

For the Christian Messenger.

The Prince Edward Island Baptist Association.

Dear Editor,—

Allow me to add a word or two on the subject of Dr. Tupper's letter in your issue of Sept. 30. He seems to be in doubt whether he ought to consider the opinion of Bro Davis, as expressed in a recent communication, as his own, or as the utterance of the P. E. Island Association. The fact that the Association rejected so much of the Circular Letter as Bro. D. published is quite sufficient to show that the body did not approve of it.

Many of our brethren abroad seem to be under the impression that the Island Baptists have repudiated the "Articles" of their sister churches in Nova Scotia and New Brunswick. This is a mistake. I believe I am correct in the statement that the Association made no reference to the "Articles" pro or con, excepting during the discussion of the Circular Letter. The verdict of the body at that time clearly proved that they do not dissent from their brethren across the water. It was painful—for some of them at least—to differ from one whom they loved, and in whose judgment they reposed a large measure of confidence; yet on this subject they felt constrained to speak and act with reference to the peace of the churches, and the continuance of that harmony that has thus far existed in the Baptist body.

True in adopting their "Constitution" they made no reference to the "Declaration of the Faith and Practice" of the N. S. Associations. They saw fit however to express the doctrines there enunciated by a single word.

Do they not by the use of that word acknowledge the value of a summary of scripture doctrines clearly expressed? Do they not send the inquirer to the creeds of the Calvinists as opposed to those of Arminians? I shall not attempt to justify the 6th Article of the Constitution, referred to by others, as the best that could be framed, though I did give it my sanction. When I consider, what did not occur to me at the time, that the Article, as it stands, does not define our ecclesiastical polity, I am convinced that it would have been better for various reasons to have employed phrasology similar to that used by our sister Associations. I trust that this will yet be rectified.

We are not ashamed of our principles; we love them because they are derived from the sacred Scriptures. Do we in this differ from our brethren? The bible is the only standard of appeal, and none hold this more firmly than the Baptists. In their "Articles" they simply declare what the Scriptures teach. Some make it a grand article of their creed that they have no creed. Such may be honest but they are greatly deceived; for every intelligent being believes something. This cry, "no creeds" is quite frequently raised among us for party or sectarian purposes. We Island Baptists ought especially to be above board in this matter, and I trust we are. Dr. Tupper and others know the peculiar difficulties with which our churches on the Island have to contend. They can testify that in the past these churches have stood nobly for the truth. If I do not greatly mistake them, they have still the same unyielding spirit, and have no desire to compromise the truth for the sake of gaining the favor of others. I think, any one who knows Bro. D. would say this much of him. He has associates in the ministry, who would, in their present mind, refuse their services to any church that expressed dissent from the doctrines and practices of the Baptists of the Dominion and of the United States.

Yours in the Gospel,
M. P. FREEMAN.

For the Christian Messenger.

Annual Meeting of the Bible Union.

The Mariners' Temple in Oliver Street, New York, gave its commodious rooms for the use of the Bible Union on the 7th and 8th of October.

The preliminary business such as election of officers, appointment of committees, &c., was soon dispatched, and the regular public exercises were opened by the President Rev. S. Armitage, D. D.

The Treasurer's Report showed the receipts of the year to be \$57,301.37. B. F. Judson, Esq., and W. F. Sherwin, Esq., moved and seconded the acceptance of the Report in brief speeches.

Rev. Dr. Whyckoff read the Annual Report which was adopted after speeches by Rev. H. Hutchins and Rev. W. P. Yeaman.

EXTRACTS FROM THE NINETEENTH ANNUAL REPORT.

Since the last meeting of the Union, two of the officers have spent several months in an extended course of travel. Wherever they went, it was manifest that the friends of the Bible,

mitting the ordinances of the church to the hands of private members.

There are between thirty and forty communicants in the church under the care of Rev. Mr. Keasbury, several of whom are Chinese, who enjoy the instruction of a Chinese evangelist, while Mr. Keasbury himself preaches in Malay to an orderly congregation of about a hundred, some of whom are of Chinese descent, but understand Malay as well as the Chinese and English languages. On the evening of the monthly concert, I had the pleasure of addressing this congregation together with several Europeans assembled on the occasion. At the close a collection of over forty dollars was taken up for the benefit of their Chinese mission at Bukit Timah, a hill near the centre of the island.

There were present also on the occasion the pastor of the Scotch Presbyterian Church of Singapore, and the Rev. Mr. Gomez, a native of Ceylon, who has for about fifteen years been laboring among the Dyaks of Borneo, a race whose rank in society used to be measured by the number of human skulls gathered as trophies of their prowess. From this people he has collected about three hundred converts to Christianity. This gentleman has been laboring under the patronage of the English "Society for the Propagation of the Gospel," and the disciples are living near Sarawak, under the government of Raja Brooks. Mr. Gomez was educated at the Bishop's College in Calcutta, is an able man, and a thorough classical scholar.

