

No persevering attempt was ever made to give the Scriptures to the Micmacs until about twenty-three years ago. Some attempts had been made to *civilize* them and to settle them in villages; but these attempts had proved abortive, or nearly so. But at the period referred to the success of the colportage system among the Roman Catholics of Ireland, France, Germany, Canada, and other places, was attracting attention, and the thought was suggested that the Micmacs might be reached in the same way. If we could read the Scriptures to them in their own tongue, and speak to them thus of the love of Christ, and tell them how they are to be saved, was it not to be expected that the Holy Spirit would exert his quickening, saving power on them as well as on people of other nations. What the duty of Christians was in the case was plain, and by the blessing of God the attempt was made, nor has the blessing been altogether withheld.

LEARNING THE LANGUAGE.

This was the first step to be taken. Their knowledge of English was exceedingly limited; their prejudices against the whites were great, and were reciprocated with compound interest. Helps for learning the language there were next to none. There were no books; the prayer book above referred to was of no avail whatever, until considerable progress had been made in the language. But for a number of very striking providential interpositions the work would have been abandoned at the outset.

But in the year 1846, without any reference to this work, I took up my residence with my family, in Charlottetown, Prince Edward

Island. I had begun to write down by snatches a few Indian words as I could get hold of them, and to commit them to memory. To my surprise and joy, I found in a preserved file of the Royal Gazette of the Island, the outlines of an Indian Grammar, published a good many years before. This was of incalculable service to me. There too I met a Frenchman, residing among the Indians, and speaking their tongue, who spoke good English, and who had been converted from popery by reading the Bible. I found that he *could* and *would* assist me. When God calls to any kind of work he takes care to provide the means. Money was another desideratum, and there too I found a number of Naval Officers, godly men, who cheerfully aided the incipient work, with their counsel and their gold.

MY FIRST ATTEMPT.

The first verse of Scripture that I succeeded in translating and reading to the Indians, was John iii. 16. I will here transcribe it. "Mūdū Nīkskam tēlīksātkup oosītkūmoo, wējeigūnūmoo-ēdōgūbunn nāooktoobīstājūl Oookwīstīl, koolaman 'mēit wēn tan kēdlāmsītkūl ootenīnk, moo ūkstūgawīs kadoo ooscōs apche-memajooōkūn."

I can never forget the thrill of emotion that filled my soul and body at the completion of this task—for *task* it was, taxing all my powers of mind and body. But it seemed an omen and an earnest of success. To succeed in writing down the language, and with the assistance of an Indian to do the translating, in obtaining something like a correct translation of some portions of the Divine Word, and to be able to read it so as to be understood, was at that time, and for a long time after, the utmost I hoped to attain to. Nobody seemed to believe that even this could be done. And then as the Indians could not read, it seemed absurd to prepare books for them, especially the Scriptures, since they were all Roman Catholics, and would not be allowed to receive them, much less to learn to read them. Humanly speaking and reasoning the prospect was dark enough. But though faith and hope were weak indeed, we were enabled to persevere.

THE RESULTS SO FAR.

Contrary to all expectations and prognostications, the language of the Micmacs has been so far mastered that divine truth can be communicated through that medium, and hundreds of immortal beings

have thus heard those words, "which are Spirit and which are life," John vi., 63, who must otherwise have lived and died without ever having heard them; because there are still but few so well versed in English as to understand a book when read to them in that tongue, and the plainest chapter in the New Testament contains so many words that they do not understand, that obscurity involves the whole, except when they hear it in Micmac. The whole New Testament has been now translated into their language, and the following books have been printed, viz.: Matthew, Luke, John, and Acts, with Genesis, Exodus and Psalms, of the Old Testament. Several Gospel Tracts have also been published in Micmac.

Our first portion of Scripture was Matthew's gospel, which was printed in the summer of 1853. No sooner was it issued, and the Indians learned, by listening to it, what a wonderful book it was, than a desire was awakened to learn to read. To get a school among them was impracticable. No pains were spared to prejudice their minds against the book and all who would attempt to put it into their possession. But "All power in heaven and in earth is in the Redeemer's hands." First, one learned to read—a feat an Indian can accomplish in an amazingly short period of time—and then another was induced to follow, so that now there are scores everywhere who can read. The portions of Scripture published in their tongue and the Gospel Tracts are everywhere cheerfully sought after, received and read, and they cannot so far be induced to give them up, or to refuse to read them, and listen to them when read by others.

But a small number have openly renounced their connection with the Romish Church; but I have reason to know that a wide-spread enquiry has been awakened among them. Of several I have good reason to hope. But I have never made it a special and direct object to induce them to "change their religion," as it is called, and especially during the past few years. I have been so dissatisfied with the Protestant churches generally, not excepting the denomination to which I belonged, and which I had always supposed was far in advance of the others in spirituality, that I have had no heart to urge the Indians, even if I believed them converted, to leave their church and join ours. I could not see the slightest advantage it would be to them. They have already plenty of opportunities to

learn the inconsistencies of Protestants and of Church members, and they are very apt pupils in such matters. Why should they be carried any farther? Nay, if the Lord will be pleased to regenerate and save them, He can do it where they are; and what more can be said of the truly pious few who are mixed up with the worldly systems of the day? Certainly they derive no benefit, but much harm, from their connection with formalists and mere worldlings, and all the more because these profess to be followers of the Lord Jesus Christ.

THE FORMATION OF THE MICMAC MISSIONARY SOCIETY.

The Society was first formed in the autumn of 1849, but was not regularly organized until the following year. It was not started as a Baptist mission, but as a general Protestant mission. The Baptists were unwilling to undertake the support of the Mission, because of the difficulty of raising the needed funds. An appeal was therefore made to all the Protestant denominations in Halifax, and the appeal was generally and generously responded to. Preliminary arrangements were at once entered into, and when the next meeting of the Baptist Association of Nova Scotia was held, through some misconception the idea seemed to prevail that the other denominations would consent to support the Mission as an exclusively Baptist mission, leaving the control to the Baptists. To this however the others would not consent. A good deal of unpleasant public discussion followed, hard things were said, cruel things, and very grievous to be borne, both of the Missionary and of the Baptist friends who acted with him, because of certain concessions that were required and which we were willing mutually to make, no one requiring of another what he could not conscientiously do himself. For a while, as one of our sailor friends expressed it, "the ship was among the breakers," but we got clear of the rocks and sailed on. While the Mission was never supported as a Baptist mission, I have never had any reason to complain of the want of the support and sympathy of the Baptists. It belonged from the first to no denomination in particular; but persons of *all* denominations and persons of *no* denomination, patronised it.

HOW CONSTITUTED AND SUPPORTED.

