

can we deviate from the divine model? These two simple and scriptural conditions, therefore, separate us from those who refuse to comply with them. On whom, then, rests the blame of this separation?

3. Continuance in apostolic doctrine and practice is another indispensable condition of church-membership and communion. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received from us." Holding and promulgating false doctrine is evidently what is here meant by "walking disorderly." Hence, though a man's conversion and baptism may have been unobjectionable, yet if he is now no longer walking in the doctrine and commandments of Christ, he is clearly disqualified for further fellowship and communion. For this reason we cannot conscientiously commune with everybody who has complied with the first two conditions. The conversion and baptism of many may be satisfactory, but their present adherence to false doctrine is sufficient to shut them out from our communion. If it be inquired, Who shall judge as to whether doctrines are true or false? we reply that every man has a right to judge for himself. But, then, every church has surely the same right to decide as to who are scripturally entitled to its communion, and to refuse fellowship with those whom it regards as disqualified. This we cheerfully concede to others, and this we respectfully claim for ourselves. And yet it is simply in the conscientious exercise of this right that we are reproached by other denominations. We hold no fellowship with those whom we believe to be unconverted, unbaptized, or who "walk disorderly and not after the tradition" of the Apostles. This we regard as the teaching of the New Testament. Others may hold different views and follow different practices. But for their opinions or actions we are not responsible. We are, however, responsible for our own; and for that reason we must be conscientious in the fulfilment of those solemn obligations which, we believe, have been placed upon us by our divine Master.

Such, in brief, is the position of our Association on this question. An intelligent understanding of the principles herein set forth will explain all that is peculiar in our practice in connection with the Lord's Supper. That these principles are scriptural, we firmly believe. That it is our solemn duty to carry them out in their integrity is undoubted. And if we are right in our views and practices, we are not responsible for any discord and strife, to which they may have given rise.

In the meantime, however, it is our duty to love all men, especially those who are endeavoring to serve Jesus Christ, to honor them for their piety and good deeds, and to pray and labor earnestly for the removal of all causes of dissension, that all the true worshippers of God may be united in one holy, happy family. Of such a union there is no uncertainty. Our father's children shall form one household. "With the voice together shall they sing: for they shall see eye to eye when the Lord shall bring again Zion."

The Christian Messenger.

Halifax, N. S., Sept. 3rd, 1873.

THE BAPTIST CONVENTION AT WINDSOR.

We continue our report of Convention proceedings from our last. On Monday afternoon, the discussion of Foreign Mission matters were entered upon, by the Secretary reading the Report of the Board. This document showed that the three brethren who had been for some time under appointment of the Board for Siam, were now prepared to proceed to that country. The return of Miss DeWolfe from the effects of the dengue fever, was noticed with expressions of sympathy and sorrow, yet with thankfulness that her health is improving rapidly, giving hope of restoration and an early return to the mission field. Of Miss Norris it stated that after making her tour among the Karens of Siam, she was engaged with the schools at Tavoy, both for Burmese and Karens. The reasons for concluding upon Siam as our mission work, were given, and the wide prospect of usefulness, opened up for all the men we may expect to be able to send out, for

some time to come. The time named as the most probable for the departure of the seven brethren and sisters, was about the last of September, from St. John N. B. Reports from the Central Board of the Women's Missionary Aid Societies in Nova Scotia, New Brunswick, and P. E. Island, were incorporated with the Report of the Board.

The treasurer also read his report showing that the N. S. and P. E. I. Women's Missionary Aid Societies, had contributed during the year \$1672.96 and the N. B. Societies \$666.91 and that from other sources upwards of \$7,000 had been received so that now near \$10,000 is provided to supply the large demands about to be made on the Board. Suitable addresses were made by Rev. Dr. Cramp, Rev. C. H. Carpenter, Rev. J. F. Kempton, Rev. W. B. Boggs, Rev. I. E. Bill, Hon. Dr. Parker, Wm. Cummings, Esq., and others. A number of enquiries were offered respecting the best mode of proceeding and the peculiar adaptation of Siam, as a field of missionary operations. To these questions Rev. C. H. Carpenter, who had spent nine years in Burmah and Siam, gave the most satisfactory replies, removing every vestige of doubt, if it had existed in the minds of any as to the propriety of the step about being taken. In reply to a question as to the healthiness of the climate of Siam, Mr. Carpenter said he regarded it as far preferable to Burmah, for persons going from these colder climates, because it was not so hot, and there was a much less rainfall in Siam than in Burmah.

