FACTORS IN OUR CHURCH FORCES OR A CHEERING RETROSPECT.

THE CIRCULAR LETTER OF THE P. E. ISLAND ASSOCIATION, PREPARED BY REV. W. H. WARREN.

The present is the Baptist year of jubilee. It is but reasonable to expect a generous blowing of rams-horns at the August gathering in St. John, when the Maritime Convention shall celebrate its fiftieth anniversary. An event of such interest in deserving of special attention. Perhaps the best preparation we can make for this grand occasion is to review briefly the progress of our denominational growth on P. E. Island during the past half century and ascertain as far as practicable the factors which, under the Divine blessing, have contributed most largely to our advancement.

Fifty years have made great changes among the devoted laborers who have toiled in spiritual service in this province. Not one of the early pastors is left. In place of the fathers have arisen the sons. Scarcely less marked have been the changes in the number and extent of the fields of labor on which so many years of faithful effort have been spent. Fifty years ago there were but eight associated Baptist churches on this Island. These were located at Bedeque, Cavendish, Charlottetown, East Point, Lot 40, North and West Rivers, Three Rivers, and Tryon. Four pastors ministered to their spiritual necessities, namely, Malcolm Ross, John Shaw, Benjamin Scott, and Benjamin Boulter. The entire membership of the churches did not exceed three hundred. In the face of many formidable obstacles there has been steady growth in our denominational work, as may be clearly seen from the fact that at the present time we have twenty-five regularly organized churches, under the watch-care of ten settled pastors, one missionary, and one retired minister who still lends effective help; and the membership has so far increased as to be now considerably beyond two thousand. As the result of a half century's labors this may not seem to be a very large measure of increase. But it is surely encouraging, and from the cheering fact we may derive a fresh stimulus to renewed effort in pushing forward the glorious work which has been entrusted to our care.

At such a time as this it may be helpful to us briefly to review the leading factors which, under God's blessing, have aided in the achievement of these cheering results. To our Heavenly Father we ascribe all honor and praise for both temporal and spiritual blessings. But it seems both wise and proper for us to bear in mind the agencies He has graciously employed in conveying these blessings to our hearts and to our homes, in this way we shall be the better prepared to direct our energies with the greater earnestness and efficiency in strengthening these agencies.

Among the important factors which the Master has honored in promoting the growth of our denomination on this Island, we would mention, in the first place, our organic union with Baptist brethren in Nova Scotia and New Brunswick. The early union of our churches with the association formed by the sister provinces at the commencement of the century was a wise and beneficial step. It has not only secured for us a greater degree of uniformity in our doctrines and practices as a denomination, but it has secured for us warm sympathy from our numerically stronger brethren, generous contributions for missionary work among us when our fields were few and feeble, and a large number of faithful and successful evangelists and pastors who have cheerfully spent years of service in seeking to promote our spiritual welfare. We scarcely realise how much we owe to the neighboring provinces for our present advanced position as a religious body. Yet our appreciation of the benefits received is manifest from the fact that, whilst among some of our brethren efforts have been made to mar the unity of our Maritime Convention, the churches of P. E. Island have been a unit in favor of maintaining the integrity of that convention as at present organized.

Another prominent factor in our growth has been a devoted ministry. Whether we take into consideration the veteran pioneers who, amid many discouragements, planted the early churches of our province—such men as Chas. Tupper, Theodore S. Harding, Edward Manning, Joseph Crandall Anthony Dimock, etc—or turn our attention to the self-denying servants of Christ who spent years in arduous pastoral labor in connection with churches too small and weak to afford adequate support, we are impressed with a sense of our deep indebtedness to these faithful men.

The older laborers have all entered into their heavenly rest, but their works do follow them. Long will our churches cherish with heartfelt gratitude the memories of brethren Scott, Ross, Shaw, McLeod, Davis, with others, of later years, who are still living, and many of whom are yet in the harness doing service for their Master. May our churches long continue to have pastors as devoted and zealous as these who have finished their course and entered into their rest.

A further element in the forces which have been employed in our development is the organization for home evangelization which has existed from an early date among our churches. In 1846 the "Prince Edward Island Baptist Foreign and Domestic Missionary Society" was constituted. It was composed of delegates sent annually from churches contributing to its funds. The executive Board consisted of the officers of the society. The members were urgently requested to use their influence among the churches to which they belonged, to revive dormant mite societies, or to form new ones, and to adopt such other means as should be adapted to further the objects of this society. The new organization proved to be very successful in promoting the interests of the denomination throughout the Island. Many were the mutations of this society, but through them all much good was done in the way of securing missionaries, aiding churches and saving souls.