Our Society was formed on totally worldly principles. I cannot now but stand amazed at the fact that our basis had not the shadow

of support in the New Testament. We drew up seven articles and called it a "Constitution." We selected a President, two Vice Presidents, a Corresponding and also a Recording Secretary, a Treasurer and a Committee. Then we received any man as a member who would give us a dollar annually. Our first annual Report lies open before me and I there read our constitution, which was reprinted year after year, with very little alteration and amendment, until within a very few years past. I see no Scriptures referred to for all this pompous worldly machinery, and as I now gaze upon it I feel sad and sick at the sight; because it seems to be a standing testimony to the fact that we did not at the time consider the Scriptures a sufficient guide in carrying the gospel to the Micmacs. And when I call to mind what followed, what plans and contrivances we were driven to *for a piece of bread*, in order to continue our work, I must lay down my pen and betake me to my knees, and humble myself before God, both on my own account and on that of my patrons and friends. Who can wonder that to so great an extent we have "labored in the very fires," and spent our strength for nought!

For a time, and while the novelty of the thing lasted, there was no trouble in obtaining funds. We did not need much, and we got it. Friends would give their money, and what was more, give their time and attention; they would even engage in that most miserable of all drudgeries—*begging*—for the Mission. But I will not mention too many particulars. Would I could forget much that I remember!

OUR PLANS CHANGED.

I have known something of the spiritual life for many years. I *believed* when I was baptised and united myself with the Baptist church at Biltown, Cornwallis, N. S., in 1833, but I was not "sealed" until years after. That it was every believer's privilege and duty to *know* that he is a child of God and united to Christ, in the heavenly places, is a doctrine unknown among the Christians with whom I was then connected, as well as among many others. As I heard a brother lately express it—"Baptists believe in a *converted* membership, but not in a *sealed* membership. We, on the other hand, believe in a converted and also in a sealed membership." "After that ye believed ye were sealed with that Holy Spirit of promise."—Ephes. i. 13. "And grieve not the Holy Spirit of God, whereby

you are sealed unto the day of redemption."—Ep. iv. 30.—"Now he, which establisheth us with you in Christ, and hath anointed us, is God: who hath also sealed us, and given the earnest of the Spirit in our hearts"—2 Cor. i. 21-22. I would remark that the membership alluded to here is not that of a denomination, but that of the body of Christ—"The Church which is His body." We are not baptized by one Spirit into a denomination, but into "one body." "For by one Spirit we are all baptized into one body, whether we be Jews or Gentiles; whether we be bond or free; and have been all made to drink into one Spirit"—1 Cor. xii. 13. The only membership taught in the New Testament is that of the one body—"There is one body and one spirit."—Eph. iv. 4. Of this "one body" all who "are washed, justified and sanctified, are members,"—1 Cor. vi. 11. The word of God condemns bodies formed by the will of men. The spirit of God calls them "sects," or "schools of opinion."—1 Cor. xi. 19. (Margin.) A unity formed by certain theological opinions and a peculiar church polity, is not the unity of the Spirit at all. That embraces these only who comply with the opinions and polity framed by certain leaders. This embraces all the children of God. God himself is the source of this blessed unity; Christ is its centre, and the Holy Ghost its bond and power. It stands to-day, perfect before God, untouched by the will of man, and every child of God is responsible to endeavor to keep it in the bond of peace.—Eph. iv. 3. The neglect of the children of God to fulfil this responsibility, has led to the formation of the multifarious sects of Christendom, which neither present to the world, the unity of the Spirit nor the unity of the family of God.—John xvii. 21.

But, in the summer of 1842, after I had been in the ministry for nearly eight years, the Lord was graciously pleased to bring me out into a large place, and fill my heart with such joy and peace and assurance as I had never known before. But this did not continue many years. Alas! how could it! The system with which I was connected, and which, despite all theoretical or doctrinal views, however Scriptural, Church articles and covenants, involves a mixing up of true believers with worldly people and worldly ways, seeking the patronage of the world, and even of immoral men, connecting the "congregation" with the "church" in supporting the pastor, and in the expenses of the church generally, cannot but drag down the most

heavenly-minded. God is dishonored; the Holy Spirit is grieved, and Christ is wounded in the house of His friends. Sin has to be winked at, and conscience violated, in order to avoid giving offence, and losing the support of the wealthy and influential; and under such circumstances a close and holy walk with God is impossible. One settles down into spiritual slumber. The "wise" and the "foolish," unwittingly it may be, keeping each other in countenance, and all sleeping together.

I now look back with grief and shame at my coldness and carelessness, formality and infidelity, (for it seems to me to deserve no better name), for a series of years while I was laboring as a pastor, and afterwards while I was engaged in the Micmac Mission. I adore the loving kindness and long-suffering of our God and Father, that he preserved me from any flagrant breach of morality, and that he finally brought me back to his blessed feet in sorrow shame and penitence, and filled me again with joy and peace in believing. This event occurred in 1863, nearly ten years ago. I have been slow to learn and backward to obey, but this event, for which I cannot sufficiently adore the riches of free and sovereign grace, was the means of leading me, first to abandon the unscriptural, God-dishonoring method we had acted upon so long for raising money for Missionary work, and ultimately to separate myself from the denomination with which I had been so long associated, and to which I was very much attached; among whom there are, I believe, many children of God, and dear friends whom I trust I shall never cease to love, and whose "doctrines" on the great fundamentals of Christianity, I have never thought of abandoning, but they are more and more precious to my soul.

By the good hand of God upon me, I was led to form an acquaintance with the "so called" Plymouth Brethren. I read their books, I attended their meetings, I shared their hospitality. I was charmed and captivated by their deep, earnest devotion; their love of the Bible, their constant recurrence to it in all things; their faith, their simple fervent prayers. I learned that their ministers and missionaries went forth at the call of God, without asking leave of man, and looking to Him for their support, and not to man. They have no fixed salaries, pray for money, and everything else that they need, and *get* it; and the rich and the poor among "Brethren" consider it a blessed privilege to minister of their substance in support of the gospel.

After much prayer for divine guidance, I began to act on this principle of "living by faith," on the first of July, 1864, and have never regretted the step. The Lord has never forsaken us, but has granted many tokens of his gracious care, whereby our faith in all his word and ways has been strengthened. That this is the gospel plan, God's plan, the plan upon which all the apostles and early missionaries in Scripture times, proceeded, is as manifest as possible. There is certainly neither precept nor precedent for the modern method of *hiring* a minister, accepting of the patronage of worldly and immoral persons towards sustaining him, and having recourse to bazaars, tea-meetings, worldly frolics, under the name of "donation visits," &c., in order to obtain money for carrying on the Lord's work. Can any one wonder that such an evil tree should yield such evil fruits as we are compelled to see and grieve over everywhere? "Alas! how are the mighty fallen!" "How is the gold become dim! How is the most fine gold changed!" How has the ministry everywhere fallen into contempt; and religion itself made a laughing stock, because of the worldliness and levity of those who profess to be the followers of Jesus. The godly everywhere see and mourn over this state of things, but they confess their inability to remedy it. Reformation is quite out of the question. All hope of such a thing under present circumstances is virtually abandoned. In fact an apostate church is never reformed. Reformations there have been in all ages of Christianity, on a smaller or larger scale; but so far as my knowledge of Church history goes, reformation always means *secession*. When the mass has become so corrupt that godly discipline cannot be maintained, the minority have but one course opened before them—THEY MUST LEAVE. The principles laid down in 2 Cor. vi., and 2 Tim. iii., are too plain to be misunderstood. "Be not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness, or what communion hath light with darkness? and what concord hath Christ with Belial, [or Satan], or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God: as God hath said, I dwell in them and walk in them, and I will be their God and they shall be my people. WHEREFORE COME OUT FROM AMONG THEM AND BE YE SEPARATE. saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father

unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—2 Cor. vi. 14–18. Nothing can be more explicit than this, and the whole Bible, from Genesis to Revelation, reiterates in a thousand forms the same instructions. The children of God are not to mix up and mingle with the world, and never is more carefulness and self-denial called for than when the world has assumed the name of Christian.