The following resolution was unanimously adopted:

Resolved, That we mark this auspicious period in the history of our Foreign Missionary operations by placing on record our deep gratitude to God for the position to which he has brought us, and for the prospect which extends before us; and our high esteem of the brethren and sisters composing the missionary company who go as our representatives to preach Christ to the heathen. And we hereby pledge ourselves to follow these dear brethren and sisters to their distant sphere of labor with our sympathies, to remember them in our prayers, and to sustain them with our contributions.

Dr. Tupper offered the following, which was heartily received:

Resolved, That it be earnestly recommended to all our Ministers, in these provinces to hold combined Foreign Missionary meetings in connection with other active brethren as soon as may be convenient in their several fields of labor, in order to diffuse information and to excite increased interest in this important cause and that at their meetings collections be taken up and papers circulated to increase the necessary funds.

The PUBLIC MISSIONARY MEETING on Monday evening was one of thrilling interest. When we consider the subject before the meeting, or the persons around whom the sympathies and interest of the congregation were gathered, it may be regarded as an occasion but seldom to be enjoyed in this world. Here were representatives from all parts of these maritime provinces, all deeply concerned in the promotion of the great work of winning men from heathenism, and commending to them the gospel of our Lord Jesus. Here too, in Windsor were four persons who had been already, for a number of years, engaged in the work, who had come into personal contact with the powers of darkness, against which the combined force of the Christian church were engaged. These were Miss DeWolfe, Rev. A. R. R. Crawley, Mrs. Crawley, and Rev. C. H. Carpenter. Whilst many hearts were beating warmly towards the cause of Missions to the heathen, seven persons—three men and four women—in the early maturity of life, full of intelligence, choice spirits, beloved by friends, brethren and sisters, were on the platform ready to leave their native land and go out to the dark regions of the East, for the purpose of lifting up their fellow men and women from the degradation to which paganism has brought them, and giving them a knowledge of Christ and his salvation.

The platform presented a picture not soon to be effaced from the memories of those present. There were men who had the snows of near eighty winters upon their heads—one or more who had spent half-a-century in the service of Christ. Along side of whom were those who in the flush of youth were just entering the work, and others upon whom rests the burden of "holding the rope" and sustaining the home and foreign operations of the churches. The three provinces, the United States and Great Britain were well represented. Burmah, too, had its

representatives in Rev. Mr. Carpenter and Miss DeWolfe.

After the opening prayer by Rev. Dr. Cramp, the President called on Rev. Mr. Carpenter, who, in response, said that in looking over an old file of the American Union "Missionary Magazine," he had come upon a letter dated Amherst, Nova Scotia, August 6, 1827, from one Charles Tupper to the Corresponding Secretary of the Union. In this letter the writer spoke of the formation of their Missionary Society in 1807, for the promotion of Home work, and of their interest in the Foreign Mission, which had then but recently been established. It enclosed the sum of \$18.00 from the Missionary Society of Cumberland County in Nova Scotia in aid of the Burman Mission. From this first contribution to Foreign Missions it might be known that there has been an increase of knowledge and zeal, and an enlargement of the amount, till the gifts had now become of far greater value than any money contributions that could be made. Men and women had been offered, and now an Independent Mission is to be established. Although he personally was connected with the American Missionary Union, yet he felt most heartily in sympathy with the work which had been undertaken, and believed a large blessing would be received on the effort put forth. As a sense of responsibility increases there will be an enlargement of intelligence and effort. He felt assured that the Secretaries and officers of the Union in Boston would hail this Convention in its work in Siam, and be glad to afford every facility in their power in carrying it on. There is a sort of tacit understanding in the Societies of the various Christian denominations that when a country is held by one body, and efficient missions are being carried forward, there shall be no interference by another.—There being now no mission to the Karens of Siam, this people will be open to the establishment of a mission by this Convention, and it would, he believed, be found a most desirable field of operation.

