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much fairness he has cited and employed it.

longer to inquire what really constitutes Popery, the authority of the Church directly." in Rev. W. G. Goucher's opinion. It is then And the Association of which Rev. W. G. in the hands of Bro. Goucher. of worship, she has " the right, [that no man out not less emphatically.

iust here, whether Rev. W. G. G. thinks a course, inadvertently-has not advocated the trary, I am to regard the Church-my Mother-"true Church" has any authority whatever, or very sane idea? In other words whether he really believes that on whom the responsibility of its performance sure indifferent, I should not "keep quiet," but ly shewing that if he were now what he tells us pious and active in the Church are the most

side issues, by the way. I maintain that an im- but good! portant part of this is to provide for and prowithin her ecclesiastical limits." Bro. Goucher for the permission. says No! It is Popery to believe it! and appeals to our Articles for proof. And here again I join issue with him.

one he has quoted, I admit that they do not say Church, and yet, I maintain that such a senti-What is Sabbath School instruction? Is it not "the worship and service of God," does it not "shew forth His declarative glory," and I may add, tend to the "edification" of those who School but declares that it is her "duty to see than in the case of much else, that we all agree quires us to bring little children to Him, and one party yielding and surmitting. in believing is the duty of every " true Church that the Sabbath School is one of the most efevidence that such services are now unaccepts- that we are to set about this work " in the most ing from my own. ble to Him?

Take, for instance, the 7th. "Every believer is a more excellent way" than the one I have cation. commanded to be faithful to improve every gift pointed out; viz. that each Church take all and talent which is bestowed on him," &c Sabbath Schools within its " ecclesiastical lim- its advocates. Now I maintain that this is directly in point, its," directly under its own control. and teaches, not less distinctly than the other, But the great difficulty with our Bro. seems the same doctrine. And he who asserts the to be that the Churches are not perfect. He contrary, respecting either, can with equal force says " if one and all the (Members?) are alive

But we have a Covenant, as well as Articles, Christians "as such," to engage in it.

"Church in Earnest"-a book the whole ten- rights and powers of the Church, he would also therefore furnish the two following. tor every congregation to have its Sunday side myself. School: * * * And an earnest Church will But now comes the question of individual such, and their pastors, take that lively interest pects me to follow him, since it forms the great in them which they ought. How common it is bulk of this remarkable production. to leave the whole school to its own self manconsider how these valuable institutions are interrogations! often managed, or rather mis-managed. Not This is the point exactly.

radiating point of all our Christian efforts. The the consent of its mother."

whether individual members "had the right Dr. Hiscox, in his Baptist Church Directory," an older son, am desirous of assisting her. Now ner se to control" the Sabbath Schools within page 117 to 123, advocates similar sentiments, which will be the greatest wisdom in me, to rethe "ecclesiastical limits" of the Churches to and declares that "Where the school is sustain- solve that I will act on the "independent prinwhich they might belong. But your readers ed in their house of worship, and the officers ciple"; or unite with her and second her efforts, can determine, by comparing the two, with how and teachers belong to the same Church, it under the guidance of her superior judgment? seems most appropriate and desirable that it Now this is not perfect, -illustrations seldom But before proceeding, let us stay a moment should be created by, responsible to, and under are-but I think it presents a more truthful

neither more nor less than the belief that in- Goucher is a member, has evidently most hearti- Or suppose she seems indifferent, not knowdividual churches have "a right per se to con- ly entered into the spirit of the same views. In ing or realizing the true state of the case, would trol" "such Sabbath Schools as may be organ- the report on Sabbath Schools, written by Rev. it not be as great wisdom in me to seek to interized within their respective limits-not geogra- T. A. Higgings and adopted by the body in the est and arouse her, as to wholly 'ignore her exphical, but ecclesiastical." Now every man has, session of 1862, I read, "Your Committee are istence or natural affection? a right to explain his own language, and what of opinion that the plan adopted in some places Or if you wish to put it still more strongly, is the ostensible meaning of this? Evidently of working the S. School by a society separate you have only to suppose that she is perfectly not what he would give us to understand, and distinct from the Church may have a ten- willing the child should drown, while I have "that no society has a right to exist in the same dency to weaken the sense of responsibility arrived at "the full stature of man" and am locality a Church does without obtaining per- upon the part of Church members, and would determined it shall not. In this case I break off mission from it," but simply that " such Sabbath therefore recommend that the Church, so far as entirely from my allegiance to her, and, inde-Schools as may be organized" by the members is practicable, assume the responsibility of the pendently employ my own methods for accomof an individual church, and meet in her house S. School." In 1863 the same idea is brought plishing my laudable work. But do I continue