IDENTIFYING MYSELF WITH BRETHREN.

It is but justice to all who may be interested in the question, to state that my doctrinal sentiments on all the essential points of the Baptist Articles, are just what they have been for years. The centre of attraction, the centre of "gathering" with "Brethren" is the Lord Jesus Christ, and not any particular doctrine or ordinance. If a person believes in His divinity, in His atonement, His vicarious sacrifice, with the other evangelical doctrines involved in these, such as the Trinity, the presence and operation of the Holy Ghost, Regeneration, &c., &c., even though he may not see eye to eye with every one of the Assembly, on such subjects as baptism, ordination, predestination, &c., he would be welcomed to a place among us, if we have confidence in his piety. So far as my doctrinal sentiments were concerned, the very fact that I held to the Baptist creed was sufficient to ensure me a welcome among them. No essential change was required. It was the *lax morality* generally prevalent in the denomination, and especially in the church to which I belonged, as in all the other denominations, (for I grieve to say I cannot single out one, would that I could, as worse than others, and certainly I never intended to intimate that I thought Baptists were the worst)—that drove me from them. I have grieved and mourned over the worldliness and wickedness of the Baptist denomination for nearly ten years, and long labored and hoped that there might be a Reformation. But I was compelled at length to abandon all hope of reform. Things were manifestly growing worse and worse; and so, sorrowfully, and with anguish of spirit and many tears, I left, in the only way their principles admit of. Absurd and unscriptural as it may be, it is not the custom of Baptists honorably to *dismiss* a member, however pious he or she may be, unless the individual intends to unite with some other church "of the same faith and order;" they *excommunicate* those who join any other Body. I continued my con-

nection with the Baptists until I could *endure it no longer!* Then I gave public notice that I had withdrawn. This done, they excommunicated me, and published me to the world as a *Slanderer* and an abetter of *false doctrine*. The "excommunication" was a matter of no moment. The charge of *false doctrine* was, I *suppose*, based upon the fact that I had become identified with "Brethren;" and the charge of *slander* upon the fact that I had stated in the *Christian Messenger* that "I had been driven to the *painful and terrible* conclusion that the church at Hantsport, upon the roll of which my name stood, and the denomination generally, with some, and I hoped *many*, noble exceptions, was a tremendous, God-dishonoring sham."

At first I supposed some explanation would be necessary in order to vindicate the use of such strong language, or to apologise for it, and also to disprove the charge of *slander*; and I accordingly prepared a document for publication to that end, that my friends and the supporters of the Micmac Mission might, at least, have the facts of the case before them. But I have been relieved, providentially, from all pain and trouble on that score. The work has been done to my hand. In their last *Circular Letter*—drawn up by the Rev. T. A. Higgins, Principal of the Wolfville Academy—the Nova Scotia Central Baptist Association, with which the Hantsport Church is connected, have said all I would need to say, and more, were I to explain more fully my reasons for withdrawing from the denomination; and if either friends or foes are disposed to condemn the strong and terrible expressions I used, upon which the charge of *slander* against me was based, I will just ask them to read what appears in the same copy of "Minutes" as a "Report on Benevolent Funds." Lest I should be suspected of misrepresentation I will here give the two documents referred to entire. Let my Baptist brethren especially give them a careful perusal. Unintentionally, I suppose, of course, many of the evils of their "system" are exhibited, and their results shown. It has been taken for granted that my statement was the result of personal grievance, disappointment, or some worse motive. This is all a mistake. I had no personal quarrel with any one, and not the slightest ill-feeling, nor any cause for any, on my own account, against either the Church with which I was connected, the denomination at large, or any one else, so far as I am aware; and I had no wish to leave the denomination. It was one of the sorest

trials of my life. But, let people attribute what motives they please to *me*, they surely cannot suppose that the Chairman of this "Report on Benevolent Funds," and the author of this "Circular Letter," and the assembled ministers and delegates of the Churches, who sanctioned the one and authorized the other,* were actuated by motives of personal pique or private revenge, in arriving at exactly the same conclusion to which I said I had been driven, viz: that a majority of the members of a majority of the churches, *are* and *do* exactly the *reverse* of what they solemnly *profess* to *be* and to *do*. For all this is most clearly implied.

But read the documents. Here they are. Some passages I am strongly inclined to *underscore*, but there is no need.

"THE CIRCULAR LETTER FROM THE NOVA SCOTIA CENTRAL BAPTIST ASSOCIATION TO THE CHURCHES OF WHICH IT IS COMPOSED, 1872.

Beloved Brethren,—

The object aimed at in this letter is to impress upon the churches the necessity of employing greater caution in admitting members to church fellowship, and greater care in training them in the ways of godliness.

An important principle, strenuously maintained, at least in theory, by the Baptist Denomination, forms the basis or groundwork of this epistle. It is this, A Christian church is a community of believers, an organized society of persons who have been born by the Spirit of God. None who are not regenerate have any right to seek or find admission into a Christian church. No people contend for this principle as Baptists do. It is regarded as a tower of strength, because grounded on divine authority. Hence the necessity that our practice should, so far as it is possible, illustrate and dignify the principle. It is, by no means, supposed that any of the churches of this Association have given up this fundamental doctrine, or have intentionally relaxed in its practical application.

This truth has doubtless been proclaimed with commendable fidelity from all Baptist pulpits, but it is to be feared that in many instances it has been interpreted and understood in the light of existing practices, rather than in the light of the Divine Word.

There are many inducements or temptations to a hasty, and sometimes, injudicious admission of members of the church.

The pastor's success in the ministry is often estimated by the number he may be instrumental in introducing into the church. The history of individual churches may indeed clearly prove that the greatest victories over the world and sin are not always achieved at the time when the largest additions are being made, nevertheless it is difficult for one to divest himself of the feeling that both, in his own community and elsewhere, his reputation and influence in the work will rise or fall with the numerical increase or decrease of his own church.

* "Resolved, That the Report of the Committee on Benevolent Funds be prepared and printed in the Minutes, as the Chairman had not been informed of his appointment in time to prepare a Report for presentation." (Minutes, page 9.)

