

For the Christian Messenger.

Prince Edward Island.

QUARTERLY MEETINGS, PAST AND TO COME.
CHURCH DISCIPLINE.—MINISTERIAL HEALTH.

Dear Brother,

Friday, June 14, last, we commenced a Quarterly Meeting with the little church at St. Peter's. It was continued to the close of the Lord's-Day following. Ministers present, brethren Shaw, Ross, Dobson, with myself. Preachers, brethren Dobson, Shaw and Ross. The attendances on the whole were fair; those on the Lord's-day quite full. The services were interesting and impressive. Some day we shall know what good was done. Some little movement and increase are discernable among us. Our interest as a denomination is not dying out on the Island. We may yet hope for better days, though they come but slowly. Quickly when the Spirit shall be vouchsafed from on high—that promised Spirit, who not only leads men to Jesus, but "guides" them "into all truth."

Our next Quarterly Meeting is arranged to be held with the NORTH RIVER Church, commencing on Friday, September 20th. It is hoped, that the ministering brethren, who were so faithful in their attendance at the last meeting, will not fail us at the one now appointed.

A few words now on two points which have lately pressed upon my mind with some weight. The one relates to churches; the other to ministers.

As to churches. Are we as careful, I would ask, as pastors or people, about the moral purity of our churches as we ought to be? Do we think as we ought about the importance of maintaining a high standard here? Our Baptist principles, if they bind us to anything, bind us to this. Our churches, in theory, are made up of converted persons, and of such only. Outsiders are apt to judge us, as they have a perfect right to do, by our own theory in this respect,—to measure us by our own rules. And if they find us failing here—if the lives of our members do not vindicate our theory, but rather shame it, what are they to think, and how will they be influenced? Orthodox creeds are good, and so are warm-hearted administrations and meetings; and correct Baptist views are greatly to be valued. Yet these, after all, are no more than means; the ends being the conversion of sinners, and the sanctification of saints: and, let me add, the sanctification of saints in order to the conversion of sinners. But what if our saints be not sanctified—if our church members fall into loose habits, or even into glaring sin; and the rod of discipline be not used, or only slightly applied?—so slightly as to bring discipline into contempt? What becomes then of our denominational distinction—of our theory as to the only proper subjects for baptism and church fellowship? And, failing here, what will our Master think of us? He himself lets us know, with a dread solemnity, in his epistles to the seven churches of Asia. Yea, let me farther ask, this matter of holy discipline forgotten in practice, what good do our revivals accomplish?—how deep is that good?—and how far is it likely to reach? Do I then wish to discredit revivals? In genuine revivals I glory. But this also I would say,—that it is but a small thing to bring members into our churches, unless they meet there with such influences as shall train them "in the fear of the Lord, and in the comfort of the Holy Ghost." But I check myself. Would that I could provoke some competent brother or father in our ministry to take up this theme, with certain related topics. There is Dr. Tupper; when he has finished his valuable letters to young ministers, would it not be well for him to prepare another series for the churches, in which this matter of a holy discipline should receive the attention it deserves?

As to ministers, I want to clench the admonitions furnished by some of your late correspondents touching ministerial health. Surely ministers are as much bound to take care of their health as any other men. "Do thyself no harm" is a warning which they ought not to neglect, and which none ought to tempt them to neglect. And that, not only for their own sakes, but for the sake of those dependent on them, and above all for the sake of the cause of Christ. Now it is a familiar law in mechanics, that what we gain in power we lose in time; while what we lose in power we gain in time. The same law applies here; modified of course in its expression. A minister thinks of adding to the breadth of his usefulness, of gaining somewhat in power. What if, reaching out beyond his physical capabilities, he break down in health, and shorten his days? thus losing in time what he gains in power. Let me specify a little.

There is ministerial singing. Let no one

smile—something serious lurks here. It is vastly convenient, no doubt, for a minister to be able to lead a tune sometimes. Yet, as a general rule, the less of this sort of work he does the better. There is no exercise of the lungs, I suppose, more trying than this. To take subordinate parts in singing, or even to sing the air of a tune, without leading in it, is one thing. To conduct a tune, keeping our fellow-singers right, both in tone and time, is quite another. I think I have known ministers laid aside from their work for months, from some such cause as this. We want our lungs for other purposes; and it is a sort of cruelty for us to lay upon them this burden, when they are required to bear others, and those of paramount importance. I have gazed with astonishment at some brethren in the ministry, young and slender, who seemed to feel as though they could never sing enough, and never take the lead too much in singing. If I am not mistaken, some of them have suffered, or are now suffering, from this very cause, and perhaps too with but small suspicion as to the facts in the case. I sympathize largely with Luther, in regard to the worth and sweetness of music. But it can never be right for ministers to sing themselves into consumption, and early graves.