And if this is Popery, then am I a Papist and course be the involuntary exclamation of Bro. would be hypocrisy to do so ! Goucher. But softly! for I am not yet done. Indeed, it might be an interesting question I wish to ask him if he himself-though of Simply, that until I have evidence to the con-

whether this is all vested in its pious and lead. In his Essay (C. M. Ap. 12th,) he says "We dren that urge me to the performance of Sabing members, by virtue of their christianity? satisfy ourselves that the work is of God, and bath School work. That if she is in any meabecause a member is a zealous and earnest rests, and then set ourselves about it in the most seek to arouse her; since my affection for her christian, and a genuine " Sabbath School consistent manner we can possibly discover, the should be as strong as for them. But if she abso-Worker," he has more power and authority way most likely to insure the greatest possible suc- lutely refuses to awake, and declares her deterthan the whole Church with which he is con- cess." (The Italics are mine.) So in this com- mination that the child or the "young man" nected! He appeals to our "Articles," but I munication, "We do not ignore the duty of the shall perish, that I imitate the example of Wesread there that "a Bishop or Elder heth no christian community, of the Christian Church in ley and Luther, and I may add, of our Lord more power to decide any case or controversy a community to see that the young are properly himself, and, utterly repudiating her, if need be, in the Church than any private brother"; plain- religiously taught. * * * * * * The most find or form another. submit to the superior authority of the whole. may be talked of by the Church, and in the was connected, But if he admits that a Church as such has some church, and disposed of according to the circumauthority, I for one would be excedingly grati- stances of the case, * * * * And if one and stances where the Church is in a position to enfied to have him distinctly define its true limi- all the Church are alive to this matter, such will gage in this work. Where such is not, and And now, as respects her duty—the first of the no difficulty will be likely to arise." Cautious the privilege and duty of individuals to act—as

mote the religious instruction of the young School if it wishes." Thank you, Bro. Goucher, do I argue that they would be justified in wait-

cute ils mission of mutual encouragement, of a Church who wilfully neglects such action has And first, as respects the "Articles," and the mine again .- "Let it have one or a dozen Sat- There is much that I may, and am required to bath Schools if it wishes."-Small favors thank- do without the express authority of the Church in so many words, any more then does the New fully received, larger in proportion. - And as the to which I belong, yet I am not permitted to do Testament, that this work is committed to the final summing up, "The business of the whole that which she opposes, and remain in her memment is directly in conformity with their spirit. legislate, but to comply with Christ's legislation, Bro. Goucher "never asked [his] church to and make that known to all mankind.

not only permits the Church to have a Sabbath remained Pastor. consistent manner we can possibly discover,"

and propriety shew that we are not required by to this matter" &c. And in his Essay, " When our Articles to labor at all for the conversion of the whole of any local church view the matter as they ought" &c.

Well now, two or three further inquires here and one clause therein expressly binds us "to suggest themselves. And the first is, How does improve our time, strength, talents and advan- he reconcile the fact that Sabbath Schools are tages to His glory and the good of our fellow- such important organizations that none but permen," and further, " to train up those under fect people can safely guide their affairs, with our care in the ways of religion and virtue." that other fact that it is beneath the dignity of Now this is Sabbath School work, -if that work | Churches, as such, to engage in them? And already shewn, it is beneath the dignity of kind enough to inform us what they are fit for, or what any church is fit for. Indeed, if it But this is not the only authority to which I would not be too much trouble, I should be much would appeal. John Angell James, in his gratified if, when he undertakes to point out the dency of which is in the same direction—on the clearly define her duties. And I am sure the 147th page says, "It is now a universal custom article will be read with interest by others be-

be earnost in its support of this kind of agency, rights and duties, another of Bro. Goucher's * * * * And yet how few Churches, as side issues, but one in which I presume he ex-

earnestly endeavoring to save her child, while I, life.

view of my expressed and real ideas then it did

to regard myself, or wish others to recognize me can give or take away,] to direct and control." "What a Popish set they all are," will of as the obedient child of such a Mother? It

> And now, what is the application of all this as entertaining the same feelings toward chil-

The case of Bunyan is not in point, since he he once was, it would be necessary for him to proper to lead in the Sabbath School, and it was not opposed by the Church with which he