Denominational zeal among the members may operate in the same way, and with similar results. A feeling of satisfaction is always experienced when statistics show that the denomination to which one belongs, and to which he devotes his energies, is in the ascendancy or on the increase. So far as this is delight in the victory of truth over error, it is certainly commendable. But it may spring from a mere spirit of rivalry, ambition for the triumph of the party. Efforts to secure persons of doubtful piety lest they should be induced to unite with some other denomination, are not likely to produce permanent good. To lower the standard of admission for the sake of numbers, is a gain which will turn out in the end to be a loss, a temporary triumph, which will prove to be a defeat. 'Tis the fatal mistake, so often made, when quality is sacrificed for the sake of quantity.

Financial considerations may sometimes operate in the same direction, especially when churches are small, or some of the members become indifferent or disaffected, the responsibilities of supporting the cause frequently fall heavily on certain prominent members, and it is not, by any means, a matter of surprise that the burden is felt to be onerous, and that any hope of assistance should be welcomed. Additions to the membership are expected ultimately to add to the financial resources, and thus increase the means of usefulness in all directions. Hence a tendency in some cases, perhaps to increase the numbers as rapidly as possible. But the greatest danger of injudicious haste in this matter arises from a very different source. Nothing is more natural or common than for persons, very readily to believe that to be true, which they greatly desire to be so. Small arguments convince when "the wish is father to the thought." What do christian people so much desire as the conversion of the ungodly? And when ungodly men declare themselves regenerate, what is more natural than to believe it to be true? To question their motive, to seem to doubt or distrust their profession appears unkind, uncharitable, if not entirely unchristian. The strong desire that the profession may prove to be genuine, united with a broad christian charity that hopeth and believeth all things, may overpower the judgment and close the eyes and ears against great defects in the evidence, so that the church may, with open arms, receive to her bosom persons, of whom the outside world, looking from a different standpoint, has formed a very unfavorable opinion. It might, however, be thought quite unnecessary to guard the church against possibilities and dangers not likely to occur, since unconverted persons will not be inclined to wish or seek the fellowship of a christian church. While this, in ordinary cases, is readily conceded; there are many exceptional cases. In seasons of special religious excitement a whole community may become so aroused that the usual precautions are, for the time, forgotten. The young and inexperienced are borne along with the strong current of popular feeling, and may mistake mere sympathy with the common enthusiasm of the occasion for genuine conversion. And who can be ignorant of the fact that there is in every community a host to be found, who are always ready to fall in with, and aid whatever may be for the time the triumphant party; either to shout, "Blessed is he that cometh in the name of the Lord," or "Crucify him." They think they are sincere, but are, in fact, only following the impulse of the hour.

Many other inducements to a hasty admission might be referred to, but it will be in point here, for a moment, to enquire whether facts will warrant the conclusion that the danger has, in reality, been to any considerable extent realized? Do the lives of all our church members agree with the standard

of a christian's life marked out in our guide book? The answer will readily occur. This is scarcely to be expected, when it is remembered that there was a Judas even among our Lord's disciples. But where twelve have been admitted to church fellowship, will the history of our churches in these provinces warrant the expectation that in a majority of instances eleven of the twelve will prove to be genuine disciples of Christ? Why is it that the proportion of active, zealous members is so small, compared with the names on the church lists? In a church of 200 members how few will be found ready to co-operate with the pastor in every good word and work! How few are prepared to lead the devotions in social exercises! In the absence of a pastor, how few are fitted to visit the house of mourning and utter words of soothing and comfort to the afflicted. But, not to mention mere lack of religious fervor and zeal, is there not great reason to fear that many are to be found in all our churches who do not even pretend to live what can, from a scripture standard, be called a christian life? Honest, honorable, truthful, moral, they may be, but prayer in public, in the family, and in private has been long abandoned. The word of God is an uninteresting book to them. Growth in grace, advance in holiness, increase in the knowledge and love of God, are neither by them desired nor sought for. The world fills all their thoughts, engrosses all their attention, and fully taxes every power of both body and mind. They are religious only in this sense, they became members, in the usual way, of a christian church, and no formal action of the church has erased their names. That a too hurried admission into church fellowship is the sole cause of this state of things, no one probably would maintain; but that it has greatly aided in bringing about such an undesirable condition can hardly be denied, while the neglect of careful training may perform no small part of the same result. Again some good may be secured by noticing occasionally even an enemy's estimation; and, in this connection we will venture to state what the foes of religion sometimes affirm. They do affirm that a profession of religion and admission into a church, and long continuance in this position, are no guarantee of good moral conduct,—that truthfulness and common honesty in the practical business of life, are as frequently found in the world as in the church,—that even those who pray and commune together on the Lord's day feel the necessity of strict vigilance of each other in the work of the week,—that gross immorality and licentiousness are frequently indulged in by those who profess great zeal for truth and righteousness. These affirmations are often mere slanders or suspicions without foundation or reason; but are not instances, which furnish our enemies with weapons to assault us, too frequently occurring? While absolute purity in church membership, is not in this sinful state to be hoped for, may it not be safely affirmed that the proportion of unreliable or doubtful members is much too large? To be a member of a christian church should be a guarantee of truth, honesty and honor. The simple word of such a one should be equal to another's oath; nay to his own declaration in a court of law,—his verbal promise equal to his signature on a legal document. A certificate of church membership should be all the reference he would require as to general deportment and faithful performance of any duty assigned him. There may be error, or difference of opinion, as to how far this could be brought about by the adoption of more caution and delay in admitting members to church fellowship; but that there might be some approximation towards it by this means can scarcely be questioned.

Let us next notice some of the evil consequences resulting when unconverted persons are admitted into church fellowship.

1. To the member received, The nature of the injury inflicted may vary greatly, according to the disposition or temperament of the individual. When to one of a proud spirit, who is naturally unwilling to confess a mistake, even in unimportant matters, the unpleasant truth is brought home, that without religion he professed religion, that without repentance he declared himself penitent, he will be strongly tempted to bury the discovery as a secret in his own breast, not to be disclosed, perhaps, even to his nearest friends. Then, for the sake of appearances, the form of religion must be maintained, but, alas, the power and pleasure are wanting. There is plenty of religious duty and drudgery, but no holy delight, no joy in the Lord. He is regarded as a christian, and spoken to as such. He listens and replies as though he were, or believed himself to be a child of God. This religious deception settles down to a habit of life, and the pride of heart which made it necessary, strengthens by exercise, and may give a kind of support to the sinking spirits, even on the verge of the grave.