The formation of the Island Association in 1869 has proved to be a potent factor in the enlarged usefulness and efficiency of our churches. Whatever misgivings may have arisen in the minds of any of our brethren as to the wisdom of this measure, there can be no serious doubt as to the present necessity and helpfulness of this body. The privilege of meeting annually on our own soil to review the work of the churches, to arrange plans for the future, to encourage one another in the service of our risen Lord, and to renew our resolves to continue in united effort, can scarcely be over-estimated. It operates as a pleasant stimulus to the delegates who attend, and the influence thus exerted is felt in every church connected with us. It furnishes a needed medium for the discussion and decision of important questions connected with our denominational welfare. It forms a strong bond of union between independent churches, securing in a large measure unity in doctrine and co-operation in all philanthropic efforts. It keeps us in touch with the great educational and missionary movements in which the Baptists of the Maritime Provinces are especially interested and fosters a spirit of liberality among our people in sustaining these great undertakings. That our association has been largely instrumental in promoting the marked advancement made by our churches during the past quarter of a century seems to be beyond question.

Another factor in the power by which our churches have been strengthened is seen in the large class of generous lay brethren who have by faithful efforts and liberal contributions helped forward the Lord's work. Among Baptist laymen there are not many rich or learned men. Some worthy exceptions may, indeed, here and there be found. But the average Baptist has a comparatively small purse, and little more than the ordinary amount of education. Yet we have had noble men among our church members who have brought generous offerings into the treasury of the sanctuary. The names of such brethren as George Davis, Jeremiah Simpson and Alexander McKinlay will not soon be forgotten. Such men have been made a blessing to all the churches. Their example has been helpful, and no person can estimate the full results which have arisen from their benefactions. Others there have been, and are still, whose helpfulness to the churches has not been so much in the form of pecuniary aid as in the form of consecrated labor. These have devoted their energies to the improvement of the Sunday school, to the interest of the prayer meeting and to the spiritual advancement of the church. Poor in this world's goods, in many cases, they have, nevertheless, been rich in faith, diligent in effort and loyal in their allegiance to Christ. Many will be the bright stars that shall shine in their crown of rejoicing.

To these factors in our church forces we must not fail to add the influence exerted by devoted sisters who have in a quiet way proved to be fellow helpers in all our religious efforts. At the regular services of the sanctuary, in the promotion of Sunday school work, in the W. M. A. societies, or in the W. C. T. U., they have accomplished a work for good which is honoring to their divine Master. Their systematic and liberal contributions have been greatly helpful in the successful prosecution of our missionary and educational enterprises, and their faith and patience have saved many a church from utter spiritual decay.

We have also reason to be grateful to God for raising up another efficient agency for the moral uplifting of social life. The young people's movement which has recently developed to such a wonderful extent among us is proving to be of incalculable value in bringing to the front and training our young men and young women whose ministry in time of duty had kept them in obscurity. Our churches have no warmer friends or more earnest helpers than are to be found in the ranks of these B. Y. P. Unions. Let us heartily encourage and assist these youthful workers and give them reason to feel assured that the church is as truly and deeply interested in their welfare as a mother is in that of her children.

But time would fail us to enumerate all the important factors which, under the guidance and blessing of a loving Saviour, have conduced to our present advanced religious privileges and attainments. We are not lacking in glorious opportunities for doing good, nor are we deficient in workers to enter into the ripening harvest fields. But we do need more of the spirit of self-consecration to constrain us to greater efforts than we have yet made and to a more benevolent use of the means with which we have been entrusted.

Our Island Baptist churches have made encouraging advancement, especially of late. They seem to be all cared for by painstaking pastors or missionaries; and the beautiful places of worship which are seen in so many communities indicate that our brethren have no disposition to dwell in ceiled houses whilst the temple of the Lord lies waste. The spiritual outlook is encouraging. Let us gird ourselves for the important work that is yet to be done. Our Master has great blessings in store for us, and to Him we will ascribe all praise forever.

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Hood's Pills cure liver ills, constipation, biliousness, jaundice, sick headache, indigestion.

In no respect, perhaps, is our condition at so great a disadvantage when contrasted with that of the old world as in the lack of ancestral homes. We are continually on the move. We are always new. We never let our roots have time enough to become attached to the soil, but are incessantly tearing them up and breaking off all the delicate fibres through which they should drink in the life needed to sustain us for fine social uses.—*William Potts.*

"THE DUTY OF CHURCH MEMBERS ON THE QUESTION OF PROHIBITION."