In this connection it may be stated that the Rev. Mr. Keasbury has for many years been laboring here as the only Protestant missionary to the Malays of Singapore. Unaided by any Missionary Society, he has built a chapel, conducted Christian worship on the Sabbath, and superintended a flourishing school of native boys and girls. His self-denying and successful labors are above all human commendation, and bring their own reward.

Correspondence.

For the Christian Messenger.

British American Book and Tract Society.

Statistics of Colportage for quarter ending Sept. 1, 1868:—

Time employed.....	7 months, 12 days
Miles travelled.....	1,673
Sales.....	\$345.65
Grants.....	\$25.23
Number of Prayer Meetings held.....	46
" " Roman Catholic families visited.....	190
" " Families converted with on personal religion, and prayed with.....	507
" " Families visited.....	1,395

As a sample of the Reports received from Colporteurs, we give the following from Mr. R. L., Hants County:—

As intimated in my last monthly report, I now proceed to lay before you a statement of my visit to Beaver Bank Road. For your encouragement and also the encouragement of the Society that employs me, I shall just contrast the condition of the people now, with what it was three years ago, when the Colporteurs of the A. T. S. first visited it.

You will remember that there are two settlements—North Beaver Bank containing 12 families and East Uniacke containing 8 families. The central points of these settlements are about four miles apart. Four years ago all the school these two sections had was kept in a barn. Now N. B. B. has a good commodious school house and a good school kept by a young lady belonging to the Episcopal Church. I had not an opportunity of visiting her school as she had her summer vacation at the time that I was there. But I think that the day school as well as the Sabbath school, which is under her supervision, is efficiently conducted; and good results I believe will follow her arduous labors.

With regard to the school at East Uniacke I can speak; particularly as I had an opportunity of visiting the day school twice and also the Sabbath school. The teacher of this school is a young lady—a member of the Baptist Church, possessed, I think, of a true missionary spirit. She refused a good salary, sacrificed ease and comfort at home, and good social and religious society, to teach these poor destitute ignorant people. She teaches the regular hours in school, and when school is dismissed she takes her Bible and goes from house to house, reading to the people and instructing them from the Word of Life. She also conducts the Sabbath school, in which she teaches not only the children, but fathers and mothers, the A. B. C., as well as the first principles of religion and the Bible.

When I first visited B. B. Road, they had had but one sermon preached to them by a minister of any denomination for 12 years, on the Sabbath day. One woman told me that she had not seen the face of a minister in her house for 14 years. Another said that she had not heard a prayer for 4 years; another for three years, and so on. Thus, without preaching, without education, without Sabbath schools or prayer meetings, without the Bible, for I think I found

5 families destitute of this "precious treasure, Book divine," and at least as many heads of families who could not read it if they had it,—I say without all these means of grace, we might expect to find just what existed: adultery, fornication, concubinage, lying, swearing, Sabbath breaking in all its forms, fighting and drunkenness, with all their accompanying evils. How is it now? There is less swearing,—there is but little Sabbath desecration openly (except one family.) A young man about the time I was there last, said that "four years ago he thought nothing of travelling six miles on a Sabbath day to have a good shooting, or a big drunk, or to see a big fight." Now, said he, there is no such thing. Certainly this speaks volumes.

And here let me remark that there are those who have enjoyed many opportunities, religious training and privileges, who scruple not to travel the whole length of B. B. R. on Sabbath day in broad daylight, arriving at the neighboring settlement or at their houses, barely under the cover of evening's shade.

I can also safely say that in no part of the country is divine service better attended than at B. B. and E. U. The attendance has doubled since I first held meetings there. Seldom do you see more marked attention and reverence, whether it is preaching or a prayer meeting, and all attend except one family. I think every Protestant family has been visited and prayed with frequently, both by Ministers and Colporteurs. They have enjoyed during the summer the services of a Presbyterian Catechist once in four weeks, and on the Sabbath that I was there last, an Episcopal clergyman preached to them, but there was room for him and me too. Next Sabbath I expect to go in company with a Wesleyan minister, who has kindly offered to spend a day visiting with me from house to house, and to preach on Sabbath. Pray that we may enjoy the Divine presence, and that the Spirit may be poured out from on high.

Three weeks ago I had a prayer meeting in the forenoon at N. B. B., and at E. U. in the afternoon, and attended Sabbath School in the evening,—services very well attended, audiences very attentive. Certainly in no part of the country do I see so much to encourage. From where I live to the Gore, a distance of 20 miles, there is neither Sabbath school nor prayer meeting. From Rawdon to Shubenacadie, a distance of about 20 miles, no Sabbath school or prayer meeting. I have attended and addressed five Sabbath schools. There is a great lack of system, a want of aptness in teaching, as well as an adaptedness. Think of a teacher putting his scholars through 13 chapters in Deuteronomy for one lesson. O what a work lies before the Church, and so many sleeping over it. "Ye that make mention of the Lord, keep not silence, and give Him no rest until He establish and make Jerusalem a praise in the earth."