2. Again, let us suppose an unconverted person of a very different stamp, to become a member of a christian church. The world is full of individuals who have but little power of independent thought. To think is not their avocation, to reflect not their habit. They are the actors on life's stage, they do what others propose, they execute what others design. Their nature is in everything to put their entire trust in their leaders, popularly called "pinning one's faith to another's sleeve." Such an one asks admission to a christian church. His christian experience, so called, is related, is satisfactory and he is received. Now, is there not great danger that persons of this class may sometimes, perhaps, unconsciously take the action of the church in their reception, as confirmatory evidence of their conversion. Perhaps with great hesitation and doubt they presented themselves, but the church without further enquiry received them. It is very natural for people to feel complacent, to be entirely satisfied with themselves, if only they can get the approbation of others. The conclusion is easily reached. The church has heard my relation, it appears fully satisfied, why should I entertain doubts or seek for more, when those better able to judge of these matters, believe me to be worthy of membership? and thus they settle down upon mere membership, resting upon the empty, and to them profitless, formalities of church ordinances. No warnings to sinners terrify them, no gospel invitations are heeded, because they have come, by degrees, to believe themselves secure. They do not examine their own hearts according to the word of God. They cannot detect the very great contrast between their state and that of one who is living by faith on the Son of God—they are simply deluded, by the fact that they are church members, into the groundless belief that they are on the way to heaven. They may plead, "we have eaten and drunk in thy presence," and the reply may be, "I know you not, who ye are; depart from me all ye workers of iniquity."

Again, there are the shrewd, common-sense practical men of the world, who, upon the whole, love honor and honesty, and detest sham and mere pretence in everything. Suppose one of this class has been induced, in early life, or under some special excitement in later years, without conversion, to become a member of a christian church. In the course of time he becomes convinced that he has not in his heart what the book and the preacher describe as genuine religion—that he has really professed what he never experienced. He begins to enquire whether his case is peculiar, or whether many others may not be in the same condition.

A little observation will probably soon conduct him to the conclusion that his is by no means an isolated case, but that too many are standing upon a similar sandy foundation. What is his next step? Doubt whether any others may be in a better position: then distrust of all religious profession and religious men: then confirmed infidelity. If he is of a worldly avaricious disposition he soon regards religion as an agency to work upon the credulity of the ignorant in order to draw money from the people to support the priesthood. If he is immersed in politics he may regard it as an engine with which to work out deep political plots and secure rich offices for designing men. Thus each viewing the matter from his own personal standpoint will interpret all religious movements in the light of his own whims, and colour them to suit his own fancy. No inducements can lead such to reconsider the matter. They have already, in their own estimation, made trial of religion and it has failed them. It has not proved to them what it was represented to be. It did not make them unselfish, nor harmless as doves, nor holy, nor happy, and they are too honest to hold on to the mere pretence, to the shadow, while the substance is wanting. How far may the church which encouraged and received into its communion these unregenerate members, be held responsible for the fearful consequences? And these consequences are not confined to the persons referred to. The influence spreads and many listen only too eagerly to whatever may be advanced derogatory to the cause of truth and righteousness. Doubt, unbelief, religious indifference are fearfully contagious. Once admit into church fellowship a strong minority even, of unconverted members, and a blight, a plague, a pestilence, has been let loose upon that religious community; the fearful effects may not be visible at once, but the leaven will work. The young, the weak, the unwary, will catch the spirit and imitate the example,—the religious tone is let down to a lower, and still lower, key, till the church becomes a mere name, a by-word, like Samson when his locks were shorn, something to be mocked at and derided, and the scoffer delights to inscribe on the door posts of the sanctuary "mene, mene, tekel upharsin."

This letting down of religion, in the world's estimation, is one of the fearful consequences of introducing unfit, that is unconverted, persons into the church, and the inconsistencies of professed christians is the strongest argument infidelity can employ against the doctrines of the Bible. To the same extent that these inconsistencies are frequent and open to the world, is the church stripped of its power and robbed of its glory. But a worse consequence, if that is possible, remains to be touched upon. Faith in God, and some faith in each other, are both essential in order to secure harmonious action, and the accomplishment of the glorious designs of the incarnation and death of the Son of God. Christian men, honest, honorable and true, may lose confidence in each other, and the very foundations appear to be sliding away. You may just as well let the wolves loose among the sheep, as to allow distrust, want of confidence to run rampant in a religious community, just as well cut away the roots from the tree as take away the trust which the christian reposes in his brother.

Now one source of a want of reliance of man upon man in the religious world is this, Too many profess the truth who do not live by the truth. Giddiness, levity and indifference are manifested by some; dishonesty and fraud practiced by others; gross immorality is charged upon and proved against those who have long been regarded as pillars in the faith; truth and righteousness are sacrificed, and the result of the whole is members of the same

body, or even church, lose their faith, not in God, but their trust in each other, lose heart and interest in the cause for which under other circumstances they would have given their lives. Brethren, is the description here given borne out by any facts within your own knowledge? Have you ever had occasion to feel that the ground beneath your feet was insecure, that you scarcely knew where, on what, or in whom, you can place reliance? Then, let us labor more faithfully, and in unison, beseech the throne of God's rich grace, that men everywhere, may be regenerated, and that all our churches may be filled with those who, by humbly walking with God shall be enabled to give undoubted testimony, that they have passed from death unto life. Then indeed shall Solomon's beautiful prophetic vision be realized, for the church shall have become "fair as the moon, clear as the sun, and terrible as an army with banners."

"REPORT ON BENEVOLENT FUNDS."

"Your Committee on Benevolent Funds beg to report that in their opinion the amounts contributed by the majority of the churches for carrying forward the various enterprises of the Denomination, and reported in their letters to the Association, are *deplorably* and *disgracefully* small. *Deplorably* small when they consider how inadequately these enterprises are sustained, and how, consequently, they pine and languish; and *disgracefully* small when they reflect how miserably the sums sent in represent the financial ability of those contributing them.

Many professing Christians in our churches spend every year more for mere luxuries and superfluities than they do for the cause of Christ.

Most freely have they received from Christ; most meanly do they give to Christ.

As a remedy to this state of things your Committee would suggest:—

1. That all those to whom these words apply, and few are excepted, would earnestly pray God to open their worldly, covetous, niggard souls,
And

2. That the churches systematize their mode of giving, adopting the quarterly, or monthly, or—better still—the *weekly* plan.

Respectfully submitted,

D. M. WELTON, Chairman."

That the churches in New Brunswick are in no healthier condition may be seen from an extract from the Halifax "Christian Messenger" of July 10, 1872. The editor says: "We learn from the 'Visitor' that the letters [to the Western Association], from the Churches indicated a low state of religion generally in our churches. Increase for the year very small, and benevolent action not at all commensurate with the demands of the spirit of the age, or with the requirements of the gospel. Spiritual destitution seems upon the increase, and the necessity for pastoral and missionary work more urgent than ever."

In justice the "Covenant" into which the members of the churches referred to in the foregoing documents, solemnly enter, and which they

“renew” month by month, should be inserted here. Then would the fearful contrast between what is *professed* and what is *practised* be startlingly apparent. But this latter document is so well known that I may omit it. And I will leave it to any candid person to say whether anything I have said as a reason for withdrawing from the denomination, requires after this either apology, modification or other vindication. At the same time I cannot but express my regret that the solemn and awful truth had not been uttered in terms less calculated to shock and offend.