But all this only applies to those circumbe the influence of the Church in the case that cannot be the case, of course it then becomes upon the supposition of the mother being entire-And again, "the church can have a Sabbath ly beyond the reach of her suffering child .- Nor ing for any other authority than that of our And near the close, "Let the Church prose- Lord which they already have, or even that of love, and good will towards mankind."-Italics a right to find fault with those who perform it. Church in both its officers and members is not to bership. And I venture to assert, that though allow [him] to baptize," he never administered And my comment is this; Brother Goucher the ordinance in opposition to her authority, and

And now to recapitulate, this is the point preengage in it? If not, it is altogether beneath that the young are properly religiously taught," cisely. Though the individual has rights and the dignity of a Christian; if so, it is that for that her "mission" is one " of love and good privileges, the Church has, likewise, and those which Churches were organized. And the ob- will towards" the race, and that it is her "busi- which he may not trample upon with impunity. jection that it was not practised in its present ness to comply with Christ's legislation." Now The Church and the individual have duties too, form until modern times, has no force, any more suppose I maintain that Christ's legislation re- but these cannot conflict with each other without

And thus I have gone over about all the ground of Christ." Indeed, what part of "the worship tective agencies known for doing this,-Will our traversed by my brother. It was necessarily and service of God" has not undergone marked brother have no fear that he has been giving ex- extensive, because his "range" of "mental changes since Apostolic times? But is that any pression to Popish views? Or when he tells us vision" is large, and of a "type" widely differ-

The importance of the subject is my only ad-But we have other Articles as well as the 1st. &c., I feel called upon to ask him to shew me ditional apology for the length of this communi-

And so, "with best wishes for" truth, and all

l again subscribe myself, A SABBATH SCHOOL WORKER. June 13th, 1865.

For the Christian Messenger

OBITUARY NOTICES.

Dear Bro. Selden,-

So numerous are the deaths of valued members of the Church under my care 5 within 25 days -that it is not consistent to occupy much space is adapted to promote such end-and requires further, if our churches are too imperfect to in your columns with a Notice of any of them it of the Church as such. If it is not, as I have bave this work committed to them, will be be But some brief memorial of departed worth seems almost indispensable. These short Obit. uaries may be not only consoling to surviving relatives, but also profitable to many others.

> Yours in gospel bonds, C. TUPPER.

Aylesford, June 12, 1865.

MRS. SARAH ANN MARGESON.

Wife of Bayard Margeson, of Upper Wilmot, was suddenly called home on the 1st day of June, And upon what is all this declamation based? (inst.) at the age of 37 years. It seems to us, agement, which is, in many cases, to leave it to Why, upon a simple inquiry, that had to be sub- indeed, a mysterious dispensation of Providence the direction of a few boys and girls, who in jected to a severe twist before it would exactly that has thus early removed this amiable and general are but slenderly qualified even to be answer the purpose of a text for such a preach- excellent wife and mother from a sorrowing husled, much less to be leaders. It is affecting to ment. Surely there must be wondrous force in band and four children, of whom the youngest consider how these valuable institutions are interrogations! was only five days old. To such a case the lan-But let us be serious, and calmly consider the guage of the text from which the writer adunfrequently have they punished both pastor facts once more. Our Bro. supposes that I dressed the sympathizing assembly convened and Church that have neglected them, by becom- hold very strange views upon this subject. If at her burial, including five other Ministers, aping sects of disaffection to the one, and means of not he has been fighting "a man of straw," of pears truly appliable:—"O the depth of the division to the other. Left to themselves, the his own manufacture;—certainly the laborious riches both of the wisdom and knowledge of teachers have formed a fourth estate, which has and thankless work for one so occupied as he. God. How unsearchable are His judgements, perplexed, if not overawed, the other three," And to present his idea of my view of the sub- and His ways past finding out !" (Rom. xi. 33) ject, he has supposed a case which may do very The bereaved, however, among whom are also A little book called "the Sunday School well to illustrate the whole thing. As employed an aged mother and eight brothers and sisters, Worker," urges the same idea, when it says, by him, it shews that, to be consistent, before have solid grounds of comfort from the consideration of Christ is the grand centre and rescuing a drowning child, I would first "seek erations, that their departed relative was univernearer in sympathy, our Sunday Schools are Now allow me to show how it will far better a decidedly pious woman, and was composed, kept to the Churches the better it will be for define my true position. A mother is herself resigned, steadfast in hope at the close of mortal MRS. SERAPHINA BANKS.