AN ADDRESS DELIVERED AT THE N. S. WESTERN ASSOCIATION, BY E. C. SIMONDSON.

The question of legally prohibiting the manufacture and sale of intoxicating liquors as a beverage is attracting the attention of nearly all classes of citizens. The facts and figures that have been strayed against the traffic have set christian men and women thinking and praying for some means to stop it, seeming to forget that the power is in their own hands that our legislators are responsible to the voters, and where men are sent to our legislative halls for a purpose they must obey, if not the remedy is in the hands of the people. But the people have not yet given their orders, they have supported every other issue raised by politicians and allowed the supreme issue—the most important question that ever engaged the attention of legislators—to wait for a more convenient season, which will never come unless forced to the front by the christian church. It is admitted on all sides that the liquor traffic is bearing a terrible harvest of crime, poverty and misery, homes wrecked, worn and degraded, children of drunken parents, born with an appetite for strong drink and a tendency for crime, in fact a tainted race growing up in our midst, with open legalized saloons tempting them on every hand and bidding for the ruin of these birth-cursed ones, and a weak, public sentiment against the drink curse. Is it not time the church of Christ arose in her might and shook off the responsibility that is certainly resting upon her? Yes, brethren, let us place the responsibility where it properly belongs. Let no christian voter think that God will hold him guiltless if he simply deplores its blighting effects and openly denounces the political party he is not voting for. True, he may say there are many professing christians who do not go as far as I do, who are not willing for their brethren's sake to refrain from the use of wines and liquors as a beverage. True it is the saloon keeper is encouraged and sustained by the patronage of so-called reputable citizens, and our political bosses stand in the very shadow of death to collect assessments for party purposes against the best interests of the people and the state. And we have become so used to its exactions, that indignities and abuses are submitted to from the rum power, which, coming from any other source, would be resented with indignation, but we humbly bow our heads and do its bidding. Politicians (with a few noble exceptions) tumble over one another to comply with its demands, and with good reasons, for in its right hand are wealth and position, in its left are defeat and obscurity. The rum power is so well organized and backed up by ill-gotten gains that it is able to offer public men the purse and the united vote—or the officials are—by bribes or by threats they mean to be successful. They make no party lines, they look only to men who will support their interests and protect them from radical temperance men, and by so acting they have both political parties ready to do their bidding. It is true much has been done by the church to ameliorate the effects of the traffic. A great many have heard the cry for help, and their sympathy has been aroused. But the arm of chivalry that once struck for the lives of helpless women and innocent, defenceless children has become paralyzed, by the false and delusive sentiment that the drink curse has come to stay, and nothing can be successfully done to rem ve its ravages. While cold heartless infidelity stands by an apologist for license to do as you please and remove the restraints of religion and morality from the propensities of the wicked. It is very easy to convince oneself that this is a perverse and hopeless world, and to shrink back into quiet and let things drift, when confronted by such a foe, but this sentiment would close our churches. Are the followers of the living Christ prepared for this? Is this the course marked out by God's holy Word for the christian soldier? It seems to me there is sufficient power, the result of the christian teaching of the past eighteen centuries, if consecrated and crystallized into votes, to sweep this evil from our land. The church has made rapid strides in knowledge, but knowledge is a means to an end. The chief end of life is not in knowing or in being but in putting knowledge into action, and christian action is the outcome of faith. The Scriptures teach us that the great God of Heaven and earth is against the liquor traffic, and doubtless He could shake every rum seller over the bottomless pit until he should give up the accursed business, but this does not seem to be God's plan. We find in the world to-day two great powers striving for the mastery. The rum power with all the lesser evils and agencies led on by satan and his host on one side; on the other side the christian church, led on by Christ its founder and lawgiver, and as there can be no doubt in the mind of the christian as to the final result, there can be no middle ground for the christian to stand upon. This is a life and death struggle, and does not our leader say: "He that is not for Me is against Me." Yes, the rum power is in politics to stay until it is driven out by its enemies, and where shall we look for its enemies if they cannot be found in the church of God? The christian voters must be willing to stand for principle with a minority in politics as well as in the church. It requires courage and conviction to take a stand for Christ in His church, and why should a man be any less brave for the right because the wrong is fathered by the political party? Yes the rum power is in politics and to crush it we must go there too, we must be prohibitionists and let us not forget we must be political prohibitionists, for nothing counts with politicians but votes. The traffic must be *voted* to death, it must be exterminated, but it never will be until the christian voter has learned that if he votes for a man or a party who is in sympathy with or fears the liquor business, he cannot expect aid from either in passing legislation to drive it out of existence. It seems reasonable to conclude that this great evil has fastened itself upon our nation with the consent of the church, and as a consequence the power of the church for good has been largely discounted, because church members have failed to act up to their convictions of duty, or else the lack that stout hearted loyalty to the right which accepts the claims of duty as above all others, and does not ask, is it easy or agreeable in its performance? and will not hesitate for any dread of consequences. To one thus loyal to what is highest within him nothing that is clearly duty seems impossible or even hard, for he draws upon the power of God himself. It seems to me then clear that there is a responsibility resting upon the church of God to do right though the heavens fall. And perhaps it is not too much to say Baptists should be leaders in this matter. As they stand for absolute separation of Church and State and are not looking for favors from any Legislative body they can therefore say, "If you sanction or uphold a wrong you must not only do it without our help but you must expect our active opposition." But I have heard it urged this has a tendency to mix Church and State. Not at all, because a man is a member or pastor of a christian church, does it excuse or disqualify him for his duties as a citizen? Certainly not, it but increases his responsibility and his power to act intelligently, and if he fails in this important matter he is throwing the conducting of public affairs upon unbelievers, is it not time the christian voter asked himself the question, how far am I responsible for the dishonesty and corruption which so largely prevails in public affairs? How much longer shall the church of God allow this accursed liquor business to mar its work when it might have prevented it by placing men in power who would rule with the fear of God before their eyes and not the fear of the ramseller? No, this will not destroy parties but elevate them above the control of the worst elements of society. Our churches cannot afford longer to be a stumbling block, nor can they afford to divide or diminish in their membership by a backwardness that will force the masses to the conclusion that religion is a thing so feeble, so earthly that it cannot rise with politics to purify without being itself contaminated. Let not the churches delay till bitter necessity compels the spirit of reformation to shake off the dust from its feet against them. All praise to those christian people who pray for Christ's kingdom to come, and do not vote for the saloon and the devil. Let there be made, therefore, a long, loud and earnest appeal to the churches, reminding them of the vast army of drunkards for whom, more than any other, the church is responsible, because of its profession, its intelligence, its influence. It seems almost impossible to believe that the christian people of this fair nation can much longer uphold by their votes, this monstrous evil.