It were easy to comment on the above documents; but the tale they tell is so sad, and so sadly told, that one has no heart to expatiate. These are dark and trying days we live in. But prophécy has foretold them, and warned us to look for days still more dark. Nor are the children of God left in ignorance as to the path of their duty in these sad times. Such churches as these three documents describe so graphically, are not going to be reformed by a “Circular Letter,” which, when read to the Association, is apt to be listened to with great impatience, as occupying precious time, and when sent forth to the churches, is looked upon as of no weight whatever, and read but by very few, if by any. Nor will “spicy reports,” denouncing in scathing terms the *worldliness*, *COVETOUSNESS* and *NIGGARDNESS* of the great bulk of professors, nor will any other measures, reform them. They are to be “cut off;” “their end is *DESTRUCTION*.” They are to be “*SPOED OUT*.”

I will quote a few passages of Scripture, and beg the reader to give them a candid, prayerful consideration.

“This know that in the last days perilous times shall come. For men shall be lovers of their own selves, *COVETOUS*, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false-accusers, incontinent, fierce, despisers of them that are good, traitors, heady, high-minded, *LOVERS OF PLEASURE MORE THAN LOVERS OF GOD*,”—[“Spending every year more for *mere luxuries* and superfluities than they do for the cause of Christ.”]—“Having a *FORM* of *GODLINESS* but *denying the power thereof*.”—2 Timothy, iii: 1—5.

I ask the reader to compare this solemn portion of the Word of God, with the “Covenant” read, so often and solemnly sworn to, as one might almost say, by “our churches,” and then compare both

this Scripture and that "Form of Godliness," the Baptist Covenant, with this "Circular Letter" and this "Report on Benevolent Funds," issued as the solemn deliverances of "the Body." Let him seriously, as in the presence of God, examine whether this Scripture does not with fearful accuracy describe the present times. Then read the last clause of 2 Tim. Chap. iii: 5,—"**FROM SUCH TURN AWAY;**" and listen to it, "not as the words of man, but as it is in truth, the Word of God, which effectually worketh in them that believe." (1. Thes. ii. 13).

Again read Rom. xi: 11—14. There we learn that the Jews were unfaithful to their trust, and did not "abide in the goodness of God," and as a judgment for their apostacy they were CUT OFF, and that if Christendom, the Gentiles, should not continue in the "goodness of God," but become unfaithful like the Jews,—they too will be CUT OFF; "towards thee, goodness, if thou continue in his goodness; otherwise thou also shalt be CUT OFF," (ver. 22.) *Cutting off*, as it applied to the Jews, did not mean *conversion* or *reformation*, but *destruction*. It means the same thing as applied to unfaithful professors of Christianity, be they Catholics or Protestants, Baptists or Pedo-Baptists, Churchmen or Dissenters.

I will quote one more passage, Rev. iii: 14—22: "So then, because thou art LUKEWARM, and neither cold nor hot, I will SPUE THEE OUT OF MY MOUTH." This is not reformation, assuredly, but total rejection. The faithful few found still in every community where the Word of God and the doctrines of the Cross are proclaimed, will be saved. But mixed up and identified with the "covetous and the worldly," who are "lovers of pleasure more than lovers of God," and who have a "*form* of Godliness, but deny the power"—they are out of their place. They should separate from this evil connection and "go forth without the camp, bearing His reproach."

To condemn and denounce such a course is to fly flatly in the face and eyes of the whole Bible. It is to condemn Enoch and Noah, Abraham, Moses, and all the patriarchs; it is to denounce Elijah and the godly remnant in Israel of his day, the "seven thousand" who would not "mix up" with the general apostacy of the times, nor "bow the knee to Baal," nor "kiss him," whatever the separation might cost them. This was the course Stephen the "first martyr"

took, and he was followed (see Acts xiii. 46; xviii. 6; 2 Tim. iv. 16—18) by Paul in the same course. Luther, Calvin, John Knox, Wesley, Whitfield, and their coadjutors, acted professedly on this principle. All Reformers in all ages have done the same. It is the only proper course. Labor to reform the Church until all hope of that has ceased; THEN LEAVE!

PECULIARITIES OF "BRETHREN."

To describe here more extensively the peculiar views of the so-called "Plymouth Brethren" would be out of place. Suffice it to say that we believe that the "last days" foretold by the prophets, are upon us. We believe things will get worse and worse until the Lord comes; an event we are looking for and longing for every day. He will come, not *after* the Millenium, but *before*. When He comes (see 1 Cor. xv: 51, 52, and 1 Thes. iv: 15—18), the dead saints will be raised and the living saints will be changed, and all "will be caught up to meet the Lord in the air, and so shall we be forever with the Lord."

After the removal of the Church, iniquity will come to its climax, the "Lawless one," or "Man of Sin" will make his appearance; fearful judgments will fall upon Apostate Christendom and the Jews; the prophecies in Zachariah and 2 Thes. and Rev. xix. xx. will be fulfilled, and the Lord Jesus with his glorified Church will reign gloriously over the earth. Earnest scriptural Tracts on these and other gospel subjects, can be had cheap and in abundance. I will be happy to aid in supplying them to enquirers after truth, as I have already done, on application.

We "Brethren" do not consider ourselves either *the* church, or *a* church; nor that there are no real christians who are not identified with us. We consider the Church so far as its outward manifestation to the world, as set up by the Apostles at first, is concerned, to be in ruins; like the ship that Paul and his companions sailed in, when they had run it aground, "and the forepart stuck fast, and the hinder part was broken by the violence of the waves." The comparison may be carried farther. Paul had "forewarned" the crew and passengers of their dangers and losses, should they persist in following their own counsels, and in rejecting his on the voyage.—The same "prophet" and "apostle" had also bidden the church "beware." But in each case his advice was unheeded. In both

cases darkness and storm soon came on, and the "ship" was driven at the mercy of the winds and waves; not forgotten of God however. Then again, as in their case so in ours, the same Apostle administered reproof, and at the same time gave counsel and encouragement.—The ship and cargo would be lost, but the "living people" would all be saved. Then too, the "shipmen" must not desert the ship so long as their presence and aid would be of any service. But when the proper moment had arrived, and *there was no hope of saving the ship, or the people if they remained in it*, the order was given to LEAVE, and the noble-hearted Julius, and the blessed Paul, would, we may rest assured, be among the first to lead the way, as they plunged into the roaring billows and made their way through the surf, "some swimming, and some on boards and broken pieces of the ship."—
 "And so it came to pass that they escaped all safe to land."

A friend said to me lately, rather sarcastically, "You"—meaning a "Gathering" of "Brethren"—resemble a *church* about as much as a *raft* resembles a *ship*." I replied, "not so much as that: not more than Paul and his companions, while buffeting with the waves at Melita, on their 'boards and broken pieces of the ship,' resembled an orderly ship's crew, or than their means of transit resembled a ship." No doubt there had been "organization" and "order" in abundance on board; but when they had "committed themselves to the sea," there was but little "organization" and "rule" observed "I ween." It may be fairly questioned whether the "courteous" Julius persisted in wearing his helmet, and in keeping his "horse-tail" flying, or any other badge of office; and as to Paul, what would he be in the water, or claim to be, more than "less than the least of all saints?"

