

For the Christian Messenger.

Reply to "One Present."

My Editor,—

Why "One Present" in your last issue tried to repeat my name twenty times in one short article, unless to gratify his own peculiar taste and draw attention to me and away from the main question, I am at a loss to know. The various offices he assigns to me may or may not be mine; the truth or falsity of the statements wherever found should mainly engage the attention of honorable men. I must say such an onslaught from "One Present" took me by surprise. I sincerely trust that for his own good name he will henceforth avoid such manifestation of temper; or if he cannot do that, let him publish what he has to say over his own name and save others the trouble and unpleasantness of unearthing him.

Now for his letter and the mis-statements therein, and false impressions conveyed.

(1.) The discussion was on the Temperance Report which had been unanimously approved by the Committee and presented by me, the Chairman, without any comment. The adoption of the Report was moved and seconded, and it was then out of the Committee's power to make the eliminations which he blames me for not making. The two paragraphs which were objected to were these:—

(4.) We beg to commend the churches which discard the use of commercial wine for communion purposes, and urge the use of non-intoxicating wine for commemorating the death and resurrection of our Blessed Lord.

(5.) In regard to Christians using strong drink for beverage purposes we are pleased to report that so far as known very few Baptist Christians in Nova Scotia are in such an unfortunate and harmful condition. The Christian Church in all branches and in all countries will be more powerful when this "Spirit of Evil" shall be utterly cast out. We beg to suggest that this Association hereby advise the Churches to be exceedingly careful to guard against the baneful influences resulting from the use of alcoholic beverages; and recommend that persons who persist in using the same be not received into the Church or retained in full communion therewith.

It was moved in amendment, seconded and when put, carried,—that the Report without these two sections be adopted.

The amendment put in that way precluded any one from emending the Report, except perhaps the mover, who seemed quite satisfied if only these paragraphs did not appear. "One Present" says "Mr. Parsons misrepresents the Association in the Morning Herald." I reply, the report in the Herald was a verbatim copy of these paragraphs, with the fact stated that the Association adopted the Report without them. The paragraphs were not taken apart and voted down piecemeal as his letter shews, nor did I intimate such; and love of truth and fair play should prevent him putting them otherwise than as reported. When the Herald's report was assailed, its truthfulness was vindicated and the public were shown by proof positive that it was true, however "One Present" might want to give colouring by his own explanation. The report was made verbatim for fear that if other words were used a charge of unfairness might be preferred by some one who can sometimes judge other people by himself. If "One Present" was so anxious to show that the Association could not reject certain parts of these paragraphs (in which I agree with him fully) he could have suggested modification when the report was under discussion, especially as he sought to be a leader in other parts, springing to his feet to speak first on the Report and imposing a meaning on these paragraphs which is not there, and to which he still clings.

(2.) A few words as to the paragraphs:—Number 4 does not say intoxicating wine shall not be used, but merely commends the churches which discard the intoxicating wine of commerce, and urges the use of unfermented wine for communion. This is only what the various church Courts and Conferences have done (some of them many years ago) throughout the United States, and what our various denominations are fast coming to in Canada, and what the Baptist Churches in Nova Scotia will soon practise.

Probably this vote of rejection will bring the happy day the sooner. If so

I shall rejoice in the slight part taken by me, even if I should have to endure severe personal attacks.

Number 5, contains some general remarks and closes with a practical application. The adoption of the general remarks without the practical, would sound to the world too much like pouring platitudes from a platform or pulpit, and I for one am too anxious for real progress to let good resolutions sink into the sand bank of generalities. If the general remarks could be voted from the soul, the practical application would not be far away.

(3.) "It is well known that Mr. Parsons is habitually making random and rash statements;" so he says. I must confess I try not to be "slow" "sepulchral" or "dry," but have proof generally for my statements. You will mark that No. 5 does not demand "Total Abstinence as a condition of church membership" nor does it suggest such, but recommends that persons who persist in using alcoholic beverages be not received into the Church or retained in full communion therewith. Perhaps "One Present" cannot see any distinction between his version and the words of the Report; perhaps there is no difference. Each reader can judge. But the Committee did see a difference and suggested discipline for "persistent using";—and taking the Bible for guide, and beholding the results to the Church of "persistent using" I must say it is a wonder to me that the Association rejected the fifth clause. I put it right back to the writer; the Report did not make Total Abstinence a test; but he tried and tries yet to put that colouring upon it, for reasons best known to himself.