PRACTICAL PRAYING.

There are two widely different kinds of parental influence. Both are nominally Christian; but they are alike only in name. One man pleads at his family altar for spiritual blessings upon his family. Then he does his utmost toward the answering of his honest petition. He lives to the Lord. His speech and his conduct are sweetened by the constant indwelling of Christ Jesus. He is a lovable as well as a loving father. He makes religion prominent in his family. The society he seeks for his children, the books and newspapers which he introduces into his house, the recreations and amusements which are chosen, the talk at his table, the aims in life that are set before his children, all bear in one specific direction. They help further than hinder his own prayers. He does not petition God to convert his son or daughter, while he is doing his utmost to pervert them to frivolity, selfishness, money lusting and contempt for Bible piety. A father who fails to procure medical attention for a child when dangerously sick, and yet prays for its recovery, would be a fool. If, in addition, he dosed the poor sufferer with opium, or some other narcotic, in a reckless way, he would be a brute. Yet many a professing Christian is guilty of a like folly or crime towards the souls of his or her offspring. They pray for their children's spiritual healing, and then poison them; they pray that their sons may be sober, and then tempt them with a decanter of wine on the table; they pray that their daughters may be pure, and then carry them off to see shameless and salacious plays in a theatre. On Sunday morning they ask for a blessing on God's Word. When the church service is over, they come home to a sumptuous dinner, to crack jokes about the sermon, or the singing, or a neighbor's dress, and by every possible means drown out any serious impressions that faithful preaching may have produced. As far as their influence goes, it is right against the very results for which they pretended to pray. Their petitions become solemn mockeries. It will be a terrible thing for such inconsistent parents to meet their own prayers at the day of judgment. God might say to such: 'Out of thine own mouth will I judge thee, thou unfaithful servant!'—Rev. Theodore L. Cuyler, D.D.