But there could be *order* even in the "floods" and "billows." They could take care not to interfere with one another; and the strong could bear the infirmities of the weak; and each one could help and cheer on his neighbor during the struggle for life. God Himself was most manifestly present in power, superintending the whole movement, and regulating all the details; aye, and He was present too in power over the "old serpent," disarming him of his "malice" and "venom," after the battered shipwrecked company had reached the shore. There, too, in his grace, He provided for all their wants. The fire, and the food, and the kindness, and the care, were not wanting.

Order does not depend on organization. "Brethren" discard all unauthorized religious organizations; but great quiet and order pervade their meetings. I attended last autumn at Guelph, in Ontario, a meeting of "Brethren," where there were present about one hundred from different and distant places; from England, Scotland, France, the United States, and the Dominion of Canada. We were together about ten days. Men of all ranks were there, from proud Old England's Aristocracy and Nobility down (or *up* if you choose) to the North American Indian. We met in the blessed name of Jesus, and no one appeared to claim or to receive, on account of "wealth, rank or office," any precedence, or any special honor or attention, more than another. We were busy, during the whole time, discussing "the things touching the Kingdom of Heaven," and the "Church of God." We had no organization, no human machinery, no president, secretary, treasurer, &c., no "Rules of Order," no "Resolutions" moved and seconded; no "Committees," and no "Reports;" no hungry "Institutions" clamoring for aid; no Collections or Subscription lists; no complaints about the want of funds; no hint that "Our Benevolent Institutions" were "inadequately" or "meanly" supported. But we had what was infinitely more edifying and comforting: we had the Lord with us. He was our "Chairman," "Moderator," "Comforter," "Counsellor," "Teacher," our "Peace," our "All and in all." It was, I must say, one of the most blessed "Associations" by far that I ever attended. It was truly a visit to the "Delectable Mountains," to "Mount Pisgah," and "Mount Tabor." "Christ and His cross was all our theme." We had meetings for prayer, for studying the Bible; for Lectures on the Scriptures and Scriptural themes; for preaching, and for the "breaking of bread;" and we had sweet religious conversation, on the blessedness of Christ and salvation. Oh! it was good to be there! It was a "feast of fat things full of marrow, of wines on the lees well refined." How I desired that every dear christian friend of my acquaintance could have participated in it!

Yes, I repeat it, we can have order, and quiet, and harmony, and peace, and coöperation, and success in "shaking off the old serpent," and in leading souls to Jesus, and Eternal Life, even though the broken vessel of human organization and construction has been abandoned to its fate.

Certainly we should not "give up the ship" so long as any hope of saving either cargo or ship remains. But when we have left the "Fair Havens," the place of safety and repose, and have "put to sea" contrary to the injunctions and earnest remonstrances of an inspired Apostle, who has forewarned us that such a voyage under such circumstances, "would be with hurt and much damage, not only of the lading and ship, but also of the 'souls' on board;" when we have been "caught by a tempestuous wind called Euroclydon;" when we have "cast out the tackling of the ship *with our own hands*," and have "used helps," "undergirding the ship," and all this to very little purpose; when we have had "neither sun nor star to guide us for twice "seven" dark and dreary days and nights, and our "compass" and "charts" have been lost, or their true use has never been known, or has been neglected; when a "card" without the magnet's heaven-wrought, heaven sent motive power, has been substituted for the "compass," and guess work and mere "opinions" substituted for the "chart;" when we have been "driven up and down in the Adria" until the "fourteenth day about midnight," having continued "fasting" all that time, and "having taken nothing,"—no real nourishing, wholesome meal; and when "falling into a place where two seas met," we have run the ship aground, and the "forepart" has become *solidly embedded in the earth* and remains immovable, and the "hinder part has been broken by the violence of the waves," and the whole is rapidly breaking up, having already settled down and sunk so low, and became so disfigured and so shrouded in mist and spray, as scarcely to be distinguished from the "world" of waters, and the breakers around her; and when, finally, we have been divinely admonished what to do, and "after long abstinence, Paul has stood forth in our midst and said, *Sirs, ye should have hearkened unto me and not have loosed from Crete, and to have gained this harm and loss. And now I exhort you to be of good cheer, for there shall be no loss of any man's life among you—BUT OF THE SHIP.—For there stood by me this night the angel of God, whose I am, and whom I serve, saying, fear not Paul, thou must be brought before Cæsar, and lo God hath given thee ALL THEM THAT SAIL WITH THEE. Therefore, Sirs, be of good cheer, for I believe God that it shall be even as it was told me. Howbeit we must be cast upon a certain Island*"—I say, when all this has happened, and the order has been given "to cast

ourselves into the sea, SUCH AS CAN SWIM FIRST, and the rest to follow, some on "boards," and on "broken pieces of the ship;" and when we have been already cheered and refreshed by the Apostle's counsel and example, and have "taken some meat" and gathered strength for the struggle, and have been enabled to believe that we shall overcome the fury of the waves and the lashing of the surf—then surely, surely, *it is time to leave the ship!* Let all who have "life" leave. Never mind the *dead corpses*; leave all the "useless lumber," what is mere "cargo," and "freight." It may require a sacrifice to take the plunge; it may cause one to shrink and shudder. But there is no help for it. Merchandize, "wheat," money, the dead bodies of dearest friends, and even such as are "alive," if they cannot be induced to leave, must all be forsaken. "Come out from among them" is the solemn command of the Lord, and leave the "ship," and all it contains, to their fate.

And, all poetry and figure aside, when the professing church has so degenerated, and become so mixed up with the world as scarcely to be distinguished from it; when godly discipline cannot be exercised; when a profession of religion has ceased to be any guarantee even of moral honesty, to say nothing of *piety*; when the fact that a man is a "communicant," a "deacon," an "elder," a "churchwarden," a "classleader," or even a "minister," is in itself no proof that he can be trusted, or that he will strenuously endeavour to pay his honest debts according to his promises, and not *lie*; and that he will not cheat you in selling a horse or in putting up a barrel of apples; when neglecting to pay one's debts or to fulfil one's promises,—is a matter so common among church members as scarcely to be noticed; when "smuggling," involving as it does FRAUD! and FALSEHOOD!! and FALS-SWEARING!!! is not considered by professing Christians either a sin or a shame; when intensely worldly men, and even immoral men, whether in the church or out of it, provided they have money and influence, are allowed to control the movements of the church; when in order to obtain money for religious and benevolent objects, such wretched worldly expedients are resorted to as "Bazaars," "Tea-meetings," "Picnics," "Strawberry Festivals," not to mention "*Clam Chowders!*" and *Theatrical Entertainments!!* the FARCES! being composed and acted by members of a Baptist Church!!! the ministers, in all cases, like Aaron at the festival in honor of the "Golden calf,"