The chairman and other members of the Committee asked various persons, lay and clerical, during the Association,—“If a member persists in drinking, what would your Church do?” The replies were similar:—“We would labour with him, discipline, and if he proved incorrigible, exclude him.” “If an applicant persists in drinking, what would you do?” Answer,—“Decline to receive him.” With such answers from Church members and with the knowledge possessed by the Committee, they thought No. 5 would be the will of the Association. On the strength of such information I made the statement that the majority of the Churches in the Association are already acting on the suggestion of No. 5. Rev. E. M. Saunders, with the idea of a Total Abstinence test spread by his speech before the Association, requested the names of the Churches, which I did not give, but left to the delegates present. One person testified that the reply as quoted above was given to me in his presence. Such is my reason for speaking then as I did: such is the instance "One Present" gives for holding me up as "habitually making random and rash speeches." Being pretty well known in Nova Scotia officially and privately I am quite content to let his personal flings at me pass. Permit me to repeat that statement here: "The majority of the Churches in the Central Association already practise the suggestion made in No. 5." If this can be proved not to be the case it will show me to be ignorant of the usage in the Churches of Lunenburg, Kings, Hants, and Halifax; and it will also prove these Baptist Churches very lax on Temperance: The sooner this is known the better for all. I do not believe that Christ's law is imperfect nor did I so "pronounce," though "One Present" hints so; he does not dare to make the full assertion. But I do say this, I cannot believe the Lord Jesus Christ who knew from the beginning all about these last days, and the ruin wrought by Alcohol, could or would as a perfectly good and holy Being sanction the use of the Intoxicating Cup.

(4.) Now as to the Professor of Acadia College. It was said by a correspondent in the Alliance Journal some six months ago that one of the Professors was boarding at an unlicensed groggery. That statement was never contradicted, though special request was made for a contradiction. People in Wolfville and elsewhere know why it was not contradicted. The Christian Ladies of Wolfville holding a Sewing Circle at that place at the invitation of said Professor and hearty approval of the Landlord and the approval now of "One Present," did not prevent it still being an unlicensed groggery. Such bolstering may help to

keep certain places apparently respectable, but the sound sense of the people cannot be led astray by such tinsel. Attempts at keeping up respectability in the unlicensed liquor traffic are ruining hundreds of our young men, and still it finds an advocate in "One Present."

A change has come over that Hotel and I join most heartily with the Faculty of Acadia and the people of Wolfville in wishing that liquors may never be sold there again. But why, after six months' silence does this Champion suddenly arise for Acadia? He seems to know so much, why did he not contradict the statement at the time? Why does he not contradict it now?

(5.) "The Halifax pastors talked and voted against these suggestions." So they did. And if they had talked and voted for them or tried to modify them, there is no doubt in my mind they would have succeeded. And further I state my belief, if these City Churches were as strong on Temperance as are most of the Country Churches a different sound would have been given by these Pastors. And I am not the only one who thinks so. The Pastor of a Church containing in full communion liquor dealers and persistent liquor drinkers, and who takes the liquor seller's money to aid God's work in his Church, is scarcely the man to be the exponent of temperance for the Association even if he is a total abstainer.

(6.) "One Present" charges the Alliance Journal of the 5th with the "same reprehensible course"; I have looked that number carefully through and do not find a reference to the Halifax Pastors at all. So much for that charge.

It is not to win or to lose the favor or the confidence of the Baptist Body I write, but that truth may prevail. Your readers can judge. My opinions on the Temperance question may not be in accord with all your readers, and I seek not to put them into your columns; but the false impressions conveyed by "One Present" I could not let pass. He says "without bitterness"; no doubt he felt the necessity of saying something like that. It sounds too much like a politician proclaiming his temperance or his own purity; or some persons whose chief boast on temperance is that they were active members years ago.

Thanking you for space, I remain,  
Yours truly,  
J. PARSONS.

The Tract Society.

To the Editor of the Christian Messenger.