When I was a lad trying to learn my multiplication table, the teacher gave us some examples to do which were intended to put the knowledge already acquired into practice and develop facility in using it. Each example seemed an insuperable task—a harder one I have not met with since. I would struggle over the first product, and after that was obtained by recurrence to memory or reference to the text-book—usually the latter—repeat the same process, and so on till after the slowest possible progress the final result was reached, and then that was as likely to be wrong as it was to be right; but after I had become perfectly familiar with the tables, after I had wrought them into the very fibre of my brain and made them a part of my mental consciousness, multiplication became an easy, almost an involuntary thing, and the examples about did themselves. So it is hard to fulfill the commissions we carry, to be stimulate and consecrate our lives to others, to work the works of God in the earth, so long as we do it all mechanically or by rule; but let love, which is the soul of God, enter our hearts and become a part of them, and obeying God, blessing our fellowmen, doing our life-work, translating our self-consciousness into character and conduct, will not the easiest tasks of our lives, the natural and necessary functions of our being, the sure, inevitable goal of all our attempts and attainments.—Rev. John Balcom Shaw, D. D.

In speaking of the shameful ignorance of the Bible, Charles Dudley Warner attributes it rightly to neglect in the home in childhood. He adds: "If the great treasures are not a part of growing childhood, they will always be found external to the late possessors. In the family is where this education must begin, and it will then be, as it used to be, an easy and unconscious education."—*Western Recorder.*

LET DOWN YOUR NETS.

Launch out into the deep,
The awful depths of a world's despair;
Hearts that are breaking and eyes that weep,
Sorrow and ruin and death are there.
And the sea is wide and the pitiless tide
Bears on its bosom—away,
Beauty and youth in relentless ruth
To its dark abyss for aye—for aye.
But the Master's voice comes over the sea,
"Let down your nets for a draught" for Me!
He stands in our midst on our wreck-strewn strand
And sweet and royal is his command.
His pleading call
Is to each—to all:
And whenever the royal call is heard,
There hang the nets of the royal Word.
Trust to the nets and not to your skill,
Trust to the royal Master's will!
Let down your nets each day, each hour,
For the word of a King is a word of power.
And the King's own voice comes over the sea,
"Let down your nets for a draught" for Me!

—London Presbyterian.

ALMOST CRAZY.—SUFFERING FROM CONSTIPATION.

Expected to be in the Asylum—After all other Remedies Failed B.B.B. made a Perfect Cure, Restoring Robust Health.

GENTLEMEN,—To say all I ought to in favor of B.B.B. would be impossible. It has been a great health restorer to me and I do swear by it. I am a different man now to what I was ten years ago when it was expected I would be in the asylum, but now I am in perfect health and it was the B.B.B. that did it. I suffered for five or six years from constipation, sometimes so severely that I went out of my mind. I tried various doctors, both in the country and in the city, and took medicines too numerous to name, but everything failed to have the desired effect. When I used Burdock Blood Bitters, however, it succeeded beyond all expectations, requiring only two bottles to cure me. To make it still more certain that B.B.B. is the real cure for Constipation, I may say that some two years afterward I felt the symptoms returning and took one bottle more, and from that time to this present day (over eight years) I have never had any return of the disease. I never knew any medicine to work so well. It does not seem to be a mere reliever but a sure and certain cure, as I can certify to, for hundreds of dollars' worth of medicine and advice failed to do me any good, but three dollars' worth of B.B.B made a permanent cure that has given me years of health and comfort.

Yours truly,
Toronto. C. L. KILMER.

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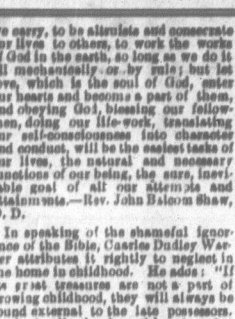

James R. Nicholson.

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Eat into the Flesh,

spread to my chin, and I suffered in agony for seven long years. Finally, I began taking Ayer's Sarsaparilla. In a week or two I noticed a

Decided Improvement.

Encouraged by this result, I persevered, until in a month or so the sore under my chin began to heal. In three months my lip began to heal, and, after using the Sarsaparilla for six months, the last trace of the cancer disappeared."

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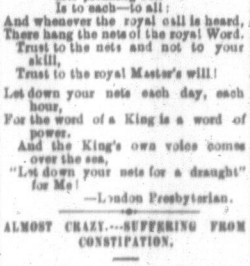

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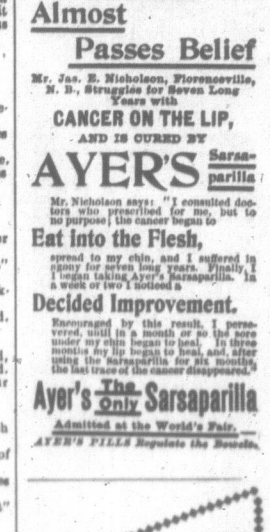

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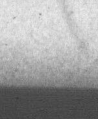

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