(Exodus 32) sanctioning the proceedings by their presence, and aiding and *consecrating the idolatry*, the mirth and merriment, the "EATING, DRINKING AND PLAY!" (see 1 Cor. x: 7)—when the Bible has virtually lost its authority, and human creeds and the opinions of uninspired men are deemed of more weight than the words of Scripture; when family prayer is so generally neglected that *neglect* is the *rule*, *prayer* the *exception*; when, in the forcible language of the preceding Circular Letter, "giddiness, levity, and indifference, are manifested by some, dishonesty and fraud practised by others; when gross immorality is charged upon and proved against those who have long been regarded as pillars in the faith; when truth and righteousness are sacrificed; and the result of the whole is, that members of the same body, or even of the same church, *lose their faith*, not in God—[*yes, alas! in God!*], but [and] *their trust in each other*; and *lose heart*, and all interest in the cause for which, under other circumstances, they would have given their lives; "when warning, and remonstrance, and entreaty, and every method resorted to for promoting a reformation, have proved unavailing; when our "Revivals," occurring at distant intervals, and conducted on unscriptural and extravagant principles, are so unsatisfactory in their results, that instead of remedying they seem rather to increase those evils; and when one of the pastors—and one, too, who stands high in the estimation of his brethren—considers himself warranted and even authorized by an "Association," to "denounce" in their name the whole Body, "with very few exceptions," as possessed of "*worldly, covetous, and niggard souls*,"—terms that can by no figure of speech be applied to the true and genuine followers of our Lord Jesus Christ, (see 1 Cor. vi: 10, and 1 John ii: 15)—I say, when things have arrived at such a pass as this, (and the testimony, not of "enemies" merely, who gloat over it, but of "friends," who mourn over it, would make the picture more dark and dreadful still,) then, surely, it is quite time for all who love and honor the Lord Jesus Christ, and who love the souls of their fellow-men, and who value communion with God, to look about them, and enquire what is to be done! The "ship" is evidently hard and fast in the "sand bar;" inextricably fixed in the "earth," and the "hinder part" is "broken up," the "rudder" and compass" gone, and, willing or unwilling, we MUST LEAVE! God will take care of us amidst the rolling surges!

He has promised to do so, and we shall prove the truth of His promise. "Where two or three are GATHERED TOGETHER in His name, He will be in our midst," and He will assuredly bless us. We can lose nothing by forsaking all for Christ. (See Mark x: 29, 30.)

I understand well all the usual apologies and arguments for "remaining on board" the sinking ship; for not "leaving your church;" for "standing by the Denomination." I have carefully weighed all these arguments. I have urged them long and anxiously, both with myself and with others. But I have been thoroughly, though reluctantly, forced to give them up. They are falacious. The Word of God is plain and decisive—"Come out from among them and be ye separate." "Separate yourselves from among this congregation,"—"depart, I pray you, from the tents of these wicked men." "Get you up from about the tabernacle of Korah. Dathan and Abiram."—(xvi. 21, 24, 26.) "Woe unto them, for they have gone in the way of Cain, and run greedily after the error of Balaam for reward, and perished in the gainsaying of Core—[in the rebellion of Korah.] These are spots in your feasts of charity, when they feast with you, feeding themselves without fear; clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever." Jude ii, 12, 13.

Such is an inspired Apostle's description of such "professors" as have been pointed out in the two documents I have republished—the worldly, false, hollow-hearted, covetous professors of the day.

We cannot afford to have the patronage of such; we cannot be happy in their company; we cannot afford to be controlled by their principles, or to be out-numbered by their votes. The very principle that led the Psalmist to say, "I am a companion of all them that fear thee," also led him to exclaim, "Do not I hate them that hate thee? I hate them with perfect hatred; I count them mine enemies." And to come to Christian feelings and not Jewish feelings merely, the very principle that led Paul to say, "Grace be with all those that love our Lord Jesus Christ in sincerity," led him to exclaim, "If any man love not the Lord Jesus Christ, let him be anathema maranatha"; that is: "Let him be accursed when the Lord comes."

I appeal to every true disciple of Jesus, if it is not *Christian*

fellowship he pants after, and not merely *denominational* fellowship? Those who *fear* the Lord, not those who merely *say* they fear Him, are those who speak often one to another of the better things, and the Lord hearkens and hears, and a book of remembrance is written before him, "for them that feared the Lord and that thought upon His name, and they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him."—(Mal. ii : 16, 17.)

Ponder well this matter, my beloved brethren in the Lord! Pray for wisdom, and pray in faith, and "it shall be given you," to direct you in all things.

CLOSING REMARKS.

A word or two before I close to my friends, and to those who have hitherto patronized and supported the Micmac Mission. Some of you have labored with me from the beginning; all of you have assisted, and your aid has always been appreciated. Some of you will have been grieved, and some perhaps offended, at the course I have taken. I cannot wonder at this, and I do not blame you. If you think proper to withdraw your accustomed annual donations to the Mission, be assured I shall not blame you, and I will thank you for all the past. The gold and the silver are the Lord's, and I have no fears of *His* failing us. Many during the last eight months have fallen off in their donations, but others have come to the rescue, and there has been no lack. The steps I have taken, have been taken in the fear of the Lord, and with an earnest desire to glorify Him. Great satisfaction and peace have been the result. The Blessed Bible has been to me more than ever a "feast of fat things," more precious than gold, sweeter also than honey and the honey comb. I have no doubts about my interest in Christ, and no anxieties about the present life or the future. The Lord Jesus Christ is my Saviour, my Righteousness, my Wisdom, my Sanctification and Redemption. I know that He lives, and that He is able to keep that which I have committed unto Him until that day.

My earnest desire and prayer is that "grace, mercy and peace, from God the Father and the Lord Jesus Christ, may be with you all." Amen.

S. T. RAND.

Hantsport, Nova Scotia.

HYMN.

"The precious blood of Christ."—1 Pet. 1: 19.

O Christ! thy blood! thy precious blood!
Was shed on Calvary!
The thorns, the nails, the spear, the wood!
Tell how thou lovest *me!*

O precious! *precious!* PRECIOUS blood!
Warm from thy heart it flows!
Th' eternal, boundless love of God!
Thy bleeding wounds disclose.

I'll sing thy blood, thy precious blood!
So freely shed for me.
Nor wrath, nor sin, nor flame, nor flood,
Shall rend my soul from thee.

My Saviour's blood, His precious blood,
Poured forth upon the tree,
Proclaims the Righteousness of God,
And sets the sinner free.

O Love! unutterable Love!
In gushing streams of blood!
Flowing from Heaven's high throne above!
The eternal heart of God!

O wondrous grace! that precious blood
Purged all *my* sins away!
In perfect righteousness I *stood*
On His bright rising day.

For *me!* for *ME!* Christ's precious blood
Was poured on Calvary;
My place He took, for *me* He stood,
He bled and died for *ME!*

I'll sing that blood, that precious blood,
Which Jesus shed for me,—
Eternal Love's overflowing flood,—
To all eternity!

S. T. R.