DEAR SIR,—  
At a meeting of the Executive Committee of the British American Book and Tract Society, held on the 5th inst., the following statement in reference to the action of the Methodist Conference was adopted. You will greatly oblige the Society by publishing it in your paper.

On behalf of the Committee,  
A. McBEAN,  
Secretary.

Halifax, July 7th, 1876.

Statement of the Executive Committee of British American Book and Tract Society.  
The Methodist Conference, at its recent meeting at Windsor, passed a resolution, the preamble of which referred to the "British American Book and Tract Society in the following terms:—  
"The Conference having been long and painfully confirmed in the conviction that many of the books circulated by the Book and Tract Society contained doctrines opposed to the teaching of our church, and having heard this year that the objections referred to are even more aggravated."

The following rule is part of the Society's constitution:—

"To promote in the highest degree the objects of the Society the officers and directors shall be elected from different denominations of Christians, and shall be members in good standing in their respective churches. The Publication Committee shall contain no two members of the same ecclesiastical connection, and no book or tract shall be circulated to which any member of that committee shall object."

The following is among the Society's Bye-Laws:—

"The Publication Committee shall select from the issues of the various Tract Societies and private publishing houses, in Great Britain or the United States, such publications (1) as they shall deem most suitable for promoting the object of the Society, and (2) as they can procure on the most advantageous terms."

From the organization of the Society in 1867 till this hour, the Publication Committee has been composed of four gentlemen belonging respectively to the English, the Methodist, the Baptist and the Presbyterian churches. Never in one instance was a book or tract kept on the Society's lists after it was objected to by any member of the Publication Committee. All publications have been carefully selected from the best available sources, with a single eye to the promotion of evangelical religion and the salvation of souls.

The Methodist Conference has left this Society and the community generally in total ignorance of the grounds on which the preamble above quoted is founded. This Society was not heard in its own defence before censure was pronounced. It is necessary therefore, that the Committee should declare to the Christian public, and especially to the Methodist section of that public, that they have ever endeavoured in good faith before God and men to discharge their duties honorably, honestly, and with a view only to the glory of God and the advancement of the Redeemer's kingdom. They have further to declare that whenever attention has been called to any publication of an objectionable character no time has been lost in removing it from the establishment. Their sole object has been to diffuse a knowledge of our Lord Jesus Christ as the Redeemer of sinners and to promote the interests of vital godliness and sound morality by the circulation—through colportage and other means—of religious books and tracts, calculated to receive the approbation of all evangelical Christians, and especially to reach the thousands throughout the land who are destitute of the means of grace and of a sound religious literature. The Committee believe that they have not swerved from this object to the right hand or to the left. God has very abundantly blessed their work. Religious publications to the value of over \$180,000 have already been circulated, and many families, who would otherwise be without it, have been supplied with the word of God. Even within the past month one of our colporteurs found five families who were without a copy of the Bible, and supplied their need.

It is while thus laboring for our common Lord and Saviour, that the Society has been visited with the censure quoted above. In these painful circumstances the Committee can only throw themselves anew upon the protection and guidance of the blessed Master, whom they seek to serve, and upon the sympathies of the Christian public. While in the past, as already intimated, any publication found to be objectionable has been promptly removed from the Depository, the same policy will be rigorously pursued in the future; and the Committee trust that thus the work of this Society will be prosecuted in such a manner as will promote the glory of God and the peace and prosperity of all evangelical churches.

THOS. A. BROWN,  
President.  
GEORGE W. HILL,  
R. F. BURNS, D. D.,  
JOHN LATERN,  
W. S. STIRLING,  
E. M. SAUNDERS,  
ALLAN SIMPSON,  
JOHN READ,  
JOHN S. MACLEAN,  
D. HENRY STARR,  
ROBERT MURRAY,  
W. J. ANCIENT,  
Executive Committee.

RELIGIOUS INTELLIGENCE.

Organization of a Christian Church at Acadia Iron Mines.

In answer to a call extended by the baptized followers of Jesus Christ, a council convened at the Union church edifice at Acadia Iron Mines on Wednesday, June 28th, to take into consideration the propriety of organizing a distinct Baptist church of Christ at that place; Dea. Wm. Faulkner was chosen Moderator, and Rev. E. T. Carbonell, Clerk.