Mr. Carpenter here described the difficulties which would be experienced in opening a mission in an entirely new field where there had been no effort put forth to acquire the language of the people and reduce it to a written form, make dictionaries and other books, and translate the Scriptures. It would take a lifetime of some of the best men and hundreds of thousands of dollars to do this preliminary work. There were to be found such peoples in different parts of the world, he mentioned several, but the entrance upon such a work would be appalling to any except those possessing large resources, and willing to endure long patience. Dr. Wenger had stated that a translation of the Bible could not be done under the most favorable circumstances in less than thirty years. But in the present case all this preliminary work had been done. Books prepared for the Karens of Burmah and the preliminary labor bestowed on that people might be at once made available on behalf of the portion of that race in Siam, and so valuable time and thousands of dollars saved. He had found the Karen language to entirely correspond in the two kingdoms. The probabilities were strongly in favor of soon beginning to reap the fruits of labor and so of being encouraged in the work.

Mr. C. referred to the success among the Telogoos as described by Mr. Tupper and believed it a glorious work, but it could only be prosecuted effectually by a large expenditure of men and means. There are ten millions of caste people and only those of the lowest caste have yet been reached. Besides the American Missionary Union are engaged in it, and are not disposed to give it up. They have already expended upon it 40 years of costly labor and now the fruits are being gathered in. The 100,000 Karens of Siam will supply work enough for six or eight men for a good while to come and then the surrounding peoples, whose languages they speak will be open to further labor indefinitely. Converts must be made there, as here, one by one, and it matters little whether we labor amongst five thousands, or five millions so that we do the work.

Mr. C. described the heathen as of two classes—those who worship idols and those who do not. The Karens are of the latter class, their religion arising from fear. They worship devils or nats. Believing that good spirits will do no harm to any one they are comparatively indifferent to them but they seek to propitiate the evil

spirits, so as to prevent them from doing any injury.

Mr. C. gave an outline of the early history of the Karen people. In the districts North of Burmah, there had dwelt a people called Kayreens, in the early part of the 13th century—about 1210—the Mongols had waged war with them, and expelled them from their country, driving them towards the south till they reached the mountain districts of Siam and Burmah; where they have since continued to dwell, removing from time to time, and living a kind of wandering life, having no government of their own, no written language, no literature. They had nothing to be proud of, and yet preserving the social virtues far purer than their idolatrous neighbours. As compared with other tribes of heathen, they are more truthful, chaste and reliable than any yet found. Polygamy is not known amongst them. They dwell apart by themselves not mingling with the Burmans or the Siamese. Whilst they were as lovable a people as any in the world, they had at first shewn but little disposition to receive the gospel. Judson began his labor in Burmah in 1812 and his first convert was baptized in 1819. The first mention of the Karens in Burmah was by Mrs. Boardman who wrote of three Karen boys coming to her with a wish to be received into her school. They were without clothing except that they had one piece of cloth around the three. Subsequently a man was converted who had previously been a murderer of thirty men, and from his ungovernable temper was a terror to the neighbourhood. The change effected in him by his conversion was so great that it produced a profound impression of the value of the gospel on all who knew him. He afterwards became a zealous missionary to his brethren and met with large success. Mr. Boardman lived to see 20 or 30 Karens converted, and these became the first fruits of the glorious harvest which has since followed.

The Karens have traditions of the creation, the fall, the deluge, and a general impression that a white book was formerly in the possession of their forefathers, but that it was lost as a punishment to them. A general expectation prevailed that their white brethren would come from the west with another white book, which would raise them up from their present depressed and down-trodden condition. The coming of missionaries was hailed as a fulfilment of this expectation. From this circumstance there came forth a strong desire to learn to read.

Another characteristic of the Karens is the readiness of the converts to support their teachers. The work has been multiplying from that time till now there are about as many Christian Karens formed into Baptist Churches as there are in these provinces. Generally they support their own pastors, which he (Mr. C.) regarded as operating beneficially on both pastors and people. In some cases it might be advantageous for the native preacher to have support from America, but the influence was generally injurious.

The converts, too, support their own schools, 10,000 rupees a year are being raised to sustain this work.—Judson did not approve of sustaining converts and paying them for preaching, lest it should become a temptation and snare to them, and operate injuriously on others. Still the employment of a native agency as preachers and teachers is essential to enlarged success. The labor is principally performed by them. Nine-tenths of what has been already done in Burmah has been the work of native preaching.—The converted Karens are men of whom we should feel proud. They are mainly independent and self-reliant.—Still they are not quarrelsome. He (Mr. C.) could not call to mind an instance of having to deal with one for quarrelling in all his nine years of labor.