All of which is respectfully submitted.

For the Christian Messenger.

United States Correspondence.

The Grand Lodge of Good Templars of this State recently convened at Watertown, 710 Lodges, composed of about 60,000 members, were partially represented. The number of delegates and visitors present were not far from seven hundred. These were for the most part men of middle age, who possessed more than an average share of culture and intelligence. A great many of them were members of the various evangelical churches. The pastors of these churches were also largely represented. It was a grand sight to see so many earnest, practical, christian men, banded with one heart together against one of the greatest moral evils. But as every landscape is marred by some blemish, so the moral grandeur presented in this large Convention was not wholly perfect. The image was suggested that was seen by the prophet in which the iron was mixed with miry clay, but it was evident to every mind that the iron was the predominant, and that it had sufficient power if properly used to tear down the distilleries, close up the dramshops, and crush by its weight the monster of intemperance. The Convention was an honor to itself, a credit to the cause and a pledge for the future triumph of Temperance. It is anticipated by those most familiar with the State that at the close of next year the Order will number in it 100,000 members.

There is no reforming power in our world that will bear comparison with a Church of true believers. These all stand opposed to every evil. They have the elements of character which give a weight to their influence. They can efficiently use the two-edged sword of the

Spirit, which pierces to divide asunder both soul and spirits, joints and marrow, and is a discerner of the thoughts and intents of the heart. Men have a reverence for their sacred character, receive them as the messengers of God, and bow with submission to His words that they utter. In such an organization the only influences are found for our world's Salvation.

But the church must be pure whose power can reform. If her members keep buildings to let for hotels and saloons where alcohol is sold as a beverage, use home-made wine as a drink at their weddings, and that of higher quality at public dinners, keep strong beer as a tonic, and old cider for a stimulant, and often need as a medicine the other poisons which intoxicate, their influence will aid on the drunkard to perdition, and fearfully advance the cause of intemperance. A church professedly converted from paganism, that had destroyed its ancient temples, and cast all its large idols to the moles and bats, yet retained its household gods as the special objects of private devotion, might as reasonably hope to reform the surrounding heathen from idolatry, as for the members of the other to suppose that they could efficiently labor to promote the interests of Temperance. And one reason for the demand of other organizations to remove the evils of intemperance from the world, is the deplorable fact that many of the churches have not made their hands clean from this sin. It is sad to make such a public confession, but justice demands that it should be done. May the reproach soon be removed from the earth. The church should have the honor of every reform, and might easily possess it if her members were redeemed from all iniquity, and each of them would shun all appearance of evil. And until this is done, other organizations that are pure on the principles that they profess, will share with her the honor, and sometimes, on some subjects, will bear it all away.

There are strong objections which are often urged against members of churches going into worldly organizations to advance the cause of Reform. That they all can be successfully met one may hesitate to assert. It is certain that when they do unite with them they should keep the church first, meet faithfully their covenant relation, and be clad in the whole armor of God. They can often do some of their duties as citizens more efficiently in these, and at less prejudice to the cause of religion than they could possibly in a church combination. And it does not clearly appear why it is not as consistent for a christian to combine his influence with an organization purely moral, to advance a good cause, as in one that is simply literary, or political, to which objections are seldom offered.

The professors who are found in our moral organizations are for the most part those who are most efficient in our churches. That class of persons who are as graceful statues that adorn a niche, or as beautiful pictures which ornament a wall, and as pulseless, soulless, motionless, are not the persons who deplore the evils that exist, or make any efforts to have them removed, though they may at times find a repose in the church. But there are also good men, of sterling principle, who are the light of the world, and the salt of the earth, whose conscientious scruples will not allow them to unite with any kind of worldly organization whose simple object is to promote morality and virtue. They believe such an act would be a dishonor to the church. Respect that is not always allowed should never be refused to their views; nor should they censoriously condemn their brethren who may differ from them. When some of his disciples told Jesus, saying, "Master we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us," Jesus answered, "Forbid him not: for there is no man which can do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part." This may have a wider appreciation.

What objection can there be to the world assisting the church in any good cause? Are we not happy to receive money of any men to build meeting houses, support pastors, circulate the Scriptures, send the gospel to the heathen, and scatter far and wide our Temperance documents. And if unrenewed men are willing to take a pledge against all that intoxicates and combine their wealth and influence with those who love God to remove it from the world in some temporary organization in which no principle shall be sacrificed, where is the wrong? Will not the christian element give it greater purity, strength, and efficiency? Is it not said, "And the earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth?" God did not object.

J. M. H.