That is one point. The other relates to the frequency of preaching, combined with the amount of pulpit preparation. They talk of the fathers. All honour to them, with their abundant and useful labours. But our circumstances are greatly different from theirs. The spiritual destitution by which we are surrounded, though great enough, is not so great as that which appealed to their hearts. Nor can we do our work upon so small an intellectual capital as that with which they wrought. They, under God, initiated the very state of things by which we are encompassed. And yet, could they have lived till now, retaining their physical capabilities for toil, they would have been found, in some respects to have outlived themselves. Our brains must sweat more than theirs did or we shall soon find ourselves wholly behind the times. And thus, if we must work in the study more than they did, it is plain that we cannot work so much elsewhere. Even a Spurgeon has some lessons to learn in these matters. Let us hope he is beginning to learn them. We need not be concerned about him. He too, no doubt, is "immortal till his work is done." Yet, like other men, he is bound to look to means as well as ends, and prudently to distribute his labours, contracting them in breadth, that, by God's blessing, he may add to them in length, that is, that he may gain in time what he seems to lose in power. No! no! we are not iron and brass; and if we were, we must in time be worn down by the force of friction. We do not want ministerial drones. Yet, in our avarice for usefulness, we have no right to be reckless of our health. A precious freight demands a staunch vessel. What is the use of a sound mind, if it be not lodged in a sound body? But enough—perhaps more than a enough. Dr. Tupper must not think I am intruding into his sphere, while I prescribe another for him.

Your fellow-labourer,

J. DAVIS.

Charlottetown, July 31, 1861.

Christian Messenger.

HALIFAX, AUGUST 7, 1861.

War, Cotton and Slavery.

The abolition of Slavery and the Cotton question, are important elements in the War now waging around Washington. Although the former is ignored by the U. States government as a question to be decided by the struggle, yet that must eventually be the result of the present commotion. Whether the North are successful and bring the South to submit and lay down their arms; or the South maintain their position, and are acknowledged by the U. States government as an independent nationality, the shackles are being loosened by the quarrel, and must fall off before any permanent peace can be established between North and South.

The great manufactories of Britain are supplied from the Southern states, and although some few cargoes may evade the blockade, and go to keep up a partial supply of raw material, yet the interposition has caused the cotton interests in the mother country, to look to the cultivation of that article on its own territory. India, Africa, and the West Indies will soon be able to supply a large portion of England's wants in this respect, so that no necessity will exist for her coming across the Atlantic for the productions of slave labor. This will naturally render the employment of slaves far less profitable than hitherto, and compel a change in the staple pro-

ducts of the now Confederate States. King Cotton, then, who has so long ruled the United States, will no longer maintain his supremacy, and the labor market will be naturally changed. Whilst the Southern States are going to war in the defence of Slavery, and the U. States Government is not professing to aim at liberating the slaves, yet that will be effectually done; and wherever the question arises, What is to be done with the slave population? the North must take the position that the slaves are men and not chattels—contraband of war.

Much as we may lament the sacrifice of human life and the misery which must flow from this civil war, yet we may take some consolation from the knowledge that "the Lord reigns" over the destinies of nations, as well as over those of individuals, and out of these evils which men inflict on each other by the indulgence of passion, He will bring forth His own supremacy and glory; and on the nations he will confer the blessings of liberty and peace and righteousness.

ROCHESTER UNIVERSITY.—The late Anniversary at Rochester University was held in the First Baptist Church of that city. The opening sermon was by Dr. Everts, on "Thy Kingdom come." The addresses by the graduates were on the following subjects: Emotional Religion; Exegesis of Col. iii. 3; The Intuitive in Religion; Calvinism and Civil Liberty; The Government and the Pulpit; The Relation of Church History to Doctrine and Life; The Uncompromising Spirit of Christianity; The Pastor among the People; The Foundation and Object of Law; Pascal and Jesuitism.

At the close of the addresses, Dr. E. G. Robinson addressed the graduating class in stirring words of counsel and admonition. He especially recommended to them patience—that they avoid the danger which attends the haste to be great, to appear as the pastors of large churches, and pursuing the course of honest and faithful study and labor, be content to wait for the reward which merit always in the end secures.

The Editor of the *Abolitionist* has made an ample apology to Capt. Morine, contradicting the false report respecting his late misfortune. He has published Certificates, 1st from passengers on board his vessel when she struck; 2nd, from residents of Port Medway; and 3rd from Halifax Merchants; expressing the high estimation on which Capt. M. is held by them, and their deep regret at the injuries he has sustained.

As we made no reference to the evil report at the time, we deem it unnecessary to republish the contradiction of it in the *C. Messenger*.

ROMISH ORDINATION VALID.—Rev. Mr. Koch, a Roman Catholic priest was lately received by the Protestant Episcopal Church, in Missouri, without re-ordination, thus acknowledging the Roman Catholic Church as a church of Christ.—*N. Y. Chronicle*.

We see no more impropriety in this than in "Father Chiniquy and his flock" being received into the Presbyterian Church without re-baptism.