China is a place of far greater population, but the progress there could not be compared with that among the Karens. The work among the Karens may go on and on for many years to come, and as they speak the language of the country where they dwell as well as their own, the gospel may eventually go out from them to all the nations around. The habits of the Karens are such that they find it necessary to remove from place to place. They cultivate the ground, but have a superstitious prejudice against manuring it to increase its fertility. They, therefore, find it necessary to go farther and farther from the larger towns. Mr. C. spoke of their noble effort to build the school houses at Bassein.—

They did not feel able at first, but on being shewn how it could be done in three consecutive years, they had undertaken and finished the work, raising \$6,000 for that purpose within the time.

The Karens are faithful to their engagements and grateful for help and instruction. The King of Siam had tried to bring them under tribute, but found it impossible to do so, and they are since encouraged to live on the borders, and are regarded as buffers to keep off the wild beasts and incursions from enemies. The readiness with which the Karens learn passages of Scripture is somewhat remarkable. Their desire for Bible instruction, too, makes it necessary to give this to them in their Day schools as well as on the Sabbath.

Each of the Missionary brethren next addressed the Convention, referring particularly to their early religious experience and the progress of their desire to go out as Missionaries to the heathen.

Rev. W. B. Boggs as Secretary introduced the missionary brethren and sisters. Rev. Dr. Tupper offered a prayer of dedication. After which the seven rising, Rev. Dr. Cramp gave them a solemn address which, if we were able, we should like to give to our readers verbatim. He said,

Dear Brethren and Sisters, We rejoice in you as servants of the Lord Jesus. We have to express our sympathy with you, and we who have to conduct this enterprise will bear you on our hearts, and will use all the means that are committed to us to promote your usefulness and comfort. We shall never forget you and shall always be ready to receive communications from you. We hope you will very fully make known to us from time to time, your feelings in and towards the work. You have expressed your present feelings of joy in anticipation of entering upon it and we trust you may ever have the same joy in its pursuit. Be assured you live in the hearts of your brethren and sisters and will ever be the objects of their desire and concern. We trust that when you get to that far-off land you will keep us fully informed of what are your desires. Have confidence in your brethren at home. Have confidence in our common Lord. You go forth for Him and are the objects of his regard. The Lord Jesus promises to be with those who go forth in his name. You have the sympathy of your brethren but you have Almightiness to go with you. In all your sorrows and trials the thought of his presence will afford support. You will be standing on a rock which cannot be moved.

In presenting to our readers some of the good words spoken at this meeting we fail to convey to them the enthusiasm and earnest touching tones, or give to them a view of the interesting spectacle presented by the platform, with the aged brethren offering counsel and encouragement to their younger departing brethren and sisters. Nor can we give them the touching cadences of the hymn sung by Rev. Mr. Carpenter and Miss DeWolfe, standing side by side—one with his dark, sun-browned complexion, the other with her fair, feeble form, but both with rich musical voices; giving us some idea of the style of the Karen language and music.

After singing and the benediction, this never to be forgotten Missionary Meeting was brought to a close.

We have exhausted our space, and must reserve our report of the educational matters of the Convention till our next.

Having received the following article on the Convention from a worthy brother, we can well afford to reserve our notes of the subsequent meetings, which, however, we are compelled to do, and pre-fer rather than further abbreviate our report of Mr. Carpenter's speech:—

The late Convention at Windsor was probably the best attended and the most interesting of the twenty-eight sessions hitherto held. This was not owing to the presence of great men from abroad; indeed there was a singular absence of the American doctors whom we have come almost to expect once a year. A more than ordinarily large representation of the churches gathered together, feeling that they must diligently set themselves to the consideration of momentous questions, and every one seemed to understand his own responsibility. As is perhaps inevitable in a promiscuous assemblage, it took some time to settle down to business. There appeared to be something wrong with the Constitution, and Saturday was largely consumed in attending to matters which appear trivial compared with those which were pressing upon the attention of the Convention. Once started the simplest question and a dozen of little speeches must be made. At one time the meeting appeared to be in a state of effervescence, and it was difficult for President or people to tell just what the exciting cause was. However, by and by came the announcement of the preaching appointments for the morrow, and immediately a seriousness settled upon the faces of the younger ministers, a majority of the preachers being drawn from that class.

Monday had been appointed for the Foreign Missionary Report. In the gathering numbers of all classes and of