The meeting was opened by prayer by Rev. S. March, Rev. M. P. Freeman gave the minutes of previous meetings in which it was voted to call for a council. The following Delegates then reported their presence. Rev. S. March, Deacon McKinley, Bros. Jas. Linton, J. P. Johnson, Onslow; Deacons D. Page, R. Nelson, Wm. Faulkner, Truro. Bros. R. McCully, Wm. Cully 4th, Upper London derry. Rev. M. P. Freeman, Deacons

Ezra Layton, Archibald Thompson, of Gt. Village; Deacons George Davidson, John Robertson, Bro. D. Crowe, of Portauquique. Deacon John Irving, Bro. W. P. Anderson, Lic., Bro. Wm. Wetherbe, of Folly Lake. Bro. Chas. Smith, Wentworth. Bro. D. H. Webb, Greenville.

Invited to seats in Council; Rev. E. T. Carbonell; Brethren Archibald Rogers, William Carter, D. Nelson, Isaac Cook, R. Upham, William Davidson, William Gough. At the request of the Moderator, the names of the brothers and sisters asking for the Council were handed in, together with their letters of dismission from their respective churches.

A memorandum of agreement, signed by the above brothers and sisters was read by the clerk; by which they pledge themselves, to a united effort for the spread of the gospel—to adhere to the doctrines held forth in the Declaration of the Faith and Practice of the Associated Baptist Churches of the Maritime Provinces—to bear a proportionate share of the burdens and responsibilities of the church—to contribute to the support of the Home and Foreign Missions, &c.,—do all in their power to advance the temperance cause. (Fourteen signatures.) In reply to question asked by Rev. S. March, Brethren David Nelson, Isaac Cook, R. Upham stated the reasons why it was thought advisable to organize a distinct Baptist Church of Christ at the Mines.

Rev. S. March, also Deacons D. Page, G. Davidson, A. Thompson, Ezra Layton, S. McKinley, and Bros. J. P. Johnson, Wm. McCully, 4th, spoke in favor of Organization taking place. Deacon D. Page moved, Rev. S. March seconded, that the Brothers and Sisters asking for this council be organized into a distinct Baptist Church. Deacon Faulkner charged the council, bringing before them the responsibility which laid upon them after which, the resolution was carried unanimously.

It was further resolved that a public meeting should be held at the Union Church at 8 P. M. That Rev. S. March preach the recognition sermon. Rev. E. T. Carbonell offer the recognition prayer. Deacon D. Page give the right hand of fellowship. Rev. M. P. Freeman give the charge to the Church and that Clerk prepare a copy of the Minutes for the Christian Messenger.

The Council spent a short time in religious exercises, after which they adjourned to meet at 8 P. M., when the above order of services was carried out. E. T. CARBONELL, Clerk.

NORTH RIVER, P. E. I.—Dear Editor,—The Lord has been visiting His people in this place, and blessing the proclamation of the truth. Bro. C. C. Burgess, who is laboring his second year with this church, is at present holding a series of special services. At last Saturday's conference thirteen rejoicing believers presented themselves for baptism. On Sabbath, Rev. D. McDonald administered the ordinance. The work still progresses, others still are offering themselves to the Lord, and rejoicing in the love of their Saviour. The Master's presence is felt in our midst, wanderers have been reclaimed, and the hearts of God's people greatly refreshed. And yet, with so many unsaved souls around, our cry still is, "Show us thy mercy, Oh! Lord, and grant us thy salvation."

Yours,  
F. BAIN.

July 1st, 1876.

Dear Mr. Editor,—By request I proceeded by train on Saturday, the 1st inst., to Falmouth, where I was met by many kind friends and one of our ministering brethren; after a short time for Christian salutations, we proceeded to the mountain, a distance of about four miles from the station. There I found a goodly number of settlers in that region, and a few families of coloured people in comfortable circumstances. The Lord had been to work among these people the past winter and spring; one of our licensed preachers, Bro. John Smith, had been the means under God of doing great good.

I held a conference meeting the same evening I arrived, and nine candidates were received for baptism; at 10½, A. M., on the next day, preaching; and 2½, P. M., preaching at the baptismal waters, when the nine willing converts came forward and were buried with Christ in baptism. We met again at 5 o'clock, when the right hand of fellowship was given to them. As the brethren