The following pertinent question is asked by one of our contemporaries:

Reader, are you sure you haven't a couple of the printer's dollars sticking about your clothes?

BLACKWOOD'S MAGAZINE for July, No. 1, of Vol. 53, is supplied with its usual variety of able articles. The first of these is a review of "Hook's Archbishops of Canterbury." "The barbarisms of civilization" is a spicy exposition of some of the inconveniences to which we submit because they are fashionable. "The epic of the Budget," of course, overhauls and denounces the financial measures of the present British Government. The closing article on "the Disruption of the Union" will not be palatable to the American Government. It concludes by saying, "We hope, then, that the North, remaining armed to give weight to her demands, will concede secession. In return she will probably demand the free navigation of the southern rivers, and compensation for the public property in the South, to which no offset may exist in public property in the North to which the Southern States have contributed. This the South ought in honesty to agree to. But, however the dispute may be settled, we trust sincerely that the career of both may be so prosperous as to leave them no reason to regret the disruption of the Union."

News Summary.

AFTER the recent defeat of the Federal Army in Virginia, there is of course for the present an entire cessation of all aggressive operations. The disorganization and loss of warlike matériel requisite for the renewal of active hostilities, have been such as to paralyze for a time the energies of the Government. Many of the

Northern Regiments which had volunteered for a brief period, are returning to their homes, and are being replaced by others, enlisted for a longer service.

We see it stated in some of the papers, that the late conflict was hastened on by the clamors and urgency of the Northern Press, against the judgment of Gen. Scott and their more experienced military men, who would willingly have delayed until a more thorough and effective state of discipline had been attained. At any rate, what has occurred can be no great matter of surprise, when we consider, that two numerous armies, chiefly composed of almost undisciplined militia, were brought into contact, commanded by men, who, whatever may be their merits in theoretical, have had no experience whatever in practical warfare. The slightest casual incident might well occasion defeat on either side, although in the present case we think much of the untoward result has been owing to the blind self-confidence of the North, and the superior military tactics of the South.

We much regret the unwise and exaggerated tone which appears with small exceptions to have taken possession of the Northern Press. There is very much in the National character of our neighbors to approve and admire. Our warmest feelings of approbation are called forth by their state of high mental improvement, their untiring activity and perseverance, and above all by their unbounded zeal and liberality in prosecuting every enterprise connected with the interests of benevolence and religion. A heavy drawback, however, on all this, is their unmeasured rational conceit and vainglorious boasting, as well as their incessant and causeless vituperation of other Governments and people, who do not manifest the same violence and outraged feeling and bitter animosity against their seceding brethren as themselves: a course so offensive to every reflective and independent mind, is of all others most calculated to destroy all sympathy with their present unhappy struggle, as well as being highly unworthy of a great and enlightened people. This vain, self-laudatory spirit has no doubt been produced and fostered by the long course of unexampled prosperity and increasing population and power, enjoyed by the American Union, which, until this evil occurrence, has justly entitled them to be considered among the chief nations of the earth. This sudden check to national pride, and perhaps also to latent schemes of popular ambition, seems to have aroused a spirit of disappointment and bitterness which men of more chastened judgments and elevated feelings among them have not had moral courage to oppose. It is a spirit, however, little in unison with that of their Pilgrim fathers, or even of the first founders of the Republic. In the history of nations we can scarcely point out a people, who effected so much, and boasted so little of their doings, as the Puritan settlers of New England. Careful to resolve, prompt to act, and stern and resolute to perform, their words were few and weighty, and bear a strange contrast to the inflated gasconade that overloads the columns of a vast portion of the present American press. Such, also, was, to a large extent, the character of the Revolutionary struggle on the part of all its leading minds. It is much to be deplored that with such examples before them, the present exponents of public opinion and feelings in the North, have not adopted a more wise and worthy course.

General Intelligence.

DOMESTIC.

THE REGATTA.—Thursday last was observed as a general holiday, in Halifax. The shops and offices, public and private, were closed, and the Dockyard and our magnificent harbour became the great points of attraction to the citizens generally. The day opened bright and warm, and bunting was soon floating over every part of the city. Before the time for starting it became intensely hot, and shewed that the contestants at the oar, would well earn all the prizes they might win, by their labour under a broiling sun.

The Prince of Wales' Cup and the Champion's Belt were the principal prizes to be secured, the former by a sailing match of the Halifax Royal Yacht Club, and was won by Mr. J. B. Crowe's *Wave*. The latter was to be pulled for in wherries—one man in each boat. Four boats started but it was easily taken by Mr. G. Lovett, in the *Tangier*, who won the belt on a former occasion in 1859. He was subsequently taken on board the Admiral's Ship *Nile* and had the belt presented to him by Lady Milne. An oarsman in one of the gigs was sunstruck, but we presume not seriously. This we believe was the only casual-