When the writer first became acquainted with Mrs. B. in 1851, she was not a professor of religion; but he was soon satisfied that she was a possessor of grace; and that her husband, bro. Alden Banks, had obtained that blessing spoken of by Solomon, "A prudent wife is from the LORD." (Prov. xix. 14.) Such she evidently was in an emiment degree. Early in the year 1854 the writer enjoyed the privilege of baptizing sister B. and receiving her as a valuable accession to the Church In all his intercourse with her, in public and in private, he has no recollection of ever hearing her utter an unkind, censorious, or imprudent word. As a teacher in a Sabbath School, and in all the ways in her power, she was in reality "Ready to every good work."

For a length of time sister B.'s health had been declining from a consumptive complaint. Five days before her decease her Pastor visited her the last time. She still expressed unshaken confidence in the Saviour, cheerful submission to the divine will, and gratitude to God for exemption from great suffering. It was a season of mutual tenderness and consolation.

On the morning of June 7th, (inst.) aware that the time of her departure had arrived, she took an affectionate leave of her teloved husband, her three children—the youngest was 14 years old-with suitable admonitions; and then at the age of 37 years, made a joyful exit in the triumph of faith.

At her funeral a numerous assembly, including many relatives and connections, was addressed from 1 Cor. xv. 57.

CHRISTOPHER MARGESON.

In the triumph of christian faith passed away on the morning of May 20th, Mr. Christopher Margeson, aged 71 years.

Converted about 29 years ago, under the labors of Rev. I. E. Bill, he was paprized into the fellowship of the Nictaux Church, of which he continued to be a consistent and valued member until that church was divided in 1862. From that time till the time of his death, he was one of the most active, benevolent, and exemplary members of the Pine Grove Church. He was a good man and full of faith. The church has lost a valued member, his family a beloved husband and father, and the community an esteemed and respected neighbor and triend. His remains were interred at Pine Grove on Sabbath morning the 28th, amid a large concourse of mourning relatives and friends. The occasion was improved by the writer from Num. xxiii. 10 .-Com. by Rev. W. H. Porter.

WALTER LARKINS, Esq.,

A successful merchant and worthy member of the Baptist Church, departed this life at Pubnico, April 8th, 1865, in the 71st year of his age. The community lost a valued citizen, the church a good member and the poor a cherished, tried friend. At his tuneral could be seen poor Frenchmen weeping as children at the loss sustained by them. The writer improved the occasion by delivering a discourse from Heb x. 43. He left a sorrowing wife, two sons and three daughters to mourn their great loss .- Com. by Rev. Augustus Shields.

TRYPHENIA CONDON.

The beloved wife of Mr. A. C. Condon and third daughter of the late Enos Churchill, Esq., died at Locke's Island, on the 2nd inst., aged 35 years, leaving a husband three children and a large circle of friends and relatives to mourn their loss. Sister Condon was baptized when 16 years of age, by Elder T. Delong and united with the Ragged Island Baptist Church of which she continued a most consistent member up to the time of her death. She loved to occupy her place in the house of God, and in the prayer and conference meetings ever manifested longing desires to be more devoted to God's service. A dread of making a mistake in the great matter of her own salvation often bore heavily upon her mind; she was often deeply exercised for the salvation of her unconverted relatives. Sometimes she would plead with God in prayer for them as though she could not be denied. No persuasion was required to engage her in every good within her sphere when health permitted. Her last lingering illness was borne with true christian resignation, as her end approached, future prospects brightened into triumphant assurance of an abundant entrance into the new Jerusalem. Her last words were, Glory to the Lamb. In her death the Church has lost a tower of strength, and the world a bright light of christian example. She is the fifth daughter that her stricken mother has committed to the icy arms of death to await the resurrection morning. "I feel now" she says, "like an aged tree standing exposed to the storms with most of the limbs broken off. The Lord has begun to take the last half of my children and my husband is gone." May God mercifully sustain ber with all the sorrowing friends by granting them grace for grace.

Blame not this memorial that we raise, 'Tis to the Saviour's not the sinners praise; Sin was the whole that she could call her own, Her goodness was derived from Him alone. To sin her conflicts pains and griefs she owed, Her conquering faith and patience he bestowed, Reader may'st thou obtain like precious faith, To smile in auguish and rejoice in death.

- Com. by Rev. A. W. Barss.

FAITH AND WORKS,-Twas an unhappy division that has been made between faith and works. Though in my intellect I may divide them, just as in the candle I know there is both light and heat; but yet put out the candle and they are both gone, one remains not without the other; so 'tis betwixt faith and works. - Selden.